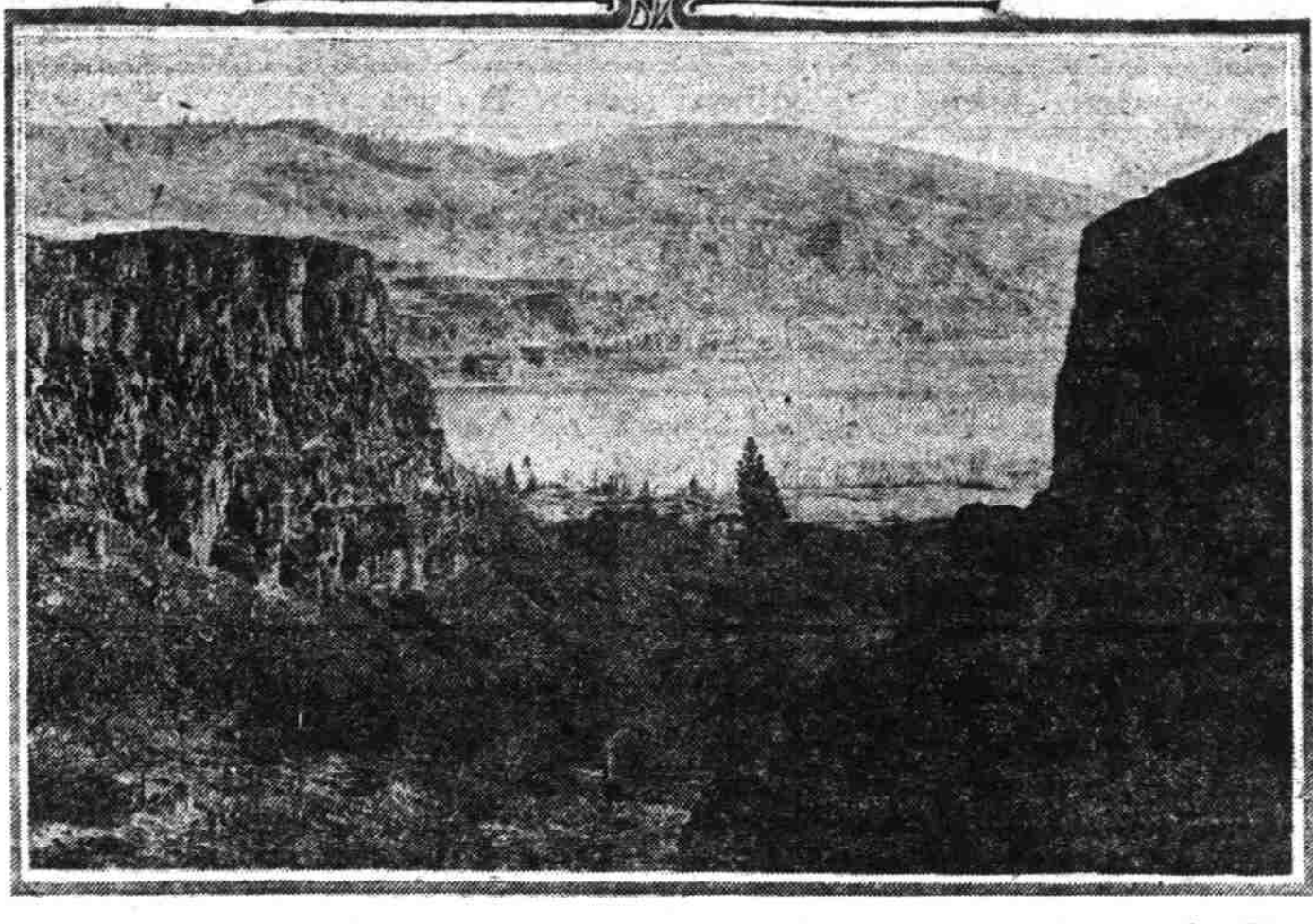


Readers' Opinions

Letters from the people discuss variety of subjects in the current news. Divers views expressed on many questions of public interest. Comment covers wide range.

OLD HOG CANYON HAS ATTACK OF FEMINITIS



Picturesque spot on Columbia river highway which the Sorosis club of The Dalles has rechristened with the romantic cognomen "Rowena Dell."

Another of the pioneer names has gone the way of all earthly things. Hog Canyon, one of the most picturesque spots on the Columbia river highway between Astoria and The Dalles, is henceforth to be known as Rowena Dell. Like Dog river, an Hog river was called in early days. Hog canyon will soon be but a memory. Before the Columbia river highway came Hog canyon was a good name, but with the advent of the highway it lost its dignity and local pride would no longer suffer it. The matter of selecting a more romantic name for this great gorge in the Columbia river bluff was, after much discussion, left to the Sorosis club of The Dalles. Having given the matter due consideration the Sorosis club has gone back to the days of chivalry and borrowed the euphonious designation, Rowena Dell.

It is a long step from Hog canyon to Rowena Dell, and there will be many who will be unable to take it for a long time to come. An unwritten law by which they can be met by a reception committee and sent back to where they came from. The law is not new, but the Sorosis club has had Germany come over and take us. The question is up to the people. Which do they want—the law of the Sorosis club, or the law of the white people and prosperity?

IT WAS THE REPUBLICAN PARTY, Susanville, March 8.—To the Editor of The Journal.—In The Journal of March 3 you say editorially: "When Lincoln found he had convictions that did not harmonize with existing parties, he quit them all and helped start a new party."

What was, and is, the name of said new party? The only new party that I know of was the Reconstruction party that was formed in 1864. It was formed by the seceding states and was a cause of a national crisis. It was the cause of the South that has no parallel. And you might tell us why Lincoln called the Great Emancipator. His record does not justify such a title. His biographers, Nicolay and Hay, who has been his private secretary, quote him as saying his Emancipation proclamation was a measure, and not an operative act. The negroes in the South and part of Louisiana. The Federalists occupied part of the last named state. The proclamation was issued, and in that part the negroes were retained in slavery. Moreover, Lincoln wrote to William H. Seward, his secretary of state: "If I could preserve the Union without freeing any slaves, I would do it. If I could preserve the Union by freeing all the slaves, I would do it. What I do about the colored race, I do because it helps to save the Union."

Look at all the possibilities of ging-ham and wash goods. Just a spoonful of water will do the trick. The masses and continually keep it there. It is easier to lament the H. C. L. than to plant gardens and cut down the frills. Determine what is excessive in your costs, and then down on the consumption of the same.

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THE JAPANESE AS NEIGHBORS Lower Bridge, March 2.—To the Editor of The Journal.—As an ex-soldier I ask a little aid from you by publishing this communication. You will thus not only aid me, but I think it will help a number of my "buddies" who are in. I came to this locality in 1910, when this country was new. I worked hard and endured lots of hardships, and it was not until 1917 that I got back to the interest of the war with Germany. Being a young man with no dependents, after harvesting my crops I joined the army. I was in the front lines for a neighbor. On returning from France in October, 1919, I found that on account of labor being scarce during the war my place had lain idle and grown up with weeds and brush. Some of my stock had died. It means I have practically to start all over again.

To make matters worse, one of my neighbors recently bought 200 acres indirectly to the Japanese. In starting in again I shall have to get a good share of the time for at least two or three years, to recuperate from my two years' service with Uncle Sam. It is fair that I should like to compete with the Japs, not only in labor but with raising crops hereafter. They live on next to nothing; therefore, they work hard to get the Japs get hold of the land, it is not long before they begin to colonize and crowd white people out. It is right that they should take the fruits of our labor in our own country.

The majority of the people in the United States do not realize what the word "want" really means, but most everyone has had some relative or friend in France. By asking them they can get some idea of how a hunk of black bread and a pint of "vin blanc" forms most of the meals of the poor French. If the Japs get hold of this country—which they surely will if measures are not taken—that "vin blanc" stuff will be the outcome of our future generations.

THE BIBLE AND SPIRITUALISM Hillsboro, March 8.—To the Editor of The Journal.—Saul, in his extremity, invoked the powers of darkness, and sought unto a woman who had a familiar spirit to divine the future for him. What appeared to be a miracle was performed. Satan, having power over the soul of Samuel as it lay in the grave, caused him to appear to the same power as invoked by thousands who have lost faith in the potency of God's word, who want a sign, desiring a voice to speak to them individually to the waning of their particular cases. Let anything of a supernatural nature be manifested, and their faith in spiritualism increases by leaps and bounds; they are loud in their praise of the power spoken to them, that as a god comes from God, and as the intelligence they have received has ministered comfort to them, it is futile to argue, say they, that the working of these manifestations can be of man. They will tell you that it is promised there shall be those who will be ministering spirits to the living, and add that they are commanded to seek unto these

which it draws its life. That means all of us. Our special brand of democratic state is a representative republic. So was it built and meant to last. The roof has not yet leaked, and plumbing haven't always passed inspection. The house once nearly cracked in two, but was trued up. Occupants have kicked because the roof has leaked, but it is convenient compared with others. Trouble has occurred, as usual, with the housework. With it all, much cross-temptation will and purpose, and some hair-pulling.

But the house stands, and extends in additions imposing if not quite symmetrical. The central offices have assumed a dignified appearance. Numerous societies have partitioned off rooms for their clubs and classes, a few of which encroach upon the main hall; but the wings which extend from the main hall about and around all discussions or discussions a common spirit moves toward brotherhood—"each for all and all for each"—and "self control, the essence of democracy."

We have designed a lofty observatory to enlarge our outlook on the world. When completed, as it will be sooner or later, from it will stream invisible tentacles over lands and seas until we come in touch with all mankind. And, possibly, from that viewpoint we may also read the heavens' planifier. If we are pleased to look in that direction, C. S. R.

THE PUBLIC'S RIGHTS Portland, March 10.—To the Editor of The Journal.—N. H. Blalock, in his letter on the subject of the right of labor to strike, is not very clear. "Must this nation be divided into two camps, one by hatred and enmity?" he asks. The majority of us do not believe so, in spite of the frenzied efforts of the labor leaders and the labor papers to build up a campaign of hatred against the employers. Who ever heard of this world "divided" before the labor unions and labor journals were born. Mr. Blalock claims for labor the same right to strike as he seems to grant to capital, but in his opinion fails to recognize any rights the public may have. "Capital does not fail to call a strike," he declares. If he means by this that the laborer does not strike, he is wrong. The laborer does not strike for a strike of labor for the same purpose. Both labor and capital have got to learn that there is a third party who is going to be glad to take advantage of their quarrel, the great middle class named General Public, who pay the wages and profits of both. Neither labor nor capital has the right to disregard the rest of us, and I am of the opinion that the first of these two parties to recognize this principle is going to be the first to benefit from such recognition. A. Barnes.

EXPECTS TO FIGHT WETS Portland, March 10.—To the Editor of The Journal.—It appears to me that the wets are going to strain every nerve to put in a president who will be against prohibition. I believe that the wets will do it. I believe that John Barleycorn shall die, be buried, and we trust, never be resurrected. We have been looking over John's record, and we have failed to find any good he has ever accomplished. I do not understand that it muddles the work of the Almighty; that man has a desire for nature's drink. That's true, but nature's drink is not what John Barleycorn is. But just let John have a hand in it, and he will take your grapes, apples, barley and other things and produce a drink that will ruin your health. In our schools we are teaching our boys and girls the evil effect of strong drink. We want temptation removed out of the world. We want a man to fill positions in life which will be a credit to any nation. We have seen what kind of men strong drink produces. We want a change. We want a man who will do the work of a man. John Barleycorn does not produce that kind. We have seen enough of his work in the past and any man who desires to keep John in business is a backslider. H. A. Hartley.

WET BLANKET ON OREGON OIL Portland, March 10.—To the Editor of The Journal.—It is well the geologists have turned a damper on the incipient derelict. We shall miss the forest of oil derricks, but the forest of oil derricks are better looking than the forest of so many wildcats a-borning. Even where they find oil, the fakes outnumber the facts by 10 to 1. With just a little geological knowledge, it is not so stumbling over one another to throw bonds, music boxes, autos and what family plate and jewels the burglars had slipped into holes in the ground. His is a very good idea. I hope the oil press? They beat badmen, the movies and the campaign of '98. As they say in the Green Isle, "The best Banagher—who beat the devil."

EX-SERVICE MEN IN TWO COUNTIES Portland, March 3.—To the Editor of The Journal.—I have been homesteading in the Peace River country, in Canada. Last summer the country was full of ex-soldiers looking up and certainly anxious to locate. The Canadian government has given to each ex-soldier some acres of land. I have received a lot of \$2500 at 6 per cent per annum to run 20 years. This was a nice thing for the Canadian government to do for her lads, who did their duty well. But the Canadian government has not done it. I found quite a different situation. Instead of finding our buddies moving onto a well furnished tract, I found a place where the sons of a man were going for a job. This does not look good to me. I feel that my native country owes a debt to our lads which it can never pay in dollars and cents. But the United States should do it. I believe each ex-soldier should receive a lump cash payment sufficient to put him on his feet, and I think \$2500 would be about right. The Canadian lads are a fine lot and the people are proud of them, but they are not superior to or better in any way than our own buddies. W. H. Black.

THE HOUSE OF DEMOCRACY Portland, March 10.—To the Editor of The Journal.—A distinguished Chicago educator recently drew from geometry figures of anarchy, tyranny and democracy—fine, but naturally inconclusive. The first and second circles, having individual and state respectively for center; the third, an ellipse, individuals and state the foci. Let circles and centers account for anarchy and tyranny—though they don't; let ellipses account for democracy. An old man's farm in Texas, although a type of state, it is not a democracy. The focus of a sun glass. The comparisons are prismatic rather than pragmatic or practical. Even a sphere for symbol fails to fit. A real democracy is only with small units, or if workable at all, it is only in the initiative and referendum. As social order its mark is equality, with or without organic expression. As there is no such thing as a wholly personal organization of the whole community, variably organized, with ultimate popular sovereignty, its character and efficiency depend on that democratic society from

HE GLORIES IN WILSON'S SPUNK Portland, March 13.—To the Editor of The Journal.—I dread to sound a discordant note in the chorus of praise being raised by some of your readers over the Lawrence articles. True, the melody doesn't please me, but to break into such concord of sweet party song to bravo a man whose conduct has been out and to invite a pummeling by the whole bunch. But stay—hasn't The Journal a tallman or agitator, or something of the sort, named "An unsound" under the name of "God." Certain that protection, I boldly admit a certain liking for Mr. Lawrence, and regard the attacks upon him as unjustified by the general trend and reasonable construction of his writings. One could tell why, but what's the use? Besides, the criticisms are not specific enough, and seemingly read more into or between the lines where I don't see any opinion may be solitary, or it may be shared with many who, seeing no serious cause for registering complaint, say nothing. The silent are often the more numerous. I know, President Wilson's fame is too secure for cavil; his genius and strength of character too great to fear assault. He will soon be out of the din and dust of controversy, and that clearer air and it may be hoped, in his own lifetime, he will hold a place in all hearts so high and unquestioned that he can afford to ignore criticism.

Then happy I may live and am beloved, where I may not remove and be removed. But I insist, perhaps unwisely, that he is human, and feel a pang of rage for his conduct which has been shown at times both irritably and angrily. If this be treason, I am Patrick Henry.

HYPNOTISM AND SPIRITUALISM Portland, March 4.—To the Editor of The Journal.—Some writers are disposed to characterize the modern spiritualism as demonism. I had thought the civilization of the West had outgrown the primitive beliefs in various gods and demons as the manipulators of all unexplained processes in the world, in our ignorance, we fall fully to understand. But whether demonology, or theism, is not my purpose now to consider. But the spiritualism, as usually understood, is based on fact? A speaker last Sunday is credited with the statement that "hypnotism explains altogether too much of modern spiritualism to believe in the simple calling of the dead, or access to those of another world." What scientific proof have we that spirits leave this world? And from whence would we call them back? Hypnotism and telepathy, as usually understood, do account for a line of mental phenomena running parallel with spirit manifestations, and which, to the inexperienced observer, might seem to be the same. But the great essential, they are radically different. Hypnotism is the control of one mind or personality over that of another, and sometimes so completely as to dominate the mind of the subject. Telepathy is the affection of one mind by the thoughts of another, without communication through the ordinary senses of perception. What is the scientific basis of this hypnotic power? We do not recognize it with our ordinary senses of perception, but it is there, and we can only measure its effect. Evidently its explanation is a matter of the mind, and not of the body. The electric waves used in the transmission of radio messages. Now, by enlarging slightly our ordinary senses of perception and telepathy, we may see that if there is a conscious mind or spirit surviving the body, it should not be more difficult for that spirit to impress itself upon the consciousness of a sensitive person than for the mind of the living to do so, both operating through the same law of harmonious or sympathetic vibration.

Hypnotism as usually understood, the subject responds to the will or suggestion of the hypnotist, while in spirit control the medium responds alone to the will of the spirit. The latter is a matter of the unknown, and where the control is complete the medium takes on for the time being the personality of the controlling spirit. This seems to be the case in the case of the "medium" known as an exception. And it is only in cases of partial control, where the medium may be affected by the thought vibration of those in spirit control, that the danger of confusion. So that, when rightly understood, hypnotism, instead of discrediting spirit manifestations, really furnishes the key to its scientific explanation. S. C.

"TO CURB SKULDUGGERY" Portland, March 4.—To the Editor of The Journal.—There appeared an editorial under the headline, "To Curb Skulduggery," and pertaining to Oregon's legislative sessions, and especially to the closing hours and some of the results thereof.

REPLIES TO MESSRS. OLIVER AND COYLE Cheasaw, Wash., March 5.—To the Editor of The Journal.—I ask space for a defense of modern spiritualism, which has been condemned by Ernon V. Oliver and J. H. Coyle in their letters to The Journal, published February 23. Mr. Oliver bases his condemnation upon the fact that one spirit séance of which he has only heard, if true, shall all honest and noble-minded spirits of our beloved, and I, and my friends, be condemned because of one lying spirit or deceived medium? I John I say, "Try the spirits." He says, "Beloved, believe not every spirit, for many false prophets have gone out into the world." Many years ago I heard that living spirits sometimes manifest through mediums. I hastened to ask a very conscientious medium, if there were living spirits. She answered, "Yes. How could it be otherwise, when liars are dying every day?"

Mr. Coyle likewise says in his letter, "The Bible reveals that the dead are not spirits as spiritualism are really, absolutely, demonism." He failed, however, to give references to prove it. I Samuel 28 records the case of the woman who called for Endor for spirit control, states that the spirit of the recently departed Samuel returned and gave, through the mediumship of the woman, counsel to Saul. He also stated that (and did) take place the next day, Samuel was a familiar spirit, for both Saul and the woman knew and recognized his spirit as Samuel. Was this demonism? Samuel and the woman foretold coming events. There is much evidence of good spirits visiting the seers of that age. Moses and Elias appeared and counseled with Jesus and three of his disciples were taken to the mountains? Jesus communed with his disciples for 40 days in Jerusalem and wait for the promise of the Holy Spirit. He appeared to Saul of Tarsus, and he also appeared to him. He told Saul (Paul) where to go, and then went to Ananias and told him to go and heal Saul of his blindness. Was this also demonism? Jesus appeared to John the Divine and gave him the prophecies of Revelation. Paul even recognized that the spirit gave counsel to Saul the Emperor. He also recognized that the spirit gave counsel to the apostles and other Christians. Were these manifestations of the evil spirits, but fail to tell us where the good spirits dwell. There is a vast difference between spiritualism and spiritism, just as there is between Christianity and churchianity. Mrs. Lydia McKinnon.

UNCERTAINTY OF SCIENCES Hillsboro, March 6.—To the Editor of The Journal.—Call attention to the letter in The Journal of February 23, en-

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Another of the pioneer names has gone the way of all earthly things. Hog Canyon, one of the most picturesque spots on the Columbia river highway between Astoria and The Dalles, is henceforth to be known as Rowena Dell. Like Dog river, an Hog river was called in early days. Hog canyon will soon be but a memory. Before the Columbia river highway came Hog canyon was a good name, but with the advent of the highway it lost its dignity and local pride would no longer suffer it. The matter of selecting a more romantic name for this great gorge in the Columbia river bluff was, after much discussion, left to the Sorosis club of The Dalles. Having given the matter due consideration the Sorosis club has gone back to the days of chivalry and borrowed the euphonious designation, Rowena Dell.

It is a long step from Hog canyon to Rowena Dell, and there will be many who will be unable to take it for a long time to come. An unwritten law by which they can be met by a reception committee and sent back to where they came from. The law is not new, but the Sorosis club has had Germany come over and take us. The question is up to the people. Which do they want—the law of the Sorosis club, or the law of the white people and prosperity?

IT WAS THE REPUBLICAN PARTY, Susanville, March 8.—To the Editor of The Journal.—In The Journal of March 3 you say editorially: "When Lincoln found he had convictions that did not harmonize with existing parties, he quit them all and helped start a new party."

What was, and is, the name of said new party? The only new party that I know of was the Reconstruction party that was formed in 1864. It was formed by the seceding states and was a cause of a national crisis. It was the cause of the South that has no parallel. And you might tell us why Lincoln called the Great Emancipator. His record does not justify such a title. His biographers, Nicolay and Hay, who has been his private secretary, quote him as saying his Emancipation proclamation was a measure, and not an operative act. The negroes in the South and part of Louisiana. The Federalists occupied part of the last named state. The proclamation was issued, and in that part the negroes were retained in slavery. Moreover, Lincoln wrote to William H. Seward, his secretary of state: "If I could preserve the Union without freeing any slaves, I would do it. If I could preserve the Union by freeing all the slaves, I would do it. What I do about the colored race, I do because it helps to save the Union."

Look at all the possibilities of ging-ham and wash goods. Just a spoonful of water will do the trick. The masses and continually keep it there. It is easier to lament the H. C. L. than to plant gardens and cut down the frills. Determine what is excessive in your costs, and then down on the consumption of the same.

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THE JAPANESE AS NEIGHBORS Lower Bridge, March 2.—To the Editor of The Journal.—As an ex-soldier I ask a little aid from you by publishing this communication. You will thus not only aid me, but I think it will help a number of my "buddies" who are in. I came to this locality in 1910, when this country was new. I worked hard and endured lots of hardships, and it was not until 1917 that I got back to the interest of the war with Germany. Being a young man with no dependents, after harvesting my crops I joined the army. I was in the front lines for a neighbor. On returning from France in October, 1919, I found that on account of labor being scarce during the war my place had lain idle and grown up with weeds and brush. Some of my stock had died. It means I have practically to start all over again.

To make matters worse, one of my neighbors recently bought 200 acres indirectly to the Japanese. In starting in again I shall have to get a good share of the time for at least two or three years, to recuperate from my two years' service with Uncle Sam. It is fair that I should like to compete with the Japs, not only in labor but with raising crops hereafter. They live on next to nothing; therefore, they work hard to get the Japs get hold of the land, it is not long before they begin to colonize and crowd white people out. It is right that they should take the fruits of our labor in our own country.

The majority of the people in the United States do not realize what the word "want" really means, but most everyone has had some relative or friend in France. By asking them they can get some idea of how a hunk of black bread and a pint of "vin blanc" forms most of the meals of the poor French. If the Japs get hold of this country—which they surely will if measures are not taken—that "vin blanc" stuff will be the outcome of our future generations.

THE BIBLE AND SPIRITUALISM Hillsboro, March 8.—To the Editor of The Journal.—Saul, in his extremity, invoked the powers of darkness, and sought unto a woman who had a familiar spirit to divine the future for him. What appeared to be a miracle was performed. Satan, having power over the soul of Samuel as it lay in the grave, caused him to appear to the same power as invoked by thousands who have lost faith in the potency of God's word, who want a sign, desiring a voice to speak to them individually to the waning of their particular cases. Let anything of a supernatural nature be manifested, and their faith in spiritualism increases by leaps and bounds; they are loud in their praise of the power spoken to them, that as a god comes from God, and as the intelligence they have received has ministered comfort to them, it is futile to argue, say they, that the working of these manifestations can be of man. They will tell you that it is promised there shall be those who will be ministering spirits to the living, and add that they are commanded to seek unto these

REPLY TO MESSRS. OLIVER AND COYLE Cheasaw, Wash., March 5.—To the Editor of The Journal.—I ask space for a defense of modern spiritualism, which has been condemned by Ernon V. Oliver and J. H. Coyle in their letters to The Journal, published February 23. Mr. Oliver bases his condemnation upon the fact that one spirit séance of which he has only heard, if true, shall all honest and noble-minded spirits of our beloved, and I, and my friends, be condemned because of one lying spirit or deceived medium? I John I say, "Try the spirits." He says, "Beloved, believe not every spirit, for many false prophets have gone out into the world." Many years ago I heard that living spirits sometimes manifest through mediums. I hastened to ask a very conscientious medium, if there were living spirits. She answered, "Yes. How could it be otherwise, when liars are dying every day?"

Mr. Coyle likewise says in his letter, "The Bible reveals that the dead are not spirits as spiritualism are really, absolutely, demonism." He failed, however, to give references to prove it. I Samuel 28 records the case of the woman who called for Endor for spirit control, states that the spirit of the recently departed Samuel returned and gave, through the mediumship of the woman, counsel to Saul. He also stated that (and did) take place the next day, Samuel was a familiar spirit, for both Saul and the woman knew and recognized his spirit as Samuel. Was this demonism? Samuel and the woman foretold coming events. There is much evidence of good spirits visiting the seers of that age. Moses and Elias appeared and counseled with Jesus and three of his disciples were taken to the mountains? Jesus communed with his disciples for 40 days in Jerusalem and wait for the promise of the Holy Spirit. He appeared to Saul of Tarsus, and he also appeared to him. He told Saul (Paul) where to go, and then went to Ananias and told him to go and heal Saul of his blindness. Was this also demonism? Jesus appeared to John the Divine and gave him the prophecies of Revelation. Paul even recognized that the spirit gave counsel to Saul the Emperor. He also recognized that the spirit gave counsel to the apostles and other Christians. Were these manifestations of the evil spirits, but fail to tell us where the good spirits dwell. There is a vast difference between spiritualism and spiritism, just as there is between Christianity and churchianity. Mrs. Lydia McKinnon.

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THE TROUBLE WITH THE LIBERTY BOND Athens, March 10.—To the Editor of The Journal.—In The Journal of March 3 LeRoy Grace declares the facts that the best securities on earth are depreciated; that a Liberty bond, backed by the best government in the world, is worth only about 70 cents on the dollar. If there is anything that is humanly representative of the sacrifice and patriotism of our people outside of the individual sacrifice and blood of our boys, it is the Liberty bond. Countless thousands of our people taxed themselves to the limit to buy Liberty bonds. Now what is the matter?

The trouble is simple. This government is not back of those bonds as it should be. The constitution is plain enough how money is to be issued; we have banking laws supplementing. Why should not the establishing of interest rates be government function? If it were, the money sharks could not make money cheap or dear to suit their fancy. And if a government bond bore as much interest as the interest they bear (enough) as could be obtained elsewhere, our bonds would not only be at par but at a premium. Some time this will be done, but it will not be done without a fight. If interest rates were the same all over the United States, how much more fluid would money be! And there would be no chance for the money sharks to reap vast fortunes from the competition in different localities for money. A good plan just now would be to repeal our foolish espionage laws and give the money sharks to the people. That would be a law making land money. First make a law limiting land money, and then one to restrain the money shark.

THE LAWS LABYRINTHS Placer, March 14.—To the Editor of The Journal.—The supreme court declaration that the government in the steel trust case makes no sense. What is the law? Why do we have so many kinds of law? We see where one judge makes a decision and another one reverses it. Undoubtedly these judges must each have a different code. It seems it is the aim to have a kind of law that people do not understand. We should have but one code.

OF ALL THE UNNECESSARY TAXATIONS that are put upon the people there is none excels this one. We can't get along without lawyers and judges, but we can do without this mass of law whereby when we are in court once we don't know when we are going to get out, for we have to keep paying.

THE FORCE OF SUCH LAW is to continue to grow weaker, producing crime and discontent with the extra expense. Are the judges so bewildered with entanglements of former decisions that it is