



Devoted to the Mining, Lumbering and Farming Interests of this Community, to Good Government, and Hustling for a Grub Stake.

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"OBSERVER" WRITES AGAIN.

He Answers Rev. Wallace's Communication of Last Week.

HE QUOTES THE BIBLE EASILY.

A writer in last week's issue of the Nugget asks in answer to the "Observer's" communication, "Who ever heard of a statute law for the government of the conscience?" "All Sunday laws is for the government of human conduct, human action, not conscience."

Now, let us take the writer to some large, modern manufacturing plant. Notice how the belts and pulleys ply with lightning speed. How the mighty wheels and ponderous hammers do their appointed duty as if possessed of animation. The engineer stands at his post of duty. His eye now glances at the steam gauge and then at the maze of activities of the wheels and belts and appliances. After a while someone unbeknownst to the engineer turns the valve in the steam supply pipe. Instantly all the varied machinery comes to a standstill. The engineer stands in amazement. He asks, "Who is interfering with my steam supply, and before anyone can say anything, Bro. Wallace says, 'Oh be quiet my friend, no one is interfering with your steam supply. Oh no, all they are doing is to control and regulate the action of the machinery—the machine conduct if you please. A man with a thimble full of brains ought to know that.'"

Let us take a trip to the present seat of disturbances in Turkey. Here is a Christian. A company of Turkish soldiers come upon him. They cry, "Great is Allah, and Mahomet his prophet!" "How to the sign of the crescent!" The Christian can do it. His enlightened conscience tells him not to. The Turks do not slay him at once. They let him starve in a dark dungeon. We come by the dungeon and ask, "Friend what are you doing here?" "Suffering for conscience sake," he replies. But Bro. Wallace will not have it thus. He says, "Oh no, my friend, the Turks do not care a fig about your conscience. All they are doing is for the government of your conduct, your action."

What a question! What is back of all human action? What is the main spring of all human activities? Where is the source of life's stream as it glides through the years? Is it not the conscience? The conscience feels itself possessed of certain duties toward the fellow-man. This consciousness calls forth certain action and conduct toward the fellow-man. These it is right and proper to regulate by human laws. The enlightened conscience feels itself also possessed of certain duties toward God. Out of this consciousness spontaneously come up certain actions and conduct. These are not subject to human laws. In the discharge of these the individual is responsible to his creator alone. If you interfere with these actions with this conduct, do you not interfere with the conscience? As long as the individual does not overstep the equal rights of his neighbor, he is responsible to none whatsoever save his creator to worship when, how, where or not at all if he so desires. This right is God given. This right man had before there was any human law. Human law grew out of the varied relations of man to man and only these relation can obtain and must never be lost sight of in all human laws.

The relations of the individual's duties to his God and his fellow-man are clear cut and distinct. Christ himself defines them clearly. "Render therefore—mark the

"therefore"—the reason for their respective separateness—to Caesar the things which are Caesar's and to God the things which are God's.

Now, I restate my premises which Bro. Wallace says are false, that all Sunday laws conflict with the individual conscience to worship when, how and where he pleases or not at all if he pleases. It is most palpably evident that if they interfere with the individual conscience they also interfere with the individual conduct and action, or vice versa, as has been shown. Here is the "why not?" I am asked to state human laws cannot rightfully be made to govern human conduct in regard to his God, on Sunday, Monday or any other day. It is to be left where the Creator himself leaves it to the sacred recesses of the individual conscience to worship, I restate it, when, how and where he wills as long as he does not overstep the equal right of his neighbor. God's agencies, persuasion, prayer and the word and spirit alone can enlighten the human conscience. Here is the domain of the church; whenever she leaves this domain she seeks her own glory and not Christ's. Human laws and the laws of Christ's kingdom are separate and distinct. The laws in Christ's Kingdom is to forgive the transgressor "seventy times seven;" human law would fall short of its purpose and stultify itself were it to do so.

In the distant land of Chaldea, by the quiet river Uhal, you might see a man at the open window. In the early morning hours he lifts his eyes up to the hill from whence cometh his help. At the heated noon hour, he for a little while leaves the perplexing trials and many burdens of his provinces and breathes a silent prayer to his Maker, never regarding that a law had been passed that no one should ask anything of anyone for thirty days, save from the King. In the cool of the evening when the day's work had been done you might see this same man walk to the open window, turning his face toward the hills of Zion whence the gentle zephyrs brought him solace, hope and encouragement for the re-establishment of the land he loved so well.

Did Daniel know the law that that had been passed? Ask him if that law that none should ask anything of anyone for thirty days except of the King, under penalty of death, interfered with his conscience or with conduct and action. Ask him if it interfered with his God given right to worship when, how and where he pleased. Ask him if this matter should not be left with the majority. Ask him if human laws have any right in the premises. Here is his answer to his action and conduct, for they speak louder than words. "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." His conscience told him to pray when, how and where. His conscience in praying in Daniel's case was equal to and stood in direct and natural relation to his volition to pray and his volition to pray was equal to his action and conduct to pray. By a mathematical certainty two things equal to one thing are equal to one another and to each other. Hence a law interfering with one must most assuredly interfere with the other. The people tried to enlighten Daniel's conscience by law. More than this they tried to enlighten it with the portentous glare of an oven made seven times hotter for his and his companion's special benefit. But his conscience could not be thus enlightened, nor can anyone else's. Daniel told the King that in his duties to his God he could not mind the king's demand. His laws had no right on the premises. Daniel was certainly a most excellent citizen. Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God"—Dan.

VI. 5. The King recognized this fact and he set him over his kingdom. Through Daniel's noble stand the King recognized more, he saw and admitted the distinction between the laws of Daniel's God and the claims and laws of himself as a ruler between man and man.

Daniel's example shows that the duties of a man as a citizen do not clash with his duties as a church member when right laws are enacted. For he said to the King, "I have not done ought against you, oh, King," and the king knew that he had not. Daniel was not at fault, but the law was, and to the honor of this king it is recorded that he abolished this obnoxious law. A man may be an infidel and at the same time be a good citizen; a man may be a church member and be a better citizen, but a man who mixes and interchanges the duties of his conscience toward his God and his church with those he owes to the state, serves neither the best interests of one or the other.

In the State of Arkansas an honest and excellent citizen was arrested under the Sunday law of that state for quietly and unostentatiously hoeing corn in his field on Sunday. His conscience dictated that it be his duty to serve his God aright, he must keep the seventh day Sabbath, "Six days shalt thou labor." So after having kept the seventh day holy, he worked on the first hoeing corn in his field. But a narrow, warped Christian came sneaking through the corn, under the advice and instigation of some so called ministers of the Gospel—as appeared later from the testimony. The man was arrested and fined. Some twenty-one arrests were made under the law. Some of these people were forced to work in the chain-gang. Oh, what a travesty on Christianity. To the honor of the people of the State of Arkansas he said that when they saw how this law interfered with the individual conscience to worship where, how, and when he pleased, the law was repealed in 1888. The man who wants to keep the Sabbath does not need the law to help him. Our neighboring sister state, California, has no Sunday law. The law they had was repealed because the people saw that it interfered with the individual conscience; that is, it was, as was often used by some malevolent person, as a tool with which to persecute their conscientious but to them distasteful neighbors. Yet, when Mr. Wilbur T. Crafts, secretary of the National Reform Association, was asked where he had seen the best Sabbath observance, he answered, "Among the Christian people of California."

"Who art thou that judgest another man's servant? To his own master he standeth or falleth.—Rom. XIV 4.

Most people keep the first day of the week. Thousands keep the seventh day. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Mark it, in his own mind.) Rom. XIV 5. We do not need to bolster up the Sabbath of the Lord by human law. He is abundantly able to do that himself. All you and I need to do is to bring our own selves into harmony with its requirements. Uzzah thought that the ark of the Lord would upset by Nachon's threshing floor. He put forth unholy hands to steady it and the Lord slew him on the spot for his temerity—II Sam. VI 7. Our punishment may and will be awful for his and his companion's special benefit. But his conscience could not be thus enlightened, nor can anyone else's. Daniel told the King that in his duties to his God he could not mind the king's demand. His laws had no right on the premises. Daniel was certainly a most excellent citizen. Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God"—Dan.

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The whole world was blindly groping its way toward this goal. The evil of Europe had been redempted by the blood of millions who had died martyrs to their consciences. It was a gladstone day when a few stalwart, honest men and women reared on the rock-bound coast of New England, a civilization which had for its motto, "A kingdom without a king and a church without a pope." The very acme of perfection had been attained when the Declaration of Independence had been signed. "A new order of things was inaugurated, and it was declared that congress shall make no laws respecting any religion or the free exercise thereof." It was a gladstone day for both the church and the state; for thus both could best serve their respective purposes. It is the duty of the state to protect human rights; with which, as is self-evident, each individual is endowed. There is no question of majority or minority when it comes to religious convictions. Those of a single person are as sacred as are those of a nation. All other questions, as between man and man, are to be left to the majority.

In conclusion let me say that in these discussions, I am not considering persons but principles. Any man's convictions publicly expressed are subject to open and frank criticism. It is only by having freedom of speech and press, freedom of thought, that we can mutually help and enlighten ourselves. I have known many persons who when they looked a little deeper into the speciousness of the arguments in favor of Sunday laws, at once held aloof from them. The Sunday laws are often railroaded through with other laws that are good without people having a chance to consider them in all its bearings.

In regard to the writer's statement in last week's Nugget that I labored hard to make vice appear the better cause in my first communication, I say he cannot prove by one line or one word in what I wrote. I do not believe thus and have never labored to make it appear so. There are still some relics that we have inherited from the church and state combination of the old world. We all ought to labor "for the equal rights of all and special favors to none".

AN OBSERVER.

About the Tax Law.

Speaking of the tax law the Register says: "We are of the opinion that the tax law passed at last session fits nicely into the old law without discrepancy and that the talk of a special session of the legislature is unnecessary. Tax levy will be made on the 1903 assessment and the state will not lack for finances with which to carry on business. The 1904 levy will be made on the 1904 assessment so that in order to make taxes become due in the fall hereafter we shall pay taxes twice in 1904."

MINING NOTES.

D. A. McMillan, of Bohemia, was in the city this week.

A. W. Zinkler is down from his Mineral King group this week.

Geo Patrick, of Baker City, who has been prospecting in Bohemia for some time, came out Monday and is off for a trip to Southern Oregon.

Harlow and Hankins have located a couple of claims on Jackass Ridge, joining the Al Churchill property on the north, and assessment work has already uncovered some rich base ore.

Lewis Hartly, manager of the Great Eastern, made a flying visit to this city this week, returning to the district Tuesday. He reports the Great Eastern property looking fine. In the last 80 feet of tunnelling, he states that they have been in good ore all the way.

D. B. Chamberlen, who has been working at carpenter work on the heavy construction work for the Oregon Securities Co., for the past two months visited the city this week. He reports the company's work progressing rapidly their only draw back being the scarcity of skilled labor.

The Evening Telegram has been publishing the photos of a number of well known mining men of Bohemia District, of late, such as G. B. Hengen, of the Oregon Securities; F. D. Wheeler, of the Crystal Consolidated Mining Co.; F. J. Hard, of the Vesuvius; A. D. Le Roy, of the LeRoy Mining Co.; and H. V. Behne, formerly superintendent of the Helena and Star Consolidated.

It is announced that W. H. Russell, who has been for some weeks prospecting the Geo. Long property in Elephant mountain, has discovered a rich vein of free milling ore, that has been hunted for for years. W. W. Hawley discovered very rich float on the property some years ago, and since then an effort has been made from time to time to discover the vein, but it was up to Mr. Russell to make the strike.

Work is going on with a vim at the Oregon Securities Co. The great trouble experienced in the securing of sufficient hands to crowd the several branches of the work along to the liking of the management. This week the company is advertising for twenty carpenters. The company now has 165 men at work on its own account, besides a large force employed by the Hamond Manufacturing Co. on contract work.

W. W. Cochran, of the Cripple Creek group, situated on Jackass Ridge, Bohemia, was in the city last week and the first part of this, and reports the property acting nicely. He had with him one of the finest specimens of free ore with plenty of gold visible to the eye that has been in the Nugget office for some time. The Cripple Creek group, in which Mr. Cochran is interested with O. G. Gilbertson, consists of eight claims. The work thus far engaged in by the owners, is prospect work, with the view of finding ore shutes, and consists of open cuts and tunnels, the longest tunnel being 70 feet on the Oliver Twist claim, which shows a splendid four foot vein of black manganese ore. The famous Music vein is said to run through two of the claims of the Cripple Creek group, the "Cripple Creek" and "Lost" claims. In an open cut on the "Cripple Creek" claim, the vein shows eight feet, a foot and one half on the foot wall being free milling and panning excel-

lently, while the balance, six and one-half feet, is base of good quality. When considering that this is purely a surface showing, one can easily understand that it is gratifying to the owners. The property is abundantly supplied with water and the proprietors are now arranging to do steady and systematic development work. In the event that they find free milling ore in sufficient quantity, of the quality already uncovered, the boys will put in an arrastra this fall.

THE LeROY.

J. L. LeRoy, president of the LeRoy Mining Co., was in the city a few days this week and reports things moving very promisingly in mining circles throughout the state. Speaking of the LeRoy, he states that recent advices at hand from Foreman G. G. Graham are to the effect that the property is looking very satisfactory. A cross cut on the main ledge in 450 feet shows the ledge to be 27 feet wide, with an average assay of 14.67 per ton gold, silver and copper. In an interview for the Telegram last Monday, A. D. LeRoy, one of the officers of the company, said:

"The excellence of the Bohemia District is causing much comment throughout the mining circles of Oregon. Many of its properties are being extensively developed, and in every case good bodies of ore are being uncovered. Hundreds of men are already employed, and this number is being added to daily. The mines now doing extensive work," said A. D. LeRoy, "are the Vesuvius, Oregon-Colorado, Crystal, Oregon Securities and the LeRoy mines. In the latter we encountered some of the finest ore in the district, but there is not a prospect in the camp that has not good ore, and the near future will show many heavy producers."

"Our rich chute was found in the main drift, which is being run to strike the ledge 1,000 feet deep. Samples from this show an average of \$14.67 per ton, and the body shows a width of 27 feet. On the fifth level we have 73 feet of ore between walls, and the last strike proves that the values increase as depth is attained, showing the permanency of the deposits."

RAILROAD NOTES.

The plans for the Row river bridge on the O. & S. E. are now being perfected by Engineer Wood, and the work of construction will be in full swing in a few days.

The cut opposite the Hunt property is now completed. A gang of sixty-five Italians have been grading above the Hunt dam last week and this, and now the grading is completed seventeen and one half miles out, while the swamping is completed twenty miles out and the clearing eighteen and one-half miles out.

Altogether the work on the O & S. E. is progressing very nicely, although the company has experience much trouble in getting a steam shovel to complete the ballasting. The company made arrangements for one in the East some time since but thus far have not been able to get it West. Arrangements are now being made however that will undoubtedly result in the early completion of the ballasting.

Last Thursday evening a car loaded with logs jumped the track on the O. & S. E. enroute to this city and in a twinkling every log was afloat in Row river.

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