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FRIDAY, AUGUST 9, 1901.

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MAKE IT A NEWSPAPER.

It is reported that a paper is to be established in Portland by well known journalists from the east. The assertion is made that the capital is in hand, and that machinery is now being ordered from the factories for a complete plant with which to issue a first class morning daily.

Very well deny that the time has come for the establishment of a paper in Portland to occupy a field now covered by the Morning Oregonian. The Oregonian is a very powerful institution, with high standing throughout the Pacific coast states, and an honorable name so far east as the Atlantic ocean. It has at the head of it the most commanding figure in Pacific coast journalism, one, indeed, of the very few men who are left in the United States of the old school of writers of the Waterston, Greeley, Dana type. It is no small task to enter a field in competition with this potent concern.

If a morning paper be attempted, success will depend upon the issuance of a paper just as good, if not better, than the Oregonian. Stern demands will be made upon it, and sharp criticism will be its experience wherever the Oregonian has circulated.

But, if it be a newspaper, if it be not an organ, if it be something to contribute to Oregon's development, if it stand for rational civic morals, and offer its product to the reading public as an instrument for the dissemination of news clean and uncolored; if all these contingencies be realized, and the treasury be filled before the first number come from the press, it will live.

Hope would be futile to "run out the Oregonian." Such an idea is born of misconception of the virility of a newspaper long established. For, it probably is true that no institution is so tenacious of life as a newspaper strongly established and the reading of which has become a fixed habit. It will be better for Oregon if this paper be established along the lines indicated. Otherwise, it will be a transitory thing, dying when the first blasts of business adversity sweep across its path.

TWO LEADERS—MORGAN AND SHAFER.

In the conduct of a war, genius of leadership is as essential as sturdiness of soldierly. Generals contribute as much to victory as strong fighting columns. In the labor war now in progress in the steel strike, it is perhaps fortunate that each of the combatants is a man worthy to represent his cause.

J. P. Moragn, the trust leader, is a man of personal probity, iron nerve, cool head, boundless resources, indomitable will, clear conception of what he wants, and is versed in the financial and industrial laws of the day.

President Shaffer, of the Amalgamated Association, is, first, a laborer trained and experienced, and in sympathy with and commanding the sympathy of the men who labor in the trust mills; second, a man of education, studious, clear headed, conscientious, determined, appreciative of the grave consequences to his cause if he err in the disposition of his forces.

These men are fit to command the armies that have enlisted under their banners. They will not yield so long as they have remaining the munitions of war and the men to use them. They will fight to a settlement, and it is to be hoped for the future stability of our industrial institutions, determine some economic principles that will stand unquestioned during the coming years.

This is much to be desired, and however the struggle result, it is certain to be determinative of vital questions that now harass the country.

LOOKING FOR "TOM."

A good many queer letters are coming to the director of the census. One of them makes a query which it seems only right to help to wider publicity than it is likely to get in the files of the office. It is from an old farmer in Vermont, who writes, in part: "I understand that in taking the census you take the names of every man, woman and child in the whole country. It occurred to mother and me that your men must find, somewhere, our Tom, and if they have you would know it. Our boy went away nineteen years ago and we haven't heard of him since. 'I guess I'm to blame for it all. I worked him too hard and we often had words about it, until one day he said he was going to be his own master, and I guess he has, for off he went and never came back. Mother and me is getting old and she is almost blind. Nothing will satisfy her except Tom, and I don't know how to get him home. He used to be fond of the Fire-side Companion and I put an advertisement in it two or three times asking for his address, but I never heard. 'Now, Mr. Director, if it would not be too much trouble, could you have one of your young men look over the names and find Thomas Jefferson Lunnover and tell us where he is? There might be two of them, and mother says maybe more, so she wanted to tell you that when he left home he had light hair and blue eyes and weighed about 150 pounds. He must be thirty-eight years old now and six feet tall. If he will let begones be bygone, mother and me is willing he shall have the old piece."

THE DAY OF REST.

To the Editor.—Rev. W. E. Potwine's article in your issue of August 2 on your comments, induce me to remark that neither side of the controversy has yet touched the core. Assuming the intrinsic merits of the Sabbath commandments which have been heretofore mainly overlooked, in the authoritative controversies on the subject, it is a simple chronological and astronomical fact that there never was and never could be any particular day designed excepting as the appointment of such a day in any country or locality is necessary to subserve the purposes of a seventh day rest, which is the only end for which the commandment could have been issued. When it is Sunday noon on this coast it is about midnight—the opening of the Sabbath—on the continent, and when evening church goes here at closing their Sunday devotions, the equally pious Britons are preparing to begin their week's work, at which Russians are already actively engaged.

Again: The annual revolutions of the earth around the sun persistently defy any attempt to run them into even weeks, the period being 365 days, 5 hours, etc. Hence, since the time at which the ten commandments are assumed to have been promulgated there have been repeated readjustments of the calendar and dropping of days to "even up" which have rendered the supposition that there has been an uninterrupted track kept ever since that event of any "seventh days" or "first days" absolutely idiotic. Yet the whole seven day controversy rests upon the basic assumption that there has been such a record, which is not only false as a matter of fact, but clearly impossible.

But now we come to a practical, in-dustrial reasonable view of the subject. It is probable that the Israelites, their mental and physical superiority to their belief in the religious duty of resting one day in seven and that the British and American peoples have similarly acquired a superiority over some nationalities of the European continent who are lax in that regard. The inhabitants of countries where there is no well defined rest day, or any rest day at all are certainly inferior in all that makes life worth living to those who recognize such a day, other things being equal, of course. I do not assume that to be the only factor in such comparison, but it is a very large one. If there could be more

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rest days and shorter hours through the abolition of privileges and the enactment of equal rights to the earth, a people under those improved conditions would soon surpass all other peoples in morals, brains and physique. The Sabbath institution was an initial step along that line of development. The law that is always best has not little power to project the arrow.

And now comes the question, "Why keep one day more than another as a day of rest? Why compel by law stores to close?" The answer along your lines would be clear enough, if a state was entirely a farming and not at all a business community—if every family was "under its own vine and fig-tree and none to make him afraid." It would be very desirable were there even an approximation to such a condition; but there is not, and probably will not be for some generations. The civilized man is essentially commercial, and in order that nearly all may enjoy a day of rest there must be method as to the day selected. Sunday happens to be the current usage, and answers as well as any other, and is the greatest convenience of the greatest number, which would be much less the case were (say) Tuesday selected. If anybody were to observe any day he chose and large numbers chose fall a dozen different days, it would confuse and almost paralyze all business and manufacturing.

Now let us see how the "freedom" idea is related to Sunday observance. Here is a village with twenty stores all selling the same goods, substantially. They employ collectively eighty clerks, etc., which makes with the proprietors, one hundred persons. All of them want a rest of one day in seven, as the amount of aggregate business done in seven days would not be seriously lessened if done in six by unanimous consent. So they all agree to close on Sunday—with one exception, and he would like to close, too, but he sees a chance for snatching a little extra business at the cost of the others. So he keeps open, and in the alleged exercise of his "freedom" he compels the other ninety-nine to work, and the matter, more than religious scruples, with "the case cited"—Nichols of College Place.

Finally, I advocate a seventh day rest, not on religious, but secular and humanitarian grounds, as a means of business and manufacturing. If the end could be reached by appeals to conscience, common sense and humanity rather than to law also, it would be better. But if there is any form of life to which legal coercion should be applied, it is in support of the rights of labor as embodied in the still more important question of the rights to leisure, rest, and recreation. I would not prescribe the form which that leisure should take; therein each should be his own best judge. It may be in hearing sermons or attending scientific lectures; and the two may become one before many years; or in rambling in the woods or hills, or boating on the waters; but there should be one day in seven devoted to freedom from the merciless grind of an idiotic and criminal "civilization" to let men to reach by steps the ideal of humanization and true fraternity.

I speak feelingly on this subject, because when a boy of 15 to 20 and afterwards it was the seventh day rest which gave me the opportunity at a critical period of life of studying and eventually mastering (as I think) all humanitarian questions, by which I have been enabled to do some intelligent work in spreading the great and paramount gospel of equal rights and no privileges either in politics or industry, in which line of thought, had I the opportunity I could instruct a class more in ten hours than all the university professors in ten centuries.

ALFRED CRIDGE, 429 Montgomery St., San Francisco.

The Skin AN INDEX TO THE BLOOD

Millions of little glands or tubes connect the blood with the skin, and through these small drain pipes perspiration passes out, carrying with it the impurities that are thrown off by the blood. Should the pores of the skin be entirely closed for a brief space of time, and the poisonous matter forced back into the circulation, instant death would result. In addition to the sweat glands, the skin is provided with certain others which pour out upon it an oily substance, keeping the skin pliable and soft and protecting it from heat and cold. The blood and skin are so closely related that whatever affects one seriously interferes with the functions of the other. Not only health, but life itself, depends upon perfect harmony between the blood and skin. When, therefore, the blood becomes poisoned from any cause, it quickly manifests itself upon the skin in the form of sores and ulcers, pimples and various eruptive diseases. By the character of the sore we are enabled to determine the nature of the poison or humor in the blood. As every disease originating in the blood has its own peculiar sore or eruption, the skin is not only affected by the poisons generated in the system, but poisons from the skin without enter through the open glands or pores and quickly infect the blood. Without ether through the open glands or pores and quickly infect the blood. Mercury rubbed upon the skin will produce Eczema, and Poison Oak and Ivy and other wild plants gain easy access to the blood through the skin. As so-called and other wild plants gain easy access to the blood through the skin, the application of powders, soaps and washes can do no permanent good, but often do immense damage by closing up the outlet to these little tubes with the natural action of the skin. The treatment must begin with the blood, and the acid or other poisons antidoted or neutralized. S. S. S. does this and purifies the circulation, builds up the blood and flushes the little glands or pores with pure, new blood, and restores healthy action to the skin. The use of cosmetics never yet brought health and beauty to a rough, red, pimply skin or sallow complexion. What is needed is rich, pure blood, such as S. S. S. makes. It not only relieves you of all disgusting blotches, blotches and irritating, itching eruptions, but improves your general health, brightens and refreshes, purifies, and is a purely vegetable remedy and the safest and best in all blood and skin troubles. Write our physicians for advice or information; they have made a study of blood and skin diseases, and you can have the best medical advice without cost. Book of Blood and Skin Diseases free.

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IN FOUND—THE FOLLOWING DESCRIBED animals have been taken up by the City Marshal and will be sold at the expiration of ten days for coin and expenses. One black and white dog, about 10 years old, branded with an Indian brand on left shoulder. F. M. BRATHMAN, City Marshal.

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