

THE WOMAN IN THE FIELD

The Farm Woman Needs Relief More Than Her City Sister.

By Peter Radford.
Lecturer National Farmers' Union.

Much has been said and more written about the woman in the factory and behind the counter, but how about the woman who works in the field. I want to say a few words in her behalf. I regret a necessity that compels woman to work for a livelihood, and I favor not only shortening her hours, but freeing her from manual labor entirely. I crave for society that high standard of excellence where the home is woman's throne and her life is devoted to molding the character and elevating the thought of the rising generation. But so long as want, greed and misfortune prevail in this world, women, through choice or necessity, will work, and perhaps they will work at one task or another as many hours per day as they please. We may pity the weak and admire the strong in their struggle, but the farm woman is entitled to her share of sympathy and reward.

All Must Toll.

The labor problem, as relates to men, is a most vexatious one, and when we apply it to women it becomes more seriously complicated. We will always have to work unless some political genius can put a law on the statute book that will enable us to live without labor. So long as every person must toil face to face, the best we can do is to equitably distribute the burdens and reward labor, and if there is to be a revision of wages and a shortening of hours, I want the farm woman to get her share. She has more reason to complain than any other class of toilers. She has, as a rule, fewer comforts, fewer pleasures, less recreation and less opportunity for enjoyment than her sister in the city. She has not so many conveniences and fewer luxuries and less to be thankful for than women who live in the town, but she toils on, a model of consistency, patience and womanly devotion. Certainly she should be the first to be rewarded.

The Real Labor Problem is on the Farm.

The great dailies with flaming headlines deplore the lot of women who toil in the cities, the city pulpit thunders with sympathy for her, and the legislators orate in her behalf, but not a line is written, a word said or a speech delivered in the interest of the million women who labor on the farm. Where one woman works in the cities in this state, there are a hundred mothers toiling in the field, and no mention is made of it. Is the woman in the city entitled to any more consideration than the woman on the farm? I contend that she is not. The city woman may be more fully restrained by legislation, and she may have a more attentive audience when she cries aloud, but the real labor problem, in so far as it relates to women and children, is on the farm—where mother and child, wielding the hoe and gathering the harvest, toil day in and day out without hope of reward.

The City Life Puny.

The farm women work from sun until sun. They do their housework and lull a half-million babes to sleep after the chickens go to roost, and they get breakfast and milk the cows before the lark sings. The city woman frequently chafes under hardships that the farm woman would consider a blessing. The city people are great talkers and oftentimes greatly magnify their troubles and enlarge their accomplishments. This characteristic permeates organized society as well as enters into the individual life of cities. There are orphan asylums which are doing commendable work and should be encouraged, that boast of their accomplishments, but I have seen widows in the country make a crop, drink branch water and eat corn-bread and molasses and use more children and better children than many of these city orphan asylums. The cities need to get back to the soil with their ideals. They are hysterical, puny and feeble in their conception of life, its requirements and its opportunities.

The farmers' problems are pressing for solution and the awakening is at hand.

It is apparent that the old credit system must give way to business methods in financing the crop.

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AGRICULTURAL LEGISLATION NEEDED

The Farm the Place to Study All Legislative Problems.

By Peter Radford.
Lecturer National Farmers' Union.

The principal function performed by government today is to collect taxes, keep records and prevent and punish crime; but that is not sufficient. Government should tip its hat to the Goddess of Opportunity as courageously as it draws a six-shooter on a train robber. We ought to encourage thrift as well as restrain greed. We have been basing legislation upon the extremes of human life—the classes high and low, the depraved and the talented—let us now reach the masses and the extremes will more nearly disappear. Our statutes are filled to overflowing with pity and revenge; let us add opportunity.

The slogan of the Farmers' Union is co-operation. Not only among individual farmers, but between all legitimate and useful occupations. We want to sit around the hearthstone of industry and talk over problems of mutual interest with our neighbors.

We want to invite those who are earnestly searching for information on public questions to get back to the soil with their investigations where, in the stillness of nature, they can climb the mountain-top of wisdom, explore the deep canyons of knowledge and stroll through the quiet valleys of understanding.

There is no problem in civilization that cannot be found in its native state on the farm. The labor, educational, financial, transportation, home-building and all other problems are there. We will discuss a few of them.

The Labor Problem.

We bow to the dignity of labor. No one would be willing to do more to lighten the burdens, increase the safety, comforts and profits of those who labor in commerce and industry than their fellow toilers in agriculture. But how about the farmer who bows his back to feed and clothe the world, and who works from sun until sun? Is he not also entitled to an increase in pay and a shortening of hours? Much has been said about the women in the factory and behind the counter, but how about the woman in the field, drenched in perspiration, gathering the harvest, the little children, their lips wet with mother's milk, toiling by her side? Are they not also entitled to consideration? Is not the man who digs in the ground entitled to the same consideration as he who toils at the forge, weaves at the loom and works behind the counter?

The farmer has been bearing his burdens as patiently as the beast he plows, but is patience a bar from justice? The labor problem of Virginia today is on the farm, and the first attention should be given those who labor in the field.

The Need of Cheap Money.

Agriculture has never been properly financed. The farmer pays a much higher rate of interest as a rule than any other class of borrower and his property, especially that of farm products, is not so readily accepted as a basis of credit as the property of other lines of industry of equal market value.

A rural or land credit system is needed that will enable a farmer to buy a home on long time at a cheap rate of interest.

A statute based on sound business principles that will enable the landless to buy and encourage the large land owner to sell, is much needed, and one that merits the most serious consideration of our law makers.

The financial problem of the state and nation is on the farm, and first attention should be given those who create the nation's wealth.

It is an admitted economic fact that there can be no permanent prosperity without a permanent agriculture.

An up-to-date farmer must have an accurate knowledge of today and a clear vision of tomorrow.

In this age of advancement in agricultural science there is no excuse for soil depletion to further menace the nation's prosperity.

Soil is not a dead, inert substance, as many suppose. It is an active, virile force, full of energy and power and the farmer should know his soil if he would maintain its productivity.

Agriculture is recognized as the greatest of all industries and a prosperous, progressive and enlightened agricultural population is the surest safeguard of civilization.

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MATERIALIST COLUMN

Edited by Eliza Mowry Bliven, Brooklyn, Conn.

In July 17, Silverton Journal, the Unitarian, Rev. R. F. Tischer, answered my criticism of June 26, on his Easter Sermon. Isn't his letter as a target to several Materialists, and have received the following three replies:

From the way Rev. R. F. Tischer has Materialism and Spiritualism mixed up with nature and God, science and christianity, evolution and eternal life, I am unable to guess what particular brand of Christians he is. He speaks of the "ignorant materialist" as being superstitious, requiring a man-God.

I am a materialist and I have no use for a man-God, nor any other kind of a God. What is causing so much contention today among the people, is too much spiritual teaching, too much God myth, too much religious scare-crows, too much mythology and guess-work; and not enough facts or demonstrated truths.

I would like to ask this Rev. Sir, to make it plain to me, what is the spirit or soul of man, and how he knows it has eternal life? A number of Christians have told me that they have seen spirits, they always appear dressed up. One old lady said she had seen their hired man after he had been killed by lightning, and his spirit was dressed in the same clothing he wore when he was killed, a striped shirt and blue overalls. Now if anybody can explain to me how a striped shirt and blue overalls (material dry goods) could have a soul or spirit I am sure I would take it as a great kindness.

Maud V. Warfield, Ketchum, Idaho.

As a wordy "talk-a-lot-but-say-nothing" affair, R. F. Tischer's letter not only takes the cake but the entire bake shop. So we Materialists are the superstitious ones, eh? and we "need an over-ruling man-God," eh? News to me, all of it. His Reverence is sadly mixed up in his wordy flight, and tries hard to shunt onto us the superstitions that all church-goers and believers in the man (or God) Jesus, and an all-powerful God, are heir to. And to this he adds the weakness and fallacies of the "worshippers of nature,"—that class of people who see a "supreme" power or being in the chemical process of trees, stones and humanity. Proof of his assertions, there are none. My dear Mr. Tischer, of course, you mean well, but you might do better by assuring yourself first and last that you know absolutely what you are talking or writing about. You may, of course, think what you like, but in the name of goodness, be careful what you write.

Verne E. Sheridan, Brooklyn, N. Y.

Rev. Mr. Tischer surely has got his ideas crossed on the Spiritual and the Material, for what he says on one subject more properly belongs to the other. Nearly all ministers go into ecstasies over the "spiritual" as they call the creature of their imaginations. They claim that it rules the world, that it has a distinct set of thinking faculties and moral qualities; but after all, where is the evidence of its existence? When you go to analyzing the concern you will find that there is no evidence at all back of it. It is purely a freak of the imagination. The nearest that you can come to any evidence back of it, is that which goes by the name of love, affection, reason, imagination, memory, and the moral attributes. These we know do exist, and they exist nowhere but in the mind, either human or animal. You cannot intelligently conceive of their existence anywhere but in some kind of a brain. That is the place of their abode. If you would burn up that brain, those thinking faculties and moral attributes of the individual would be consumed also. Even a pipe-dreamer could scarcely dream that those qualities could live in the ashes of that brain, or anywhere else. These intangible, elusive things cease to exist when the brain is destroyed. We may have a remembrance of their existence in others, but we cannot prove their continuity after death.

How are we going to prove the existence of intangible things supposed to belong to something called a God which we do not know to have an existence? To claim that such can be proved is to claim that the phantasies of a delirium can be established as real.

Olin J. Ross, Columbus, Ohio

I attended Unitarian Meetings and Sunday Schools several years, besides having their papers, sermons and creed. They criticize parts of the Bible, claiming that much has been introduced that don't belong there, and teach that Jesus was not God, but was a teacher and a perfect man, their "elder brother." They do not believe in the Trinity nor in the orthodox hell; but everyone must suffer for the wrongs they do, and their punishments are to lead them to do right and become perfect.

They believe in evolution and scientific knowledge and the practice of the golden rule much as the materialists do. But Unitarians also believe in

DRY COLUMN.

BIG ROW IN THE RUM CAMP

So-called Taxpayers and Wage Earners League Turns Out to be a Fake

Some weeks ago the so-called wet organization, the Taxpayers and Wage Earners League, sent out an appeal for funds with which to fight the dry amendment. This letter was signed by a rubber stamp with the name of Dr. Cora C. Talbot as "Secretary." The address on the letterheads was, "Box 930, Portland, Oregon," but this box turns out to be the private box of Manager Eppstein of the liquor dealers' organization, a former Denver liquor dealer.

Dr. Talbot objected to this procedure, and demanded an accounting of the funds received from the circular. When the liquor managers refused she resigned as secretary, and gave out a statement to the Portland Evening Telegram exposing the whole works, alleging, among other things, that the Taxpayers and Wage Earners League consisted of only two persons, herself and Mrs. Abigail Scott Duniway. She alleged that she was drawn into the mess inadvertently, not knowing that the prime reason for the work was to fight for the saloons.

In reply to this Mrs. Duniway comes out in The Oregonian with a nearly three column paid advertisement in which she claims that Dr. Talbot knew all the time that the money they were using was brewery money, and smoked things up generally.

Both sides have consulted attorneys and made diverse threats but the chief point of public interest is that the so-called "Taxpayers and Wage Earners League" is proven to be a gigantic fake and a fraud. It is shown to be no organization at all, but merely an alias under which the eastern liquor corporations are conducting their campaign in Oregon.

LIQUOR FLUNK IN OKLAHOMA

An Attempt to Initiate a Measure to Restore License Fails to Get Sufficient Votes

Some time ago the liquor element in Oklahoma started out with a great hue and cry to initiate a measure before the people to repeal the dry constitutional amendment. They sent out squads of hired men all over the state to secure signatures to the petition, and published it far and wide that they were about to wipe the dry law off the map.

The press agents did good work, but long before the last day came for filing petitions, it became apparent that not enough signatures could be obtained to repeal the dry laws, and the project was given up in disgust.

September 10 was the last day for filing petitions, and none was filed. The scheme was worked up by agents of the outside brewery corporations who have not been able to get a "look-in" under the dry plan.

NORTH CAROLINA DRY REVENUE

Hon. Locke Craig, governor of North Carolina, gives out a statement showing the revenue of the state during the past year, and also during the last year of the liquor license system. The governor's statement shows that the revenues of the state for the last year of license amounted to \$2,866,439.62, while under the dry state wide policy last year the revenues of the state amounted to \$4,297,000.00. That is the way the dry state wide policy "ruined" North Carolina.

"I have resided in Kansas for over forty years. When prohibition was first adopted I was somewhat in doubt about it. I am now convinced that it is of the greatest benefit, morally and financially. All business is on a more substantial foundation." — Mr. S. W. Pierce, president Central National Bank, Junction City, Kansas.

much of the Bible and its God, and pray as if their God was a person and had ears to hear and power to answer by miraculous help. They seem to believe also in some kind of a future existence: hence they are spiritualists. They are about half-way between Orthodox Christianity and Materialism. They think they are entirely free from Supernaturalism: but are they?

The Materialists, entirely free from all spiritualism, all kinds of Gods, worship and praying, know that the death of each person, animal or plant means the end of that individual and its disintegration. But we know also that every atom of every person and every object has no death, for the chemical life of every atom is eternal. Atoms are realities and combine into material things; but they cannot make a spirit body nor soul for Rev. R. F. Tischer after he dies. He will be dead and never resurrect.

Our heaven or hell, or rewards and punishments are all in this life, made by our own and other's choices, thinking and doing. So we are mutually dependent and each must serve others well, to get well served, and our share of life's blessings.

Eliza Mowry Bliven.



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