

## THE OREGON DAILY JOURNAL

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OFFICIAL PAPER OF THE CITY OF PORTLAND

## THE SUNDAY CLOSING QUESTION.

## THAT BIG FREIGHT SHIPMENT.

THE JOURNAL does not entirely agree with those who propose that the fair be kept open on Sundays purely on the ground of the recreation which would be furnished through sacred concerts and otherwise. These are things that are incidental to the real purpose which is the opportunity for education and intellectual improvement. There is no doubt whatever that many people will be attracted there purely for purposes of recreation and were these features entirely eliminated they would go elsewhere to find them. But we believe there will be many others to whom the really serious purposes of the exposition will appeal with great force and it is for these, rather than the other class, that we have earnestly spoken.

From this standpoint we cannot see why the open fair on Sundays should not have an uplifting influence; indeed we cannot see how even the most thoughtless and indifferent can fail to receive some distinct benefit. It is the opportunity to see and enjoy and to profit by the magnificent range of exhibits, an opportunity which otherwise might always be beyond the reach of so many of our fellow citizens, that The Journal has been so strongly moved to urge that the fair be opened on Sundays, the only day when they will have the leisure to see it. In taking this course we feel that we are serving the cause of genuine morality, for whatever tends to uplift, to broaden the intellectual outlook, to stimulate the ambition and to create and raise the ideals, cannot fail to better the citizenship of any community. The more widely diffused the opportunity the better, for the reason that thousands who are usually altogether outside the range of such benefits may be permitted to enjoy and profit by them. In considering the matter it was apparent that if the fair was limited to the week days, there were many workers who would be obliged to forego its benefits. If these failed to enjoy them, then in one very important respect the fair would fail of its purposes, which should be to raise the general standard of citizenship. This could only be done by giving all the people the chance to see the fair on the days when they could best embrace the opportunity. That day was Sunday.

Many of those who will visit the fair on that day with their families are members and supporters of the churches; most of them will attend services in the mornings and visit the fair in the afternoons. They cannot fail to be benefited intellectually and morally by what they will see there if the standards of the fair are as high as they should and undoubtedly will be.

## THAT MILEAGE STEAL.

IT IS NOW QUITE APPARENT that the attempt of the members of congress to collect double mileage for attending what was practically, if not actually, the same session of congress is not to pass unnoticed and unrebuked even in congress itself. A Democratic congressman called attention to the matter at yesterday's session and a Republican spoke his piece and sustained his position, strange to relate, not alone from the standpoint of the immorality of the act itself but even from the standpoint of the law and precedents.

To vote the double mileage would be an outrage; it would be nothing short of stealing the sum involved from the public treasury. Hitherto it has been justified on the ground of precedents established at two previous congresses. But when a precedent is had there is no good reason to follow it and thereby attempt to justify an act which cannot be justified on grounds of morality, justice or law. This is the case with reference to the mileage, except that it now appears even more flagrant than any of its predecessors. No man with proper self respect can afford to vote for the steal or hope to justify himself with his own conscience or to his constituents.

## Famous Sermon From the Bible

St. Matthew 16:1-23.

The Pharisees require a sign. Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. The people's opinion of Christ and Peter's confession of him. Jesus foretelleth his death, reproving Peter for disavowing him from it; and admonisheth those that will follow him, to bear the cross.

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, it will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

And when his disciples were come to the other side, they had forgotten to take bread.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

And they reasoned among themselves, saying, It is because we have taken no bread.

Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

When Jesus came into the coasts of Caesarea Philippi he asked his disciples, saying, Whom do men say that I the son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art Christ, the son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

IF THE executive board and the mayor seek justification for the routing of the freight for the Morrison street bridge over the Burlington and Northern Pacific, roads which work in conjunction and the representative of the former of which is a member of the executive board which let the contract, on the plea that they could probably make better terms with that railroad combination than with any other, a new, interesting and very instructive subject for inquiry and speculation is opened up. Unfortunately it has been generally understood that all the roads, while supposedly competitive, in reality make the same rates to common points. They work under "a gentleman's agreement" under the terms of which the shipper is given precisely the same rate by all the roads. In the event that inducements were offered to secure this particular shipment and a lower rate was granted than that which the schedule calls for, we are apt to see a pretty fair-pulling match among the railroads themselves and a cutting and a slashing which will be conducive to much joy in the ranks of the shippers, however costly it may prove to the railroads themselves.

But in such a case as that the Burlington and Northern Pacific would find themselves between the devil and the deep blue sea. They can justify themselves by proving that they have made concessions, but in doing so they will have all the other roads in their wool. On the other hand, they can stand pat on the proposition that they have not cut rates and allow the inference that one good turn on the part of Mr. Goddard, who is a member of the executive board, deserved another on the part of the beneficiaries of the contract which he let when Mr. Goddard, who is likewise the representative of the Burlington road, came forward to seek business for that corporation.

The first phase of the dilemma more intimately concerns the Burlington than the last. But the latter phase is not without interest and even significance to the executive board, to the mayor who appointed it and is therefore largely responsible for its acts and to the suffering public which is never considered except when it can be used as a beast of burden.

## A NEW BRICK PARK SCHOOL.

WE BELIEVE it to be a consensus of the opinion of the heaviest taxpayers that when it hereafter becomes necessary to erect new school buildings in the most populous centers of the city they be constructed of more durable and safer material than wood. It is believed that this is not only sound business sense, but that it is a long step forward in insuring the safety of the thousands of children who now attend the public schools and whose very lives are sometimes placed in jeopardy by the flimsy character of the material used in the construction of the existing school buildings.

While all of this is realized everything cannot be done in the course of a single year or from the proceeds of a single year's taxes. It must all come about gradually, for it is one thing to order an expensive new building and quite another to find the money to pay for it. But the burning of the Park school may afford a possible opportunity for putting the new plan into effect this year. Such a thing as building a new brick building on the site of the Park school was not contemplated at the annual meeting when the taxpayers made such a generous provision for the care and improvement of the schools this year. It may be utterly beyond what can now be done, but the matter should be taken into careful consideration and if it can be brought within reasonable bounds, the start in the plan to supply the important sections of the city with brick or stone buildings should be begun there. No better movement could be inaugurated nor one which would have a better effect in raising the standard of the schools.

## HAD A GAY TIME OF IT.

The Roosevelts Mystified by Magician Keller.

From the Washington Post.

President Roosevelt took his daughter Ethel and his sons—Archibald, Kermit and Quentin—to the Lafayette theatre on Saturday to see Keller, the magician, and the youngsters underwent some exciting experiences. In the first place, Keller borrowed some rings from the audience, and one of those who surrendered was Ethel. Her eyebrows went up in an expression of concern when the magician began stuffing the rings into the barrel of an old pistol, and, after loading the pistol with them, fired it at a box. When the box was opened, there were the rings, tied to rosebuds.

But Keller did not return Ethel's ring, though he returned all the others. "Papa," said Ethel, in a voice that was heard over half the house, "I didn't get my ring back. Tell that man I want my ring."

But the president did not say anything, and Keller brought a bottle down into the audience and asked everybody to have a drink. Some took water, some wine and some whisky, all out of the same bottle. When he got back to the stage, he remembered about Ethel's ring, and apologized for having lost it. He was worried, and said he would not have lost it for anything. Then an idea struck him, and he said he would look in the bottle for it.

He cracked the bottle with a hammer, and out popped a white guinea pig, with a blue ribbon around its neck. Sure enough there was Ethel's ring, tied to the ribbon. She looked relieved, and so did Keller. He brought her the guinea pig, and it kicked and squealed as she took it in her hands.

"Would you like to keep it for a pet?" he asked.

Ethel said she would, and Keller said, "Well, you shall have it, seeing that I lost your ring, and came so near not finding it." He wrapped the pig in paper and handed it to Ethel, who, unhesitatingly, took it in great haste. But there wasn't any pig there—only a bouquet of pink roses.

The president and Mrs. Roosevelt laughed heartily, and Ethel smiled dubiously. But the boys frankly disapproved. "Shucks! I thought it was a guinea pig," said Kermit.

## Birds of a Feather.

From the Eugene Guard.

Mrs. William Robbin of Louisville, Ky., was recently married to David Buzzard. It is her fourth matrimonial venture. She was a Miss Martin.

daughter of one of the best-known Bourbon county families. She first married Robert Crow. He died and she married John Sparrow six months afterwards. She and Mr. Sparrow did not agree, and a divorce followed. Mrs. Sparrow became Mrs. William Robbin, but again a divorce was found advisable.

After a year of lonely life Mrs. Robbin has become Mrs. David Buzzard. She has two Crows, one Sparrow, one Robin and a Buzzard at her home.

## Letters From the People.

## Women Who Pull Down Women.

Portland, Or., Jan. 28.—To the Editor of The Journal: I also am one of many who are in accord with the woman who wrote the Magdalen and E. L. L., although I do not wonder who ever helps the fallen woman, for I do not believe any one helps them in the proper spirit. When all women realize that no one can know what she would do under temptation, and with absolute truth put herself in the place of her fallen sister, then only will real help be given.

The man who ruins an innocent girl should be punished; let him be shunned like a leprous person. The women have this matter in their own hands. Mothers often are to blame because they do not teach their sons the proper respect for women. As a rule he is born free, but in his mother's arms he is ruled by his sister and thinks that he is born to be his servants. This same woman will forbid her daughter to read the papers or novels, and if there are two or three women calling and they begin to tear some girl's reputation to tatters she denounces the girl who is sent from the room. She is not allowed to go here or there unless she has a chaperon. Very often this girl becomes tired of it and even if her parents are in a position to support her she obtains employment simply to be free.

Or, suppose her parents did who is going to watch over her? This girl, and there are many of them, has not been taught self-protection. She trusts every one. She makes friends and probably invites a young man to come to her boarding house, and according to her occupied, so, takes her company to her room. Her company leaves it at a reasonable time, but there are nine chances out of ten that she is roundly abused and ordered to leave the house the next morning, and every woman in that house throws stones at her, tell all their friends about it, and does all in their power to ruin her good name. All she has, God help her, and they pride themselves on being good women.

The majority of our girls are strong enough. Heaven bless them, to fight it down, but many do not, and soon they have become what women at first and man has made them—Magdalenes.

Mothers, trust your daughter. Tell her yourself why she must be a good mother, and not a bad one. The girl who is ruined and why. Prepare her for whatever life has in store for her. She will be proud of your confidence and respect it. She will believe you. Let her know you have the utmost confidence in her honor. At the same time, never be ignorant of her whereabouts. If allowed to spend the night away from home (which is a mistaken indulgence), be certain she is there. In short, be a mother, chum and confidential friend.

A girl whose mother is her friend seldom falls, but if she should, tell her to the end of the earth and love her more than you ever did, and you will save her.

If mothers were what God intended them to be there would not be so many mothers or so many girls who are ruined. The girl who is ruined and why. Prepare her for whatever life has in store for her. She will be proud of your confidence and respect it. She will believe you. Let her know you have the utmost confidence in her honor. At the same time, never be ignorant of her whereabouts. If allowed to spend the night away from home (which is a mistaken indulgence), be certain she is there. In short, be a mother, chum and confidential friend.

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that they should. As far as the investment of the stockholders is concerned it will pay anywhere whether they open the gates on Sunday or not. The people of Oregon will all pull together for the common good and make it an unqualified success without degrading the Sabbath day. Then the employees of the fair are entitled to some consideration on our part. But if of necessity the gates must be opened on Sunday, let there be no thriving of commerce, no vaudevilles of any kind, no carousing of the tough element of the city or surrounding country, in a word, "let everything be done in the spirit of the day." No enterprise of any size has yet been or ever will be a permanent success whose foundation has not been laid according to the eternal laws of the universe. The people who have cast aside the very principles that have been legislated for their own material and spiritual welfare. Remember, that righteousness exalteth a nation, but sin is a reproach to any people.

ALEXANDER OTS.

## Some Distinctions Drawn.

Astoria, Or., Jan. 29.—To the Editor of The Journal: The question of Sunday amusements is one which every once in a while seems to arouse considerable controversy.

It is impossible not to sympathize heartily with those whose religious scruples bid them frown upon all secular amusements on the day set apart for spiritual devotion, one cannot but regret that we have not reached that broad-minded phase wherein each man under the same admitted conditions, in his own conscience the manner in which he takes his Sunday recreation.

There was a time when religious convictions were forced upon the people at the sword's point; that state we have fortunately outgrown. But there still remains too much of the sentiment that there is but one way to serve God, and that all people must be forced to conform with the way which self-ordained moral judges decide is right.

Because some most righteous people feel the whole of the Lord's day should be given to prayer and devotion, it was considered sinful by many even to laugh on that day, and they were around with long-drawn faces, their religious fervor demonstrated by the depth of their gloom. There are others whose religion makes them as joyful and joyful, some who spend their whole Sunday in the woods, away from the cities. Who dare judge that their hearts cannot be as near to God as the hearts of those who perhaps denounce all Sunday outings as desecrations?

If anyone thinks that Sunday amusements are sinful, let him not indulge in them, for as him they are undoubtedly wrong, but if his brother differs with him, he has an equal right to obey his own conscience and should not be forced to recede to the other's opinions.

Whatever laws are made and enforced are planned for the self-protection of society. No one is permitted by law to commit acts that endanger the public peace; but no law can be made or enforced compelling conformity or religious observance without retarding the progress of the liberty of individual thought.

Whether it is "right" or "wrong" to attend a concert or a play on Sunday must be left for each one to decide for himself. As long as there is no action on the part of the government to compel anyone to do anything, no one has any complaint.

That there will be a great many people who will be unable to attend the Lewis and Clark exhibition except on Sundays is a well known fact. That the fair will contain much of educational value is also well known.

Those who feel that it would be wrong to attend on Sundays are not forced to go—they have the privilege to keep Sunday as they see fit.

That same privilege should be given to all. It is not a question of moral principle, but of the greatest convenience. No two people can feel or think alike about any one thing, and in religious matters each must be allowed to decide according to the dictates of his own heart.

F. R. G.

## Sunday Opening of the Fair.

To the Editor of The Journal: The ministers of Portland are insisting that the Lewis and Clark centennial fair shall be closed on Sunday. This fact recalls to my mind the year 1892 when they circulated petitions for the closing of the world's fair at Chicago and Rev. Dr. Kummer stopped me on Third street to get my signature to the petition. I asked Dr. K. what reply he would make if he presented the petitions of Portland to the world's fair officers and they wished to know if the Sunday closing laws were strictly enforced in Portland. He said, "No, they are not, the gambling houses, the saloons, the cigar stores and the candy stores were all wide open. I told the reverend doctor that it would be a good plan for us to clean up our own back yards before we started out to tell our neighbors what they ought to do."

The wage earners of Portland are contributing more than any other class of our city, even if they do not take one share of centennial stock. During the past year rents have gone up from 10 to 30 per cent, and the cost of living has followed. The great majority of the people are struggling to get along. No two people can feel or think alike about any one thing, and in religious matters each must be allowed to decide according to the dictates of his own heart.

From a moral standpoint I think that closing the gates on Sunday would be a disservice to the great majority of strangers who would spend the day at the fair. The great majority of the people are struggling to get along. No two people can feel or think alike about any one thing, and in religious matters each must be allowed to decide according to the dictates of his own heart.

There can be a dozen good reasons given for keeping the gates wide open on Sunday for every one in favor of closing them, and I trust that the Lewis and Clark centennial directors will let common sense rule in making their decision in this matter. Very truly yours,

A. CASTLE SANDFORD.

A Definite Statement and a Suggestion. Troutdale, Or., Jan. 27.—To the Editor of The Journal: Having read your most able editorial on the great debate of Portland and for the advancement of the Lewis and Clark fair, I am glad to see that the fair will be kept open on Sunday, and as your paper is the general medium which the general public has to express its opinion, I ask you a small space.

It seems as though the negative has been instinctively assumed by the Ministerial association, but why this honorable body should take such a stand I fail to see. We must admit that Sunday is a day that should be devoted largely to physical rest, and to the cultivation of the intellectual and greater

## Some Press Opinions on the Question of Closing the Fair on Sundays.

## Consider the Poor.

From the Pendleton East Oregonian.

The East Oregonian believes that there should be one day of rest out of each week for the employees of the Lewis and Clark fair, and it also believes more emphatically that there should be one day on which the thousands of poor people and workmen in the city of Portland and vicinity should be at liberty to take their families and enjoy all the features of the fair.

Both of these objects cannot be gained by closing the fair on Sunday. Sunday is the workingman's only holiday, under the present social condition, and to close the fair on that day will deprive thousands of seeing and enjoying it.

Any other day would answer the purpose of physical and mental rest for the employees just as well as Sunday, and Providence is not going to look unkindly on any plan of man's which has for its object the enlightenment, enjoyment and elevation of the masses, whom the Savior blessed on more than one occasion.

Religious scruples in this enlightened and tolerant age are certainly not so blind to the common good that they would deny the masses who must work all week for their daily bread, one brief chance at the wonders that will be gathered at the fair, because the masses are released from toil only on Sunday.

If all the employers in the city will consent to a Saturday holiday for all employees during the fair, well and good. But if that arrangement, close the fair on Sunday.

But if the workingman cannot be released from his labor on a week day, so he can take his family and see all that is to be seen, don't turn him against the church religion. God and every other holy thing, by denying his family that which others more fortunate see and enjoy.

There is a broad, tolerant medium in religion and worship, as in all other questions, and the church people cannot hope to win the friendship of those who need the church, by denying the families of those who are unfortunate enough to be poor, the privileges fully enjoyed by the more fortunate and well-to-do.

If all the workmen and their families can see the fair on a week day, then close it on Sunday. If the workingman and his family cannot see it except on Sunday, the wisdom of Providence will not condemn the Christian people who consent to opening the doors that the poor may enjoy.

From the Jewish Tribune.

The Portland Ministerial association advocates a passage in the senate bill on the appropriation for the Lewis and Clark fair, providing for the closing of the fair gates on Sundays.

We do not doubt that the resolution passed by the M. A. to this effect aims to keep the first day (instead of the seventh) of the week holy. It is certainly a pious purpose, and well meant, but for the following reasons:

First—Pious and religion cannot be forced on people. It is the duty of the gentlemen of the cloth to inspire their flocks with religion by their pious, logical and spirited lectures, and not by arms. The time when converts to Christianity were made by the act of the government has passed. The worthy reverend gentlemen are fully aware of the fact that enforced religion does not convert the sinner; it only produces hypocrisy, consequently their employing the ruling power to press religion on sinners is barred of logic.

Second—Even if the Ministerial association would gain its purpose and the Puritan Sunday be pressed on the people during the fair, would it be a gain for Christianity? Would not the very same Sundays be desecrated in other

endowment of the mind; but not necessarily a day for worship or spiritual recreation. Sunday is not a day set apart and designed by the Deity for His worship and sacrifice, which idea the members of this honorable association are conveying to our minds and would have us believe.