

State ownership in other countries; and that it will bankrupt the State—which is an assumption that if the amendment is adopted the people of Oregon will build more railroads on the ground than the corporations have built here on paper since this amendment was proposed.

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One beautiful argument against State ownership of a railroad is that it will bring the State railroad into politics, which of course would be a dreadful thing, seeing that privately owned railroad corporations so religiously refrain from mixing in politics.

It is objected, also, that privately owned railroads would parallel the State roads; but as that would give two railroads instead of one, the sufferings of the people would not be very acute, and the output of indigestible insecurities might be materially lessened.

However, the "capitalists"—those benevolent gentlemen who sit up nights to tuck the dear people into bed and save the country against panics—might have some hesitancy in sowing the seed for new "melons" to be cut at stockholders' luncheons.

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Anyway, if the people of Oregon adopt the pending tax amendments, they will have power to sprinkle some land value tax salt on the tail of the railroad monopoly, and that will ruin the "melon" crop in this State.

But will an application of that salt solve the political and economic problems due to private ownership of highways? Well, would even the most radical application of the land value tax have solved the problems due to chattel slavery—to private ownership of what is by its very nature not a proper object of private ownership?

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Behind every plot against the political rights of the people are the private owners of Special Privilege, which is the incubator of corrupt politics. The railroads are in politics because they are under private ownership. The way to take them out of politics is to take them out of private hands; for public highways in private hands are the political and financial tools of public highwaymen, with which they dynamite the public rights and burglarize private pockets.

W. G. EGGLESTON.

INCIDENTAL SUGGESTIONS

TEACHERS WITH ITCHING EARS.

Bowman, N. D., October 12th, 1910.

In a late number of *The Public* (September 23), you comment upon a recent statement of Lyman Abbott's in the *Outlook*, in which he says: "No man has a right to take part in governing others who has not the intellectual and moral capacity to govern himself."

I have tried to procure a copy of the *Outlook* with the article containing this statement but have been unable to do so.

However, I wish to call your attention to another

statement made by Mr. Abbott, some years ago, in one of his published sermons entitled "The Divinity in Humanity." After saying that "faith in man is the inspiration of all human progress," he asks as follows: "Now is there any ground or basis for this faith in man? . . . Have we a right to think that man can govern himself, or must we go back and say with Carlyle and Ruskin and Voltaire that the great body of men are incompetent to govern themselves, and a few wise rulers must govern them"?

Mr. Abbott's answer to these questions, implied in the argument, is that the great body of men are perfectly competent to govern themselves better than a few wise rulers can govern them, and this because "man is made in the image of God."

Now the teaching of this sermon is splendidly democratic, but what about this new doctrine published in the *Outlook*? Methinks it has a strongly aristocratic flavor. Is this a case of another "Perplexed Philosopher"? Has the subtle power of Privilege also captured Lyman Abbott? If so, what a tremendous force it must be when it compels "Free Land" Spencer, "Free Trade" Roosevelt and "Free Men" Abbott to all reverse their doctrines.

Which reminds me of the warning an old man gave to a younger brother over 1900 years ago: "For the time will come when they will not endure sound doctrine but . . . shall heap to themselves teachers having itching ears; and they shall turn away their ears from the Truth and shall be turned unto fables."

GEORGE A. TOTTEN.

NEWS NARRATIVE

To use the reference figures of this Department for obtaining continuous news narratives:

Observe the reference figures in any article; turn back to the page they indicate and find there the next preceding article, on the same subject; observe the reference figures in that article, and turn back as before, continue until you come to the earliest article on the subject; then retrace your course through the indicated pages, reading each article in chronological order, and you will have a continuous news narrative of the subject from its historical beginnings to date.

Week ending Tuesday, October 18, 1910.

The Republic of Portugal Becoming Settled.

The little new Republic of Portugal (p. 968), established since the 1st of this month, is getting into order. The provisional President, Theophile Braga, reiterated on the 11th the provisional government's intention of administering affairs only until it is able to hand over control to a properly elected assembly. He added that the assembly would be elected by universal suffrage and that he saw no reason why women should not vote as well as men, they being equally interested in the nation's well being. Official announcement was made on the 11th that Brazil had recognized the Republic. It was also announced that the government had exempted the Irish Dominican monks and nuns, who have conducted a school in Lisbon for many years, from the order of expulsion against religious orders promulgated on the 8th (p. 969).

By the 11th the Republican soldiery had been almost entirely withdrawn from the streets of Lisbon, the people had resumed their business occupations, and perfect tranquillity prevailed. General amnesty to all military and naval offenders was promulgated on the 12th. On the same day the Archbishop of Lisbon, Monsignor Tonti, who bears the title of Patriarch, tendered his allegiance to the Republic; and a telegram was received from President Comtesse of Switzerland announcing the recognition of the Portuguese Republic by the Republic of Switzerland. José Relvas, the new Minister of Finance, in an interview on the 12th, reported by the Associated Press, said that one of the first acts of the government would be to impose obligatory secular education. At the same time the Republicans would fully recognize liberty of conscience. They did not desire to destroy religious sentiment, but only would obligate the priests to confine themselves to spiritual matters. Speaking with reference to financial conditions, the Minister said that the government intended to readjust taxation and make the colonies bear their own administrative charges. This, he added, would meet a third of the existing deficit without injuring the colonies, the preservation and development of which would be of supreme interest in Portugal's policy.

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The members of the Portuguese royal family left Gibraltar (p. 968) on the 16th; King Manuel, his mother the Queen Amélie, and his uncle the Duke of Oporto, embarking on the British royal yacht Victoria and Albert for England, and the King's aged grandmother, the Queen Maria Pia, leaving on the Italian warship Regine Elena for Italy.

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British Leadership in Land Value Taxation.

Alexander Ure (vol. xii, p. 1071; vol. xiii, p. 89), the member of the Asquith Government as Lord Advocate for Scotland, is described in a London letter to the New York Tribune of the 11th as "the most obnoxious radical in the sight of titled landholders and Tory squires." Proceeding with its description of Mr. Ure, the Tribune says:

He is the apostle of land reform who converted the Chancellor of the Exchequer and became responsible for the new Budget taxes on land values. Lampooned, derided and denounced as the ally of the proletariat and the enemy of private property, he has earned the rancorous hatred of land owners and has also succeeded in arousing the enthusiasm of advanced radicals. He speaks with the fervor of conviction, and when on a public platform and in close touch with the masses he is an orator. Land taxation is his hobby, and he rides it hard and fast. Probably the Lord Advocate is a long way in advance of his fellow Ministers, who find it impossible to argue with him and to control him. Nothing could be more unconciliatory than his recent speech at Dollis Hill, in which he declared

that the valuation of land now in progress was not an end in itself, but only a means toward a general revolution in taxation. The hands of the clock seemed to have been turned back, and Henry George was again in England—a voice crying in the wilderness.

The land owners have formed a union for the avowed object of carrying on a determined agitation for the repeal of the land taxes. Mr. Ure, rising on tiptoe and speaking in his shrillest treble, warns them that they will fail, for the land taxes will never be repealed when the country has found a vast reserve of wealth which can be dedicated to the needs of the masses. When the valuation has been made by skilled and intelligent experts the Budget taxes can be collected, but that will be only a small matter. The principle will be widely extended when the valuation has been obtained, and in time all rating and taxing will be removed from buildings and improvements and placed upon the land itself. The result will be that the great monopoly of ownership will be broken down, the land will be free, and men will be encouraged to make a profitable use of it and to spend money upon it in labor and material so as to multiply the resources of the whole community. The radical advocate's sortie in the direction of a single tax on land is resented by Tory squires as a premeditated and wanton attack on private property. In place of tapping a new source of revenue ministers are reproached for proclaiming confiscation

Mr. Ure, the Lord Advocate [for Scotland] who spoke at a land demonstration in Gladstone Park, Dollis Hill, on [September 24] alluded to the taxation of the future. He was anxious, he said, to lift all taxation from men's labor, and to lay all rating and taxation by-and-by upon land alone. There was no man or woman in that gathering, however young and healthy, he continued, who would live to see the day when the land taxes were repealed. They would, however, live to see the day when the principle would be extended far more widely than it is now.—The Daily Mirror (London).