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The troubles to which women are subject, because of their sex, are legion. Every day a woman is liable to have a new pain. Excessive worry may disturb the menstrual function and unsettle the nerves, over-exertion may set up some abdominal inflammation, or a trifling accident derange the whole reproductive system.

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world's greatest natural treasure house—so help them Moses. That is the real meaning of the Premier's speech printed elsewhere. But will the program of extermination work? Will England stand up under the strain of growing hostility of the other powers? Can her decadent aristocracy jam their grasping policy down the throats of modern civilization? Not if we read the signs of the times. The little firebrand swung by those feeble Republic, now fighting for their liberties in South Africa, may involve the whole civilized world in warfare and the fate of monarchies or republics will be decided. Old England will be more transformed before she gets through with the Boers than will South Africa. Like the struggle between France, Holland and Spain for the little archduchess of Julich, that led up to the thirty years war which devastated Europe, the struggle over the tiny South African Republic may become the prelude when monarchy will measure sword with monarchy, the royalist strive against royalist. This fear was no doubt in Salisbury's mind when he referred to spirit of peace between the great powers of Europe as a correct and pacific attitude. Nevertheless England hangs on the brink of a precipice, and an incident like the explosion of the Maine, or some unforgotten incident, not now dreamed of may be working to precipitate matters and bring on the conflict, the army be called home from South Africa, and the Republics would be restored instantly.

EDITORIAL

POSSIBLE OUTCOME OF THE BOER WAR.

Lord Salisbury, the English premier, in his guild hall speech, gave the only justifiable excuse for carrying on the war in South Africa. He said for some time before the war the Boers had been a menace to the integrity of the British empire. A nation has a right to keep its jurisdiction and authority and to fight to preserve from destruction its institutions and the disintegration of its empire. That the Boers were a menace to the British in South Africa there can be no doubt. The democratic form of government is a menace everywhere to monarchies and the two forms of government, crown colonies and free republics, can not exist long side by side. The Republican principle is ever at war with the monarchial. Equal rights cannot be maintained under the class system built up by the British aristocracy and the entail system of handing down large estates to the eldest son. In fact England brought on the war in South Africa to enable her to have an excuse for wiping out the Boer republics and then have a great field for transplanting her unhealthy social and political fungoid growths upon that vast new territory. She has the hand of her money lords upon the throat of Egypt, and what is more natural than that her Rothschilds and other plutocratic barons should want to have the South Africa gold mines and diamond fields in their dominions. Thus the wealth of all Africa would fall into her lap if she only could find an excuse, for the extermination is to be complete and thorough that it will not have to be done over again. If any seed is left of those noble dutch Republican institutions in that soil it will surely sprout and bear fruit and that fruit will be poisonous to British supremacy. The last one must be killed, driven out, converted into a loyal subject of King Edward or held as a prisoner or suspect for life. The seed-stock must be carried to death or the British monarchy is not safe. The Rothschilds fear the flag of free institutions and the last Boer woman and child must be got rid of if they are to keep their undisputed hold on the

"Let the GOLD DUST twins do your work."



THE TRUE CHURCH IN THE OPINION OF REV. KNIGHT.

THE JOURNAL a week ago called attention to the almost heterodox series of sermons delivered by Rev. P. S. Knight, at Salem, a quarter of a century ago, and which would undoubtedly have involved him in a controversy with the "churchists and dogmatists," as he calls them, if he had been laboring under the drippings of the Andover sanctuaries of New England, instead of the virile freedom of the Greater West. In one of these sermons he shows that the first typical church had no officers or rules or organization in the sense of the highly organized machinery of ecclesiastical bodies of today, and that the true church existed according to the words of Jesus recorded in Matthew: "Where two or three are gathered together in my name, there am I in the midst of them." Then he goes on to show that christianity is a spirit and not a form, "the spirit working as a moving force, the environment dictating the form." Then he lays down the bold proposition that not any of the multitudinous forms of church organization now in existence was authorized by the Savior or can be founded on any authority given in the new testament. This is a square blow at what is termed by many churchlians and would certainly subject Rev. Knight to discipline in some of his own denomination. There is no greater stickler than the Congregational church for the theological legality of its form of organization. But Rev. Knight, who has of late been invited to preach in one of the most prominent churches of that denomination in this state brushes aside even the congregational mythus as to form, and declares that the true church is an affair of the spirit of the Master being present in an assemblage of even two or three. According to this definition a man and his wife might be a church if they were gathered together in the right

kind. If they had dropped that warring on the industries and fought the battle needed on state reform issues, they might have carried. At least, so it appears from this side of the mountains, to an editor in the peerless Willamette Valley, where all industries are in infancy and any now enterprise is welcomed if it has to have a tariff forty feet high.

The Best Prescription for Malaria. Quinine and fever is a bottle of Grove's Tasteless Chilli Tonic. It is simply iron and quinine in a palatable form. No cure—no pay. Price 50 c.

A POPULAR DEMOCRATIC EDITOR. Wm. F. Maag, manager of the Youngstown, Ohio, Indicator crawls out from under a vindicator of the wreck that overtook the Democratic party in Ohio, with a very handsome majority for representative from one of the oldest and richest counties in Ohio.

The name Greater Salem club was adopted to enable many who live outside the present city limits to become members of the organization and thus secure cooperation of the ten Salem precincts in securing immigration and locating new enterprises. Salem gets all the benefit of her actual population now except that the census shows 4100 when it should be 10,000 to 12,000. The club should take a correct census.

Up-to-date.—Capitol City flour has no superior, try it. Sold by all grocers.

Sunday Services

- CHURCH OF GOD.** North Salem, Preaching at 11 a. m. and 7:30 p. m. by Rev. A. Wilson. Sunday School at 10 a. m. Praying meeting Wednesday evenings at 7:30.
- UNITARIAN.** Corner Chemeketa and Cottage street, W. G. Elliot, Jr., minister. At 10:30 a. m., "Knowing the Bible." Sunday school at 12 noon.
- MINISTERIAL UNION.** Will meet in the parlors of the First Christian church corner of High and Center streets, Nov. 18th, (Monday) at 10 a. m. Geo. C. Ritchey, Secretary.
- ST. PAUL'S EPISCOPAL.** Twenty-fourth Sunday after Trinity. Holy Communion 7:30 a. m. and 10:30 a. m. Sunday school at 12 m. Evening prayer and sermon, 7:30 p. m. Service on Fridays at 8 p. m.
- CHRISTIAN SCIENCE.** Second Church of Christ, Scientist, 299 Liberty street. Services at 10:30 a. m., and 7:30, Sundays, and every Wednesday evening at 7:30 o'clock. Subject of lesson sermon "Soul and Body."
- UNITED EVANGELICAL CHURCH.** C. A. Rubin pastor, corner between Center and Marion streets. Services Sunday Nov. 17, 1901, 10 a. m. Sunday School, 11 a. m. Subject—"Well-doing." 6:30 p. m. Y. P. C. E. praying meeting, 7:30 p. m. Subject—"Starving out sin."
- CENTRAL CONGREGATIONAL.** Corner of 16th and Ferry streets, T. H. Henderson, Pastor. 11 a. m., Creepers, or Walkers, Runners and Workers—Which? 7:30 p. m., "Sources of character and destiny." Evening Sermon especially in the interest of young people.
- FIRST CHRISTIAN.** Corner High and Center streets. 10:30 a. m.: "The Communion." 7:30 p. m.: "Reasons for Preaching the Word." Bible school at 12 m. Junior C. E. at 3:30 p. m. Senior C. E. at 7:30 p. m. Bible class on Monday at 7:30 p. m. Prayer meeting and New Testament history class on Thursday at 7:30 p. m. All are welcome.
- GERMAN BAPTIST.** North Cottage street, F. Herrmann pastor. 10 a. m. Sunday school. 11 a. m. "The Doctrine of Election." 7:30 p. m.

THE AMERICAN MONTHLY REVIEW OF REVIEWS

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