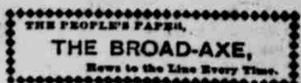




# BROAD-AXE



"HEW TO THE LINE, LET THE CHIPS FALL WHERE THEY MAY."

### The Handwriting is on the Wall.

The decadence of our institutions is seen every day in the regattas, horse racing, prize fighting, burring matches, base ball gambling, and the ballet enacted for the depraved taste of a class made luxuriously rich and indifferently selfish by the possession of privileged monopolies. The daily suicides, murders, robberies, crimes and filthy diseases of the homeless, over-burdened and dissatisfied are the other side—the shadows to the first picture. Well may our heathen friend, Wong Chin Foo, boast that among the four hundred millions of people in China, there are less murders in a year than there are in the single state of New York, within the same time.

The question is: What is to be done, and how, when and by whom? This is business. If the questions of our day are to be solved, they will be solved by business persons—others are not capable of looking into causes, or competent to mature a plan and perfect the details necessary to carry the same into execution. Induction teaches us that we must go from a part to the whole. In almost every community we see half a dozen or more business persons incorporate themselves into a company and obtain the privilege to receive money on deposit, to loan credit and to issue currency, and it does not take much watching to see that these persons get rich.

Again, some one or more of these bankers will associate with themselves four or more successful corner grocers, prosperous butchers, or well-to-do manufacturers, etc., and will incorporate and obtain the privilege to furnish gas, others to bring water into the town; others to buy, mortgage, improve and sell lands; others to build and operate street tramways; others to construct steam railroads; others to put up telegraphs and telephone lines; others to make toll roads and bridges; others to buy and control the oil production; others to operate steamships and sailing vessels; others to insure life; others to insure property; and others to build and lease hotels, theatres, flats, etc; to buy, improve and monopolize inventions; to manufacture and control rubber goods; electric motors; to farm large tracts of land; to raise cattle; to publish papers, magazines and books, etc.

We see more and more companies incorporated every day, and we see the little companies being absorbed by the larger. Every where we see the individual business man associating with himself other business persons and taking out papers of corporation to do something too big for one man to execute. Everywhere we see concentration and combination and corporation limited. If we look close we will find that he or she who has business forethought to get into two or more of these incorporated companies is richer than he or she who has only incorporated in one; we will see that the great wealth in the United States particularly, has been made through investments in incorporated companies; and that there is scarcely a successful business person who is not in one or more ways connected with them.

Luxury and over-abundance of everything characterizes the surroundings of the never dying incorporated individual; poverty, wretchedness and the absence of the common comforts of existence are the lot of the unincorporated individual.

### Land for Sale.

327 acres of Timber Land for sale. Situated five miles west of Elmira, on the Long Tom river, and twenty miles from Eugene, Oregon. Will be sold on reasonable terms.

For further information enquire of James Houig, of Eugene. 2-22-99.

### Democratic Versus Representative Government.

There is a radical difference between a democracy and a representative government. In a democracy, the citizens themselves make the law and superintend its administration; in a representative government, the citizens empower legislators and executive officers to make the law and to carry it out. Under a democracy, sovereignty remains uninterrupted with the citizens, or rather a changing majority of the citizens; under a representative government, sovereignty is surrendered by the citizens, for stated terms, to officials. In other words, democracy is direct rule by the majority, while representative government is rule by ascension of quasi-oligarchies, indirectly and remotely responsible to the majority.

Observe, now, first the influence that chiefly contribute to make government in the United States what it is:— The county, state, and federal governments are not democracies. In fact, they are quasi-oligarchies composed of representatives and executives; but in fact they are frequently complete oligarchies, composed in part of unending rings of politicians that directly control the law and the office, and in part of the permanent plutocracy, who purchase legislation through the politicians.

Observe, next, certain strong influences for the better that obtain in a pure democracy:—

An obvious influence is, in one respect, the same as that which enriches the plutocrat and prompts the politician to reach for power—self-interests. When all the members of any body of men find themselves in equal relation to a profitable end in which they solely are concerned, they will surely be inclined to assert their joint independence of other bodies in that respect, and, further, each member will claim his full share of whatever benefits arise. But, more than that; something like equality of benefit being achieved, perhaps through various agencies of force, a second influence will be brought powerfully to bear on those concerned. It is that of justice. Fair play to all the members will be generally demanded.

In a pure democracy, therefore, intelligently controlled self-interest, and a consequent sentiment of justice are the sources in which the highest possible social benefits may be expected to begin.

The reader has now before him the political principle to be here maintained—pure democracy as distinguished from representative government. My argument, then, becomes this: To show that, by means of the one lawmaking method to which pure democracy is restricted,—that of direct legislation by the citizenship,—the political "ring," "boss," and "heeler" may be abolished, the American plutocracy destroyed, and government simplified and reduced to the limits set by the conscience of the majority as affected by social necessities. My task involves proof that direct legislation is possible with large communities.

### Oregon's Anniversary.

Any person wishing to have his mind refreshed, touching the history of Oregon since a state, a period of forty years, should get the Oregonian of February 14, 1899. That enterprising paper has special edition devoted entirely to matters pertaining to the formation and adoption of the constitution of Oregon, and of Oregon's admission as a state into the union; and also account of the formation of party lines and the action of all the prominent men of that period. It would pay to secure a copy of the Oregonian of the fortieth anniversary of Oregon's admission into the union.

It is strange to reflect that too much freedom becomes a chain, and too much rest a weakness.

### OLD GRIMES

In memory of the days "Lang Zine" we reproduce Old Grimes and heartily wish we had today many Old Grimeses:

Old Grimes is dead—that good old man,  
We ne'er shall see him more;  
He wore a single-breasted coat  
That buttoned down before.  
His heart was open as the day,  
His feelings all were true;  
His hair it was inclined to grey,  
He wore it in a queue.  
Whenever heard the voice of pain,  
His breast with pity burned;  
The large, round head upon his case  
From ivory was turned.  
Thus ever prompt at pity's call,  
He knew no base design;  
His eyes were dark, and rather small,  
His nose was aquiline.  
He lived at peace with all mankind,  
In friendship he was true;  
His coat had pocket-holes behind,  
His pantaloons were blue.  
But poor old Grimes is now at rest,  
Nor fears misfortune's frown;  
He had a double-breasted vest,  
The stripes ran up and down.  
He modest merit sought to find,  
And pay it its desert;  
He had no malice in his mind,  
No ruffle on his shirt.  
His neighbors he did not abuse,  
Was social and gay;  
He wore not rights and lefts for shoes,  
But changed them every day.  
His knowledge hid from public gaze,  
He never brought to view;  
He made a noise town meeting days,  
As many people do.  
Thus, undisturbed by anxious cares,  
His peaceful moments ran;  
And everybody said he was  
A fine, old gentleman.

### Our English Cousins.

BY HON. A. O. HADLEY,  
Ex-Governor of Arkansas and Author of "The Danger Lane Reached."

The comity existing and practiced between the people of this country and the English differs from that of any other two nations; the English assuming the role of mother, while the Americans accept that of grown-up sons. Whether this emanates from the historical fact that the Pilgrim fathers left England, dissatisfied and disgusted with English customs and laws, to build up a system based upon the rights and interests of the people instead of one devoted to the interests of wealth and aristocracy and nobility as it existed in England then and exists there now, and therefore should be looked upon as wayward children that should be forgiven by their kind mother and encouraged in their new and hazardous enterprise; although it was not exactly English; or whether they should be considered guilty of an unpardonable sin and should be punished accordingly, is not important in this connection; the history of two wars and the causes leading to them is sufficient answer.

The United States was then an infant in swaddling clothes, but has since grown to the full stature of manhood as a nation, with all the rights and privileges of a nation among nations, with the motto "We will be just to all but subservient to none!" Americans love their country, its form of government and institutions and they are ready to protect them from all who attempt to assail or destroy their handiwork, whether the attack is made by armies and navies or in a subtle, snake-like manner by trying to undermine their finances with gold.

The English people, who control legislation, are money lenders and manufacturers. The great mass of the citizens, such as operatives, farmers and wage-earners, while a large portion of them are voters, have no more voice in the enactment of laws than the Fiji Islanders. The result is apparent. All laws enacted to serve the purposes of the money lenders and manufacturers. The people's inter-

ests are ignored until after poverty and hunger drives them to desperation, resulting in bread riots and innumerable strikes. Then, and not till then, will a crumb be thrown them from the rich man's table. England, grand old England, with its phalanx of literati, its skilled artists and artisans, its millions of shop-keepers, mechanics and wage-earners, is wholly under the control of the money lenders and manufacturers. In alluding to the English government or its manipulators, the money lenders, no allusion is intended to the English people, for whom I have the greatest respect. England is attempting the subjugation of the nations with gold, and the extension of her territory, whenever "and wherever there is an opportunity, directly or indirectly, to add to her accumulations of the yellow metal. The cry of money lenders is, "Gold, more gold!" In this they are seconded by the government. The gold of the nations must be cornered as fast as their accumulating interests will bring it in. Wherever the rugged cliffs and mountains of any country are found to be rich in gold deposits the bugle of conquest, or diplomacy is sounded, and whichever policy is thought to be the most successful, is adopted. If the cliffs and mountains so coveted belong to a young and weak government, a few millions are loaned and great interests and friendship is professed until the young government finds it cannot meet its obligations promptly and then comes the great English warship, bristling with mammoth guns, ready to batter down their cities and destroy their property. A settlement is finally consummated by the young government surrendering the gold territory. If a strong government is found in possession of valuable gold territory a more diplomatic policy is pursued, but with an eye single to the one idea of gold.

Obstinacy is a bad thing to live with and to have to submit to, but infirmity to purpose is a worse. In the former you have at least a sense of solidity and persistence, with the latter you are like a leaf, not borne on the current, but tossed about on the foam, and where you will be landed is a secret to which you have not the remotest clue.

### Purjury And The Pen Pauper And The Poorhouse.

A man standing at the corner of Willamett and West 8th street might have heard the following conversation between a Broad-Axe representative and three prominent citizens. One a stock man and farmer, another a prominent minister, and a third a prominent lawyer.

Stock man said: "I say Broad-Axe you have been giving the taxpayers hell Columbia, but I think since the late tax levy I can't hardly blame the taxpayers for dodging."  
"Its purjury, or pauperism it seems," said the minister.  
Said the lawyer: "Its like the man in Jackson county who was brought up before the court for giving in a false list of his property who said to the court, 'Gentlemen you have got me in a hole, its the penitentiary or the poorhouse.' And the Broad-Axe man left those three citizens still discussing the proposition, and what was the result we say not."

### Pursuing the Elephant.

While the elephant is pursued in foot in Nubia it is invariably sought in the depths of the forest, where it has refuge for shelter from the noonday sun, and also for the short repose it takes during the 24 hours. The hunter having tracked his quarry to its retreat is obliged to use the utmost stealth in approaching it, the elephant being a light sleeper and awakened by the slightest unusual sound.

The difficulty of moving through a dense thorny jungle without making any sound dissimilar to those which might be produced by nature, such as the stirring of the branches by a slight breeze or the occasional dropping of a dead leaf is greater than can be realized by one who has not tried it.

On getting within arm's length of his game, the swordsman slowly raises himself to an erect position and deals a slashing cut on the black sinews of the nearest foot about ten inches from the ground, at the same time leaping nimbly back to avoid a blow from the animal's trunk. The cut if properly delivered, bites sheer to the bone, severing the large arteries and in a short time death ensues from hemorrhage. Gazelles are hunted by a powerful breed of hounds, in build somewhat heavier than a greyhound. In spite of being far swifter than the hound, the gazelle falls a victim from a nervous habit of constantly stopping to look back to see if it is pursued; it also expends its strength by taking great bounds in an almost vertical direction, thereby not only losing time, but exhausting itself, so that it is overtaken without difficulty.

### Railway Signals.

One whistle signifies "down brakes."  
Two whistles signifies "off brakes."  
Three whistles signify "back up."  
Continued whistles signify "danger."  
Rapid short whistles "a cattle alarm."  
A sweeping parting of the hands on a level with the eyes, signifies "go ahead."  
Downward motion of the hands with extended arms signifies "stop."  
Beckoning motion of one hand, signifies "back."  
Red flag waved up the track, signifies "danger."  
Red flag stuck up by the roadside, signifies "danger ahead."  
Red flag carried on a locomotive, signifies "an engine following."  
Red flag hoisted at a station is a signal to "stop."  
Lanterns at night raised and lowered vertically, is a signal "to start."  
Lanterns swung at right angles across the track, means "stop."  
Lanterns swung in a circle, signifies "back the train."  
Death is the dropping of the flower that the fruit may swell.

### At What Age Should Women Marry.

Ideas on the subject of the age at which girls should marry have fluctuated considerably. Where wives and daughters were mere goods and chattles and men had the principal say in the matter, little girls were cruelly forced to marry at the beginning instead of the completion of the change from childhood to womanhood, they were made wives, that is to say, while they were still far from being perfectly developed women physically, and were utterly immature mentally, with all their natural womanly instincts, which are the only safeguard in the matter, still in abeyance. Fortunately the iniquity and absurdity of this has been thoroughly exposed, especially since we have had women lecturers to study the interests of their own sex, so that now if parents attempted to pitchfork their little daughters at from twelve to sixteen into matrimony, as they did with impunity not so very long ago, the whole community would cry shame upon them. In India, unhappily, this pernicious custom still survives, so that we have an object lesson on the subject of its disastrous effects both on the little victims and the race.

The whole tendency of the modern system of education for girls is to prolong their girlhood. The ghastly doctrine that this is necessarily a wicked world in which misery must be our portion, no longer finds general acceptance. It is a favorite axiom with us nowadays that every age has its pleasures—or should have, with a fair chance—childhood, girlhood, womanhood; and the consequence is a growing effort to preserve the balance between them, and to get the full value out of each. Our intelligent girls begin to have ideas of their own on the subject of the disposition of their lives—prompted, no doubt, by mothers of a new order. They do not care to be put off with half an education, and hustled into matrimony while they should still be doing their college course. They like to enjoy as they go along. They combine recreation with study, and delight in everything; and it is not until they have had the foundation of a good general education that they begin to be serious on the subject of matrimony.

"Serious" is quite the right word for their attitude. The meaning of life has begun to interest them, and they pause to inquire. They do not care to be legislated for by some dear old gentleman from Palestine, who never knew an educated woman in his life, and was accustomed to think of the highest ladies in his land as spending most of their days sitting on the floor sucking sweets. The attempt to shackle them with old and inapplicable dogmas has resulted in rebellion, and a disrespectful attitude toward some of the ancients, out of which have developed very decided opinions on the subject of married life as it should be. The lord and master theory they ridicule. What they demand in a husband is comrade, friend and lover; a superior in attainments and talents by all means if possible—the girl knows quite enough to see the advantage of that; but one who must appreciate her all around for what she is worth, and help her to the full development of such powers as she may possess. She decidedly objects to marry an extinguisher, who would tell her that her proper place is in the nursery and kitchen with an inflection on the words which conveys his opinion that nursery and kitchen are more worthily regulated without mental attainments, and the care of them necessarily precludes any further degree of cultivation. To such a suitor the modern girl replies: "Not for me, my good man. I am a versatile being, in whom are infinite possibilities, and I mean to make the most of myself. By so doing I make the most of you too, and of everyone with whom I

### come in contact."

Thinking thus for herself, the modern girl grows gradually more self-respecting. She recognizes the full indelicacy of being brought as wares to the market to be disposed of to a suitor, and sees no sense in it either. Let the suitor come and find her! She knows that a woman's life is no longer considered a failure simply because she does not marry, and this makes her not only independent, but also somewhat defiant—the position being still sufficiently new to be wondered at and not wholly approved.

The pendulum, however, swings toward approval. We have less jeering at "old maids" even in rural districts; but we do hear of "glorified spinsters," single women, whose independence and varied interests make them the envy of many a married sister whose health has suffered and her liberty been circumscribed by what are only too often the thankless cares of married life.

Early marriage meant early ageing for women, and one consequence of prolonged girlhood is the postponement of middle age. Women preserve their youthfulness much longer now than used to be the case.

A very old lady told me that when she was a girl it was the correct thing for a woman of thirty to cut off her own hair and wear a cap and front. In this way she abdicated all claim to youth and gave up any pursuit which might bring upon her the reproach of youthfulness. It was considered unseemly to be anything but staid and middle-aged at thirty. Nowadays at thirty a woman who has had a fair chance in life is just beginning to enjoy herself thoroughly and is looking and feeling her best.

She has got over the worst part of her education, her principles are formed, she knows the world and knows herself and what she can do, and, barring accidents, she may reckon on another thirty years at least of active life. Some of the handsomest women of the day in England are over forty and are proud of their age, but then, thanks to the modern system of education and the bicycle and other active pursuits, women of forty keep their figures, and look and feel no older than women of thirty used to do.

From all of which it has come to pass that the modern girl marries later in life than her predecessor. She feels that there is no hurry and takes plenty of time to look about her. The healthy-minded would generally prefer to marry, but just at what age it is somewhat hard to determine. It seems to me that the only possible answer to the question is also the most obvious, namely, when she arrives at years of discretion. This happens at various ages, according to the character and capacity of the girl. Some girls are sensible women at nineteen; some are never sensible women at all.—The Gentlewoman.

The Broad-Axe and Silver-Knight-Watchman can be had for \$1.35 a year. Separately they cost \$2.

### Not In It.

He has no enemies you say;  
My friend your boast is poor;  
He who hath mingled in the fray  
Of duty that the brave endure,  
Must have made foes,  
If he has none  
Small is the work that he has done,  
He has hit no fraud upon the eye,  
He has shook no cup from perfidious lips;  
He has never turned the wrong to right.  
He has been a coward in the fight.

Subscribe for the Broad-Axe and the Oregonian. The two papers will only cost you \$1.75. The two papers separately would cost you \$2.50.

By the explosion of a powder magazine at Hang-Chow 3000 soldiers were killed.