CURRENT TOPICS DISCUSSED BY VARIOUS WRITERS

Parcels Post Would Be an Elephant

FINE THING FOR MAIL ORDER HOUSES, BUT PACIFIC COAST BUSINESS WOULD BE INJURED.

By John A. Gruber.

JUDGING from outward appearances, the people of the United States demand a parcels post. Packages up to four pounds are now being carried in the mails at the rate of one cent per ounce and printed matter, seeds, etc., at half that price; but that is not satisfactory. Mr. James L. Cowles, secretary of the Postal Progress League, in his letter to the Outlook triumphantly reports that the National Association of Photographers has demanded "the best, the cheapest and most extensive parcels post in the world." That sounds very patriotic. Americans demand the best of everything and should have it.

It goes without saying that a parcels post in the United States, owing to our extensive territory would be an elephant. But the photographers, under the guidance of Mr. Cowles, who doubtlessly is a high-priced parcels post expert, demand also the cheapest. That is un-American. It smacks of pauper labor. However, that is not what they really mean. Who cares for expenses when the taxpayer foots the bill?

The parcels post bills before Congress provide that packages up to 11 pounds be carried the length and breadth of the land, including Star and R. F. D. routes, for 25 cents. Should the scheme succeed, Mr. Post, the father of the league, would receive orders innumerable like this: "Enclosed find postal check for one dollar, for which mail me 10 pounds of your patent mush." A few days thereafter the postman would deliver the mush to the cook in a mining camp at the foot of Mount St. Helens. It might cost the Government a dollar or two more than Mr. Post paid for the service, but then this is a rich country. Should the scheme succeed, it would practically wipe out distances, revolutionize trade and upset present values. Mail order houses would do a tremendous business, transcontinental mail trains would supplant freight trains and four-horse freight wagons the stagecoach. Country stores would be a thing of the past and, last but not least, the annual postal deficit would run up into hundreds of millions.

"Nonsense," says the league, "look at Germany, where they carry even larger packages for less money." Germany's area is four-fifths that of the State of Texas, every foot of it is cultivated and densely populated. The people all live in cities and villages, labor is cheap and the government owns the railroads. There is as much sense in comparing the postal system of Germany with that of the United States as there is in the fool's remark, who, when informed of the cost of a voyage across the Atlantic, exclaimed: "My, oh, my! I paid only one mark for a long ride on the Rhine."

"The Postal Progress League is preparing to make a whirlwind campaign this fall," says the Iron Age. Heretofore the league has been obliged to depend on the subscriptions of its own members. This Summer, however, it seems to be liberally supplied with funds and Secretary Cowles is making a tour of the country obtaining indorsements of misguided business organizations. Whence cometh this money for carrying on this campaign? Doubtless from the would-be beneficiaries, the principal ones being the jobbing and mail order houses in the great cities in the East and the railroads, whose earnings would be materially increased by hauling mail instead of freight cars.

During the coming short session of Congress the league will push the "consolidation scheme," which means the carrying of merchandise in the mails at one-half cent per ounce. Last year Uncle Sam lost nearly fifteen millions in his postal business. Ordinary business sense would suggest that the source of the deficit be ascertained and eliminated, that the receipts be increased or the expenses diminished. Parcels post advocates demand a reduction of the income and an increase of expenses. Even the friends of the consolidation scheme admit that the proposed reduction would cost the taxpayers of the land from two to three millions more per annum.

But that would be only a tithe of the injury this scheme would inflict upon the industrial and commercial interests of the Pacific Coast. A reduction of mail rates from one to one-half cent per ounce on merchandise would hardly be noticed in the densely populated states of the East, because a short haul at 8 cents per pound would still be profitable, and the express companies would continue to do the business. Trans-continental shipments, however, would be turned over to Uncle Sam to be made at public expense, particularly when packages are to be carried into the interior on Star or R. F. D. routes.

Our infant industries, who are obliged to buy their raw material in the East, would not be able to compete with their Eastern rivals were it not that the freight rates on the finished product offset the freight on raw material, and that the coast house can supply its customer with goods in small quantities and within a few days' notice. In spite of the present high transcontinental rates Eastern jobbers and mail-order houses do a large mail and express business on the Coast. The latter send catalogues into every nook and corner and quote prices the country merchant cannot meet. The merchant tells his customer that his price is as low, if not lower, when transportation at 16 cents per pound is added to the catalogue price. Traveling salesmen of Eastern houses meet those of the Coast in the fight for trade; one harps on low prices, the other on cheap transportation and quick delivery in any quantity. Competition is keen, margins of profits are cut closely, and freight and express rates are carefully considered by both buyer and salesman. The struggle would soon be at an end should the rates from New York to Salem be made the same as from Portland. But distances at present make that impossible unless the Government should step in and pay the difference. Standard Oil and the packers obtained favors from the railroads which enabled them to crush their rivals. Should Congress extend similar courtesies to the great commercial interests in the East?

JOHN L. GRUBER.

Winlock, Wash., Oct. 15.

Why Oregon Loses Her Best Teachers

Normal School Certificates Worthless Until the Graduate Has Passed Many State Examinations.

THE OPENING, or attempting to open, the public schools throughout the state during the past month has brought Oregon face to face with a situation which has attracted very little attention heretofore. There is a deplorable deficiency in the ranks of schoolma'ams from a numerical standpoint.

The question naturally arises: Where are the graduates which the normal schools are turning out every year for the express purpose of directing "the young idiot how to shout"? Statistics show that between 700 and 800 new teachers are needed every year to replace those who leave the profession, for various reasons.

One excellent reason why even the offer of higher salaries is left unresponded to is that Washington offers a premium for the normal graduates from Oregon in the shape of first-grade certificates, granted upon the passage of an examination in school law and constitution, whereas, under the present law, the same diplomas are worthless in Oregon until the holder has passed 18 state examinations, with an additional four for a state diploma. It is further required that the applicant shall take the said 22 examinations in three groups, or he must go back to the beginning and start over.

Practically all of the states supporting normal schools accredit the diplomas as teaching certificates, including Massachusetts, New York, Pennsylvania, Illinois, Iowa, Nebraska, Michigan, California, Washington and many others. In California and Washington the accrediting is limited to the state normals and the state university.

The normal schools of Oregon should be placed on the same basis as those of Washington. The state should maintain them adequately, require thorough work in the training department, and then give at least a four years' certificate on graduation. On suitable evidence that the teacher has done good work, the certificate should be changed to a state diploma at the expiration of the four years' term. By limiting the first certificate, the danger would be obviated of graduates of the normal schools who should fail to teach subsequent to graduation becoming possessors of a state paper. The superintendents should be required to exercise strict supervision and refuse to recommend for a state paper where the work of the graduate had not been satisfactory.

It should be the policy of the state to induce as many teachers as possible to complete a thorough normal course. The possibility of securing a state paper would be a very strong inducement. As the situation is today, both Oregon and Washington are short of good teachers, although many of those trained in the state normals supported by Oregon are going into our neighboring state to pursue their pedagogical career for two reasons—recognition of their diplomas and better salaries.

The only reasonable objection to granting state papers might be that the work of the normal schools is considered unsatisfactory. The immediate remedy lies with the state. Make ample appropriation, give good buildings and equipment, and just as soon as possible make graduation from the high schools a prerequisite to admission to the normal schools. California has already taken all these steps, and has excellent service from the normal schools.

The very first step toward making the public schools efficient is to provide an abundance of the best training for teachers. If there is an argument for training a few teachers, there is an argument for training all; so enough schools should be maintained to meet all the demands of the state. Owing to the limit placed on the size of the normal schools by its training department, some 60 or 70 graduates are all that can be expected from each school per year, which is one of the strongest arguments offered for maintaining several schools. In refusing to recognize the diplomas of her own schools, Oregon is annually losing a number of her best teachers. The fact that they have spent four years at a training school and passed the examinations there required is considered by them sufficient evidence of their ability to teach, and, although perfectly competent to do so, the law requiring them to take 22 examinations, which they have just completed, is considered an unnecessary hardship. The supply is not likely to exceed the demand, so long as the services of Oregon's teachers are so much appreciated by the neighboring states.

TEACHER.

Portland, October 18.

The Bottom Commandment Is Ignored

For This Reason, the World Is Really in a State of Anarchy.

By J. L. Jones.

THERE is a great confusion of thought on the subject of observing law. Few people seem to understand the radical difference between God's law and laws made by Legislatures, and it seems to be generally understood that only the observance of the latter is obligatory and essential to salvation.

We sometimes meet with allusions to "the higher law," but there is little definite knowledge of what this term means. The highest law and the only essential one we know of is set forth in what is called the ten commandments.

There are two parts of this law. The first has to do with the duties of men to God; the last part, with the relations of men to one another. Beginning at the bottom, the last five commandments prohibit covetousness, lying, stealing, adultery and murder. The last or lowest one, which is the first that man comes in contact with, prohibits covetousness. Now it will be evident to anyone who will give the matter a little attention, that if people would only keep this bottom commandment and refrain from wanting what does not belong to them, that they would never get up against any of the other or get into any further trouble.

The first step in error is desire for something that belongs to the neighbor. Then comes "false witness," the evil eye. Then, naturally, follow stealing, adultery and murder.

The efforts of governments are mostly punitive. They punish for crimes instead of preventing them. Observe that no government makes laws to prevent covetousness or lying. If they could stop these then they would have no need to punish for adultery, stealing or murder.

For governments, such as flourish in the world at present, to legislate against anything is very much like Satan making laws to stop sin. There is a mighty difference between legality and morality. The more legality thrives, the weaker and sickller becomes morality. Crime, insanity, adultery, adulteration, dishonesty and all immorality increase in about the same ratio as the burden and expense of government.

Laws made by Legislatures are futile if men will not, of their own volition, accept and obey the simple and natural laws given in the last five commandments. If men would, by social contract, agree to accept and observe these laws, then there would not be any use for Legislatures, and the gentlemen who now labor so earnestly at making laws they don't intend to keep, would have to do something useful for a living.

Fortunately our modern grafters cannot steal the thunders of Sinai nor secure a franchise on the waters of the river of life. Moses was ahead of their time and still maintains his lead. He gave five laws in five lines that the modern lawmakers confess they cannot keep. So they are always trying to replace his law by something they don't have to keep; something to hold down the other fellow, but let themselves free.

The bookshelves of the world are groaning under great burdens of useless law books, while the people are in gross ignorance of the simple primary principles of natural law. The more the laws and lawbooks are multiplied the greater the lawlessness and the darker the records of crime and disaster. This is because the whole present system is based on the abrogation of the last commandment, which is really the first lesson in social ethics. If this is violated the whole law is nullified. The world is really in a state of anarchy. Its laws are based on repudiation of the law of God.

Corvallis, October 13.

Spiritualism, Adventism and the Devil

How the Father of All Falsehood Has Figured in Theology Since the Time of the Jewish Captivity.

By A. F. Amys.

JUDGING by the utterances of Elder Snyder, which sound like an echo of the dark ages, it is evident that either amazing ignorance or else vile hypocrisy and criminal duplicity are still perching in the Christian pulpits. If the elder is sincere, he is the personification of ignorance and superstition; if he is not sincere, he is the personification, as a deceiver, of the imaginary devil of which he talks so much.

The idea of a distinct personality of evil, in other words the idea of a devil, was unknown to the Jews prior to the captivity. This idea, together with the myths of creation, the flood, etc., as found in the Pentateuch, was borrowed by the Jews from the Iranian mythology. The idea grew and developed, under the careful nursing of the priests, until hell became the foundation and the devil became the keystone of the structure of Christian theology. Satan, not God, became the prince of the world, and because of the original sin, man became the devil's rightful possession, from which bondage nothing less than the ransom of God's own blood, through Christ, could save or redeem him. To the demonology of Zoroastrianism, then, with the Jewish idea of the blood sacrifice attached to it, as the tail is attached to the kite, are we indebted for the gift of Christianity.

Preachers tell us that His Satanic Majesty is the prince of deceivers, and that all deceivers are of the devil. If this is so, and if what I have stated above is true, and it is, then all those who teach the dogma of eternal damnation are vile deceivers and of the devil.

William Miller, himself an ignoramus, and the founder of Adventism, predicted that the second coming of Christ would take place in 1843. If he was deceived, then his inspiration was of the devil, but if he himself was a deceiver, then he himself was of the devil. In either case, then, if there is a devil, he is the father of Adventism.

As according to the preachers, falsehoods and errors are of the devil, the Bible, which is full of falsehoods and errors, according to their logic, must also be of the devil.

The phenomena of spiritualism are established facts. The devil and hell are exploded myths. Spiritualism teaches that all gods and devils, Bible and creeds, heavens and hells, are human inventions, hence the enmity and deadly hatred of the church and of its paid advocates.

Spiritualism floats the banner of knowledge and progress; the church stands for darkness, ignorance and superstition.

I herewith inclose a few lines by the great scientist, William Denton, and in its satirical words the progressive-minded will find a pean of joy, singing the victory of science and knowledge over medieval darkness, ignorance and superstition, but to the old fossils it will sound like a funeral dirge bemoaning the loss of their great provider of the coveted flesh pots; but in either case, most appropriate to the subject under discussion.

Etna, Wash., Oct. 16.

THE DEVIL IS DEAD.

Sigh, priests; cry aloud, hang your pulpits with black;
Let sorrow bow down every head;
The good friend who bore all your sins on his back,
Your best friend, the Devil, is dead.

Your church is a corpse; you are guarding its tomb;
The soul of your system has fled.
That death-knell is tolling your terrible doom;
It tells us the Devil is dead.

'Twas knowledge gave Satan a terrible blow;
Poor fellow! he took to his bed.
Alas! idle priests, that such things should be so;
Your master, the Devil, is dead.

You're bid to the funeral, ministers all;
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall
To cover your friend, who is dead.

Ay, lower him mournfully into the grave;
Let showers of teardrops be shed;
Your business is gone; there are no souls to save;
Their tempter, the Devil, is dead.

Woe comes upon woe, you can ne'er get your dues;
Hell's open; the damned souls have fled;
They took to their heels when they heard the good news—
Their jailer, the Devil, is dead.

Campmeetings henceforth will be needed no more;
Revivals are knocked on the head;
The orthodox vessel lies stranded on shore,
Her captain, the Devil, is dead.

Don't Drop Necessary Hyphens

Our Historic Indian Names Will Be Lost if Simplified Spelling Is Established.

By J. H. Davis.

ACCORDING to the nu speling, Willamette wil hav to be speled "Wlamet," to get the right sound. The old way of spelling this famous Valley and river is clumsy in the light of the onward push for things simplified. Eastern people universally call it "Will-a-mette," just as they pronounce San Azay "San Jose," because it is speled that way. Now, to give the Wilamet River the right sound, it must be hyphenated, thus: Wil-am-et. In this way the musical Indian accent is retained. And, unless this musical accent is retained, we lose the charming novelty of names we desire to perpetuate.

A study of Indian language of any of our American tribes shows that all words containing two syllables or more, are spoken in a hyphenated manner. The English tongue is hard, cold, wholly unmusical as compared with the Indian language in its purity. And, while many of the states, and many of our towns, cities, rivers, creeks and mountains have been named in memory of the aboriginal tribes of America, some of which are extinct, and others nearly so, we have lost, or rather perverted, the real intention of those who gave those names, which was to perpetuate the Indian sound or accent thereof.

Take the word "Yosemite," for instance. The average person, especially in the East, calls it "Yo-semite," instead of "Yo-sem-i-te," which gives it the true Indian inflection. The English words are bunched up, as it were; the Indian words are hyphenized, drawn out, hence their softness and musical touch.

All will agree that "Min-ne-ha-ha" is more musical and less harsh than "Minnehaha," in the English. "Che-hah-lis" sounds better than Chehalis, with the inflection on the "a," as is the common pronunciation. Then, there is "Wal-la-Wal-la, U-ma-til-la, Mult-no-mah, I-o-n-e, Kah-me-la, Wal-lu-la, and many other Indian names for towns, counties, etc., in Oregon, which would sound better if given the real Indian accent.

I am aware of the fact that in this hustling, electric light age, hyphenated words are being relegated to the rear, among the things that were. That is all well enough in ordinary speling, in words that were formerly hyphenated, as in "today," "tomorrow," etc. But those were necessary removals of useless points, and were not needed for the preservation of words. The removal of the hyphen from "today" and "tomorrow," it will be seen, merely simplified the language. But unless the Indian names we have are hyphenated the true beauty of the language is lost, become more English than Indian.

American scholars have been vainly trying for half a century to get away from the English—from European spelling and pronunciation of words. And the American language has been greatly simplified. I call it "American," in contradistinction of British, which is not American. And I am for calling the language in this country "The American Language," because we differ much from England, and are drifting further away every year from cockneyism and "ye ancients spelleing."

But American reformers of the language have had a rocky road to travel. The conservatives fight for the old English method. They want it spelled "programme," "catalogue," "honour," "waggon," and so on, and indignantly resent and oppose all propositions to get away from the mother tongue, which is not an original language, but a composite of many other languages. In fact, there is only one English language, and that is spoken in England in various dialects, from cockney up to the King's English. In America we have a different language, and we are getting further away every year from "English as she is spoke" in Great Britain.

Of course, speling will be simplified. I believe much of the simplification of speling in this country is due to newspapers and job printers, who saw the necessity for a change and so dropped out useless letters from words of their own accord, without agreement with any speling reform committee or any one else.

Portland, Or., Oct. 13, 1906.

Fate of the Fare in Doubt.

Boston Herald.

It happened on a crowded car from Augusta, Me., after the ball game recently. The conductor had experienced more or less difficulty in getting the fares, as there were over 70 on the car and the running-boards were crowded. He had returned to the rear platform and as a final precaution against missing a fare looked over the occupants of the back seats.

"Here, you," he said, addressing a bright-eyed son of Erin, "did I get your fare?"

"Yes," responded the boy.

"Sure of it?" pressed the conductor, this time rather sharply.

Back came the rejoinder at a high pitch: "Well, I dunno! Either you or the company got it!"

The faretaker was a little discomfited, but joined in the boisterous laugh at his expense.

Principles of Life Inherent in Matter

FUNDAMENTAL CONCEPTION OF A GOD-MADE UNIVERSE CONTRASTED WITH VIEWS OF REVERENT SCIENTISTS.

By J. R. Kendall.

IN The Sunday Oregonian of the 14th inst. is an article entitled, "Earnest Seeking After Divinity," by Rev. Mr. Vrooman. If the Reverend were not theologic he would be scientific, as he shows quite a laudable desire to fathom the ultimate mysteries of being, but plainly shows the theologian in his conception of an universe of brute matter presided over by a creating, overruling spirit intelligence, self-existing and incarnate, commonly called God by those people to whom he is said to have especially revealed himself.

That the Reverend should be "dumfounded" at finding himself alive is to my mind quite philosophic, as I look upon my being as a result of evolutionary forces. The plain logic of evolution is, that the principles of life are inherent in matter. This is evidently not the view of the Reverend, who finds, upon analyzing matter that the molecules, when existing separate from organized being, are in a "state of absolute death." Reasoning from this premise, his first conclusion is that it is a great absurdity to suppose that life originated in matter—equivalent to believing that "something can come from nothing." Since, according to the Reverend's dictum there is no life in matter per se, it must come from nothing or be created out of nothing. Which horn will the Reverend choose? In his Belfast address John Tyndall made use of these words: "Abandoning all disguise, the confession I feel bound to make before you is that I prolong the vision backward, across the boundary of experimental evidence and discern in that matter, which we in our ignorance and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, the form and potency of every form and quality of life."

Rev. Mr. Vrooman, according to the dictum of this distinguished authority, is still engaged in the hopeless task of trying to cover matter with "opprobrium". He would disown his plebian mother natures and claim direct descent from the gods, but he lives upon mother nature's bounties and convert her energies into terms of vitality and consciousness.

I speak with all due respect when I say that the necessary and fundamental conception of theology is a god-made universe. Thus has God become the X of theology and we are perpetually confronted by the theologic equation let God equal the mystery. This equation has been before our side of the world for 2000 years (it has been a little longer than that since he was discovered) and the solution is as far off as ever and the first essential of the equation seems to be getting farther away, as the distance of the sun is to the "flight of a bird." Before theology is prepared to enter the field of physics, it should be able to give a rational explanation of the mode of existence and plan of operation of the power called God. If he is self-existent, then why is nature not self-existent. If nature needed a creator then why does its creator not need a creator ad infinitum? To science every form of energy has its equivalent and all forms of energy are convertible. Motion, heat, light, electricity, magnetism, etc., are but aliases on the line, of the inscrutable mystery called force.

Will the Reverend point out the home term on this line of force—the end term? If we had indeed a theologic universe, it would be no trouble to find sticks and strings with but one end. The universe of being about us is a manifestation of force and if the theoretical power the theologian calls God was the cause of it then this cause needed a course which needed a cause ad infinitum. But the theologic conception is that this God-cause is the "first cause"—the end of the series. A first cause that can spend infinite amounts of energy, without even impairing the original stock is a decidedly theologic conception. The Reverend calls in a greater mystery to explain a lesser. It is easier to believe the universe sufficient unto itself than to believe in an independent, abstract spiritual intelligence great enough to create it, and yet not be converted into terms of it.

The inexorable logic of dynamics is that the power that created the universe, was converted into terms of it and if the Reverend is earnestly seeking divinity, he may see it, if he but look with a little scientific faith, embodied before him in "every form and quality of life"—"law," "instinct" and "reason" are equivalent terms in the same series. Nature is intelligence materialized.

As to those vain mortals referred to by the Reverend, who are stretching up and assuming divine prerogatives I can say that I am not one of them, and consider any object in nature as divine as any other object. My surmise is they are "Christian Scientists," but as these are neither Christians nor scientists, they may be pardoned for assuming a little more than their share of divinity.

Cottage Grove, Or., October 16.

When Spelling Reform Is Established

Correct Present Abuses and a Long Step Will Be Taken Toward the Millennium.

WILL you allow a little space in your Sunday paper for a little more "spelling rubbish"? I will try to make my e's and z's so plain that they will not be taken for i's and s's. I must confess that I neglected to except diphthongs when I stated that there should be as many syllables as vowels. That scores one for Mr. V. I will not argue with him any more about "the miuzic ty or the use of c for k. That is "small fry" for "fonetiks." It has a much more important work on hand. I agree with Mr. V. that our "alfabet" is defective, and in a former article suggested some needed changes. Note some of our inconsistencies. We have "eigh" (four letters) to represent long a, as in such words as eight and freight; eau" for u, as in beauty, but not duty. Now why not deauty or buty? Again, the same eau stands for long o, as in beau, bureau; but we do not spell no beau, or so seau. Then "ough" is used for a as in fall; ex., fought, ought, etc., and again 'tis oo as through. If we had an o for move, to and do I would make through "thro" instead of "thru." Mr. V. would probably make it thriu, as neither of our other us would "fill the bill." Ei and ie are either long e or i; ea is sometimes long e, and again short e; an "a" or a "u"; here are examples: heat, bread, heart, learn. So e, I and o are often used where u should be, as the i in bird and girl; the e in fern and stern, and the o in word and worth. Ce before k is useless in tick, lock and luck, and of what use is I before k in walk, balk and talk? or before f in half and calf? Ph for f and ch, for k need replacing.

Just think what a boon this would be for the kids! Let us just step in and watch 'em spell. The schoolma'am says: "Juvenile spelling class." Out swarm the boys and girls and "line up" heads erect, hands down and toes to a crack in the floor. Teacher says: "Johnny, spell thought." Now in our revised "alfabet" we will have a letter like the Greek theta for "th," also three additional a's which we will call "aye," "ah" and "awe." So Johnny will speak up smart and say "Theta aw te, thought." Then teacher will say, "Sally, spell chalk," and Sally will say 'che awe ka, chalk.' Right; the next spell weight. 'We-aye-te'; right. The next, signboard'; 'es-eye-en-be-oh-ar-de.' Right again; the next, 'reign,' 'ar-aye-en, reign.' Next, seize, 'es-ee-z, seize.'" We will not stop to hear any more now. There is no "turning down" in that class; all have their lesson; no staying after school to finish spelling lesson. Teacher can go home as soon as school is out. Editors can save a half sheet or more and have the same amount of matter in their paper; mails will not be so heavy, and Uncle Sam will save something; rural deliveries will have lighter loads, and it will be a long step towards the Millennium.

I am aware there will be some trouble in "introdoosing" this system, because all do not pronounce alike. In such words as vast, last and psalm, some use the short a and others the ah. The Virginian says flo and mo for floor and more, and bear for bear, and others have peculiarities.

REFORM.

Ontario, Or., Oct. 12.

"Am I My Brother's Keeper?"

Not Deity but Man Must Provide Food for the Hungry.

By Thomas Sladden.

"JESUS CHRIST has made provisions for the little children." "Everyone that goes to church is prosperous, because going to church makes them prosperous. Going to church would make the poor prosperous and by this method poverty could be abolished from the face of the earth."

If the working people would go to church and swallow such absurd statements without question, they had ought to remain poor all the rest of their days, but the fact that they will not go to church and have such stuff dished up to them is proof positive that many of them are not beyond redemption in this world, whatever may be their status in the one to come.

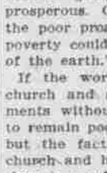
If Christ provided for little ones, some of the prosperous church members have gotten away with most of the provisions and are making a rather successful attempt to get away with the rest. What provision has Christ made for those children born in the tenement-houses of New York, in certain districts of which it has been truly said, "A birth means, in a certain time, another inmate for a penitentiary or a brothel?" What provision has he made for the child of a certain mother left penniless in Portland, her husband and breadwinner in the Salem penitentiary? Never mind what he has done; answer for the child.

"The mother hen can warm her chicks." So says the doctor. Yes, the mother hen can warm her chicks with feathers, but dollars are the feathers with which the mother must warm the human chicks, and many of the mothers of human chicks have been plucked of all their feathers by pious and prosperous church members before the human chick was born. "The foxes have their holes," but millions of the children of the poor have no fit place to lay their heads. Hundreds of poor girls are today working for wages in Portland, that, if they have much of an appetite, will keep two or three divinities working overtime to take care of them.

I think the Rev. Dr. made a mistake when he likened human beings to hens, in his illustrations. He should have used buzzards or hawks. But even the hawks do not make war on other hawks' children, and live off of them. The question is not what provision is God making, but what provision are you making, to clothe the naked, feed the hungry, befriend the fatherless. Don't try to shift human responsibility onto a deity. That is played out. Your philanthropy is nothing but "charitable hypocrisy." Your churches have degenerated, until today they are nothing but fashionable clubs, where egotistic respectables of the select assemble to hear their own praise sung by their chosen mouthpieces.

And while these rhetorical bouquets are being delivered to self-glorified and self-hypnotized, perhaps well-meaning sky-dreamers, who are living in the air, the cold and hunger and want still accumulate "in the warrens of the poor, and the mother still hums in her attic the song of the shirt." Am I my brother's keeper? And the accusing finger of intelligence says: "You are that brother's keeper, and to you, not God, devolves the duty of protecting the helpless." And in Bowery English, you've made a bum job of it.

Portland, Oct. 16.



Old Remedy. New Firm.
NEVER KNOWN TO FAIL.
Tarrant's Extract of Cubebs and Copaiba in
CAPSULES.
The tasteless, quick and thorough cure for gonorrhoea, gleet, whites, etc. Easy to take, convenient to carry. Fifty years successful use. Price $1 at ROWE & MARTIN, 321 Washington street, Portland, or by mail from the Tarrant Co., 44 Hudson St., New York.

S.S.S. WRITE OUR PHYSICIANS

While we have the utmost confidence in the curative powers of S. S. S. in all blood troubles, yet we realize that in some cases causes unknown to the patient often hinder the best effects of the medicine. For this reason we have maintained for many years a branch to our business known as "Our Consultation Department." This department is composed of regularly graduated and licensed physicians who have made blood and skin diseases their special study, and who are employed solely to advise and help, without charge, those who use S. S. S. Thousands of people have been cured of blood and skin diseases of every kind by the use of S. S. S., and many of those who, perhaps, at first did not find the results entirely satisfactory, wrote our physicians a full statement of their case, and a little advice hastened the cure. We have nothing to sell you, and the only reason for wanting you to write to us is that we may use every effort to see that you get the best result from the medicine. You can then help us by advising your friends to use S. S. S., which you will know from experience is all we claim for it. You can write with the assurance that all correspondence is held in strictest confidence, and that our physicians will give you helpful advice without charge. THE SWIFT SPECIFIC CO., ATLANTA, GA.

UNPRECEDENTED SUCCESS
OF
C. GEE WO
The Great ChineseDoctor

Entrance 162½ FIRST STREET
Corner Morrison

No misleading statements or deceptive propositions to the afflicted. An honest doctor of recognized ability does not resort to such methods. I guarantee a complete, safe and lasting cure in the quickest possible time, at the lowest cost possible for honest, skillful and successful treatment. I cure Catarrh, Asthma, Lung, Throat, Rheumatism, Nervousness, Stomach, Liver, Kidney, Female Troubles and all private diseases. My remedies are composed of powerful Oriental roots, herbs, buds, vegetables and barks, that are entirely unknown (many of them) to medical science in this country.

NO OPERATIONS, NO KNIFE

Drugs or poisons are not used in our famous remedies.

IF YOU CANNOT CALL, WRITE FOR SYMPTOM BLANK AND CIRCULAR. INCLOSE FOUR CENTS IN STAMPS. CONSULTATION FREE. ADDRESS

The C. Gee Wo Chinese Medicine Company
162½ FIRST STREET, CORNER MORRISON, PORTLAND, OREGON.
Please mention this paper.