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LA GRANDE WANTS CUP.

Lays Claim to Trophy Won by Baker at Pendleton.

Flushed with its victory in the Eastern Oregon Field meet, the La Grande high school now lays claim to the cup which Baker high won last year at the Pendleton meet, relates the Herald. According to the men of the Grande Ronde the cup was presented to the school which should win the meet for three successive seasons, and they think they are entitled to keep it for a year.

But according to the Baker and Pendleton schools the cup was presented to the winning team without conditions. It was donated by the Associated Students of the University of Oregon and Prof. Churchill has written to obtain the exact conditions upon which the cup was presented. This is the first that Baker City has heard that there were any conditions that the cup should be won for three years, and they will not give it up until the question has been settled by the proper authorities.

The Saving of Patience Godwin

By KATHLEEN J. M'CURDY

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This is the legend of Patience Godwin as it has been handed down in our family for many generations of her descendants. Patience in the days when witchcraft had its grip on Massachusetts was a young girl. She won the love of Francis Winthrop, who had been attentive to Jane Hartshorne, and Jane for spite accused Patience of being a witch.

A great deal of interest was manifested in the trial, especially because Patience was so well beloved. The evidence brought against her was convincing.

Young Winthrop when his sweet heart had been tried and found guilty said that he could not be present when she was burned, and he would no longer remain in a so called civilized community where such superstitions were rife and such cruelties were practiced. The day before the execution he left the settlement, saying that he would go and live among the Indians. His parting with Patience was distressing in the extreme and would have moved anything but the ironbound consciences of the Puritans.

The next day a stake was set up in a wood near the settlement and fagots laid about it in preparation for the burning, which was set for the hour of sunset. It was October, and there was a mellow haze in the atmosphere. Shortly before the sun went down the great men of the church and their families began to collect at the place of execution. Presently in the distance appeared a little procession, led by the minister, who read from his Bible as he walked such passages as he thought might exorcise the evil spirit that had got into the poor girl. Patience came next, attended by her weeping parents and a few of her intimate friends.

Now, it is not claimed that what I am about to narrate is a matter of history. Detailed accounts of those who perished by the witchcraft insanity

have been given in histories of the times, but I admit there is no historical account of this case. It has merely been perpetuated in the family. We must remember that those were a superstitious people, looking always for the marvelous. Yet there is nothing more remarkable in the witch plague than in the story of what happened at Patience Godwin's burning.

The condemned girl bade farewell to her parents, her brothers and sisters and her friends and with a resigned step approached the stake. She was bound, and the executioner was about to apply the torch to the fagots when the setting sun broke through a cloud and flooded the scene with a yellow splendor. A glory from heaven seemed to be poured upon the trees, whose leaves still wore the autumnal colors, the group standing about the stake, and lit the face of the witch, giving a holy glow to her pale features.

And then out of the western sunlight there came a figure dressed in a long white robe walking slowly. Whether man or woman none could say, for the long hair falling on the shoulders gave the figure a feminine appearance, while a sword pressed by the right hand against a large blood red cross on the breast seemed to indicate manhood. As the visitor drew near the face was seen to be white as marble, and a soft brown beard could be distinguished.

As the man or specter or god, flooded by the yellow light, which every moment took on more effulgence, approached those about the stake knelt with bowed heads. Reaching the witch, he said in a voice soft, but distinct:

"Come out, Satan!" Then it seemed to those who saw that Patience writhed for a moment, after which her face shone with a holy light. Raising his sword, the apparition cut the rope that bound her; then, taking her hand, led her away in the direction from which he had come.

Some say that the two figures were lost in a snowstorm that suddenly came up from the east, giving a still more wonderful appearance to the western illumination as seen through the falling flakes.

I have examined the records of the weather for the year in question and found mention of a terrible snowstorm that covered Massachusetts to a great depth, falling on verdure that had not yet been blighted.

The legend says that Patience and the stranger were seen walking through this snowstorm in a gradually lessening illumination, darkness finally enveloping them.

Patience never returned to Massachusetts, but after the witch craze had passed she was known to be living in Maryland, the wife of Francis Winthrop. Who the mysterious stranger was has never been definitely settled. In Massachusetts most people believed that it was either the Saviour or St. John. But in the family inheriting the legend it has been supposed that he was none other than Francis Winthrop, who went away immediately before the execution for the purpose of working on the superstitions of the people and thus saving the girl he loved.

It was not long after this that the witchcraft hallucination died out, and the people of Massachusetts wondered what had possessed them. That branch of the Godwin family to which Patience belonged naturally found a more congenial social atmosphere in the south than among the colder blooded Puritans.

A National Organization.

Dr. G. Stanley Hall, president of Clark university, who is also president of the Child Conference, approves this sort of conservation of organized energy. There is "a crying need to correlate" the societies of the country, says he. "We could present an interesting list of overlapping and lack of co-ordination. Some committee of a general scope which would not be local or connected with any one institution and which could also comprise and make contact with and have every one of the child welfare societies represented on it—that is the thing that we chiefly desire."

To get at its work the Child Conference has established a national organization, which will meet in Worcester, Mass., June 23 to July 2, inclusive. It is planned to have local conferences in various centers throughout the United States which will attend to unifying local organizations and interests for local purposes. A start has already been made in this direction. A local conference has been organized in Worcester.

FORTUNES WILL BE BET ON BIG MILL.

As a betting proposition the forthcoming fight between Jim Jeffries and Jack Johnson will probably be without equal in the history of the sporting world. Counting the wagers that are being made in this country, as well as the hundreds of thousands of dollars that will be staked on the outcome in other quarters of the globe, it is estimated that between \$4,000,000 and \$5,000,000 all told will change hands.

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