

THE OBSERVER

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WORLD GLIMPSE.

Russian Anarchy Transplanted—
"Twelve thousand professed philo-
sophical anarchists are to be settled
in California. We would ask congress
to look into their passports."—Ex-
change.

According to the theory that pro-
gress means the advancing of the ma-
terial character only and that the
others, mental and moral, will take
care of themselves "by the normal
method of evolution," this is all right
to be sure.

What matters what a man believes?
It matters just as he behaves;
but, how long can a man believe, a
wrong thing and not sooner or later
act as he believes. Such argument is
not philosophy, but sophistry.

American Faith—
America and her institutions are
founded on faith. Belief that certain
expressed principles were better for
the national health caused the Decla-
ration of Independence to be written
and the colonial soldiers championed
and captained by George Washington
and his no less loyal compatriots
ought to the happy end and made the
oppressor taste the cup of bitterness.
A faith was the constitution written.
And in faith has it been defended all

through these years. It was the high-
est expression of that same national
faith that was given in the immortal
Gettysburg address of Lincoln when
he said on that historic battlefield,
but recently baptized with the holy
blood of American soldiers, "It is bet-
ter for us to be here dedicated to the
great task remaining before us, that
from these honored dead we take in-
creased devotion to that cause for
which they gave, the last full measure
of devotion; that we here highly re-
solve that these dead shall not have
died in vain." We must have right
national principles if we have the
right national living.

Hello Bill!
That's the Oregon slogan all this
week. The Brave, Patriotic, Opulent
Expression of American manhood has
right of way among us. By the way,
can anyone tell us the origin of the
salutation?

Let Big, Princely, Optimistic Elk-
dom stand for everything that is best
and it will take a place among the
benevolent orders not yet reached and
will be the pride of the fraternities
of the earth. It is young, joyous, in-
clined to the extravagant, and needs
the wisest of heads as does every big
body whether religious, social or po-
litical. Our cup of blessing to the
Best People On Earth!

Camping Out—
We were all Indians once, and since
then we have ever been trying to de-
civilize ourselves at intervals and to
play the sage again. It is genuinely
restful and invigorating to squat about
a camp-fire and company with its
glowing and crackling life. There's a
companionship in the blazes licking
up the living wood that falls drifting
before the fierce caresses of the es-
sential and relentless flame; in the
embers which crumble to tiny ash-
covered blocks as you watch; in the
accompanying crooning of the wind
among the tree-tops and the souging
of the evening breeze in the grass.
The camp-fire is not a link binding

us to home and business but a wedge
separating us for the nonce and car-
rying us into the temporal field of for-
getfulness of the many-mouthed world
that cries commandingly to us and
drives us with scorpion-tipped whips
to the drudgery of duty.

Everyone should take (steal, slich,
poach, or capture) some time annual-
ly to get that wedge time into his life
and really recuperate.

Life Without a Camp Fire—
Conspiracies are ever afloat to rob
wealthy people. Whoever has a pos-
session has wealth. Not masked high-
waymen in human flesh are the rob-
bers meant. They are masked surely

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enough, but the masks are their own
invisible selves. Business robs us
of time we can sometimes better use;
unchosen and often unwise company
robs us of hours, nuggets of gold
which wash down life's rushing flume;
an exciting but unhealthy book will
lure from us half a day of time, we
will need in some great stress. We
need the occasional camp fire; we
need more self-company where we
can sit as by the evening blaze in the
mountains, or at Chautauqua, and talk
with ourselves forgotten and forget-
ting. Yet this can be pushed to excess
and morbidity take the place of the
elixir sought.

As Cowper Saw It—
"O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful and successful war
Might never reach me more. My ear is
pained,
My soul is sick with every day's re-
port
Of wrong and outrage with which
earth is filled."

Chautauqua Camp Fire—
With the passing of the toe brief
Chautauqua season went one of the
social events of the time—the evening
camp fire. The busy man of the Park
had always a lot of wood and as the
cool of the evening approached some
one of the many campers would make
a laughing blaze whose cheery warmth
drew a coterie of kindred souls who
love the quiet snuggling, the eloquent
forceful presence of each while they
sit in silence and dream twilight
dreams of some absentee who long
ago may have gone so soon out of life
like the dizzy spark that detaches it-
self from the heart of the heat and
goes off upward in silence and to the
unseen.

The Funny
Side of Life

Amusing Incidents About People
We All Know.

F. A. Day lives on "High Grade
Farm" north of Island City. Near his
place is that of his father-in-law, Wil-
liam McCall. Helen is the three-year-
old baby in the Day household. She is
witty and inventive for a youngster of
her timeliness. Here is one of her in-
ventions: Sometimes she is a wee bit
naughty as children occasionally are,
and when so she slips away to Grand-
ma McCall's and says: "Helen Day is
a bad girl and must not come up here

to Grandma's; I am Nellie McCall."
But when sleepy times comes she is
Helen Day.
So she plays double
To get out of trouble.

When is a justice not a justice?
That is the question that is bothering
constables and police this week. To
begin with all the courts in La Grande
are temporarily vacant—all the men
that sit on them "beat it" for pas-
tures green to enjoy a vacation. In
the meantime the public has been
peace abiding as a rule but a day or
two ago a justice of the peace was in
great demand, and an automobile had
to bundle the prisoner off to Union
where he could be arraigned. The
question arose, is a city recorder a
justice? C. M. Humphreys who dis-
penses justice to offenders of the city
ordinances, vehemently denied that
he was—without looking up the law.
On second thought he delved into
the musty pages of the charter and
the statutes and found that he was
right and wrong but that the right was
in a majority. The charter omits to
make him a justice yet the state law
does and here Mr. Humphreys had
carelessly turned away fee money
that he might just as well have had.
The next time the recorder is asked
to officiate as a justice of the peace
he will grab it—and the fees, too.

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