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EDITORIAL

CONSTITUTION AND FREEDOM

The constitution of the United States, referring to freedom of the press and free speech, says:

"Section 5. . . . Every person may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right. No law shall be passed to restrain or abridge the liberty of speech or of the press."

NO NATION CAN WIN A WAR

In an address at Princeton university Rev. Raymond B. Fosdick said:

"Tell me, do we look, at the present moment, as if we had recently won a war? Here is an army of unemployed far greater than Pershing's—factories shut—destitution—the whole country facing a season that may well appall the stoutest heart. There is no way by which we can spell victory for ourselves out of that hurricane that ended 13 years ago. The United States came out of that conflict a defeated nation. The old order has passed. Never again can any nation win a war."

HOW WE APPEAR TO JAPAN

In Japan America is considered a warlike, avaricious country, that in a short time has robbed Mexico of Texas, New Mexico, Arizona and California; has taken Cuba, Porto Rico and the Philippines away from Spain; Hayti from the Haytians, Nicaragua from the Nicaraguans, Hawaii from the Hawaiians and Panama from the Colombians, and claims a suzerainty over all the Americas. There is much talk in Japan of restoring some of these possessions to their original owners.

During the Russo-Japanese war all the sympathies of America were with the Japanese people, but it would be hard to explain why; for Russia was always one of America's truest friends. Americans in Japan are said to be too aggressive to suit the Japanese, as the Japanese are too aggressive to suit the Chinese.

For economic reasons Japan's best interests are served by remaining at peace with a country that supplies her with so much of her raw cotton, iron, steel, machinery, engines, kerosene oil and chemicals, and that provides such a ready market for her silk, tea, camphor, peas, beans, soy bean oil, peanut oil and hat braid.

Cuba and Canada are the only countries in the world that surpass Japan in the value of imports into this country.

Japan's principal exports are goods such as the United States does not produce. Her output of camphor, which constitutes the bulk of the camphor supply of the world, is largely used in America in the manufacture of the celluloid for which America is famous. Not only is America the chief consumer of Japan's products, but she is so very far away that, on the heavy goods in which America specializes, the two countries can never be close competitors, on account of the freight charges. Yokohama is 4536 nautical miles distant from San Francisco, and 9699 miles distant from New York, via the Panama canal.

Japan lives on rice and fish. War would put a stop to fishing and endanger the importation of 3,000,000 bushels of rice, without which she cannot exist. An embargo placed by the United States on all exports to and imports from Japan, it is believed, would ruin Japan in short order, even if no other nation acted. Japan is dependent for the success of her economic life upon her trade with China and the United States. Her present course is irritating her two best customers.

Japan could not fight a big war without borrowing heavily, and the United States is almost the only country today that has any money to lend—The Golden Age.

LOIN CLOTH MAGIC

"Mr. Winston Churchill has denounced me as 'a half-naked fakir,'" observed Gandhi, recently. "It has become the fashion to laugh

at my loin cloth. I would like to explain what it means to me and why I wear it.

"Ten years ago I was working in Madura urging some of my countrymen to clothe themselves in khadder (native home-spun). But these people, who were sympathetic, all replied: 'We are too poor to buy khadder; it is too dear.' Then for the first time I seemed to see the difference between them and me.

"I had on my cap, vest, and full dhoti (three-foot-wide loin cloth). My hearers wore only a strip of cloth about four inches wide. I saw that where my clothing uttered only a partial truth of the poverty of India, these millions, compulsory naked save for their narrow langotis, gave thru their bare limbs the starkest truth.

"What effective answer could I give them unless I too divested myself of every bit of clothing with which I could decently dispense and put myself to a still greater extent in harmony with the ill-clad masses? I adopted the loin cloth then and there, and I have worn it ever since.

"Millions of Indians," concluded Mr. Gandhi sternly, "own nothing in the world but that little strip of cloth which preserves them from disgrace. But I am not leading a 'back to the loin cloth' movement."

FORTY-NINE LAW FACTORIES

Watches used to be made by skilled mechanics until someone discovered that something almost as good could be made by machinery. The same thing was discovered about law and that process of machine-made law we call legislation. We have 49 factories of it, going full speed. . . . They turn out statutes at such a rate that there are more existing statutes in the United States than there are automobiles. They are incidentally more profitable than the automobiles for the lawyers. And they are even more difficult to get rid of when they are worn out, and they cannot be exported.—By President of Harvard University.

THE WEEKLY AS A MEDIUM

The following comparison of the relative values of daily and weekly papers as advertising mediums has been figured out by the editor of this paper and is interesting as well as true:

A 24-page daily was selected because it was easier figured. If a daily has 24 pages and a weekly four pages, it is reasonable to suppose that the advertisement has six times as good a chance to be seen in the weekly as in the 24-page daily because there are six times as many advertisements demanding attention. The daily lasts but one day, while the home paper is kept all week. Multiplying this six-to-one advantage by seven would indicate that the daily would need a circulation of 24,000 to equal the weekly with a circulation of 500. Then again, it costs at least four times as much per inch in the daily as in the weekly. The net result is: The daily should have a circulation of 96,000 to give the same returns for the dollar spent as the weekly with 500 circulation. — Junction City Times.

LOW ELECTRIC RATES

Efficiency produces low electric rates. Low electric rates have been made possible largely by the fact that widespread service, through which single interconnected companies serve hundreds of thousands of homes and industries in different communities, has allowed the industry to smooth out costly fluctuations in demand. In short, mass-production of power has been a leveling process, so that the modern utility is able to forecast, within narrow limits, how much demand will be made upon its facilities in a given year.

This development sounded the death knell of the municipal ownership movement. Communities which had built their plants at a time when all electric service, whether public or private, was done on a small scale, saw their equipment grow outmoded and become inefficient according to the new standards. They saw towns supplied with power by private companies receive better service at a lower rate—and at the same time that private companies, through taxes, were making an important and continuous contribution to the cost of schools, streets, public projects of all kinds. The inevitable result since the war has been definitely away from small town municipal ownership.

For forty years there has been a steady decline in the cost of household electricity. Since 1913 the drop

Modoc Traditions

By R. CLAY CHAPPELL

VI—THE ASCENSION

Isees came to the redmen, according to their belief, not as an atonement, but solely as a Teacher and Peacemaker.

So when He had established His identity as the Son of Kamookumchux and won the confidence of the Indians, Isees set out upon His mission accompanied by His mother, Marcha.

While far away from the Klamath country He was attacked and killed by enemies but in some strange manner the Modocs or Lallacas were aware of the distant tragedy and were very angry.

They immediately prepared to avenge His death but just as the war parties were about to advance Marcha's spirit, though she was still alive, came to them and told them that her Son was not really dead.

On the night He was slain she had taken the body, lest it be mutilated, and hidden it under a pile of broken stones. When two days later she returned to the place the body was gone. At first she thought that the Indians had stolen it but Isees appeared in the flesh and talked to her and she saw that He lived again.

Soon after this Isees returned to the Modocs and again performed many miracles.

He caused water to flow from apparently dry ground and it became a burning stream. Then He blew upon it and it was again pure cold water.

Standing upon a low hill He commanded the stones to form themselves into the walls of a house.

They did so and until recent years the Modocs stoutly claimed that remains of this house are still standing some 20 miles east of Yainax in Klamath county.

Isees then called the people together and taught them how to choose their medicine men through whom He promised to help the Indians who kept faith. Isees told the Modocs that they must live in peace with all peoples. They must feed the hungry; clothe the naked; divide with one another; and not only keep their own promises and agreements but compel others to fulfill obligations to the Modocs.

Lastly He taught them to retaliate upon their enemies in self-protection and in vindication of their rights.

It is the redman's belief that those who obey these laws will, after this earthly existence, live forever in a beautiful spirit world where Kamookumchux and Isees come often and where Their light makes perpetual day.

Those who disobey will go to a far-off, cold, dark land until they have atoned for their sins, when they too may come into the presence of their God.

Isees told them that as they saw Him go away so might all go. He would not leave His body upon earth, neither should they, for so long as the body remained the spirit would not leave.

Even as He spoke the rock upon which He stood grew hot and began to smoke and soon burst into flames that hid His body from view. Slowly the flames lifted from the rock and grew brighter until the whole world was aglow with a light like brilliant sunshine.

Higher and higher the flames arose until in the distance they seemed like a star and finally this star went out of sight in the far north. But even to this day when the northern lights paint the heavens with rainbow hues the Indians know that somewhere Isees has come to their red brothers.

(The End)

has been about 30 per cent—while in 1930 the cost of living generally was 60 per cent higher than in the former year. Anyone with a knowledge of the waste and inefficiency that inevitably accompanies politics in business, will have a hard time believing that comparable progress would have been made had electric development been left entirely in the hands of the politicians.—Industrial News Review.

PARENTAL WORRY

In a certain New England family there were two daughters named Mary and Abigail. Mary, the elder, was wooed by a promising young man named Richard Cranch, and her parents approved him highly; Abigail's lover was an awkward lad

named John, of whom the parents thought nothing.

The girls were married in a double wedding, according to the custom of the time, each chose a Bible verse as a sort of life motto and recited it at the ceremony.

Mary, looking proudly at her man, said: "Mary hath chosen that good part which shall not be taken from her." Little Abigail raised her brave chin and recited loudly:

"John came neither eating nor drinking and ye say he hath a devil."

The last name of Abigail's John was Adams. She was the only woman to become the wife of one President of the United States and the mother of another.

But her father worried and tried to save her from what seemed to the wise eyes of old age a very serious mistake.

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