



CONFLICT BETWEEN CHURCH AND SOCIALISM, by Charles Pve

His Ante Bellum Attitude Toward Slave System Parallels Its Present View of Wage System.

A recent issue of a religious publication in this city contained an editorial criticism of the Socialist programme entitled, "The Changing Socialism," wherein it concedes "that there is danger that the habit of denouncing the false dicta of certain Socialistic apologists will grow into a habit of denouncing certain political and economic aspects of Socialism which are not to be condemned out of hand." And that "There are Socialistic principles upon which the church has not pronounced judgment, and which are, to say the least, open to discussion." Also, "that a duty we owe to Socialism is to give it a hearing."

This is an unheard-of concession from this source.

We will now note some of the changes of the church, and see why it opposes Socialism.

"In every historical epoch the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch."—Karl Marx and Frederick Engels.

When Marx and Engels put forth this statement, as embodying the essential feature of their discovery of the underlying forces of the movement of society, they laid down the gauge of battle around which the forces of evolution and revolution have rallied for over half a century. To disprove the historical truth of this proposition means that you have captured the Socialist's strongest position. To disprove the accuracy of the scientific Socialist, up to this time the opponents of Socialism have been unable to disprove accuracy, while on the other hand, history abounds with illustrations demonstrating its truth.

In the evolution of the American people from the primitive life of the early colonists to our modern complex civilization the entire social, political, intellectual and religious structure has had upon the material necessities of life. We will discuss particularly the influence which the economic base of society has had upon the religious institutions and thought of America, and point out how they have constantly changed to suit the varying

views and economic needs of the dominant class. In pre-revolutionary times the church supported the divine right of kings, the feudal lords to rule and tax the people, during ante-bellum days the church, with not a single exception, supported and fought for the "peculiar institution" of slavery, which gave one class of men the right and power to take from another and larger class of men all that the latter produced, save barely enough to support a physical existence; and today the church supports this same system of exploitation in a slightly altered form. "What matters it whether a landowner employs a physician, or whether a farmer gives them annually as much as will buy the necessities of life, or gives them those necessities at short hand? They are slaves in either case." John Adams, 1776, in "Lectures on the Constitution of the United States," by Barbara Ross, 1860, P. 25.

No nation in the world furnishes so strong a proof of the materialistic basis of history as does our own. No country in any epoch of its existence ever furnished so striking an example of the complete change in social politics and religious thought as our own when the change was made from the slave method of production to that of the wage system. Let us consider the attitude of the church to the institution of slavery. Did the church oppose it? Did the church support it? It did both—and, strange as it may seem to us at this time, it opposed slavery because it was wrong—and went to the Scriptures to support its position; it supported and defended it because it was right—for it was a divine institution, inaugurated by God himself, and if the church went to the Scriptures to prove this position.

The General Conference of the Methodist Church in 1780 passed the following resolution: "Resolved, that we acknowledge that slavery is contrary to the laws of God, man and nature and hurtful to society, contrary to the dictates of conscience and the religion, and that we would not that others would do us." Remember, at this time the church was composed of a mere handful of believers—most of them fresh from England, and in this world's goods. "One-half of the community was totally bankrupt, the other half plunged in the depths of poverty."—McMahon's "The People of the United States." Some of them had but recently escaped from slavery as bond servants, and all of them were threatened with the prospect of falling into the hands

of the civil authorities by reason of their failure or inability to meet their obligations. Hence you can readily understand why slavery, in any of its hideous forms, appeared to them as a crime against society.

In 1784 the church was fully organized, and this sentiment was reiterated. A resolution was passed without dissenting voice proscribing slave-owners from membership and refusing to admit them to the Lord's Supper.

In 1788 the conference resolved: "We hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means."

Again, in 1801, the conference declared: "That we are more than ever convinced of the great evil of African slavery, which still exists in the United States, and that we will continue to exert our influence to its abolition." A complete somersault was turned between the years 1780 and 1836.

In 1838, at the General Conference of the Methodist Church, the following preamble and resolutions were presented: "Whereas, great excitement has pervaded the country on the subject of modern abolitionism, which is reported to have been increased in this city recently by the unjustifiable conduct of two members of the General Conference lecturing upon and in favor of that agitating topic; and

"Whereas, such a course on the part of any of its members is calculated to bring upon this body the suspicion and distrust of the community at large; and that the members of the General Conference sent its settlements in regard to the point at issue; and

"Whereas, in this aspect of the case, a due regard for its character, as well as of a just concern for the interests of the church confided to its care, demands a full, decided and unequivocal expression of the views of the General Conference in the premises; therefore, the delegates do hereby resolve, that the delegates of the Annual Conference, that they disapprove in the most unqualified sense, the conduct of the two members of the General Conference who are reported to have lectured in this city (Cincinnati, Ohio) upon and in favor of modern abolitionism, and that they disapprove of the Annual Conference, that they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish or intention to interfere in the civil and political

relation between master and slave, as it exists in the slave-holding states of this Union."

These resolutions were adopted by a vote of 123 to 11!

Now you do not have far to go to discover the cause of this two-faced attitude of the great Methodist Church, with its, at that time, 700,000 members. The slave system of production was now the economic method of production. It was the base of society. The black slaves were the middle class. They dug the wealth from mother earth and it was taken by the master. The dominant thought of this nation, at that time, was the thought arising from this system. The majority of the supporters of the Methodist church were slave-owners. Can you not see that these preachers of the gospel of the lowly Nazarene were intended by their own financial considerations? Was there any other cause?

Now listen to this, you people who deny that men are influenced in their views by their economic environment, and who deny that our institutions are founded upon and influenced by the base material means of producing the food and clothes which we must have to maintain a physical existence:

During the general conference of this same Methodist Church held in 1840, four years after the one referred to, Rev. Capers, D. D., read from the reports of the 1780, 1784 and 1788 conferences and attempted to show, because of the smallness of the church, that the connection it had with slavery in 1788, that it adopted the language which was practically consistent with its circumstances, but which the church had extended further and become more entangled with slavery there was a corresponding faltering in the language of the church again.

"But in 1830 the church fell into a great error on this subject," continued the Rev. Mr. Capers, D. D. "The conference authorized the delegates to prepare and memorials to be circulated to all ministers, and instructed them to continue these measures from year to year until the church was able to disengage itself from this work were sincere and pious, but they soon perceived 'It is a great error, and we should not do it.' We know our work," says Rev. Capers, "It is to preach and pray for the slaves."

Yes, the gentlemen knew their work, and they obeyed their masters—the men

who put up the salaries and built the churches. And in exchange for this the preachers were to preach and pray for the slaves, to make them contented with their lot and make them an easier prey for the masters of the lash.

What do you think of the record? You now begin to understand something of what the Socialist means when he speaks of "economic determinism," do you not? Individuals here and there may be system of ethical and moral principles, but the actions of a class, or of a group, or of a nation, can only be determined and understood by understanding the methods by which this particular class or group secure their living. Strange as it may seem, this problem of securing food and clothes has been the great human problem since the time man emerged from savagery to the present—and it will continue to be until he gets sane and wakes up to the possibilities within our grasp.

In 1840, amid the crash and rumble of the decaying system of chattel slavery, the Rev. Dr. Alexander, in his "Christian Doctrine of Slavery," said:

"It may be that Christian slavery is God's solution of the problem about which the philosophers of Europe confess themselves at fault. It may be that it is the best of all possible solutions. How specious, how glaringly false appears this line of argument to you today? Christian slavery! And yet we should remember that our grandfathers and some of our fathers as well-believed these things, and they joined mobs to do violence to the 'middle dogs' who were the enemies of the church, as interpreted by these good men."

By the way, it should be observed in most of the church conferences, synods, associations, etc., take no notice whatever of the question of chattel slavery today—and have not since 1845. Why? Because the economic form of production has changed, and the mode of producing our clothes has changed from chattel slavery to the wage system. The church follows this form, and upon this new base a new code of ethical and moral principles has been built. Chattel slavery being abolished, it ceased to be a system which needed defence and support and so the church ceased to defend it. It was not an immoral evil; that it had existed from time immemorial; that it was instituted by God himself, and other arguments of that sort that our forefathers believed. Absurd as they appear now to us, we to-

day would believe them if it had not been discovered that chattel slavery is a losing game and that there is a better way to exploit labor.

But long as chattel slavery was the form of economic production; so long as deacons, elders, preachers and bishops were slave owners; it held the center of the stage.

The economic interests of the slave-owners were responsible for the church's attitude. The church simply built its religious and moral principles upon the economic mode of production, and was always willing to promise the slave a place in heaven, provided he would be docile and work willingly and faithfully for the master who supported the church.

Now if must not be assumed that the Methodist Church was alone in its defence of slavery; nor that it was the only church organization influenced by its economic environment. The history of one at this point is the history of all. The church always comes to the rescue of the dominant class and protects its financial interests, and the machines, the mills, the factories, the railroads and the greater share of the land. The worker can produce only upon his terms and his terms are set by the capitalist class, and he lives upon them. They were the terms of the slave owner—only he was more generous. He provided shelter and food and medical care when the worker had decidedly and was sick. The slave had decidedly the best of it.

The Socialist says that the worker is entitled to the full social value of his labor, and that this can only be accomplished by the collective ownership of the machines of production, eliminating the private capitalist entirely, as we have done with our school system and our public postoffice system.

The church today supports the wage system—the pure and simple reason being that the church supported the chattel slave system. The church draws its support from the Rockefeller, the Morgans, the Carnegies, the Dupews, the McCurdys,

the Mitchells, the Clarks, and all the little capitalists who hope some day to be big capitalists. Their economic interests are at stake; they are afraid they will lose the support needed to maintain their institutions. And so they either silently ignore it or openly espouse it, and, for this same reason, the church opposes and misrepresents socialism. The church is referred to here as an official organization—making no exceptions.

There are many noble men among the ministry who with courage stand out boldly against these iniquitous wrongs—but they soon find themselves without jobs.

A few months ago the Methodist Rock River Conference of Illinois met. One of the questions which occupied the attention of the conference to the exclusion of all others was the one presented by the employees of the Methodist Book Concern, one of the largest printing plants in the United States. The printers asked for an eight-hour day; not an unreasonable request. What was the reply of these ministers of the gospel? An evening of an evening to add a few dollars to their salaries. A conflict between the Methodist minister and his printer is an impudently address told the conference that there is a conflict between the wage workers; they must stand by the employers, as their interest was the church's interest. And so the Methodist Church, in its own defence, has taken its stand in favor of the master class and against the working class. Do you wonder, therefore, that a conflict between the socialist and the church?

It, therefore, naturally follows that there is a conflict between the church and socialism. The church stands for the order of yesterday. (The late Mark Hanna, when he propounded that socialism would be the paramount issue in 1912, said the Catholic Church—and he might as well have said all churches—would be the final bulwark between capitalism and socialism. The Socialists stand for the order of tomorrow.)

We look across the border and see there the emancipator of the workers of the world, and we behold a new interpretation of the Scriptures and we behold a nation of real brothers and Christians, such as the Christ hoped would inhabit the world, Woodstock, Or.

Disease, Patent Medicines and the Doctors

Perplexities of the Plain People Over Advice Given by Men Who Get Paid for It.

BY J. L. JONES.

THAT the curing of disease is one of the most important industries of the country is attested by the amount of advertising in sight. Advertising must be paid for out of the returns from the business.

We have a bewildering display of medicines and a fascinating assortment of methods for dispensing with the use of medicine. We are told that we all eat too much, that we are dying of gluttony, and on the other hand that a majority of people never have enough to eat.

It is said that the American constitution is being prematurely broken by overwork and that the people are perishing from sheer laziness and luxury. We are advised to drink more water and not to take so much; to eat plenty of beef and to avoid the use of animal food; to drink a better brand of whiskey and to abstain wholly from alcoholic beverages.

We are earnestly exhorted to be very careful about our diet and miles of columns of painstaking essays on this subject are spread before us, but on the other hand we are solemnly counseled to eat with thankfulness and resignation whatever the purveyors and providers happen to set before us, trusting in the Lord and asking no questions, and we are assured that nothing will hurt us, not even deviled ham or potted floor scrapings, so long as we don't think about it, and keep on working.

We are advised to live in the open all the time and avoid exposure to the weather. Then there is hot water cure, cold water cure, massage, rubbing, rolling, straining, stretching, pushing, pounding, breathing, bathing, running, walking, lying, telling the truth and keeping it in the silence. Drug stores abound and prosper and

medicines for the cure of all human ills are on tap everywhere, while many earnest people urge upon us that drugs and medicines are wholly injurious and that all diseases exist in the mind.

Then we have the regular doctors, who do not charge for their services, but neither do postmasters nor tax collectors; but they all do business, and their open season is the year round.

No one ever took any advice or medicine from me, so I am innocent of any death or disaster that might have occurred in consequence. When I give advice it is always received with respect and gratitude, and the patient seems to think I am trying to put up a job on him. He loses his patience, gets mad and tells me to mind my own business.

But if I was ordained to preach or paid to give advice as to what kind of food I should choose from the above assortment, I would say: Try everything. Experiment. Prove all things. By experiments you gain experience. You may keep up long enough you will be an expert.

There is probably some virtue or merit in all the things recommended for curing the various ailments. The chance in your favor. There is a fascination about it, like a lottery. The oftener you miss the better your chance of winning the prize.

Then all the people employed in the work of distributing cures and relieving the afflicted of their ailments (and their souls) are engaged in legitimate business. They dwell in our midst. They are of us and with us always. They need our patronage. They have to live. They have families. And advice that are sold the greater the volume of business and prosperity. This argument is a clincher. It appeals to our patriotism as well as to his philanthropy.

Well, after you have taken all the advice you can get free from your friends and neighbors, and after you have tried for irregular professionals; after

you have read all the books printed and tried all the medicine advertised, if you are still not dead nor feeling any better, go to a regular doctor, and let your chances again and give him a chance.

This is the common custom. No one will do it, but he will do it. He thinks he can "help himself" by taking something over the bar or out of a drug store. Bottled stuffs have a fascination, and the doctor, whether this is due to the enticement of taste or the mystery of their composition is useless to inquire.

There is a fascination about it, independent, to help one's self, is inherent in human nature. A man wants to be his own physician, to control his own life, to be free, to go to a doctor is to give up. It is an admission of need, of insufficiency, of defeat. The next move may be to the undertaker. It often comes that way.

There is an everlasting search, a universal quest among mankind, for something unadvised, some talisman, some magic, some secret, some power, some man can be made whole, self-sufficient and secure and keep his bones from going to the undertaker. So he instinctively shrinks from getting into the hands of the police, the Sheriff, the doctor or the undertaker. But the poorhouse is worst of all.

This is the struggle for existence. This is the problem of life. And it always ends in disaster and defeat. We are not to be free from the struggle by living in poorer ones of our own. We may escape the penitentiary by working harder on the outside and doing constant and legitimate business of misdirected individual enterprise.

But to the undertaker and grave we must surrender. Death makes no distinction between the monarch and the pauper, the monarch and Edward King the pauper. He shows them both in a narrow space. "I'll be in your last in my own time," says the pauper, "I'll be in your last in my own time." Our medicines cannot heal and our prayers will not save us.

Corvallis, October 21.

Thoughts About Autumn.

Plaintive Moaning by a Prose-Poet From Missouri.

St. Louis Globe-Democrat.

The leaves are swiftly falling: And the sun is falling in the west. And the moon is falling in the east. And the paper on the wall.

Like the temperature's falling. Though not enough to break on. And the water is falling from the jolting water wagon.

Some are falling by the wayside. Seems that everything must fall. This fall, but still the prices are not falling.

The season of change draweth nigh—small change—which is all we will have left after we have laid in the coal and bought our flannels and redeemed our overcoats. The blackbird has arrived and is singing in yonder tree, and the peep of gold is in the air. He can well afford to sing; he doesn't have to pay rent or buy new clothes, or dissemble with the coal man.

The katydid and cicada, fiddler and drummer, orchestra a farewell tune, and the locust is in the air. But why should he weep? Caterpillars and the noiseless, ghostly cockroach we have with us always. An occasional caterpillar is in the air, and the dragon fly on slithering wing flies southward in the sun. The devil wagon toots a defiant toot as it goes by, and the trolley car is in the air, before now it will have established a record that the trolley car cannot beat all winter.

The coal trolley is heard in the land, and the plumber sings a merry roundelay. Aster and goldenrod bedeck the common in profusion, but milady scorns their brightness for "American beauties," which are being up. The aster and the actor are in our midst, but we will have better varieties of both when it gets colder.

Baseball will soon give place to football, and both to the perennial highball. The mothball is already making its presence known, betraying that the clothes are not so clean as they used to be.

That melancholy time is here. Of which the poets hum. But let us be of goodly cheer. The worst is yet to come.

The Secrets of Famous Tricks Fully Exposed

DeKoltra's Disappearing Bird Cage and Heller's Second Sight; Peeps Into the Occult.

HERE is a modest little shop on Sixth avenue, with playing cards, goblets, boxes and other innocent looking objects in the window, in which is manufactured most of the magicians' apparatus used in North and South America and a good deal of that used in Europe and the Orient, says the New York Sun.

Persons interested in the occult would be surprised to see on the books of the establishment the orders from India itself for apparatus for conjuring and conjuring the native Indians.

The little shop is the headquarters of magic in America. The walls are covered with portraits of famous performers, the names of which are written in gold. The proprietor can tell many stories of them and their art.

He has, for instance, the vanishing cage of E. R. de Koltra, which Mrs. de Koltra presented to him after the death of the conjurer. Sleight of hand men declare that de Koltra was the greatest prestidigitator of his time. He never used a trick invented by any other person, and he is said to have invented more tricks which have been copied by other performers than any other man.

This vanishing cage was a favorite. It was simply a bird cage containing a white dove, which Mrs. de Koltra presented to him after the death of the conjurer. Sleight of hand men declare that de Koltra was the greatest prestidigitator of his time. He never used a trick invented by any other person, and he is said to have invented more tricks which have been copied by other performers than any other man.

That was all there was to it, but it was most mysterious. The cage was collapsible and disappeared up de Koltra's sleeve. The art consisted in making it disappear invisibly and without hurting the creature.

De Koltra made this cage with his own hands. Most prestidigitators have been expert mechanics. Many of them have invented their own watches, or optical instrument manufacturers. The next most prolific sources of supply have been the professions of chemistry and medicine.

A souvenir of "Alexander the Great" Hermann shows the pleasure which that prince of the art took in his own hand. It is a little cylinder of ebony, inlaid with drawers, just the size of a playing card, all numbered. The observer was asked to choose one of 22 cards and the name appeared in which he would have it.

The card always appeared in the right drawer.

Some of the art lay in compelling the selection of the right card. The drawers had false bottoms and springs, and a card like that selected had been previously placed in the slot of the drawer, waiting for a deft pressure to bring it to light in the drawer selected.

Heller's Great Mystery.

Visitors to the proprietor of this little shop of magic sometimes sit down upon a plain, old-fashioned sofa which they are surprised to learn was once the throne of a high priestess of the occult. Miss Heller, in her famous second sight act with Robert Heller, the trick awakened wide interest 30 years ago. It seemed most mysterious and inexplicable, and puzzled even those who knew that it was a trick.

Miss Heller sat upon the sofa blindfolded and with her back to the audience. Heller, in the audience, borrowed objects from spectators, and Miss Heller described them sometimes. Not a word was spoken by Heller, nor could she see him to get her cue by his gestures.

The apparatus did it all. The sofa was wired for an electric battery. A corded line ran from the battery to a chair connected with the battery, the electric push button under the seat. A code was arranged by which Miss Heller knew exactly what to say.

The performance was rendered more mysterious by Heller's talking to her in part of the tests. Some people supposed, of course, that he was giving her the cue with his questions. But when the same results were obtained in silence the suspicion was also mystified.

Apparatus is an elastic term when used in connection with legerdemain. Some pieces of apparatus can be concealed between two fingers. Others fill boxes ten feet long.

The earlier magicians used cumbersome apparatus. Frikell, a Finn, born in 1818, who was knighted by the King of Denmark and received diamond rings and

finger, and said gravely to the audience: "The handkerchief is here in the bit of ash I have taken from the candle."

Instantly the handkerchief appeared. For this De Koltra invented a tiny bag, no larger than a man's thumb, in which the handkerchief was compressed. It hung over his thumb like an invisible thread, and his dexterity consisted in keeping it out of sight as he displayed his hands.

There are 30 members in the Society of American Magicians, but there are thousands in the country at large. They range all the way from Harry Keller to the poor clerk who learns a few tricks and does them at entertainments. A certain well-to-do man, seven-eighths of the whole profession are of the latter variety.

This kind of entertainment is essentially a new invention. A certain mad scientist's parties and all manner of private or semi-public functions. A man who can fill 25 minutes or half an hour acceptably in this art, can earn a thousand dollars a third by one evening's work a week through the winter.

The amateurs who never work for money but like to amuse their friends are innumerable. There are a number of men in New York who, though they never appear upon the stage, make very good money by entertaining their friends at dinner parties and such things in a way to which the mechanical engineer is an expert at electrical tricks.

GLAD THE MINT IS WORKING

Hobo Lays His Small Tribute Upon the Altar of Labor.

He was a seedy-looking individual and reminded a casual observer of a man who, with Kipling's "tramp royale," had more than once found "his mate the wind which tramps the world." He wandered into a small luncheon in Washington and ordered a cup of coffee and a slice of pie. He was sitting at a table with a low voice ordered a mug of milk. He sipped the beverage slowly and it was evident that he was trying to make it do for a square meal.

Throwing down a dime on the counter, he waited for his change. The spy and observing waiter tossed a nickel out to him, but observing the coin's brilliancy, he picked it up and looked at the date.

"That's a 1906 nickel," he announced to the tramp.

The tramp verified his words by looking at the date for himself, then muttered sadly as he started out: "Thank God the mint's still working!"

The Necessity of a Market-House in Portland

Housekeepers Would Welcome a Central Depot for the Sale of Perishable Foods at First Hands.

BY J. H. DAVIS.

THE middleman can be eliminated largely so far as local trade and the consumer is directly concerned and interested by the establishment of market-houses, such as are found in all cities of importance at the East. All will agree that a market-house—one or more—is needed in a city of the size and pretensions of Portland, and is needed badly. A market-house would be a convenience to every housekeeper in the city, and bring some revenue to the city as well.

At the East, getting to market is one of the delights of the wife, and even the husband is fond of it. Here are for sale fresh eggs, nice butter, all the vegetables, fruits, meats, poultry, fish and many other articles of food. In Eastern markets one finds home-made bread, all kinds of pies, cakes and little strictly home-made delicacies, such as made out of glucose and glue and colored with aniline—but the pure stuff. Then there is hoghead cheese, pigs' feet, tripe, spare ribs, pondwafers, and even cornucopia in nice shape for slicing and trying. Everything wanted or needed is on sale. All fresh and sweet and at reasonable prices.

By the market-house method the consumer is supplied directly from the producer. There is no middleman, no doublers or triblers in the food the consumer consumes. The vegetables have not lain for days in stores, exposed to dust and the sun to wilt and lose their flavor. With an established market-house, there is no running up and down the streets for blocks hunting something, and then at last be forced to purchase stale stuff or go without.

Of course, market-baskets would be in demand, and people not used to "toiling" a market basket might not like it. It might hurt the thousands of consumers who are enabled to get fresher food at cheaper

rates, because of the elimination of the middleman.

Once get a market-house in Portland, and people will wonder how they ever got along under the old method of sprinting all over the city for something to eat. And they will refer to the "days before the market-house" came, just as people talk of the days of stage coaches and tallow candles "way back before the war."

A lady friend, writing from Ohio, said: "Of course, Portland has a market-house." I sorrowfully informed her that I did not think so. She had looked for it, but so far, had not met with it. If I found it I would let her know. You see, cities and market-houses are intimately associated in the mind of Eastern people, who imagine a city without such universal convenience as lacking in progress.

But the beauty of the market-house, next to its elimination of the middleman, is by giving the people cheaper food, is that all know just where to go to get what they want. There is no uncertainty, no guesswork. The market-house is a grand depot, open to all at certain hours. There has never been a case of an Eastern city abolishing a market-house, but other markets have been added to accommodate certain sections. Yet people of the big cities so miles to market. Anyone who has visited the Fulton-street or Washington-street market-houses in New York, or the old French market-house or the Poldras-street markets in New Orleans, know what sights are to be seen there and how intensely interesting such a visit is. During a week's stay at the Mardi Gras at New Orleans I did not fail to visit these market-houses every day, as did hundreds of other sightseers.

Eliminate the middleman with an up-to-date market-house. That is the best way and the cheapest way. Allow the consumer to purchase directly from the producer and the thing is done. And the

middleman can be eliminated largely so far as local trade and the consumer is directly concerned and interested by the establishment of market-houses, such as are found in all cities of importance at the East. All will agree that a market-house—one or more—is needed in a city of the size and pretensions of Portland, and is needed badly. A market-house would be a convenience to every housekeeper in the city, and bring some revenue to the city as well.

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CONSIDERATE OF THE COOK

Rural Guest Surprises Hotel Clerk by His Thoughtfulness.

Washington Post.

This story may sound a bit fishy, but it is true nevertheless," said a clerk at the National hotel. "A few days ago a young man came in and registered and I immediately sized him up as a resident of the rural districts. He was very verdant and that was demonstrated beyond doubt later when he asked me what time dinner would be ready. I told him the hours and he said, 'I'll be back in an hour or afterward he came back. I saw there was something on his mind and thought I'd help him out.

"I'll be glad to do anything I can do for you, sir?" I inquired.

"Well, I dunno," he replied, "but I was just thinking I'd tell you I won't be here at dinner time, so you needn't bother about waiting for me. I've got to meet a feller about the time you said was meal time and I don't know whether I'll be able to get back. I don't want to put folks to any trouble, so you had better tell the cook about it. I guess I can get along without dinner for one day anyway."

"We don't often have guests who are so considerate of the cook," mused the hotel man.

Socialism and Convictions.

Paris Mail.

A very rich and Socialist Deputy, who had rented a property by the sea, closed his park to pedestrians, and excluded the public from a part of the shore, which he reserved to himself.

"What?" says one to him; "you a Socialist, to do this?"

"Oh, pardon," replies the Deputy; "my convictions are enjoying a vacation."

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