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WEDNESDAY, JULY 9, 1902.

PEOPLE SHOULD ARBITRATE.

The strike contagion is slowly creeping from one industry to another. From Portland to New Jersey, the feverish blood of unrest is making itself manifest. The strike of the boiler-makers on the Union Pacific is taking on a serious aspect. It has involved the machinists already, and threatens to reach the locomotive engineers and firemen. From a petty grievance which might have been adjusted by a little common-sense and justice on the part of both men and company, it has grown into a serious affair, which threatens to tie up the greatest system in the west.

A boiler-maker's place is very difficult to fill. Inexperienced men cannot do the work. Machinists who might do it, will not do it, and so one by one the engines will die for want of vital repairs. As the engines become disabled, dangerous and unfit for work, on account of much-needed boiler work, engineers will refuse to go out on them and soon the entire motive power of the system will be run down so it will require months to get it back to its normal condition. On a busy system of railroad, where power is inclined to be scarce at best, it keeps the forces very busy to maintain a serviceable condition of engines. Where this work is neglected and the force is reduced, it only requires a few weeks to put everything in the "back shop" for repairs.

It can readily be seen that the motive power is the life of a railroad. If its systematic working is interrupted, business very soon clogs.

The public is vitally interested in the disputes between capital and labor. The great industries which serve the people, are public servants, and the people should see to it that that condition prevails which will insure the best service under the best possible arrangement for both employer and employe. If a business man lies down at night in a Pullman berth on a swiftly speeding train, knowing that the employes on that train were driven like cattle, worked long hours, nagged at for every minute offense, bulldozed, mistreated, poorly paid and given about as much consideration by officials as convicts would be entitled to, would this business man feel as safe in his berth as if he knew these employes were treated with consideration, given their just rights as citizens, paid well for their services and respected as men should be?

The public should look into these matters. It is not a mere question at issue between capital and labor. It is a question which the people who need the services of these great industries should arbitrate rightly and justly, once for all.

WANTED—A SAFE MAN.

Senator Hanna says that President Roosevelt is not a safe man. Senator Hanna is high authority on such subjects and his decision should be respected. But the dear, untutored people, the great common herd, would like to know what constitutes a safe man in Senator Hanna's way of putting things. The people want a safe man, the safer the better. One without a shadow of suspicion within his horizon. One who will stand pat for the peoples' rights, one who has sense and honor enough to construe the law rightly, and backbone enough to execute it unflinchingly. The peo-

ple want a man who is safe out of their sight as well as in their presence. They want a man of the true American mould, whose sense of justice, whose conception of right and wrong, is nice enough that he will scorn to shield a common postoffice thief under his influential wing. They would like to hear Senator Hanna's definition of a safe man. It would be a bit of curious literature.

Judging from the practices of this eminent corruptionist, his ideal safe man whom he would suggest to rule the American people, would resemble a personage whom Satan might choose to send upon a missionary journey to Paradise. The people want a safe man; they need a safe man; but if the rugged faith of American citizenship retains its keen perception, they will not select Marcus A. Hanna.

This is a vain sermon Hanna is preaching. He need not worry about the American people. He will be quite busy if he takes care of Hanna, the people in the future, as in the past, will shift for themselves. "God bless the rich; the poor can beg."

THE FEW OR THE MANY.

C. E. S. Wood, in his Fourth of July address in Portland, discussed the tendency in this country for government to favor the few instead of the many. It was a fitting theme for the day upon which we celebrate the nation's birthday, the anniversary of the issuing of the Declaration of Independence. He took sound position in pleading that our citizenship strive that the course of our country's onward journey might be toward the ideals that were set up in the beginning.

Perhaps there is a popular misconception of the meaning of the Declaration of Independence, as to the fundamental proposition that is laid down therein. During later years there have been numerous questionings as to the truth or falsity of this—"All men are created free and equal beings." The very prime clause of the charter of liberties of the American nation is thus brought in question as to its agreement with the Constitution of all law that governs the universe. People are actually varying their political actions to some extent by the newly conceived notions regarding this problem of government.

Why there should be any difficulty in understanding what the writers of the Declaration meant is strange, indeed. "All men are created free and equal," not equal in all respects, but equal in that they should have the same rights before the law, the same opportunities, the same protection. It is not that they are equal in intellect, and therefore should receive equally from the efforts of society, according to the socialist's idea of social formation; but equal in that every one has equal opportunity to strive and save and improve and rise in the scale of social success.

There is in some minds scorn of the intelligence of the masses' ability to decide great questions of national policy and in this day there are leaders who believe that it is their duty to deceive the people as to the real meaning of given public movements that appertain to government, for the reason that the people have not the average ability to know the wise thing.

It was faith in the average intelligence of the people that inspired the founders of the republic. And in so far as the average man has been counseled and his counsel followed has the nation gone wisely.

It was no chimerical conception to refer these great questions to the average men, for there is much of truth in the old saying: "Vox populi, vox Dei." The American people have proven that when the people have understood a proposition they act wisely. Being an average between the pauper, for whom we build almshouses, and the rich, whose vision is not broad and never can be broad; being an average between these two extremes, he represents the safest

source of power, and, therefore, were the founders of the republic wise, and therefore did they build upon sure foundations.

The doctrines of the Declaration of Independence and of the Constitution of the United States need not yet be rejected, and the day is far in the distance when they will have been succeeded by anything in organic law that serves better than they.—Portland Journal.

WHAT SORT OF A MAN IS TRACY?

It is a maudlin sentiment that attributes to Tracy, the convict, superior intellect, for that he succeeds in eluding the officers and performs acts that startle the law-abiding. One hears expressions of admiration for the man and there is almost a disposition to make him a hero, even by people who have no sympathy with those who belong to Tracy's class.

The mere fact that he eludes pursuing officers is not proof that he is superior to them mentally. A snake eludes his human pursuer and yet is of the lower order of animal development, with little of that which makes the horse or dog valuable—highly developed instinct. Even though he be accredited with instinctive powers, it does not elevate him in the scale of humanity, for brute creation has instinct with nothing of that which we denominate mentality.

Nor is he brave. He is desperate. And that accounts for his daring acts. He has all to gain, nothing to lose in a fight, as compared with capture. If he be captured, he will be killed by the machinery of the law or hung to a limb by the populace. Hence he fights and robs and does all sorts of daring things, in the limit of his desperation.

Tracy is a degenerate. He represents human nature depraved, degraded, lawless, criminal, selfish, animal, without self-control, and with absolute disregard of the rights of all others. He is not a "bright" man. He is not a brilliant desperado. He belongs not even to the class with the Jesse Jameses, or the Cole Youngers, who, with all other crimes possessed somewhat of mental strength and the capacity to secure and hold the regard of many of their fellows in the Middle West.

Maudlin sentiment only will attribute to Tracy aught but the lowest mentality, maudlin sentiment that moves emotional women to send flowers to murderers and to make heroes of men who outrage every worthy thing that exists.—Portland Journal.

WHERE DOCTORS FAIL

To Cure Woman's Ills, Lydia E. Pinkham's Vegetable Compound Succeeds. Mrs. Pauline Judson Writes:

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Secretary of Schermerhorn Golf Club,
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four months, when my husband became impatient because I grew worse instead of better, and in speaking to the druggist he advised him to get Lydia E. Pinkham's Vegetable Compound and Sanative Wash. How I wish I had taken that at first; it would have saved me weeks of suffering. It took three long months to restore me, but it is a happy relief, and we are both most grateful to you. Your Compound has brought joy to our home and health to me."—Mrs. PAULINE JUDSON, 47 Hoyt Street, Brooklyn, N. Y.

It would seem by this statement that women would save time and much sickness if they would get Lydia E. Pinkham's Vegetable Compound at once, and also write to Mrs. Pinkham at Lynn, Mass., for special advice. It is free and always helps.

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OLD PEOPLE



Do not always receive the sympathy and attention which they deserve. Their ailments are regarded as purely imaginary, or natural and unavoidable at their time of life. Disease and infirmity should not always be associated with old age. The eye of the gray haired grandsire may be as bright and the complexion as fair as any of his younger and more vigorous companions.

Good Blood is the secret of healthy old age, for it regulates and controls every part of the body, strengthens the nerves, makes the muscles elastic and supple, the bones strong and the flesh firm; but when this life fluid is polluted or poisoned and loses its nutritive, health sustaining elements, then there is a rapid decline of the vital powers, resulting in premature old age and disease. Any derangement of the blood quickly shows itself in an ulcer, sore, wart, tumor or some other troublesome growth upon the body, and rheumatic and neuralgic pains become almost constant, accompanied with poor digestion and cold extremities.

S. S. S. being purely vegetable, is the safest and best blood purifier for old people. It does not shock or hurt the system like the strong mineral remedies, but gently and thoroughly cleanses the blood and stimulates the debilitated organs, when all bodily ailments disappear. S. S. S. is just such a tonic as old people need to improve a weak digestion and tone up the stomach. If there is any hereditary taint, or the remains of some disease contracted in early life, S. S. S. will search it out and remove every vestige of it from the system.

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