

engage in any business which shall require the exercise of the right of eminent domain within the state of New Jersey. It may conduct its business in other states and territories and in foreign countries.

The total authorized capital stock is \$3,000, divided into 30 shares, 15 of which are preferred stock and 15 common stock. From time to time the preferred stock and common stock may be increased. The holders of the preferred stock shall receive seven per cent. annual dividends. When all cumulative dividends of preferred stock have been made, dividends on common stock may be declared.

The duration of the corporation shall be perpetual. The board of directors may meet outside of New Jersey when and where they please. The board may vary the amount of the working capital of the company and may determine the disposition of any surplus or net profits. The board may determine whether the accounts and books of the corporation shall be open to the inspection of the stockholders, and no stockholder shall have any right to inspect any account or book or document of the corporation, except as conferred by statute, or authorized by the board of directors, or by resolution of the stockholders.

—From "Highways and Byways," in the April Chautauquan.

THE NEW ZEALAND SYSTEM.

Frank G. Carpenter, a special correspondent, was sent to New Zealand to investigate the land system of that country. The idea was to write down the single tax or the theories of Henry George as there applied. He went prejudiced against the whole system and with a determination to write it down, but when he came to investigate it he found that in its workings it is gradually making New Zealand a land of small farms. By the present laws no man who has more than 640 acres of land can obtain any of the public lands. The land officials will not grant more than this amount, and they will not give an applicant more than they think he can develop and care for. The government land agents examine all the applicants and those who pass their examinations are allowed to ballot for the amount distributed. The government in fact divides the land more as a father among his children than as a land speculator. Everything is done to encourage small farmers. The man whose income is less than \$1,500 a year goes scot free, paying no taxes. He whose farm is worth \$2,500 likewise escapes, and if his estate is worth \$7,500 he pays taxes on only \$5,000 of its valuation. The rich man pays increased taxes on his land, on his income—on everything. For instance, a man with \$5,000 income would pay 2½ per cent. on \$5,000 less \$1,500 or \$87 income tax. If he has an income of \$10,000 he would have to

pay five per cent. on the extra \$5,000 of \$337. But a big trust magnate or a railroad king with \$1,000,000 would have to pay \$50,000 a year while John D. Rockefeller or Andrew Carnegie would be obliged under the law to pay half of their income into the state or anywhere from \$6,000,000 to \$15,000,000. In short the laws of New Zealand, as now administered, are framed for the poor man as against the rich. The theory is that the land must be preserved for the small farmer. The man with a few acres is not crushed by the burden of taxation. He is exempt. The temptation for the capitalist is not to buy out the small farmer nor to create vast holdings. His accumulations are treated as belonging in part to the state and the state steps in and insists that he shall pay in proportion to his possessions. The attention of the world is called to this theory of legislation. Every civilization that has heretofore gone down in the night of history has done so on account of the greed of organized wealth. The rich men begin by crushing out the middle class, by ruining the small dealers, by converting the small farms into great plantations and then reducing the working man to virtual slavery. One of the beneficial results of the French revolution was giving the soil back into the hands of peasant proprietors. Henry George proposed to do this peacefully by the virtual confiscation of rents. New Zealand is the first country where his ideas have been put into operation. Even here they have not been carried out to the full limit but Mr. Carpenter's letter indicates that the experiment thus far is eminently satisfactory.—The Peoria (Ill.) Star of Mar. 13.

THE REPUBLIC AS A WORLD POWER.

Mrs. Susan Look Avery, of Louisville, Ky., the author of the following article, is an octogenarian. Mrs. Avery has been privileged to know the great republic almost in its infancy, has witnessed the rise and progress of the movement against slavery, and its final abolition, and has beheld this country advance in moral and material force, until it has reached a position foremost among the nations of the world. Her years and ripened experience add weight to her words of warning.

In view of what we enlightened, Christian Americans are doing in the Philippines, would not those whom some of our people are pleased to call heathen be justified in sending missionaries to us?

The reports, official and others well authenticated, of what is being done in those far away islands, and by authority of our government, are appalling,

and should cause us to tremble for the integrity and perpetuity of our republic.

War never has decided, and never can decide, a question of ethics—of right and justice between individuals or nations. It can decide only which antagonist has the most men, the most money and the best guns.

It seems incredible that we, of all the people in the world, should forget our history, discard our principles and our traditions, and wage a war of conquest on a people the head and front of whose offending is that they are intelligent enough to desire their independence and brave enough to fight for it.

We hear much of "expansion"—of the desirability, and the necessity even, of becoming a "world power." Do we not know that before our present "entangling alliances" we had become a "world power" of the very first magnitude?

Our not remote ancestors fought for freedom as the Filipinos are fighting to-day. They won their independence and framed a constitution so just and wise (having for its foundation principle government only by consent of the governed) that long ago this "land of the free and home of the brave" had become a beacon light to which the eyes of the downtrodden of all nations turned. We had become the hope of the oppressed and the fear of the oppressor everywhere. Our "world power" was a moral force with which no nation would lightly or willingly come in conflict.

So great has been the respect and admiration of the Filipinos for our government and people that they cannot believe that we know the true state of affairs—their ability for self-government, their desire and determination to have it—or we would not tolerate for an instant the efforts of our administration to subjugate them.

No nation can deliberately violate its principles, its sense of justice and right, and long survive. We have desecrated our principles in the Philippines; we have lost our moral power, and the material "world power," which we may or may not gain, cannot be worth the cost. The eyes of the whole world are turned sadly, reproachfully toward us. Let us hasten to redeem ourselves while we may, not more to escape the fate of "dead empires" than to make all possible restitution to the Filipinos. Chicago, Feb. 9, 1901.

"What does W. C. T. U. stand for in Kansas?"

"Wreckage, Carnage, Turmoil, Upheaval."—Ohio State Journal.