

# - Quick Relief Brought to the People of Plattsburgh! -

The Quaker Doctors are Coming to Plattsburgh, and will be at the Opera House commencing

## Tuesday Evening, May 18th!

Admission on Opening Night 3c. Make Your Own Change.

### A FEW TESTIMONIALS FROM THE PEOPLE OF NORFOLK:

Mrs. H. G. Asher, visited her sister, Mrs. George Madsen, on South Fourth street, relieved of tape worm 70 feet long, head and all.

Louis Melcher, living between Stanton and Norfolk was relieved of a tape worm 116 feet long.

All these parties will testify if desired.

It required just one hour and twenty-five minutes to relieve Mr. Nitz of this tape worm of long standing.

About the same time was required to relieve Mrs. Asher.

Anybody desiring greater proof of these facts may call on any of the above named persons who have been relieved as if my magic.

Anybody is apt to have a tape worm.

It comes originally from a germ.

You might get the germ through meat or some other food.

That the Quaker Doctors were so successful in so short a time in this instance, shows what they can do.

Two more people in Norfolk have found relief in this wonderful treatment of the great Quaker Doctors, and attest to the quick and effective results of these remarkable men. They are:

Gustave Nitz, well known blacksmith; relieved of tape worm 93 feet, 4 inches long, head and all, was alive and moving when it was bottled and seen by forty or fifty people in Norfolk.

A mammoth tape worm—head and all—was removed with an hour and a half from the stomach of Jim Linsay, a person well known about town, as the result of treatment given him by the famous Quaker Doctors, now here.

The tape worm was fifty-six feet in length. The head being removed, Mr. Linsay will have no more trouble from this source.

The tape worm saps all the nutritious portion of all food taken into the stomach.

The person suffering from an affliction gets no benefit from any food eaten. The worm takes all the real food.

Such persons live entirely on heart action.

# QUAKERS!

The Quakers believe in the same God as the Hebrews, the same Savior as the Christians, only the way of worship differs. When they go to the meeting house they bow their heads in silent worship making no complaint, removing not their hats to king or ruler, "thee" or "thou" to friend or foe. They are a God loving and a God fearing people, believing in giving their hearts to God and their hands to labor, that the origin of all sin is a lie; if there were no lies there would be no sin. Their communion being "yea, yea, and nay, nay," from more than this there cometh evil.

The Quakers are a long lived people. It is no uncommon thing to find men and women in Quaker communities in full possession of all their faculties at the age of ninety to a hundred years. Brother Amos Ridenfork, who has charge of the botanical gardens of the Quakers, is ninety-two years old. He attends to the propagation of the roots, herbs, and medical plants in their gardens. The business of raising medical plants was started by the Quakers in 1825, and you cannot go into any drug store in the world but what you will find the Quaker medicine. Quaker extracts and granules used by physicians are made by Quakers. The Quakers do not use mercury or poison that wreck the body and mind, but treat you with nature's own remedies, roots, barks and gums which God gave to mankind.

We are told in the Holy Writ that the blood is the life of the flesh thereof. Without good blood you cannot have good health.



These queer people called Quakers, or the silent worshippers of the Almighty God, have from century to century, retained their religious reputation free from all blemishes by their daily practice of honesty, integrity and social purity.

History teaches us that in the olden times these good people were terribly persecuted for their religious belief, but through all the punishment bestowed upon them they proved to be the happiest and most contented class of people on God's footstool, charity, peace, abstinence, good will and brotherly love are the foundation stones of their faith, their motto being: "Peace on Earth, Good Will Toward Men."

The Shakers are an off branch of Quakers. They do not believe in marriage, nor are they given in marriage. The Quakers believe in unity and holy marriage. The Shakers pay their taxes, but do not vote, and hold their property in common.

The Quakers are an agricultural sort of people. They own large farms, divided into settlements or communities. There are different branches of Quakers, viz: The Hicksites, the Wilberites and the Orthodox. Some of the brightest history making men of the world were born and raised Quakers. Among them whom could be mentioned are Charles Lamb, John Greenleaf Whittier, William Penn, James Witcomb Riley, Elias Howe, Samuel J. Tilden, Joseph Cannon and John Cokely Lettson, the president of the first medical society held in the world at London in 1773.

Office Hours: 10 a. m. to 12 m. and 2 to 5 p. m.

### High-Class Vaudeville!

## The - Plattsburgh - Journal

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From the Milwaukee Journal.

It is an old saying that there are two sides to every question, and, unlike many old sayings, this particular one is true. Thus there are two sides to the question of revision of the tariff. Congress, evidently sees the one side, the need for revenue, and the need—or seeming need—of the manufacturers for protection. A poor woman of Milwaukee sees the other side, the need of those who have little to keep soul and body together on that which they have. In an earnest and pitiful letter to the Journal this woman says:

My husband gets \$11 per week for eleven and a half hours' work, where others get \$18 for the same work. Now say rent is \$13, coal \$8, food \$20 a month, and poor food at that. Count in that with five or six in the family, and where do the doctor, medicine, shoes, clothes, insurance on life, water, gas meter, milkman, furniture man, paper man, car fare, tickets, hats, insurance on furniture, school books and the Lord knows what else, come from. As for a piece of candy or cake, or a pie or the theater, when you pay your honest debts what can you do with \$44 a month?

The words of this woman may be somewhat ungrammatical but do they not carry a great truth? Where, indeed, do eight hungry mouths, eight human bodies, find sustenance and clothing on \$11 a week? Where do they get the rent, the fuel, the medicine—the bare necessities of life? The tariff doesn't help them, does it? Let us see.

The poor wear clothes. The duty on wool is 11 cents a pound, while wools and worsteds, blankets and clothing made from wool carries duties ranging from 134.97 per cent on the cheap worsteds to 94.32 per cent on the better qualities. Cotton which we have supported as an infant industry since 1816, carried in 1905 an average ad valorem rate of 49.40 per cent. The term cotton includes all manufacturers of cotton, and thus all cotton goods purchased by the poor.

The poor wear shoes. In women's ordinary shoes there has been an increase of about 25 per cent over the average price in the years from 1890 to 1899, and a corresponding increase in all kinds of boots and shoes. This despite in all the improvements in methods and machinery, which have made shoes cheaper instead of dearer. W. L. Douglass, ex-governor of Massachusetts, and a large shoe manufacturer, declares that

the present tariff on hides and soles causes the people of this country to pay \$30,000,000 a year more for shoes than is necessary. If hides be admitted free—which seems a bit doubtful—shoes may become some cheaper. However there will probably be the high rate duty on shoes.

The poor, when not too poor, build homes. But every stick that goes into a home is heavily taxed for the benefit of the lumber interests, and the new tariff bill promises little relief, as its reductions will, from present indications, be almost entirely on rough and unsawed lumber used by manufacturers. The labor bureau at Washington estimated in 1905 that if a person built a house in that year he would have to pay 41.4 per cent more for his material than in 1897. Furniture, a little of which the poor must have, carries a duty of 35 per cent both under the Dingley law and the proposed bill.

The poor eat, but they pay a duty on everything that goes into their mouths. Sugar for example, is taxed nearly 2 cents a pound, and the proposed reduction is so minute that it will result in no benefit to the consumer. Bread stuffs are taxed, wheat paying a duty of 1/2 cent a pound, and wheat flour one of 25 cents a bushel, etc. Meats are taxed and likewise fish, fruits and heaven knows what not. In the words of Franklin Pierce, author of the "Tariff and the Trusts":

Every article of clothing on your body from the boots upon your feet to the hat upon your head, with one single exception, costs from 50 to 150 per cent more than it would without the tariff. The trusts sits by your fire and your table, taxes every piece of glass, cutlery and pottery in your house, makes you pay tribute on every piece of wool, cotton and furniture in your home and robs you steadily day in and day out by its excessive prices. \* \* \* Even now in ten thousand villages and cities all over this land your wives are in the market with your wages in their hands buying a few comforts in the shape of cotton or woolen goods, sugar, soap, dress goods, carpets, ware, pottery, cutlery or furniture, and paying therefor from 50 to 200 per cent over the value of the imported article without duties, about every penny of which goes into the treasury of the trusts."

This is the problem which faces the poor woman with her six children and her \$11 a week to keep them, her husband and herself together. It is not a question of infant industry with her, or revenue, or difference between cost of production here and abroad. It is a question of life—existence. The tariff has driven prices beyond the reach of her purse and it has not, seemingly, been of much service to her husband's labor. She feels that she must have relief or perish.

This woman is not one of a hundred; not even one of a thousand. She is one of a vast multitude all over the country to whom high prices have brought privation. She is one of that great throng which is striving to live on an income of less than \$500 a year. Congress has paid little attention to her demands, being too much concerned with the maintenance of government and business "prosperity." But are her views, even though un-economic from the business standpoint, entitled to no consideration. Must she and thousands like her suffer, merely that a few manufacturing industries may prosper and wax fat? Isn't her side of the question—the other side—as important to the welfare of the United States as that of the excessive protected interests?

Mr. Aldrich's defense of his tariff bill seems to rest mainly on those schedules that have undergone no increase of rates. He enters to his credit all of the Dingley rates he has left untouched. When we consider his lust for protection, and also his power to gratify that lust, we must concede that Mr. Aldrich has some reason to marvel at his own moderation.

But how much less smug must be the satisfaction of President Taft. He, at all events, is pledged to a revision that shall be materially downward. Also we have long been allowed to believe, no contradiction of the widespread report having come from the white house, that he had entrusted his pawn ticket to Mr. Aldrich, confident in Mr. Aldrich's assurance that the pledge which so much added to his election will be amply redeemed.

Can a tariff bill to which even its author gives only negative praise be regarded as a redemption? The people without respect of party, are apt to say no, with such chorused emphasis that it will be heard over in Africa.

Even thus early in his administration Mr. Taft seems to have reached a period that calls for heroic action. If he has no tariff alliance with Mr. Aldrich a word now would be fitly spoken. If he has, a sunderance seems necessary to keep his reputation unscathed.

### Losing the Saengerfest.

Omaha loses the big musical festival that was to have been held here next year by the Northwestern Saengerfest association, and which was expected to bring 30,000 or 40,000 visitors from all over the northwest to this city. In reaching the decision to abandon the enterprise the committee, it is stated, was influenced principally by the passage of the 8 o'clock closing law.

This announcement will come as a disappointment to many others besides those chiefly concerned. It would have meant a good deal to Omaha to have been privileged to entertain such an army of prosperous visitors as this event would have brought within our gates. And to have these tens of thousands of people come in person and see our state and its resources and inducements would have been of no little benefit to Nebraska, not only in the way of advertising, but in attracting a highly desirable addition to our citizenship. No foreign born people make better citizens than do the German. They are industrious, thrifty, orderly, intelligent and conservatively progressive. In whatever community they are found they are of great assistance in its sound and permanent upbuilding.

A German musical jubilee is a festival occasion. It is a reunion devoted not alone to music, but to good fellowship and innocent amusement in accordance with the habits and customs of generations of Germans. And, though there are few nations in which there is so little drinking to excess as in Germany, from of old the German has enjoyed his mug of beer, drunk preferably in the evening with his family in the open air of parks or gardens. He can see no wrong in it, and is inclined to look on its arbitrary inhibition as an insult to his intelligence and self-control and an invasion of his personal rights.

It would be a serious mistake, doubtless, to interpret the abandonment of the Omaha saengerfest as springing from any spirit of resentment or desire to "punish" the city. It means simply that changed conditions have put such obstacles in the way of the social and numerical success of an immense undertaking that it was deemed wise to drop it.—World Herald.