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MONDAY, JANUARY 28, 1901.

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It is now said that Senator McBride is about to drop out of the senatorial race and Ex-Senator Mitchell is about to drop in. It would appear that when once a man gets the senatorial itch it hangs on to him with more tenacity than the seven year variety. However, Mitchell is an improvement over McBride, but an Eastern Oregon man would be a great improvement over Mitchell, and the office belongs to Eastern Oregon.

Now that Victoria is dead there is but one actually ruling queen—Wilhelmina of Holland. Of seventy-four rulers on the earth twenty-two are presidents, fifteen are kings and six are emperors. In one hundred years here will be still more presidents and a great deal less inclination to look upon those in high place as more than ordinary human beings with similar characteristics to those who put them there.

The text-book commission is now complete. Governor Geer having appointed Charles A. Johns, of Baker City, in the place of Judge S. A. Lowell, of Pendleton, who declined to serve on the commission for reasons which he considers good and sufficient. Mr. Johns is a lawyer, and a very good one, a man of conviction, of some force, and if he will apply himself to the duties of the trust he has in him to make himself a very efficient member of the commission.

A plan recently proposed by the supervisors of Oneida county, New York, has attracted much attention in that state and is worth noting even at this distance. In its essential elements it is simply a proposal of co-operation between the state and the counties in the matter of good roads. The state is to appropriate \$500,000 and the counties are to appropriate an equal amount for the general scheme of improving the chief highways of the state. If all the counties do not vote their share of the amount desired, then the plan is that those doing so shall have the aid of the state to an amount equal to their local expenditures, and to be enabled to go forward with road improvement without waiting for the less progressive counties.

National irrigation has been discussed in congress a great deal of late and members of congress seem averse to committing the government to it. They appear to think it is not a proper field for government enterprise and government money. Congressmen, however, are quick to spend \$100,000,000 a year on a standing army, \$77,000,000 a year on a navy and \$150,000,000 a year on pensions, all of which have a tendency to burden producers and workers, but are slow to spend one cent for something that promises to increase production, create happy homes and put people in the way of doing for themselves. Congress is such a gang of parasites and tax eaters that they favor anything that is destructive, because it pertains to their environment, while opposing anything that is productive of good to those who are not of their class and kind. The fact is, congress is narrow between the eyes and is growing narrower all the time.

Neely, the Cuban postal thief, pretends to be anxious to reach Havana, where he will be tried for his offenses against the law, written and unwritten. He also pretends that he is innocent, but he makes no pretensions to return the government funds which have been traced to his possession and for the safekeeping of which he was responsible. He was one of a gang of fellows that was in politics for what there is in it, and this alone stamps him as a rascal of the first water. A man who accepts any trust simply for

demagogic any reference to, or praise of, the common people.

One editor in a late issue of his paper takes exception to the phrase and says: "This expression is an ill-chosen one and should have no lodgment in the vocabulary of an American patriot and statesman. If we sought its origin, few would look for it in that scoundrel demagogue which has evolved the professional politician, arrayed country against town, the farmer and his sons and daughters against the business and professional men and their sons and daughters, capital against labor, and built up against neighbors the impregnable barriers of prejudice and hate."

This quotation is reproduced because it fairly represents the views of those who criticize the expression. It has, however, an eminently respectable origin. In the same chapter in which Christ condensed man's duty to his fellows into the commandment: Thou shalt love thy neighbor as thyself; in the same chapter in which he denounced those who devour widows' houses and for a pretense make long prayers—in this same chapter it is said of him: "the common people heard him gladly."

No higher compliment was ever paid to any class. The term, the common people, is properly used to describe the large majority of the people—those who earn their living and give to society a fair return for the benefits bestowed by society—those who in their daily lives recognize the ties which bind together the mass of the people who have a common lot and a common hope. Sometimes they are called "the middle classes" because papers and criminals are excluded on the one hand, while on the other hand some exclude themselves because of wealth or position or pride of birth. The common people form the industrious, intelligent and patriotic element of our population; they produce the nation's wealth in time of peace and fight the nation's battles in time of war. They are self-reliant and independent; they ask of government nothing but justice and will not be satisfied with less. They are not seeking to get their hands into anyone's pockets, but are content if they can keep other people's hands out of their pockets.

The common people do not constitute an exclusive society; they are not of the four hundred; any one can become a member if he is willing to contribute by labor or money to the nation's strength and greatness. Only those are barred—and they are barred by their own choice—who imagine themselves made of a superior kind of clay and who deny the equality of all before the law.

A rich man, who has honestly acquired his wealth and is not afraid to trust its care to laws made by his fellows, can count himself among the common people, while a poor man is not really one of them if he fawns before a plutocrat and has no higher ambition than to be a courtier or a sycophant before the legal tender of greenback paper. The commoner will be satisfied if, by fidelity to the common people, it proves its right to the name which has been chosen.

CANCER

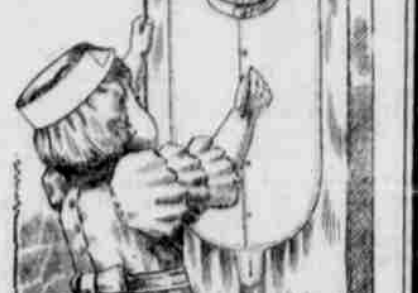
Sufferers from this horrible malady nearly always inherit it—not necessarily from the parents, but may be from some remote ancestor. For cancer often runs through several generations. This deadly poison may lay dormant in the blood for years, or until you reach middle life, then the first little sore or ulcer makes its appearance—or a swollen gland in the breast, or some other part of the body, gives the first warning.

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Cancer begins often in a small way, as the following letter from Mrs. Shirer shows: "A small pimple came on my jaw about an inch below the ear on the left side of my face. It gave me no pain or inconvenience, and I should have forgotten about it had it not begun to inflame and itch; it would bleed a little, and I was told it would not heal. This continued for some time, when my jaw began to swell, becoming very painful. The Cancer began to eat and spread, until it was as large as a child's head when I learned of S. S. S. and determined to give it a fair trial, and was remarkable what a wonderful effect it had from the very beginning; the sore began to heal and after taking a few bottles disappeared entirely. This was two years ago; there are still no signs of the Cancer, and my general health continues good."

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PAPA'S SHIRT

The following introductory article appears on the first page of the first issue of W. J. Bryan's paper, 'The Commoner': "Weston defines a commoner as 'one of the common people.' The name has been selected for this paper because the Commoner will endeavor to aid the common people in the protection of their rights, the advancement of their interests and the realization of their aspirations."

It is not necessary to apologize for the use of a term which distinguishes the great body of the population from the comparatively few, who, for one reason or another, withdraw themselves from sympathetic connection with their fellows. Among the Greeks 'Hoi polloi' was used to describe the many, while among the Romans the word 'plebs' was employed for the same purpose. These appellations, like 'the common people,' have been assumed with pride by those to whom they were applied, while they have been used as terms of reproach by those who counted themselves among the aristocratic classes. Within recent years there has been a growing tendency in some quarters to denounce as

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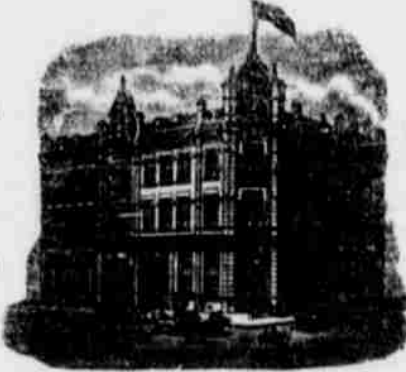
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