

SALOON DECLARED TO BE A COMMON LAW

Against Moral and Common Law and Constitution, Says Judge Artman.

WOULD PURGE LAND OF IT

After Address at First Presbyterian Church, Collection Is Taken Towards Fund to Carry Case to the Supreme Court.

Judge Samuel R. Artman, of Lebanon, Ind., spoke to a large audience at the First Presbyterian church last night on "The Legality of the Saloon." Judge Artman is making a tour of the country, and will go from here to Seattle and Tacoma, and thence East. On the platform with him last night were Judge Arthur L. Frazer, of the Juvenile Court, Samuel Connell and H. W. Stone, of the Y. M. C. A. At the close of the address a collection was taken which will be used to defray the expense of getting a saloon license case before the United States Supreme Court, when it is hoped by the temperance people that the decision will go against the liquor traffic and put it out of business entirely. Judge Artman said in part:

"The judge more than any other person must know the moral law, and if any action ever requires its application and he does not apply it, either he is dishonest or a moral coward. The moral law, like the common law, is based upon the truth that no man belongs wholly to himself. He holds his body and his possessions in line with the fundamental principle that he must not so use them as to infringe upon the rights of his fellow man.

"There was a time in the history of this world when there was no state, no constitution and no common law, but there has never been a time when the moral law has not been in force. Right and wrong are not the creation of any constitution, nor of any common law nor legislative enactment. Right is action in harmony with moral law and wrong is violation of it. If God had put angels on this earth instead of men we never would have needed any law, but there is no law here but as he put men here with all their passions and downward tendencies, there must necessarily be some means of governing the moral law. Thus, as an absolute necessity, the state came into existence. Civil government came into existence as a means of self-defense. That is the connection between the moral law, the common law and the moral law.

Terms Are Contradiction.

"We hear a great deal about a thing being morally wrong and legally right. How can this be possible if the basis is the same for both? A thing morally right is also legally right if the law is properly enforced. The moral law has no choice between moral right and moral wrong, for Almighty God has made that choice for them.

"Under the law the saloon business is an outlaw, and it must be closed because it also runs contrary to the common law and the Constitution. It is a business which creates a condition which frenates the brain and directs the murderer in the thrust of the fatal knife. It does not promote the general welfare but, on the contrary, it creates a society and is not an inherent right of citizenship.

"The Supreme Court of the State of Indiana, at the times said that no man keeps a saloon, and the United States Supreme Court of the United States has said three times that no citizen has an inherent right to manufacture intoxicating liquor and the Indiana court has also said, however, that the license is a prohibition of the traffic. In my country we had a man who for 40 years kept a saloon and was given a license. There came a time when he did not get a license, but according to the decision of the Supreme Court of Indiana he has the right to keep it for 40 years and were then doing away with it.

"If the saloon is detrimental to society, if it endangers the public morals, if it endangers the peace of society and inflicts immoral and pernicious results—if it does any of these things it is unlawful, for there is no such thing as a common right to do wrong. The saloon does all of these things is conceded.

Saloon Stands Condemned.

"A saloonman said to me, 'You have no more right by doing away with the saloon to rob me of the right to earn my bread than I have to burn your house, and if you do it a dose of lead will be the proper thing for you.'

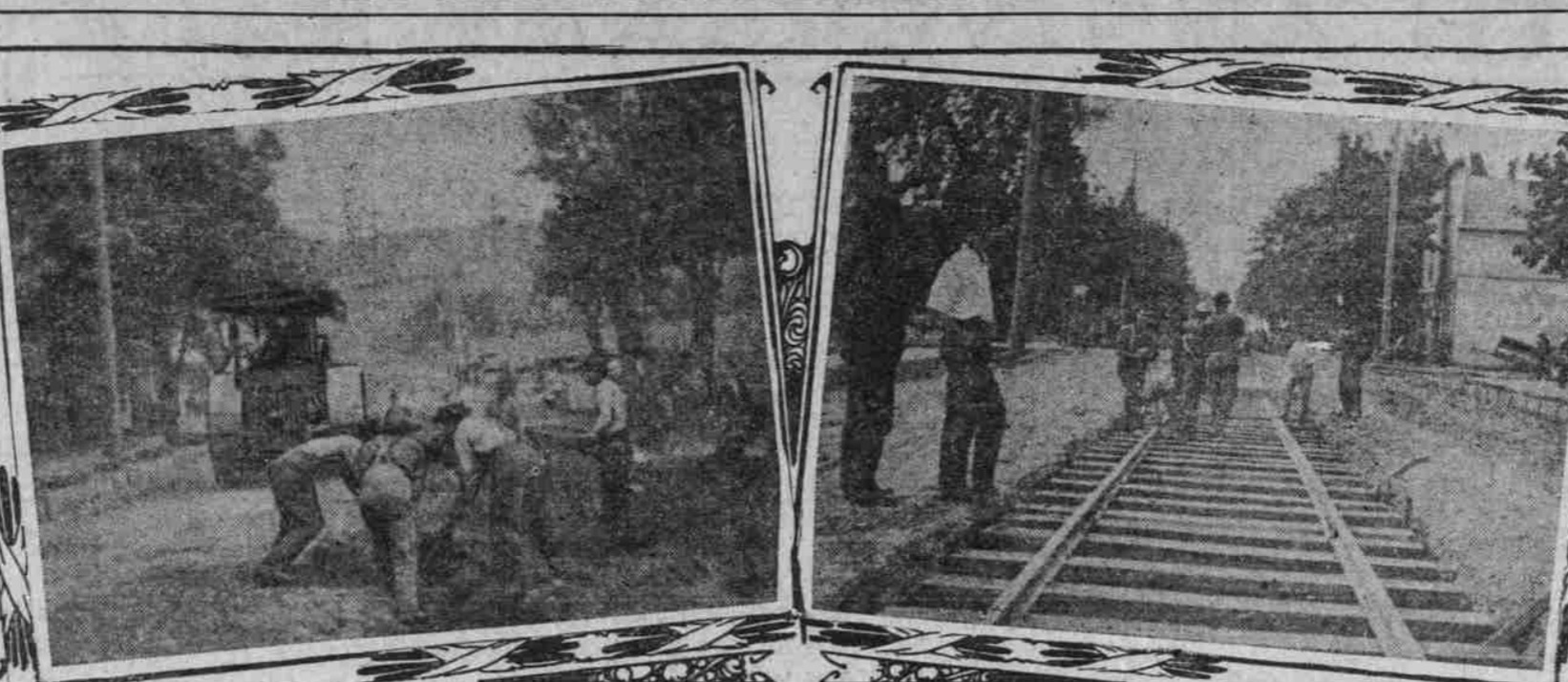
"If you paid your money to become a member of a banking corporation, having signed the constitution to that effect you would think a judge crazy who would go in court that you had no just cause for action should the board of trustees of the bank go into the saloon business because it is more profitable. Our Nation is a large corporation. The purpose for which the Government was organized condemns the saloon. The leading paper of Indiana said that this business is a running sore upon the body politic, and I think the best thing we can do is to rob it, cremate and bury this damnable business.

"The price paid by the boys in blue and the boys in gray for free country was not too great, for Old Glory, the dearest emblem of liberty that ever kissed God's sunlight, still waves over our fair and undivided land. But that emblem cannot stand for the protection of the saloon and the home at the same time. It must stand for the destruction of the one or the other. This is not a battle, but like the conflict over slavery, a war.

"Compare with the old saloon dragon, slavery that as innocent as a babe. Newspapers may contend and courts declare that legislative action is the law but they will not settle the question. 'This Government can no more exist half drunk and half sober than it could half slaves and half free. The time is coming when we must all join the Fire Department. We should march in solid ranks to our Appomattox.'

John G. Wooley, who has been for a number of years a leader in the Prohibition party will speak today as follows: 1920 A. M., Taylor-Street Methodist Church; 2 P. M., city meeting, Y. M. C. A.; 7:35 P. M., Hawthorne Park; 7:45 P. M., at First Christian Church union meeting.

WORK OF LAYING TRACK FOR EUGENE STREET RAILWAY HAS BEGUN



BLASTING WILLAMETTE STREET WITH THE USE OF TRACTION ENGINE



EXCAVATING FOR THE RAILWAY TRACK

LAYING THE TRACK BEGINNING AT THE SOUTHERN PACIFIC DEPOT

for Dayton, O., where he will take a course in the Theological Seminary. Father William Daly, of St. Mary's Church, Albion, has returned from his Eastern trip. He visited Philadelphia and also his father at his old home in Prince Edward Island.

Rev. F. P. Hall, D. D., of Brookline, R. D., is spending several days in the city, the guest of his old college classmate, Dr. Osman Royal, whom he has not met since college days. Dr. Hall has been a leading pastor in the Dakota for over 20 years, and is now paying his first visit to the Pacific Coast. He has a wide reputation as a lecturer and pulpiter, and numerous friends of his in this city will be pleased to know that he is to preach on Sunday morning at Grace Methodist Episcopal Church. Dr. Hall, who is taking the Upper Columbia River trip today, will leave on Monday for his return trip to Dakota.

CHICAGO, July 20.—(Special.)—Portland people at Chicago hotels: Palmer Horton—M. J. Quinlan—Majestic—Lee Teutlich—Great Northern—H. V. Cockerlin. Stratford—F. C. Barnes and wife.

TILLAMOOK, Or., July 20.—(Special.)—Mrs. E. E. Lytle, Master Harry Lytle and Miss May Enright arrived in this city Tuesday for a few days' outing.

Given Pay for Railroad Ties.

In the case of Willis E. Potter, against the Nevada Northern Railway Company, tried in the United States Court, Judge Wolverton yesterday directed judgment on the verdict which awards the plaintiff the sum of \$9,266. The case was tried about a month ago, the jury bringing in a verdict against the railroad company. The case was opened a year and a half ago. Potter, who is a lumber contractor, entered into a contract to furnish ties to the railroad company and they were to be delivered within a specified time. He was not able, however, to complete his contract on account of the car shortage prevailing at that time. He was then ordered to ship by water. In the meantime, because of his failure to give an additional bond to cover the shipment of ties by water, the railroad company undertook to hold up the payments due.

Will Attempt Long Walk.

WESTON TO COVER 1256 MILES IN THIRTY DAYS.

Man Now 69 Years Old, Who Performed Feat in 1867, Will Try Again Next October.

Just 49 years ago on Tuesday, October 29, 1857, Edward Payson Weston, the famous pedestrian, started his historic walk from Portland, Me., to Chicago, Ill., in 30 days, which made his name a household word and aroused an interest in walking which subsequently, with other feats of endurance by him, created a furor in favor of this most exhilarating exercise. He was then in his 29th year. Mr. Weston, now in his 69th year, proposes to duplicate that performance, and, if possible, to excel it. It is an ambition he has cherished for the past 30 years, and his present physical condition makes him feel very confident of giving the country an object lesson in what can be accomplished by an old man after an abstemious life. His feet of last year, when he covered the 100 miles between Philadelphia and the Fifth Avenue Hotel in less than 24 hours, was in the nature of a preliminary canter, and as he has never since done a vigorous walk, Mr. Weston will have to retrain himself in the art of pedestrianism had lost none of his ability.

Mr. Weston has been making careful preparations for his great feat. He will go over the same route, with the time table of 40 years ago ever before him, and at certain points in the tramp he has prepared several substitutes. For instance, between Buffalo, N. Y., and Ashtabula, Ohio, there is a fine bit of road which he walked in 48 hours. His present itinerary provides for covering it in 40 hours or better. Mr. Weston will travel as the apostle of the open-air life and will crowd his long walk with restful lectures, and as he is already under consideration proposals for talks in scores of halls along the route.

The start will be made from the post-office in Portland, Me., at 5 o'clock P. M., on Tuesday, October 23, 1907, and in an hour after his previous successful start. The schedule calls for a finish at the post-office, Chicago, Ill., at 2 o'clock P. M., on Thursday, November 28. As he does not walk during the 24 hours of each Sunday, this gives 25 days to cover about 1256 miles, or an average of nearly 50 miles per day. Mr. Weston will be accompanied by two journalists, his doctor and servant (four persons), who will be conveyed in an automobile, and in the performance of this task he will pass through parts of 10 states and upward of 300 cities and towns.

Unite Jews of All Countries.

NEW YORK, July 20.—Delegates from all the Hebrew organizations in the United States will be invited to attend the meeting in Carnegie Hall next October to establish an international Jewish confederation.

A. S. Schomer is the promoter and president of the organization, which is to act as a bond of union for the Hebrews of the world. It is proposed to call the body the International Congress of All Israel. One of the advantages urged is that it would be able to act authoritatively in case of oppression or massacre and be entitled to recognition from the Czar of Russia or any other ruler. International headquarters possibly will be in London.

Tilton Only Left \$3000.

NEW YORK, July 20.—This will of Theodore Tilton, whose suit several years ago against Rev. Henry Ward Beecher brought both men unpleasant notoriety, was filed for probate here yesterday. Mr. Tilton died in Paris. Harold D. Bullard stated that Mr. Tilton left no real estate and that his personal property did not exceed \$3000.

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A TYPICAL PORTLAND BOY AND A TYPICAL PORTLAND BACKGROUND.

The above photograph shows Duke Truby, aged 3, son of J. H. Truby, assistant cashier of the Oregon Trust & Savings Bank. The photograph was taken on the day of the Rose Fleets by a kodak and enlarged from a film, and is designed to show a typical Portland boy photographed against a typical Portland background.

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FARM HELPS COMPLAINT

Employers Said Not to Be Humane Toward Their Workers.

PORTLAND, July 19.—(To the Editor)—By an editorial in the Oregonian, I see the fact is deplored that Oregon farmers find it difficult to get help in putting up their crops. But, as there is no effect without a cause, should we not search a little deeper than a mere cursory glance at the cause which produces this effect?

The writer, while laying no claim to originality, is nevertheless in a position to know enough about the state of the market together with the farmers' conditions, to be able to talk in a way that is not only interesting, but also helpful. When men living side by side were neighbors, it was customary for a crowd to gather at the place on Sunday. The roads were busy, and they would all meet somewhere else.

"In those days," one man said, "everybody wasn't afraid that everybody else was going to try to beat him out of a dollar."

And this applies to the farmer on the farm in this section. The laborer that follows farming, in the matter of education, morals and independence, is far above the "gang" laborer, taking the average. Therefore, he is much more easily "deflected." For example, a young man from the East comes to Oregon or anywhere else on the Pacific Coast, in search of work on the farm. He makes application for the position, and one of the first questions asked him is, "Have you got your blankets?" Now, to a man who was reared anywhere east of Denver, this question rankles. And the upshot of it is that the man either goes to the woods, or on the railroad back home.

But if he looks over the matter of carrying his own blankets, and goes out to the farm, upon arrival he is shown a dirty old bunkhouse that likely hasn't been cleaned out for perhaps six months and told to make his "bed" there. His "bunk" is never cleaned for to the least. After work is over for the day, he must either go to the extra trouble of shaking out and making down his own bed, or crawl into it as he left it in the morning. In most places he is allowed to eat in the house, and some even invite him to the family table.

One incident came under the writer's personal observation, where two young men applied for a job on a prairie farm. It was about 11 o'clock A. M. They worked until noon. When going back to the house, the farmer pointed to a tub of water, saying, "There's wash water, boys," and he went into the house. After finishing their wash, the boys were waiting to be told that their "ner's ready." Greatly to their surprise, a Chinese cook came out with a pan of water, and set it on a box for them to help themselves. Now, these young men did just as any self-respecting young men should do. They took the pan of "grub," and calling the dog, set it down for him to eat, and walked away. And still the farmer thought that they had "worked" him for their dinner.

It is not because the farmers are not able to do better, because most of them that have big nice houses, and plenty of spare room. But there has grown up among them an aristocracy, that is, a "nobility." And until the farmers see it for themselves, and begin to treat their "hired men" as if they were men, they will have to expect to lose some of their crops. They also seem to think that every stranger they see is going to try to rob them. Often the remark is made: "How do we know who we are hiring? Very likely he just came out to rob us." The man that makes this remark, probably does not fear being robbed. But it shows as well as any other that he considers his labor the most inevitable "robbery" of some of their crops. They also seem to think that every stranger they see is going to try to rob them. Often the remark is made: "How do we know who we are hiring? Very likely he just came out to rob us." The man that makes this remark, probably does not fear being robbed. 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