

The Oregonian

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THE TRIST AND TUBERCULOSIS.

Corporations may not have any souls but they have bank accounts which, unless we are misinformed, they watch over with more tender solicitude than the ordinary citizen feels for his spiritual part. When we learn from the news of the day, therefore, that the International Harvester Company, the monster machinery trust, has decided to search for incipient tuberculosis among its employees, the conclusion follows naturally enough that there is money in it somewhere. The old notion that an employer had no financial interest in the bodily or mental welfare of his workmen was an astonishing fallacy which it is pleasant to see falling. It stands to reason that a healthy, comfortable man with a good meal in his stomach and pure air in his lungs will do more and better work than an anemic starveling who eats rubbish and breathes dust; but it has taken some of our large concerns a long time to find it out. The moral and physical condition of the workmen is an important factor in the cost of the products of manufacture. Those made by intelligent laborers working under agreeable and hygienic conditions cost less, unit for unit, than articles made in slum surroundings or by men who are overdriven and underfed. This is the reason why the so-called pauper labor of Europe, although its daily wage is far below that of the American workman, cannot compete with him in such articles as steel rails, sewing machines and watches. The labor cost of these and innumerable other goods requiring intelligent handling is less in the United States than it is in Europe or Japan.

No doubt the Harvester Company has fixed upon tuberculosis simply as the beginning of a general crusade against unhealthy conditions in its factories and that disease was chosen because it is the most common cause of death in the civilized world. It lurks in the systems of old and young. It lies in ambush in the air we breathe, hides in the dark corners of sleeping chambers and enters the system in the milk we drink and the food we eat. A large fraction of the loss and misery caused to the human race by disease will be saved. The statement that tuberculosis is communicated to human beings in meat and milk may be challenged by some persons. Years ago it was accepted by the scientific world, but the German scientist Koch in one of his ill-considered papers contended it. He declared that the tuberculosis of cattle was not the same disease as that of men and that it could not be communicated between them. It is a well-established scientific fact, however, that it probably did more harm than good to medical practice by his hasty conclusions. It was he who invented a supposed tuberculosis serum which turned out to be worse than useless. Owing to his great mistake in the learned world, a dictum about the harmlessness of bovine tuberculosis was accepted by many and too frequently precautions against infection from beef and milk were relaxed. The British government, wiser than others, begged us to doubt and appointed a commission to investigate the subject of bovine tuberculosis and its communicability to man.

That commission with true British deliberation studied the subject for ten years and has now published its report. It is full of interesting and important questions: 1. Is tuberculosis the same disease in men and animals? 2. Can it be communicated between men and animals? 3. Under what conditions does transmission take place? The answers are so decisive that it is hard to see all controversy as to the safety of tuberculous milk and meat at rest forever. We learn from the British commission that while the bacilli of tuberculosis in men and cows may not always be identical, still they produce substantially the same effects. Human beings can be infected from diseased cattle and children are especially subject to the danger. Half the cases of intestinal and bone tuberculosis in the young are said to arise from infected milk. This includes such abhorrent maladies as "scrofula" and "hip disease." Naturally if the tuberculous bacillus passes into the milk of cows from diseased organs the same thing may happen in the case of human mothers. We can thus understand why it is that even if the malady is not hereditary, it still passes down from one generation to another.

The obvious practical conclusion from this weighty report is that it is impossible to take too much pains to secure uncontaminated milk for human use, particularly for the use of children. The thought that the human race is being poisoned at the source by consuming tuberculous milk is not agreeable. The financial interest of those who are dealing out milk and beef from infected herds ought to be held secondary to the general welfare of the community. There ought to be no hesitation in slaughtering infected animals wherever they are discovered and the meat from them should not be allowed in the market. Any person who eats it runs the risk of contracting tuberculosis.

In the face of facts like these we can appreciate something of the difficulty of the task which the International Harvester Company has undertaken. The extrajuring of tuberculous from an army of workmen which numbers tens of thousands, will require much patience and involve great expense, but in the end it will pay. And if it pays the harvester trust to have healthy employes it would pay

the community equally well to have healthy citizens. No expense is too heavy which promises to secure them.

RUM, REVELRY AND RED LIGHTS.

The issuance of an order to police officers in their commands drive from the city the macabrous and vagrant has a moral sound and is undoubtedly well enough in its way. It does not, however, reach the crux of that condition in the North End which has brought forth graft, scandal and widespread infamy. The disrepute of the North End rests on three factors—rum, revelry and redlights. And the most important of these is rum. Without it revelry would cease and with the excitement of passion by drink and carousal the redlight would flicker and grow dim.

It would be idle to assert that prohibition of the sale of intoxicating liquors in connection with disorderly or disreputable houses would wholly eliminate the social evil in Portland or any other city, but it is an irrefragable fact that the existence of the disorderly house and the existence of a definite restricted district are largely dependent upon a partnership between sexual vice and the saloon.

It is within the power of the city administration to prohibit the renting of rooms that are in any way connected with a saloon. It is within its power to suppress the sale of liquor in disreputable houses. It has the legal power and the lawful enforcing means to dissolve the partnership between beer and prostitution. The Mayor, the Council, the police commission and the police department will take up and use the one effective weapon that is at their command and will solve itself. The social evil will cease to flourish and will raise its head in sporadic instances. It will be a vice crusade worth while. It is the short cut to reform and to the elimination of police graft, for which an order against vagrancy is but a weak substitute.

KILLING OFF A GREAT INDUSTRY.

The inquiry of the La Follette-Underwood wool bill rests chiefly, entirely, in the purpose of the political jockeys who are behind it. It was not framed for the benefit of the wool industry or for the welfare of the people. It was devised to promote the political ends of Presidential Candidate La Follette, and his insurgent group of one hand, and Bellweather Underwood and his Democratic sheep on the other. They have conceived a grand scheme of annoying and embarrassing the President by "putting him in a hole."

The Oregon Senators, of course, are parties to the scheme. Senator Bourne, who left everything concerning the tariff to Aldrich, who knew all about it, now leaves it all to La Follette, who knows exactly what he wants. Senator Chamberlain, who wrote to the woolgrowers of Oregon that he would be behind them in every practical way, contributes his share to the general plan of agitation, excitement and unrest. For uncertainty about the tariff is the thing that is killing the wool industry. Senator Chamberlain cannot escape the charge of playing politics at the expense of his Oregon constituency. The woolgrowers want peace; they want certainty; they want to be free from politics; they are tired of being made the butt and target of every demagogue in the country. They do not now ask high protection or protection at all, but their just deserts. They insist that the tariff be adjusted and made permanent on the basis of ascertained facts. Then they will survive. But the industry, being made subject to the ambitions, intrigues and political exigencies of La Follette, Bourne, Chamberlain and Chamberlain, will perish if it does not get help from the tariff board and the President.

THE LURE OF THE ABANDONED FARM.

The lure of the abandoned farm is attractively presented in a number of Summer periodicals, an article by Walter Pritchard Eaton in the American Magazine for instance being especially notable. The camera adds to this lure, pictures of quaint old farmhouses shaded by vines. Bits of woodland through which cool, broad roads wind and wide into clearings; sunlit meadows dotted with hay cocks and steep hillsides pictures upon which a milking herd or a small flock of sheep are grazing; in brief, the bloom and beauty and restfulness of a New England landscape in its Summer glory are depicted.

Beautiful beyond the dreams of fancy are these quiet scenes; restful beyond the dreams of weariness are the possibilities that they present to tired eyes, and alluring to the hopes of thousands who know the country only by picture and story are these quiet pictures of valleys where peace and contentment seem to dwell. Nothing, however, the proverbial niggardliness of New England soil; the heavy snows that mantle New England's valleys from November until April; the fierce winds that sweep her hillsides; a hard, dull atmosphere of cold and gloom; the dreary, dreary face of lifeless in the sharpened face of winter.

And combining these elemental conditions with the isolation that they impose and the fact that they will make permanent occupancy of these abandoned farms impossible to people who were not born and bred to them, those who present the lure of their Summer glories make haste to suggest the rehabilitation of these abandoned farms as Summer homes to be tenanted only during the vacation season.

Following this line of thought the writer quotes: "We want to see the abandoned farms taken over by people from the cities who have a little money to invest in Summer homes; who delight in country life and country freedom; who will learn to love its streams and woods and rocky hills; who know the primitive hunger that demands 'garden truck' of their own growing, and who will mingle in the community on terms of good will and equality which its ancient stock despises."

pine woods trees of healing, in the semi-solitude. Nature's tonic for roused nerves. "The tonic" is the tonic again. "Is better for the sojourner—the country is better for their touch; their children grow up with something of the old traditions, the old health, the old background of the country life for which nothing in this world is quite a substitute and this world's genius is saved from one more ruin, one more melancholy ring of stone where the fire weed blooms, and richer for better roads, preserved forests and neighboring farmers inspired to wiser efforts."

RETIREMENT OF PROFESSOR MARSH.

Professor Joseph W. Marsh, of Forest Grove, whose retirement as Librarian of Pacific University at the age of 75 years is announced, is one of the few remaining educators whose lives and energies have extended in an unbroken line from the past to the present educational era of the Pacific Northwest. Forty-four years ago Mr. Marsh went to Forest Grove as a teacher of languages in Pacific University, then under the presidency of his brother, Rev. S. H. Marsh.

His work in all of the intervening years has been continuous, a consistent and responsible educator. A man of unquestioned integrity and unselfish purpose he has throughout the years commanded the highest respect as neighbor, friend and citizen. He has been a steadfastly loyal member of the University and in his declining years, as in the years of his early manhood and middle age, he has stood for the high ideals in which this institution was founded.

The wise beneficence of the Carnegie fund for retired university teachers has been demonstrated in the case of Professor Marsh who through it is able to enter upon well-earned rest, with an assurance for himself and wife of freedom from financial anxiety now that his earnings years are over. Hundreds of men and women who have known Professor Marsh in classroom, chapel, Sunday school and on the campus as instructor, guide and friend will be glad to learn of the rest that has come to him and join in the sincere hope that he will live yet many years to enjoy it.

A FOOLISH LITTLE BOOK.

There came to this office the other day a curious little paper-bound book by James Madison Lively, entitled, "Constructive Energy." The author is a man of German descent, who in his youth, "was identified with labor unions" and taught school. In his maturity he lapsed into skepticism and began to "question his old orthodox beliefs." Still later in life Mr. Lively, as we gather, returned to the faith by some explanations of the more disturbing Biblical stories which he had worked out. Thus he explains the account of Eve and the apple by telling us that the fatal poison, the fruit of that tree, was not the forbidden apple, but a certain kind of worm which he brought death to the world with all our woe, and not interpreted mystically. It was not an apple that our common mother picked and ate to our destruction. At any rate it was not a real apple. What it truly was Mr. Lively designates as "the circle of energy," and the tree she plucked it from was the "tree of experience." This does very well. No doubt Eve and Adam, too, gained a good deal of valuable experience from the misadventure. But why call reason a "circle?"

The word circle has a wonderful attraction for our author. He says that each of the five senses expels "circular atoms of force." Reason consists of "energy arranged consecutively in a circle." Electricity moves in a circle. Life is caused by a "circular motion" which moves to the center and back in circular order. "We wonder what Mr. Lively understands by a circle? It must be something very different from the usual definition. We have searched through his little book to find an answer to a small but definite point but he voices no light. A circle is a circle just as "pigs is pigs" in the famous tale. We have read of a schoolboy who defined a circle as "a round straight line with a hole in the middle." We do not believe that Mr. Lively designed to believe that Mr. Lively with this formula, and yet it has fully as much meaning as most of his own remarks. It would be an easy task to reconstruct the recipe by which he must have manufactured his book. Take a dozen or so atoms of energy, life, force, electricity, dynamic, crystallization and so on. Throw them together just as it happens in any sequence of sentences and attach a sounding title. Thus you produce a work which to some readers will present a scientific appearance of wisdom for all practical purposes. The popular works of "T. K." must have been constructed in some such way as this, though they are not so silly as Mr. Lively's book.

The volume affords a certain little glimpse of the author's mind. He writes, "The young lady was a person of perennial vicissitudes," and Mark declared that at the age of 70 he had not yet fully made up his mind that the sentence did not mean something. The way through Mr. Lively's book were haunted by the thought that language of such respectability, such a solemn parade of learned verbiage, could not be unredempted nonsense, and yet that is what it is. We have puzzled our brains in vain to find a reason why a man who knows so little should want to make a public exhibition of his ignorance. But perhaps he thought he was writing something inspired. Mediums talk very much in the way Mr. Lively does when they are "under control." The curious reader may find it amusing for a moment to take one of Mr. Lively's scientific remarks and examine it. He says, for instance, that "reason becomes intelligence when it is compared with the reason of others on the same subject and found to be similar." Since every sheep reasons precisely like every other sheep, they must be the most intelligent animals in the world, according to Mr. Lively's criterion. He must have a strange notion of what intelligence is. It could not be more so if he had been reared differently from any other person who had ever lived. Neither could Laplace since his Celestial Mechanics took a completely novel view of the problems of the heavenly bodies. The most intelligent man in the world, according to Mr. Lively's definition, would be the man who had the most similar ideas to his fellows.

Substantially the same is Mr. Lively's idea of sanity. He says each of our sense sends out "circular atoms of force." Did you ever notice any of these odd little creatures issuing from your ears? These circular atoms join together in the mind and thus produce thought. When you think of the name of a kingdom, others supposed it was the mount from which the Savior spoke. They had a dim remembrance of the Mount of Olives in mind. They had once known something about these subjects, but had forgotten. One student said that Levi Leviathan signified a female of the same species. We hope the shade of Hobbes is not obliged to peruse Professor Rankin's article. A bewildered freshman—we trust he was a freshman—John the evangelist, who sojourne on the Isle of Patmos. Another decided that this celebrated island was the place where the Israelites were fed in the wilderness. They were asked to tell the circumstances connected with Nathan's pointed observation to David, "Thou art a man." One said they were the words with which "Judas betrayed Christ." Another thought the men who arrested the Savior uttered them. Equally perplexing was the rebuke of Jesus to Peter, "Before thou shalt deny me thrice." One boy thought Christ spoke them to the impatient thief on the cross. Another said they were applied to Judas. Poor Judas is made the scapegoat of almost every denunciation by these badly taught boys.

So we might go on endlessly and no doubt divertingly. There is always something amusing about ignorance, and the denser it is the more riotous the fun. But we are more concerned to ask seriously why it is that these young people, the pick of half a dozen of the University, know so little about the Bible? The Anglo-Saxon race has been nurtured on this book and our literature has flowed from it as from an unfailing spring. And yet here is a group of eighty-seven reputable youths of the class from which must come our statesmen and our next generation who know as good as nothing about its contents and meaning. Are we to have a literature without Biblical allusion hereafter? Are the thought and inspiration of the prophets to play no part in our future history? Some of these university students believed that Luke wrote the Bible's magnificent eulogy on charity. Can we suppose that they care much about charity itself, if they give so little attention to the noblest tribute any human ever paid it? We can conceive of no calamity more deplorable than the fading of Biblical influence out of our literature and life. The fact that very calamity seems to be in process of consummation before our eyes. Can nothing be done to stay it? Is there no way to familiarize the modern youth with the English Bible?

Years ago when the Sunday school was a primitive affair without "lesson leavers" trained teachers or any of the rest of the recent paraphernalia, the scholars committed the Scriptures to memory and learned the salient facts of Hebrew history, which is the spiritual history of civilized man. The great mass of our advanced methods for much seems to be learned about many unimportant matters, but little or nothing of the Bible itself. In our opinion every boy and girl ought to be made to commit certain of the great passages to memory as soon as they are able to pronounce the words. The grand significance will come later. Prepare the vase early and trust to time to fill it.

FALL FASHIONS.

Radical changes in the style of women's apparel are announced under the head of "Fall Fashions." These changes, if the reports are to be believed, extend from hats to shoes and include corsets, waists, skirts and wraps for Fall and Winter wear. This, if true, is exceedingly gratifying. Certainly nothing more ungraceful than the short, tight skirt, the extremely high waist line, the long vice-like corset, the high-heeled shoes, the elaborate and heavy wraps that have been in vogue for months, could possibly be devised and put on exhibition upon living models in public places under the name of women's apparel. More than that, the fashions in these articles of clothing have been unhealthful and unmoderate to a degree. The woman thus accoutered who leaves her home and starts on the streetcar does not walk, in the accepted meaning of that term, for the simple reason that she cannot do so; she merely ambles along grotesquely. But it is only when, panting from her tussle with her cleopatra, she reaches the car and attempts to board it, that she makes a display that would have caused our grandmothers to turn blushing and shocked from the spectacle, and our Puritan grandfathers decorously to place a hand before their eyes and take the prophetic words of an auspicious glance between their fingers.

Rats, we are told, are to be relegated to barns and wharves and no longer find rendezvous upon the heads and nests in the hair of women; curls and puffs are to be made pillows (as we should pronounce the word) and discarded entirely, though to save the "stout woman" from utter despair she may be permitted to wear a "girdle over the hips." Skirts will be longer and wider, thus making the wearing of "winter" and "summer" hats will be worn over hair parted in the middle and smoothed away from the temples. If these forecasts are fulfilled, we shall walk abroad in a new world by Thanksgiving time. Instead of a junkyard peopling the world with undressed women; instead of mannikins wriggling about in one-legged trousers, we shall see women tastefully gowned and moving about gracefully. Instead of cartwheels decked out in willow plumes and feathers, we shall see a crowd of vicarious looking spikes, huge mushrooms in straw coming down to the shoulders or beehives in horse hair, and raffia bristling with quills cocked rakishly over the left eye of the wearer, we are promising to small but definite points but he voices no light. A circle is a circle just as "pigs is pigs" in the famous tale. We have read of a schoolboy who defined a circle as "a round straight line with a hole in the middle." We do not believe that Mr. Lively designed to believe that Mr. Lively with this formula, and yet it has fully as much meaning as most of his own remarks. It would be an easy task to reconstruct the recipe by which he must have manufactured his book. Take a dozen or so atoms of energy, life, force, electricity, dynamic, crystallization and so on. Throw them together just as it happens in any sequence of sentences and attach a sounding title. Thus you produce a work which to some readers will present a scientific appearance of wisdom for all practical purposes. The popular works of "T. K." must have been constructed in some such way as this, though they are not so silly as Mr. Lively's book.

IGNORANT STUDENTS.

Thomas Ernest Rankin, assistant professor of rhetoric in a diversified university, has done a deed which will contribute materially to the instruction and merriment of the world. He set a list of seventeen questions about men and things connected with the Bible and propounded to a class of eighty-seven of his students. The answers were given by freshmen, the ones of the class were freshmen, the rest were older and no doubt wiser in some things, but if it is possible for anybody to know less about the Scriptures than these university men from the lowest to the highest, we should be glad to gaze upon any miracle he produced. None of the students answered all the questions correctly. Only a single person tried to answer them all and he, being the son of an Episcopal rector, was doubtless eager to save his father's good name. He did not succeed. Professor Rankin favors a deed of a similar kind. 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