

THE OREGON SCOUT.

AMOS K. JONES - EDITOR.

City and County Official Paper.

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EDITORIAL NOTES.

THE Wallowa Chieftain has entered its sixth year. It does not improve with age, but, on the contrary, gets worse and now publishes not to exceed four columns of home and county news, each week. There is certainly an open field in Joseph for a good newspaper.

It is remarkable that many of the necessities of life are considerably higher than last year. Extra C sugar is two and a half cents higher than it was three months ago, while salt is thirty per cent. higher than last year, and Costa Rica coffee has jumped from seventeen to twenty-three cents since January. But the campaign is over and such items are past their usefulness.

We are in receipt of a pamphlet entitled "The New Empire," issued by the Oregon Immigration Board at Portland. As a whole it may be tolerably correct. In the description of this county the population of Union is placed at 500 when 1000 would have been nearer correct; and the population of La Grande is placed at 800 when 1200 would have been about the right figures.

THE Scientific American of May the 11th says:

East of the Cascade Mountains, Oregon is a sterile plain, with no vegetation save the sage-brush, the dwarf pine, and the Juniper. The country is dreary and monotonous.

Our eastern readers will just take the reverse of this as a description of our country and they will arrive at the truth. If the Scientific American is no more reliable in other matters than it is in this, it is a publication of little value.

THERE are two classes of citizens which are of little benefit to any community, and both act as an incubus upon enterprise of all kinds. One of these classes are men who have accumulated a competence, take no interest whatever in the growth and prosperity of the place, and being well satisfied with their present income desire no further opportunities. Still another class exhibits fear lest the advertisement of advantages shall invite competition and somewhat diminish their lucrative trade.—Times-Mountaineer.

THE officials of the passenger department of the Union Pacific railroad company have issued a circular to ticket agents, in which it is casually stated that La Grande is one of the important distributing points on the line. This tickles the La Grande Gazette immensely, and it devotes at least a column of space in giving prominence to the statement. A drowning man will grasp at a straw, and that shaky burg of La Grande is in the same condition. The statement made in the circular is correct, at this time, and would be correct if La Grande did not contain a half dozen houses. It is at present the distributing point for the entire county of Wallowa, and a portion of the Grande Ronde valley. But how long will it remain so? We venture to say that in eighteen months all this will be changed and that La Grande will then be the most insignificant point on the entire line.

THE Athena Press consumes nearly a column in berating the editor of the East Oregonian because, in commenting on the recent Reynold-Braden debate in Walla Walla, he charges Braden with being a bigot whose harangues "ought not to be encouraged by the attendance of a single sensible person." The East Oregonian is right. There is no man who is not a bigot himself but who will endorse everything it has said concerning the man. The subject of theology is the most important that can engage the attention of thinking men, and the public discussion of the merits or demerits of its popular phases as presented to us, should be encouraged, and this, as all other subjects of importance, allowed to develop itself in the crucible of reason and investigation. When carried on between sensible men a discussion of this kind is interesting, but when such a man as this "Rev." Braden takes a hand it degenerates into buffoonery and is disgusting. Our people had a dose of him last year and it seems Walla Walla has been similarly afflicted. The East Oregonian's advice in this instance, is good.

MORE FACTS THAN THEY WANTED.

The junketing committee who are in the Northwest "investigating our relations with Canada" are likely, if their experience in Portland is repeated, to learn more than they want to. What went they out for to see? Verily, a picnic; but they did not escape hearing some very important truths in Portland.

Governor Penoyer sent this cannon ball plowing along through their tithes and flowerets:

I will, however, in deference to your request, state to you that it is my candid opinion, no matter what the character of statistics requested by you may be, that the interest of the whole people of this country will be best observed by the removal of all burdensome trade restrictions upon lumber as well as upon all other articles of commerce required by the necessities of the people. I am myself engaged in the lumber business at this city. The company I represent considers itself sufficiently able to manage its business and prosecute a livelihood without the intervening support of the government by tariff restrictions upon foreign lumber. To confess that it was not so able would be to confess its inferiority to British manufacturing establishments, which confession would not only be pusillanimous but would also be most untrue. As you are aware, Senator, I am in favor of the removal of all restrictions so far as possible upon the trade of our people. To that end I would greatly reduce the national revenue procured from imports, which method of taxation bears with such severity upon the industries of the country and the necessities of life required by the laboring classes, and would supply the deficiency occasioned by such reduction by the imposition of an income tax by which the wealth of the country would be compelled to help bear the burden of taxation for the support of the government.

Of course the governor is a "crank" and a "demagogue," and a "free-trader," but the idol of protection which the majority of the committee carry about with them as their life-guard was treated to hot shot from the very best of Portland business men. Staver & Walker told the committee that—

Reciprocal trade relations with Canada would increase our trade with that country. Were the Canadian duty removed or lowered, they said, they would probably establish a branch house in Victoria, and do a business of \$50,000 to \$75,000 a year.

Gen. Wm. Kopus, late republican elector, now that the election is over and the necessity for lying gone with it, "attributed the loss of trade to the low rates and high tariff. If the Canadian Pacific was connected with the American railroad system, affording us continuous rail service with British Columbia, and if the duty was abolished, he thought the American furniture manufacturers would easily undersell their British brethren."

Chas. H. Dodd, a hardware dealer, told of the gradual falling off in Portland's hardware trade with British Columbia since 1870, "caused by the increase of duty, so that now the only things we can sell the Britishers are safes, mowers, axes and common goods. He said the Portland merchants could beat either the high tariff or the cheap railroad rates, but not both combined."

T. F. Osborn, of the firm of W. C. Noon & Co., bag and tent manufacturers, blamed the low rates and high tariff for the loss of trade. The Canadian Pacific, he said, "had a differential rate of from ten to thirty cents a hundred, and can land bags on the coast for \$1.95 a hundred, while the American roads charge \$1.20 for the same service. He thought that by the removal of the high Canadian duty and the connection of the Canadian Pacific with American railroad systems Portland would be able to recover her trade. He thought the coast would derive at least a temporary benefit from a reciprocity treaty."

President Donald McLeay, of the Board of Trade, testified that the combination of cheap railroad rates on the Canadian Pacific and the duty had already destroyed the grocery trade with British Columbia.

"What advantage does Oregon gain from the protective tariff system?" asked Senator Hoar.

"Not much. But then Oregon is only a small part of the United States."

R. Jacobs, of the Oregon City Woolen Mills, made Senators Hoar and Allison open their eyes when he said his firm sells some of their products in Boston and Iowa. He said the existing state of affairs in British Columbia had barred them out of that country and destroyed a trade of about \$15,000 a year. He did not blame the railroad so much as the high duty for this state of affairs.

Sim Reed, a millionaire, and John Minto, a good man but a fossil, were the only witnesses who thought the duty a good thing.

The truth will crop out between the campaigns, at least.—E. O.

SUNDAY LEGISLATION.

The following extracts from the *American Sentinel* are published by request of a lady of this city who is a Seventh-day Adventist, and actively opposed to the so-called "National Reform Association" which is trying to get a rigid Sunday law passed by congress. The articles will serve to show the spirit that lurks behind this movement, and exhibit, in a faint degree, the superstition, intolerance and bigotry that yet hovers like a pall over portions of the eastern states:

THE *Christian Statesman* of March 27 says that in a speech at Chicago lately, Mrs. Lucy Parsons declared "that the socialists want a revolution, peaceful or bloody, they care not which."

This is just what the national Reformers want; for when the ministerial association of Des Moines, Iowa, in 1886 "resolved that the national reform association is an attempt to accomplish by revolution the Christianizing of the nation, and therefore meets our disapproval," District Secretary M. A. Gault replied in the *Christian Statesman* in these words:

"Whether the constitution will be set right on the question of the moral supremacy of God's law in government, without bloody revolution, will depend entirely upon the strength and resistance of the forces of antichrist."

And in a meeting held at College Springs, Iowa, Sunday, February 10, 1889, Mr. Gault stated four ways by which influence may be brought to bear to make this a Christian nation: First, agitation; second, petition; third, by the ballot; fourth, by the sword. And in explaining and justifying the use of the sword he said: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the antislavery question, after they had agitated, petitioned and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet."

If there is any difference between the intentions and methods of the socialists and those of the national reformers, as officially expressed by M. A. Gault, we are utterly unable to discern it. There is this, however, in favor of the socialists, that where they propose bloody revolution schemes, out of sheer, open wickedness, the national reformers propose revolution under a form of godliness, making it so much more calculated to play into the hands of Satan.

We have already printed the associated press dispatch concerning the persecution of Mr. D. Conklin, a Seventh-day Adventist, in Georgia, for working on Sunday, but we republish it for the sake of the comments made upon it by the *Allegan (Mich.) Journal*, from which the following is clipped. Sunday-law zealots would like to make it appear that all Seventh-day people who are or have been persecuted for working on Sunday were cranks and disputatious busybodies who deserved persecution on general principles. The following makes such an attempt impossible in this case:

"D. Conklin, who was for several years a resident of Otsego, where he was greatly respected, recently moved to Milton county, Georgia, and has been brought into serious trouble by his religious opinions, which are those of the Seventh-day Adventist. Elder M. G. Huffman, of that sect has written a letter to the general conference, in Battle Creek, in which he says:

"Mr. Conklin has been reported to the grand jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire—just what I have seen many others doing since I came to the state. The penalty for violating any portion of the law in this state is very severe. They have what is known in this state as a 'chain gang,' where those who violate the law are taken, and ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes; many have been whipped to death, and doubtless if he should be taken for working on Sunday he would be compelled to work on the Sabbath or be whipped. What is your advice? Should we be beaten in the circuit court would you take the case to the supreme court? and if so can you help us? We are all poor here."

This is the case of a man well known in this vicinity, and of whom his former neighbors speak in the highest terms. It scarcely seems credible that in the United States a man should be in danger of being sent to the chain-gang because, after conscientiously keeping the seventh day of the week, he sees fit to chop wood on the first day, but it is nevertheless true, and there is a great deal of this same religious intolerance in our very midst. With this, and other similar experiences in view, is it strange that the Seventh-day Adventists are bitterly opposed to the Blair Sunday-Rest bill, which would render them amenable to the law in other parts of the Union if they did any work on Sundays?



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E. E. CLOUGH.

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