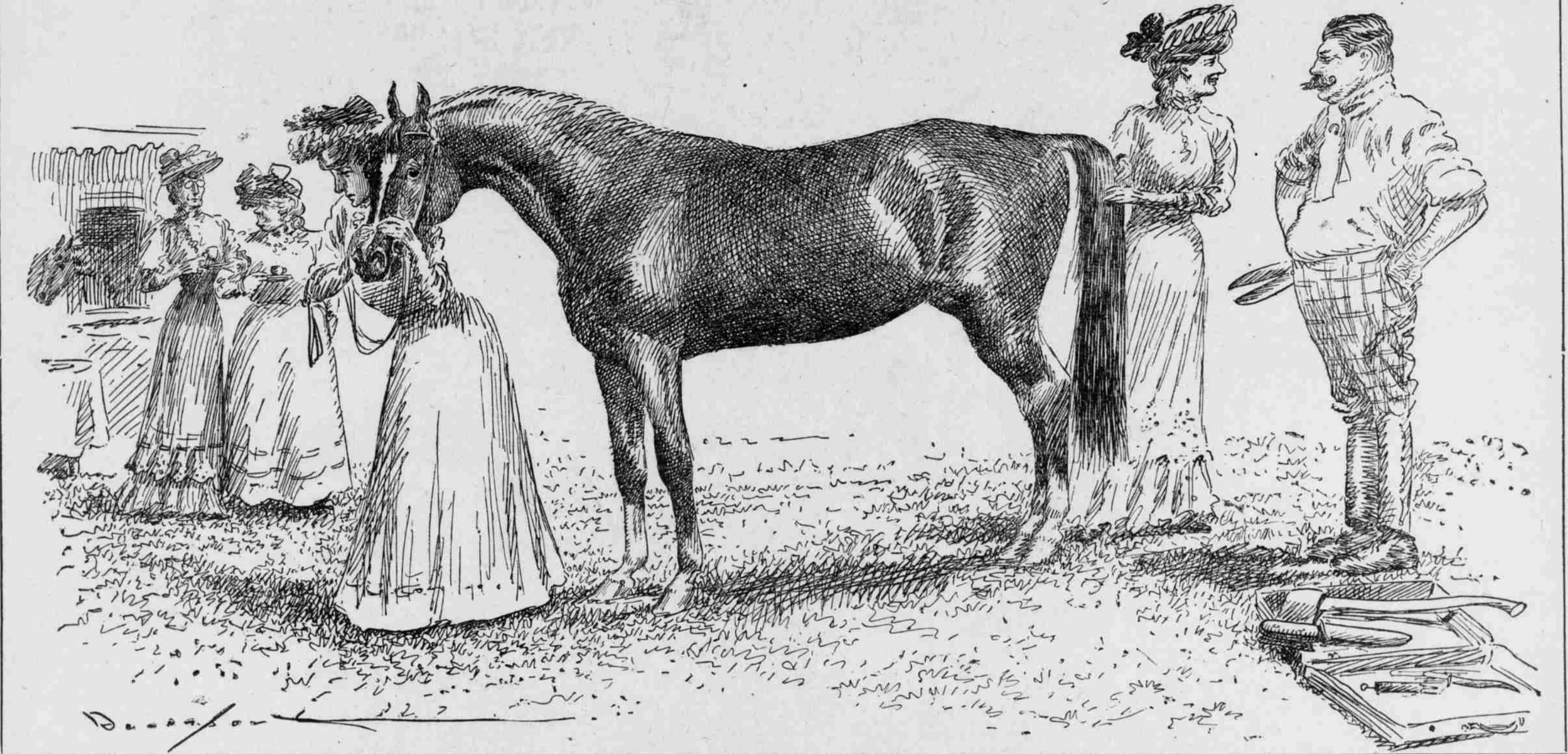


HOMER LAMENPORT PLEADS FOR ANIMALS TORTURED TO MAKE MAN'S PLEASURE

XII. WOMEN CAN PUT AN END TO HORSE DOCKING.

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I HAVE never seen women docking horses. For that matter, I have never seen men docking horses. I never want to. Probably no woman has ever docked a horse or stood by while it was done.

But women could put a stop to the brutal practice if they chose to do so. They have remedied many an abuse that men failed to

put a stop to. Woman's influence over man is certainly great enough to confer this boon on suffering horses.

The docking of a horse puts him in line for more trouble than anything that could be done to him. All this suffering and agony in his later days could be stopped tomorrow if the women of the country would say so. I believe they could do this by as simple a thing as refusing to ride behind a docked horse.

But will women refuse to do this? I have drawn this picture

to arouse them. Of course they don't really cut off horses' tails. But what is the difference—as far as the horse is concerned—between chopping off his tail and preventing its being done?

Women are doing so much good as humanitarians that it seems only just to appeal to them to use their great power to have anti-docking laws passed in every state in the Union. Women have had them passed in some states. Why not make a clean sweep of it?

If a docked horse only knew that women could save others of

his race from the suffering he has gone through, how the horse would try to please the woman! But, on the other hand, horses are docked with women's consent.

I doubt if they realize just what this means. If my picture, the last in this series of articles, is a brutal one, I can only say that it would give me much greater pleasure to draw a picture showing women rushing to the relief of the tortured horse and driving the hired veterinarian from his brutal work.

The Relation of the Government to Wealth

Our Present Barbarous Form Makes Freedom of Opportunity Absolutely Impossible.

BY LOUIS BOWERMAN.

SOME men are afflicted with the strange opinion that existing conditions are good enough. This idea is an evidence of decay and marks the state of civic usefulness. From these comes no effort in the interest of civic progress. Consequently they are not good citizens. Some men passively neglect to learn, some because of selfishness or self-conceit refuse to inquire.

Let us be frank. The first are fools by nature, the last are fools by choice. There are those who earnestly seek for truth who recognize discussion as the commerce of the mind, who watch with eager eyes the approach of every sail that rides the billows of time and, having welcomed the mariner to the mental port, search his cargo and taking also give with that fair barter in which there is no robbery. This commerce, discussion, is one of the greatest fortunes that men possess, invaluable to progress in that it renders error evident.

I desire to hold a sail upon the mental main, choosing no certain harbor, but to drift from port to port in hope of a friendly welcoming.

Justice is a universal law, a regulative relation of nature, the observance of which is essential to all higher progress. That the lower mental orders do not recognize it or that men neglect it does not deny its existence. This was long true of gravity. Forget gravity and death may at any moment ensue, neglect justice and the soul and body will be slowly crushed. The world is crying out from the pain of this neglect. In proportion as they deserve it, men are worthy and states are great. All physical and mental effort neglectful of this law is crime. Our clearest expression of justice is "Freedom to do whatsoever one wills, provided one does not infringe the equal freedom of another"; that is, a condition of equal opportunity or equal right.

To me the greatest proof of the universality of this law is that the mind is so constituted that an attempt to refute its existence is self-violative. In the performance of an act denied in the assumption, or self-condemnation. For if I declare that all have an equal right he who would attempt to deny it announces his belief in equal right, maintaining as he does the equal right to pass opinion on the same question. Tolerating for the moment, for the sake of argument, the indefensible hypothesis, "unequal right," we are forced by logic to one strange and significant conclusion—the absence of activity, and the consistent course of its advocate is silence and inactivity, or mental and physical death. It is evident that we must regard justice as a prerequisite to life, a regulative relation of nature without which life is impossible. In other words justice denotes those relations necessary to life.

Three corollaries follow from the law of justice: All men (men and women) have an equal right to produce wealth. Each man has an absolute right in and an equal right to retain the wealth he produces. All men have an equal right to participate in, or a joint right to, the wealth they jointly produce. These corollaries are axioms—are self-evident, admit

of no refutation. Bearing the above content in mind, let us determine the relation of Government to wealth.

Government consists of a chosen body which society vests with certain powers of control for the common benefit. These powers are and must be wholly powers of restraint, and can in no case be coercive, for coercion is the violation of the law. Society cannot vest in the administrative body, or Government, a right to wrong, for the individual cannot possess nor may he conceive of such a right, and the individual is the element of society. Much confusion arises on this point from the fact that power and right are erroneously used as synonymous terms.

The sole function of government, then, is to prevent aggression, to prevent the violation of equal right, to prevent the strong from oppressing the weak. "To secure the blessings of liberty to ourselves and our posterity."

Liberty is the opportunity to exercise equal right. The exercise of unequal rights, such as in tyranny. It follows necessarily that government cannot rightfully appropriate or take in taxes the product of the individual's labor—individual wealth, for each has an absolute right in and an equal right to retain the wealth he produces. It is evident then that the only manner by which individual wealth may be justly acquired for the common use is by free consent or gift of the owner, and moreover, it is evident that the exercise of our present method of compulsory acquisition of individual wealth for governmental purposes is contrary to the law of justice, that is to say, is coercive. It is furthermore evident that the exercise of this method makes government an aggressor—that government intended as an instrument to prevent aggression becomes an enemy to the equal right or liberty of its creators.

Here then is a dilemma. The question arises how may a government be supported to conform with the law of liberty? A clear answer is not wanting. Compensation is the moral law. "Thou shalt not steal" is the expression of equal right. Violate the law of equal right and compensation, robbery, takes the place of compensation. While each individual has a right to the product of his labor, it is equally true that mankind has an equal right to participate in the wealth jointly produced. Now if it can be shown that society jointly produces a value independent of and apart from the individual product, it will follow that society has conjoint right in it and can consequently jointly confer the right to use it for common benefit. Nothing is more certain than that society does jointly produce such a form of wealth. It is an inevitable product of society and proportional to the benefit arising from co-operative effort. It is expressed with vivid certainty in the value of location—"Land Value." That this location or land value is a conjoint product no one on reflection will deny.

It is greatest where the benefits arising from associative efforts are greatest. Depopulate a great city permanently and land value would disappear. Of this value then, and only this, may society delegate to government the power of ap-

port of justice countenance as the proper source of compensation. Nor may government justly neglect to take this value, for to allow its appropriation by any individual, any element of society is as great an infraction of justice as communal appropriation of individual wealth—is to sanction theft, is to pursue the monarchial and tyrannical doctrine that the many must pay tribute to the few; for, while this land value, this joint wealth, is allowed to be appropriated by individuals or used without full compensation to the producing community, government is aiding and abetting, is condoning and protecting the theft of public wealth. We should conform then to this dictum of justice if we would be honest men, for he who refuses to uphold her laws is on the face of the matter a self-convicted patron of corruption and crime.

Take back this value of the land and then will be established through consequent freedom of opportunity that equal right to produce wealth and to retain the wealth produced which our present barbarous form of government renders impossible. Here lies the cure for poverty and wrong. In the violation of this law of justice, past and present, we have crime and bitter misery, the hatred that rends nations, the pangs that shroud the soul, the bigotry, licentiousness and cruelty that mark our civilization. For without justice, apart from the effort to get justice seen and known, all the institutions, all the efforts of the race can only add to the violation of the moral law—can only aid the shrewd, the strong, the brutal, to oppress the weak, the merciful, the generous and good and pit man against man in beastly unfeelingness and useless conflict.

Such then is the dictum of justice. Government has no concern with any but joint wealth—must then tax only the location value or land value. That is to say society may take back its own, may take back its own, for in this way and only this way can the equal right of justice be secured. To take this value will not involve administration by force. It will simply be to say to land owners, "Imposition, appropriation must cease." The function of government is to prevent aggression. What wealth you produce is yours; we have no power over it, but ours is ours and you must relinquish it, but follow justice, do but take back this value of the land and the withholding of natural resources—the monopoly of land would cease, because the power to rob society would cease. Do this and labor shall again possess that equal opportunity to produce wealth and to retain the wealth produced. This evidence would relieve the congestion of the labor market, wages would, as a consequence, rise to the product of the individual.

Let us not be mistaken in the belief that tyranny and government are one and the same. To govern is to regulate, not crush and destroy. Where justice is absent, government is impossible. No nation exists today that has got beyond tyranny. In the nature of things it is impossible for a nation, a society, to rise above tyranny until all taxes are abolished and the conjoint value, land or location value, is returned to the common

benefit the source of compensation for all administrative and public service. Here I drop an anchor and furl a sail, wishing all who will to board my bark and search the cargo, not as pirates and beasts of force, but as men who wish to know, and knowing, dare to tell.

The Prospector's Return.
BY JIM SUDDEN.

"Stranger, I'm from th' Californy desert, where the climate is so rare. That I've had ter live fur twenty years on a canon an' hot-air."

"An' th' scorchin' lurid desert where th' sun sits on yer back, an' th' tradin'-store's yer larder, an' yer refrigerator's er paper sack. I hain't knockin' Californy, tho', she's good plin ter relate."

"Fur h—ll itself they say hain't had it yer could locate."

"When we sailed from Columby River, there was rumors in th' air. That miners in Death Valley had forechune by th' hair. Huh! they say forechune is er lady, but judgin' what I saw, an' th' way she's actin' as them years she must ha' bin er squaw. An' er heart's throbbin' sick with longth an' sadness creepin' on. When sum miner told th' camp-fire would sing 'bout Oregon."

"We struck it rich one day, a wealth of yellow gold. Beyond th' dreams of Abbie Rice, er sum sech gal, I'm told. We set 'round th' fire that night, each one a millionaire. But th' rosy tints of life had faded an' all was gray in th' air. An' Cuckkamas Jack showed up our soul when he muttered with a sigh, 'When I was er kid I'd ha' give it all fur er Hood River apple pie.'"

"I wish I'd never wandered erlong th' purple trail. It leads ter bitter misery; I've never knowed it fall. An' stranger, yer will find, no matter where yer roam, There's a little spot that's hard ter beat, an' that little spot's called home. An' anyhow, I've got no use fur them pallid sorter guys. What raves erout 'tween Summer an' er scented paradise."

They order see our Oregon when she's in er stormy mood. When she flaunts her flimsy draperies 'round th' head of Father Hood. An' Ole Sol gits terrible scandalized an' hikes in sum diddled. An' heaves the great dim forests weepin' silent in th' rain. New, they wouldn't want no country with er blazin' sun fur pests. Fur they'd git ter like our sunshine smilin' wifful-like thro' trees.

Let 'em gaze on th' gran' Columby, frum Starlight on th' waters an' er shaddered mystery. Erlong er silent shores where th' orchards slope right down. Er witchery of twinklin' light in sum blazed fureen strand. Huh! they kin talk erbout th' Hudson, th' Rhine, an' Naples Bay, But when they see Columby, they're allus sure to say—

Oh, Oregon, dear Oregon—Misty lady dress in green. Tho' other lands may lute us, you'll allus be our queen; Tho' life may wibb an' leave us on sum blasted fureen strand. Our memories will linger 'round yer fruitful happy land. An' when we cross th' last long river an' git our halos on. There'll be er bright celestial greetin' fur th' sons of Oregon. Rainier, Oregon.

The Lena is the straightest of all the great rivers. For 800 miles it runs in almost a direct line to the sea.

Circular Barn Instead of a Square Structure

Novel Farm Building That a Baker County Man Is Putting Up—He Tells of Its Advantages.

BAKER CITY, Or., Aug. 14.—(Special correspondence of the Sunday Oregonian.)—A combined hay and stock barn is being erected on the ranch of A. V. Swift, three miles west of this city, which has many conveniences and commendable points which farmers would do well to study. This barn is round, 60 feet in diameter and 48 feet from foundation to eaves. It provides room for 12 horses and fourteen cows and more than half as much more stock can be given accommodations with slight changes.

The stock is arranged in a circle with heads towards the center, except a part of the cows, which face the outside. A blitter carrier runs on suspended track behind all stock and conveys the manure to a wagon or spreader located on the north side of the barn.

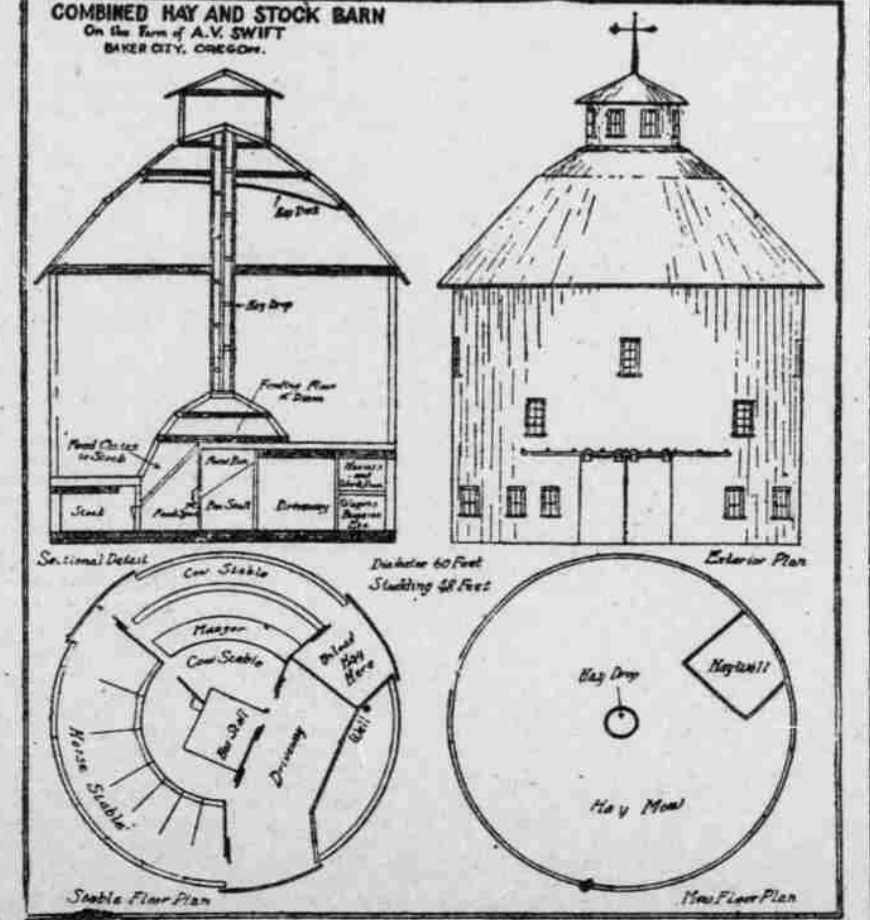
The feed bins are located in the center under hay feeding floor and high enough that grain will fall by gravity to the feed spouts in front of stock. Hay is fed from feed floor, which is 16 feet in diameter, to all stock through inclined chutes. In the horse department the ends of the chutes are barred with vertical slats and the manger is small, projecting

16 inches into stall and containing feed boxes, etc. All doors are built sliding and take up very little space. The driveway is 14 feet in width and 16 feet high, which allows a load of hay to be driven through the stable without inconvenience. Wagons and buggies are housed at the right of the driveway and over them is located the harness and work room and a good-sized sleeping room.

The well is located near the north end of driveway and when equipped with pump will be easily arranged to deliver water to each stall and both sides of cow manger, as well as to furnish water for cleaning floors, buggies, etc. The circular construction provides roomy stalls at the same time converging feeding space to the minimum. 8 inches outside diameter, where hay is thrown to feeding floor, the mow is one vast space unobstructed by

posts, girts or braces to the peak of the conical roof, which is 22 feet from the ground. The hay drop, located in the center of the mow, is one of Mr. Swift's own ideas and it will be noted that, no matter what the height of hay in the mow, one can pitch it into this tube from any side, when it falls to the feeding floor to be distributed through the feeding chutes to the stock.

Mr. Swift's barn measures 158 1/2 feet in circumference and incloses 284 1/2 square feet. This same wall if placed in a square would inclose only 224 1/2 square feet, a difference of nearly 600 square feet in favor of the circle. A square which will contain 284 1/2 square feet must be 53 1/2 feet on each side, or a total of 213 1/2 lineal feet of wall, while the circle incloses it in 158 1/2 feet. From these comparisons, and by taking into consideration the elimination of heavy timber in circular construction, it will be seen that much less material is needed in a round barn than in one which is square or oblong. The circular building also does away with gable ends, where a considerable space is wasted, and there are no corners and no long stretch of straight side wall to offer resistance to the wind.



This is the first barn of this pattern ever built in the Pacific Northwest, and its many points of excellence ought to appeal to every farmer whose attention is called to it. It will contain 260 tons of loose hay, and Mr. Swift considers that the saving in hay wasted on his ranch under the present methods of stacking will pay for the barn in three years. But that is not all. Fine, dry hay, which has not been wet since it was cut, will command better prices and furnish more nutriment than hay in the stack which has gone through the fall rains and melting snows of winter. In this barn hay can be loaded from the mow in any sort of weather and is ready for market clean, bright and sweet and dry.

The accompanying plate gives details of arrangement and plans which will convince one of the efficacy and economy of circular construction when applied to stock or hay barns or where they are combined under the same roof.

Charles Dickens' Memorial.

Another fresh proposal has been made to erect a monument in London to the memory of Charles Dickens, though no one needs a memorial of this sort less. The city itself stands in some sort as his memorial. Those who project such an enterprise must, too, have forgotten the novelist's expressed desire. In his will he declared: "I rest my claims to the remembrance of my country upon my published works, and to the remembrance of my friends upon their experience of me in addition thereto." That seems to be explicit enough. The works of Dickens are as popular as ever, in spite of the growth of the modern novel, and in those books, which are constantly being reprinted, he finds his