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At Kelley Butte, with criminal labor working for cheap board and no salary, it costs one dollar per yard to crush rock. The Whitwood Quarry Co. furnishes rock to the city of St. Johns at 82 1-2c per yard, and yet pay from \$2.25 to \$3.00 per day for labor. The former is municipally conducted, the latter by a corporation. Another case of a corporation robbing (?) the people.

Several bills are now pending in Congress empowering the Secretary of the Interior to set aside a tract of not exceeding four sections of unoccupied public lands in a salubrious section to be temporarily used by the Order of Owls for a sanitarium and camping ground, subject to control of the national officials of that association, and when such land ceases to be used for such purposes for a period of two years it shall revert to the United States. We can see no objection to the enactment of such a bill. Other fraternal orders might make the same request, but there is plenty of vacant public land that might well be used for such purposes without working an injury to the public, since it is optional with legislators as to how much land be donated for the purpose.

A dream most rosy, that in the socialist column this week. Ten dollars per day for labor would be exceedingly pleasant, but one cannot help but wonder where this munificent pay is coming from, since there is not money to exceed \$1.50 for each person over 16 years of age in the country. If all would work 15 days steady, without drawing pay at \$10 per day, all the money of Uncle Sam's domain would be absorbed, and then the government would have to wait until the people began to draw and spend it before work could continue, unless it be on credit. But a peculiar feature is that the government now does not own a penny of this wealth, because it owes millions more than it possesses. Perhaps, however, it is the intention of socialism to dispense with the gold and silver and adopt "shin plasters" or even potatoes as a medium of exchange. The old soldiers had an experience with shin plasters, and it would please (?) them immensely to revert back to the same old system. Potatoes might do, because there are so many of them, but very unhandy to pack around. There is no occasion for any one to starve or freeze in this country and few do. "Millions starving" is all "poppycock." It never happens in real life. The writer asks us to explain about the woolen mill instance in St. Johns. Under government ownership of all utilities, there would be no woolen mills in St. Johns, we believe. Larger and, therefore, more economical mills would be built in some of the larger cities. The women would have nothing to do but housework, because the men must be employed first, and there would not be enough employment for both. It is far more chivalrous for the male element to do the work, anyway. It is generally conceded, even by the socialists, that enough is now produced in the United States in the way of food, clothing, etc., to comfortably supply all with sufficient, but the distribution is said to be at fault. With so-called millions of men now out of employment, and the millions more that would lose their employment through socialistic conditions, besides those now employed, all at production work, where would the women be given a chance? Or would it be better for all to work one year and rest the next year? That WOULD be nice. If those ministers mentioned by the socialist writer preach nothing but a material religion, which the socialist writer says is socialist doctrine, they are out of place in any church. If we have any regard for the teachings of the Scriptures, we must believe that spiritual religion is essential to salvation, no matter how well we treat our fellow men. Surely there must be something more to religion than simply preventing any one from getting any money unless he earns it with his own hands. As we understand the socialist writer's argument, that is the beginning and end of socialist religion. Not that one man will love another better, or that the flow of the milk of human kindness will be greater, but it is simply to keep one man from securing more of this world's goods than another, unless he can save more from his daily wage. For a poor man to drag a rich man down to own level financially MIGHT make them love each other better, but we think not. We have no special love for the rich man, as the writer intimates, because the rich man is not in our class, but we do believe in giving him a square deal. Can the socialists say as much? Envy never possessed us to any great degree. We take more pleasure in the success of man than in his downfall. We would sooner try to climb to his level than

Stories of Success

FRANK A. VANDERLIP



Born on a farm an hour's ride from Chicago, Frank A. Vanderlip was left fatherless when 12 years old. At 16 he was an apprentice in a machine shop. The meaning of an education came to him with great force, and while he toiled he studied from men and books. Without the advantage of a high school training he was able to pass the entrance examinations at the University of Illinois, and by strict economy he had saved enough to pay the expenses of the first year. He secured a position as stenographer, worked as a reporter and emerged in four years with a superior mental equipment for the battle of life. Frank Vanderlip always did more than was expected of him until his industry and ability attracted the attention of men of large affairs. While still a very young man he was made a controlling factor in the National City bank, the largest bank in the United States. No young man can say that he cannot take advantage of an education. Opportunities are many for the boy who will save. Now is the time to start if you would insure your future. A dollar starts an account in this bank. Add to it as you can.

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bring him down to ours. We are not inclined to sit at the bottom and curse the ladder and those who have climbed it to success, and then try to pull it all down. After the government monopolizes all labor, it won't do bidding for labor. It will set a price on certain kinds of labor and if there is no other kind of labor in sight, one must accept it—or starve. It has to bid now to get labor, because it has no monopoly.

W. C. T. U.

The meeting of the Woman's Christian Temperance Union will be held next Monday afternoon at the M. E. church.

We expect to have a very interesting meeting, as there is an important subject up for debate: "Resolved, That the women shall have the right of franchise." The speakers are very modest and do not wish to have their names in the paper, and you will be sure to want to know who they are, so you would better come to the meeting and find out.

The Woman's Christian Temperance Union stands for what is true and right, but we must first study all great questions to determine each for herself what is true and right.

We are just now entering into a membership campaign and expect within the next two weeks to give every person in St. Johns a chance to join this great organization. We expect to obtain one thousand new members in Multnomah county before October at which time the national convention will convene in Portland.—Reporter.

Baptist Church

Services May 19th: Sunday school 10 a. m.; worship 11 a. m.; Sermon topic: "The Besetting God." Evening, 8 o'clock, topic: "Eternal Punishment—Objections Considered." All invited.

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