

BAY, SEA AND RIVER

Dr. Holt at Quarantine Service, Has a Word.

FLEET OF ELEVEN OUTSIDE

Maritime Matters Continue Active—Vessels Waiting Both Sides of the Bar for Better Conditions—Arrivals and Departures Yesterday—Notes.

For some time past there has been more or less adverse comment from ship masters entering this port on the score of having to wait unduly on the quarantine officials, whose duty it is to board them and examine them closely for signs of bubonic plague and all other malignant types of sickness, etc. Yesterday Captain Bridgit, of the oil steamer Asuncion voiced his vehement kick at the delay he was subject to in this premise. There has been so much of this sort of thing, the Astorian deemed it the part of fair-dealing to make specific inquiry at fountain-head and endeavor to account for the alleged detention, and to that end called on Dr. Holt, quarantine officer in charge of this port and asked for a plain statement in relation to the matter. The doctor promptly responded, in terms and figures, as follows:

"It is a prime purpose of mine, in my present official capacity, to expedite the shipping of the port, at all times and under all circumstances; and it is, of course, practically, an unwritten law of the service, that this shall be done.

"But delays are bound to occur under the present condition of reporting vessels, and the peculiar local conditions incident to this port. As a fair example of the unreasonable position, I would say that, yesterday morning there were no vessels on the 8 o'clock report, and owing to the dense fog, it was not supposed any vessels would venture in across the bar; however, as yesterday was the day for the quarantine steamer to make her regular trip to the quarantine station, as an extra precaution, I directed the captain of the Electro to proceed to the station by way of the quarantine boarding grounds, in order to be sure there were no vessels there, in the fog, awaiting inspection. It was then learned, for the first time, that the Asuncion was in port; and the Electro returning to the wharf, the captain telephoned me, and I left the house immediately.

"As is my custom I noted the time; but, as with brisk walking, it takes me 15 minutes to get to the wharf, and the Electro 20 minutes to go to the boarding ground. I reached the Asuncion 35 minutes after she was reported to me.

"If I had not gone out of my way to send the Electro to the boarding grounds, there would have been more delay.

"It seems that the captain of the Asuncion failed to appreciate my purpose to aid him and his fellow captains, in getting in and out of quarantine as rapidly as circumstances will permit. And I fear that his warmest admirers would consider him as making inordinate demands, if I should follow his wishes and anchor in the stream at all times.

"In addition, the captain was of the opinion that he should be allowed to pass on the health of his crew, and if he thought they were all right, he could see no reason why he should not be permitted to pass his own quarantine.

"But unfortunately, the United States

quarantine regulations have placed that responsibility on my shoulders.

"In general, I would say, I am unable to board vessels until it has been reported to me that there are vessels to board; for this reason, the shipping interests should cooperate, willingly, and in every way facilitate the movement of vessels, as it is more to their interest than to mine; and that end can be secured, with the best of feeling all around, by cooperating willingly, instead of by assuming unreasonable attitudes; mistakes are liable to happen, and have happened, among those interested in shipping at this port; but so far, I have overlooked them as I have believed there was no intention to violate the quarantine regulations. If it will be understood that it is my intention to aid shipping, in an absolutely disinterested way, shipping will aid itself by aiding me.

"As another example of endeavoring to expedite these matters, a vessel dropped her anchor, a few days ago, at quarantine, but had no quarantine flag flying; By going to the trouble to make inquiry, I learned who she was and where she was from, and that she was subject to inspection, but, yet she had no flag flying to apprise me. I boarded and passed her that evening, and at no time during the whole proceeding was the yellow flag shown."

The steamer Nome City is due in at this port from San Francisco, at any hour today.

The steamer Casco went out over the bar at 3:50 o'clock p. m., yesterday, bound for San Francisco.

The steamship Costa Rica is due from the Bay City tomorrow for this port and Portland, with freight and passengers.

The schooner Salvador will go to Hoffman's landing on the Columbia river, just above Kalama, where she will load lumber outward.

The four masted schooner Transit was taken to her berth at the Tongue Point mill docks yesterday afternoon by the bar tug Wallula.

The oil tank steamer Asuncion, Captain Bridgit, arrived in from the California coast yesterday, and went on to Portland last evening.

The steamer Breakwater, for Coos Bay points, came down early yesterday morning, and crossed out at 9 o'clock, through a tumbling bar.

Word came up from the lower harbor late yesterday afternoon that three schooners had been added to the fleet of eight that were hovering off the bar.

The steamships Lyra and Alesia, and the French bark Briseau, were among the bar-bound last evening. They will probably make it to sea sometime this morning.

It is reported that one of the square-riggers outside last evening was the American ship Paraminta, from San Francisco, for the mouth of the Columbia.

The steamship Geo. W. Elder is due at the Callender pier this morning en route to San Francisco, with a good passenger list and all the freight she can carry.

The steamer Sue H. Elmore is already for sea and Tillamook Bay, with a dozen passengers on board and loaded to the guards. She will get away this morning on the early flood, if possible.

There are two fleets waiting to cross the Columbia bar, one of eight square-riggers in the offing, six foreign and two coast-wise; and several steamers and sailing ships on this side of the barrier.

This morning flood today will probably relieve the situation for both squadrons and there will be something doing at sea and on the river and bay.

The City of Panama was an early arrival from Portland yesterday morning and she made it out for the Bay City at 4 o'clock yesterday afternoon. She took no passengers from this port.

The handsome tender Armeria, Captain Gregory, started out for Tillamook lighthouse, yesterday morning, with coal and supplies, but was compelled to put back on account of the high seas which would have interfered with her mission at the rock. She will go out this morning if things are quieter.

COMMUNICATION BY FATHER WATERS

The following communication has been placed in our hands for publication and is self-explanatory:

Astoria, Ore., Nov. 13, 1907.
Editor Astorian.

Dear Sir:—On Thursday, the 7th inst., the following communication was delivered at the Budget office. Until this afternoon it has rested there peacefully, as ample time had elapsed during which the same might have been published. I called on Editor Gratke this afternoon, in order to ascertain whether he positively refused to print my statement in reply to the allegations of Rev. Gustave Rydquist, which appeared in the Budget, Tuesday, the 5th inst., and if not, to procure my letter.

It soon became evident that Mr. Gratke was unwilling to print my statement. The astute editor wished me to confine my remarks to a half column of space in his paper, although he had given Rev. Rydquist nearly three times more space in the article, to which I take exception. I may be verdant, but I am not quite as green as I look. As it is practically impossible for me to present my case within such limits, as any intelligent, fair-minded judge will perceive, I took my communication to the editor of the Astorian. This gentleman, acting on the higher principles of American journalism, which demand that each side of a question be given a fair and adequate presentation, accepted my letter.

I leave this episode to the judgment of fair-minded Astorians. Never have I taken the initiative in presenting statements in the Astoria papers reflecting on any religious denomination in our city. If others presume to make insinuations derogatory of Catholics or of the Catholic Church, have we not the right to an adequate hearing? Does the Budget's course in this matter exhibit its notion of the "square deal" in journalism?

Trusting that these remarks will explain, the belated appearance of the subjoined letter, I remain, yours in the interests of justice and truth.

JOHN WATERS.
"Astoria, Ore., Nov. 7, 1907.

"Dear Sir:—I regret that I am forced once more within so short a period to call attention to certain statements in the Budget, which I fear are not warranted by the facts of history. I refer to your report of the address delivered by Reverend Gustave Rydquist, pastor of the First Lutheran Church, at the Reformation Festival held in his house of worship last Sunday evening. The report in question appeared in your issue of the 5th inst. As I presume that the reverend gentleman furnished you with the copy of his address, as it was printed in the Budget, and as no emendation has since been made by him, I take it for granted that he is correctly quoted in your paper. In case I ere in this surmise, kindly correct me.

"As the learned pastor, no doubt, is held in the highest esteem by the good people of his church and as every word issuing from his lips on such an inspiring occasion as the one in question, is received as indubitably correct, I respectfully request Rev. Rydquist to explain in a letter more explicitly a few matters in connection with his address which do not appear therein in a sufficiently clear light; and the omission of which, if said explication is lacking, is calculated to leave an impression on the minds of certain Astorians foreign to the true state of affairs.

"First:—In poetic periods the eloquent pastor dilates on a certain state of 'darkness and gloom.' Under the oratorical spell, our conception of the gloomiest shades of Tartarus blanch in comparison with this dread somberness. Please give us, Rev. Rydquist, the dates of the period during which this heart-rending eclipse transpired? What did this darkness consist in? Who or what caused it? Was the Catholic Church the cause? Definite dates and definite facts within the realm of history preferred? Or does the eloquent pastor wish to trot out before the gaze of enlightened Astorians that hoary, old myth, long since abandoned by a learned, critical public, but which once upon a time was gulped down from head to tail by a generation im-

mersed in the vitriol of religious spleen and blinded bigotry, namely, that there was nothing of enlightenment or goodness in the Christian world between the years 500 A. D. and the nailing of Luther's 95 theses on the door at Wittenberg in 1517 A. D.

"Second: Certain voices, it would appear, whispered or reverberated with mighty volume, as the case might be, during this sombre period. It seems, that only three voices, those of Uycliffe, Huss, Savonarola have beaten upon the critical ear of Rev. Rydquist. Are Uycliffe, Huss, Savonarola the only men of any consequence in the Christian world before Luther and since Constantine the Great? A flashlight from Rev. Rydquist may dispel this darkness in our minds.

"Third: The reverend gentleman styles Luther 'the pious preacher.' Will the pastor kindly tell us his idea of piety? When a plain, ordinary citizen reads Luther's words, written by Melancthon, said citizen's preconceived notion of piety is in danger of becoming—to say the least—confused, if Luther was a 'pious' man. These are the words as found in Protestant minister De Wette's collection (Luther's Briefe, 2-37, Berlin 1825-1828. Translation in Stang, p. 19): 'Be a sinner and sin boldly; but more boldly still believe and rejoice in Christ, who is the conqueror of sin, death and the world. Sin is our lot here below. This life is not the abode of justice; but 'we expect,' says Peter, 'a new heaven and a new earth wherein dwells justice.' It is sufficient that by the riches of God's glory we acknowledge the Lamb who takes away the sins of the world, sin cannot deprive us of him, even if in the same day we were to commit a thousand adulteries or a thousand murders.' Flexible morality this! Moreover, did not this same Luther, in 1525, secretly marry a nun, carried off from a convent by a certain young citizen named Bernhard Koppe? Had not this same Luther 18 years before, when 23 or 24 years of age, of his own free will after mature deliberation, vow by the most solemn promise that it is given man to make before heaven, to observe perpetual chastity in order to devote himself unreservedly to God as an Augustinian monk and priest? If the breaking of vows is piety what then does piety mean?

"Fourth: To be brief, I shall compress a few more inquiries into the smallest space possible. Rev. Rydquist says: 'The Protestant Church had declared its position at the Diet of Worms in the unaltered Augsburg confession. There stood Luther to all appearance very much alone.' To what Diet of Worms and to what confession of Augsburg, does the reverend pastor refer? Does he mean that the unaltered Augsburg Confession drawn up by Melancthon and approved by Luther in 1530 was presented at the celebrated Diet of Worms held in 1521? A little more light here will avoid misunderstandings. If the Diet of Augsburg (1530) before in the unaltered Augsburg confession, burg was presented, is meant, was Luther in attendance there and alone?

"Fifth: The reverend pastor also informs us, among other things, which I omit to be brief but to which I may return later, that Luther stood there 'in the interest of humanity'; 'in the interest of liberty declaring the freedom of conscience and the right of private judgment.' How humane are Luther's sentiments written to John Rukel: 'A wise man gives to the ass food, a pack-saddle and the whip; to the peasant oat-straw. If they are not content, give them the cudgel and the carbine; it is their due. Let us pray that they may be obedient; if not, show them no mercy. Make the musket whistle among them, or else they will be a thousand times more wicked.' (De Wette, Luther's Briefe, etc., ut. sup. 2, 600. Stang's Trans., p. 62). Do you think that such a man is a model of humanity?

"In the interest of liberty, etc., will the pastor please tell us what he means by the term 'liberty'? Persons who have some knowledge of Luther's expressed convictions may experience a little difficulty reconciling their conception of liberty with Pastor Rydquist, if the latter holds Luther before the world as an exemplar of liberty, freedom of conscience and private judgment, when manifested in acts.

"There are other items in this remarkable speech of Reverend Gustave Rydquist which might be considered, but I hesitate to consume too much of your valuable space in one issue. Trusting that more light may be thrown by Rev. Rydquist on these 'obscure' points for the benefit of the ordinary citizen, like myself, I remain, yours for the facts,

JOHN WATERS,
"Rector St. Mary's Church."

This is Worth Remembering.
As no one is immune, every person should remember that Foley's Kidney Cure will cure any case of kidney or bladder trouble that is not beyond the reach of medicine. T. F. Laurin, Owl Drug Store.

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STOMACH IS SEAT OF HUMAN LIFE

New Theory Advanced by Young Man Is Spreading Over Entire Country.

L. T. Cooper's theory concerning the human stomach, which he claims to prove, with his new medicine, is being given more respect and comment every day.

Cooper claims that 90 per cent. of all ill health is due to stomach trouble. When interviewed about his theory recently, he said: Stomach trouble is the great curse of the 20th century so far as the civilized races are concerned. Practically all of the chronic ill health of this generation is caused by abnormal stomachic conditions. In earlier days, when the human race was closer to nature, and men and women worked all day out of doors, digging their frugal existence from the soil, the tired, droopy, half-sick people that are now so common, did not exist.

"To be sure, there was sickness in those days, but it was of a virulent character, and only temporary. There was none of this half-sick condition all the time with which so many are afflicted nowadays.

"I know positively that every bit of this chronic ill health is caused by stomach trouble. The human stomach in civilized people today is degenerate. It lacks tone and strength. This weakness has gradually come through a sedentary existence. I further know that few people can be sick with the digestive apparatus in perfect shape. The sole reason for my success is be-

cause my New Discovery medicine tones the stomach up to required strength in about six weeks' time. That is why I have had more people come and thank me whenever I have gone to introduce my medicine, than I have had time to talk with."

Among the immense numbers of people who are now strong believers in Cooper's theory and medicine is Mrs. M. E. Delano, a prominent resident of the suburb of Brookline, Boston, Mass. She says: "For several years I was broken in health, caused primarily by stomach and nerve trouble. I gradually became worse, until recently I was compelled to go without solid food for days at a time. I had sour stomach, palpitation of the nerves of stomach and heart dyspepsia, and extreme nervousness. I suffered terribly with insomnia, and my liver, bowels and whole system gradually became deranged. I felt instant relief the first day I began this Cooper medicine. I now feel like a new being. Today I walked all over town, shopping—something I have not done for years.

"I make this statement wholly from a sense of duty. I feel I owe it to anyone who might find relief and renewed happiness as I have done."

The record made by the Cooper medicine is astonishing. We will take pleasure in discussing it with anyone who wishes to know about them.

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