

Cottage Grove Sentinel
A Weekly Newspaper With Plenty of Backbone

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THE BRAVER WOMAN.

Women are braver than men in enduring pain, in the opinion of the physician in charge at the University of California infirmary.

We don't need to be told that, but the fact may be worthy of some consideration. Man has feared operations ever since the day when the first surgical operation in the world was performed upon Adam, a rib removed and transformed into a woman. Before that time man feared nothing. Until that time he had nothing to fear. Saber-toothed tigers and other beasts of the forests covered before him, but when woman came he became a servile creature, fearful of any kind of surgical operation.

That explains why man became a coward, but how did woman become so brave?

It started when the masculine bowed at her feet. She took advantage of his inborn consideration for the gentler sex that caused him to do her will. When man, who had heretofore ruled the world, bowed in the dust at her feet, what else could there be to fear?

As years wore on, there became such a thing as fashion. Woman did bow to this, but not in the way that man had bowed to her. Fashion was not a living thing. It was not for fear that woman bowed to it. It was rather, we may believe, that woman might show her utter lack of fear that she bowed to this inanimate creature. It was rather that she might show her utter disregard for the wishes of man that she adopted styles that caused him to rave while she smilingly did as she pleased.

She encased herself for years in straight-jacket corsets in order, so we may believe, that she might show her weaker partner that pain meant nothing to her. She encased her feet in shoes too small and with heels so high that they twisted the bones of her feet for the purpose, we may believe, of showing how much she could suffer without complaining.

Throughout the centuries women have revealed in the wearing of clothing against which the male invective has been directed and we may believe that she smiled at the pain she caused man by doing so.

It's no wonder that woman can bear unflinchingly pain that would make man quiver. Hasn't she had to live with him throughout the centuries? After such suffering as that, what kind of suffering could be devised that would make her flinch?

THE ROOT OF IT ALL.

A noted churchman recently made this statement: "Revelry is sweeping over our land like a flood. A craving for fun is being gratified regardless of the moral implications of the amusements indulged."

We do not attempt to say that the above statement is absolutely correct, nor do we feel that conditions as we see them warrant a statement that the real situation has been exaggerated. It is certain that conditions are such that one who looks out upon the world from the religious vantage point could



Why do we call them X-Rays?

—because, when Roentgen discovered these rays, he did not understand what they were. Therefore he called them "X", which in science means the unknown. The demand for

Puretest Rubbing Alcohol

is easily understood by anyone who has used it on sluggish skin or tired, aching muscles.

Puretest Rubbing Alcohol belongs in every athlete's locker, every nursery and sick room, every list of toilet requisites for men and women.

One of 200 Puretest preparations for health and hygiene. Every item the best that skill and care can produce.

Kem's for Drugs
The Rexall Drug Store

hardly come to any other conclusion.

It is the tendency of many writers to lay most of the blame upon the youngsters. The reason for that conclusion probably is that it is youth usually that carries fun and amusement to extremes. The lighter forms of amusement usually are for youth and their hilarity and disregard for the conventions is the more noticeable. They have not yet learned the restraint that will come, we hope, with the passing of years.

But it would be ridiculous to charge that we older ones live as we did 25 years ago, while youth has gone wild. That would be an impossible situation. If the older people lived as they did 25 years ago, there is little doubt that the youngsters would be living as did youngsters 25 years ago. It would be nearer the truth to say that we older ones of this day enjoy more pleasures than we did as children 25 years ago.

The children probably have not advanced much more than we older ones have. What gives us pause is to contemplate what is likely to happen if older ones and younger ones make as great strides in the same direction in the next 25 years as they have in the past 25 years. Many of us expect to be here a quarter of a century from now to help solve the problem, but we are more interested in diagnosing the cause for the conditions that now prevail and suggesting possible remedies.

We might diagnose the case, as some writers have done, as the result of the so-called youth movement, but to do so would have to admit that many of the older folks have become kids.

One writer says: "The young people have thrown off the authority of all tradition and convention and with the utmost enthusiasm, almost approaching a religious fervor, are espousing new standards, new conventions and new ideals. It seems to be a great social outbreak of the desire for freedom and individual self-expression."

That sounds a great deal like some of the things we have heard youngsters say in explaining that we are living in a new age, but we of the older generation cannot shift the responsibility by such an explanation, as if we had nothing to do with bringing it about and are helpless in attempting to correct it. We are to blame, either because we have advanced with the youngsters or have failed to do our part in putting on the brake—probably a great deal of both.

And what is the root of it all? We are inclined to agree with the writer who lays the larger part of the blame upon the asserting of individuality—the desire upon the part of each of us to regulate his own conduct, to decide upon his own conventions, to pick the laws which he should be compelled to obey. Our whole business and social life is being conducted upon that basis.

Individuality in business—startling innovations in business methods—have brought about business success.

In politics the direct primary, initiative and referendum have tended to make each voter his own elector, each voter his own lawmaker, to make the ideas of each candidate his own political platform. There is a great lack of responsibility.

In social life the same has been true. The less observance of the conventions the greater the success so far as the participants were concerned.

In our individual lives we fret at the observation of laws that irk us. To some of us the traffic laws are a joke. To others the prohibition law. We carry our own expression of initiative and individualism to picking which commandments we will obey.

Youngsters follow our example. They are not as original as they think they are. In their attempt to decide which of the proprieties and of the conventions they will observe, in picking which of the wishes of their parents they will obey, they are but falling into a rut that older ones have dug. They are younger, however, and may travel faster and show greater zest in flaunting the accepted conventions. They have not the years to give them restraint. They have not had the experience to accentuate the dangers before which older ones may hesitate. The murder of the Franks boy in Chicago is an extreme example of to what lengths impetuous youth may go in elucidating their theories.

Initiative and individualism are not necessarily to be condemned, but it is well to observe that those who prate of their expressions along this line, who rebel at the conventions, usually do so as an excuse for doing things they ought not to do—things that tear down the social fabric, rather than build it up. The trouble is that in the expression of initiative and individuality we are too individualistic—we consider only the pleasure or profit to ourselves.

Initiative and the expression of individualism that have for their purpose the bettering or enlightenment of the human race are entirely another thing and to be commended. The progress of the future depends upon them.

The initiative, the expression of individualism that is guided by a serious consideration of its influence upon the community and upon those about us is the kind that spells progress, that will bring about improved conditions in our social, business and political life.

It is really our selfishness that is at the root of all our trouble and too many of us have been prone to call selfish pandering to our own pleasures the expression of initiative and individualism.

The world moves in cycles. We can not help but feel that the cycle of this selfish pandering to our own welfare and to our own craving for pleasure the expression of initiative and individualism.

Newspapers and writers in every state and in every community are fearlessly telling the truth about these things and when the number

who think to do that, or dare to do that, is daily increasing that indicates a receptive mood on the part of the readers. Even educational institutions are taking a hand and are weeding out superficialities. We can not help but feel that the tide has either started to recede or is about to recede.

You'd never imagine, to look at some of our young women, how pretty a little paint remover would make them.—Eugene Register.

"PLEASE DON'T PUBLISH."

Every newspaper is familiar with the request, "Please don't publish anything about it." Sometimes it is made in the form of a demand and accompanied by threats of dire results if acquiescence does not follow.

There are a few things the public ought to keep in mind in the matter of a newspaper's relation to the printing of news.

In the first place, a newspaper owes an obligation to its whole circle of readers to print a fair, comprehensive report of the day's happenings. It cannot overlook this responsibility merely to please individuals. That policy involves an injustice to the many and favoritism to the few. Who shall be favored?

Much of the news that is printed unfortunately occasions annoyance and often heartache to somebody. This is an unavoidable incident of the newspaper business. Is there justification for shielding from such consequences the man or woman who has influence, socially or in business, while the many who lack it must be treated without this consideration?

Persons who wish to escape publicity should be careful not to make news, or should count the cost of advertisement to the world as part of the price they pay for what they have determined upon doing.

There are certain easily defined zones of publicity. The individual who steps into any of these may count with reasonable certainty of getting his name in the newspapers. One is the courts, civil and criminal. The man who goes to law invites advertisement. Yet many men—apparently to suppress reports of legal proceedings in order that they may be saved immunity. The time to consider immunity is before resort to the law.

Departure from the conventionalities of life is another means of entering the publicity zone. Conduct that is off the beaten trail affords news. Those who would defy social observances or tread upon established institutions must not expect to escape print, and should not ask to be saved from such notoriety.

Further, much injustice may be done by suppression of news. The tongue of gossip, uninformed of the real fact, can do a hundred times more injury to the innocent than publication of the truth will do those actually involved. Often a newspaper is shielding the reputation of a score or more from the scandal of a suspicion when it is telling the truth about one who has incurred the liability to censure.

This lesson the public should learn—the way to avoid publicity is to avoid departure from the beaten track, and let this be added to it—if you have diverged into the danger zone the way to obtain condonate treatment is to assume that you are a subject for news, and to take the newspaper into your confidence frankly and fully. Such confidence is rarely abused, and assuredly never by any newspaper that makes a profession of decency or has regard for ethics.—Exchange.

THE LEGEND OF SAINT VALENTINE.

Perhaps you have heard the legend of St. Valentine, but if you have not, here it is in as small a nutshell as such a saint could well be condensed.

St. Valentine lived long ago. An emperor whose name was Claudius ruled him and became very jealous of St. Valentine—or Fr. Valentine as he was then called. And one day Claudius cut off Fr. Valentine's head and banished his remains, so that nobody would know he had been beheaded.

"Now why did Claudius do this?" you ask. Well, he did it because Fr. Valentine had become so great a favorite with young people that Claudius was not in their affections at all.

"But how did Fr. Valentine make himself such a favorite?" you still query. Why, how indeed? How do you suppose? How does a man—or woman either for that matter—become solid with young people? Why, by helping along their love affairs, to be sure, and by giving them every opportunity to be alone and talk it over.

Now Fr. Valentine was a born matchmaker and was always busy making matches. If he saw two young people looking at each other with sheepish eyes, he cast his toga over his head and sat still, never stirring for five minutes.

And so Fr. Valentine got himself disliked by the Emperor Claudius and after Claudius had cut off his head the young people canonized him and upon the good old saint's birthday would exchange little love tokens, just to keep his memory green. The people who had known St. Valentine when he was on earth told their children about him in after years and their children told their children—and their children told their children—and so the story has come down to us through many generations.

MARK THE MAN, TOO.

Hilda Johnson's baby is dead. Hilda Johnson is in the insane asylum. The father of Hilda Johnson's baby is free, and doubtless seeking new victims.

It is a story almost as old as time. It is a story about a man who is always cruel to the woman in the case. She suffers the shame of the sin, the penalties of the sin, the blight of the sin, but the man goes

SPEAKING OF SERVICE

It is a big word and one which we do not try to define. We hold it up as an ideal for this store, hoping that we may come to represent in this community the full meaning of the phrase THE STORE OF SERVICE.

Service in merchandise—that alone is a big part of this ideal of ours. For that means that it is our duty to offer you only the best merchandise obtainable for the money. It means that you have a right to expect lasting satisfaction from every purchase you make here whether it is large or small.

STORE NEWS

GOLF SILK is entirely worthy of your consideration for a becoming sports frock. Wear unequaled; 40 inches wide; priced the yard..... **\$2.45**

FLASHING CREPE—The highlights on the silken fabrics are resting on crepes. All the riotous appearance of an oriental bazaar seems transplanted to these crepes in the gay printed designs; priced..... **\$1.60**

Another lot of Swiss Voile just received. Of the same supreme quality we have been selling, in a charming selection of block dotted designs, to withstand washing, ironing and dry cleaning.

We have a most complete stock of 3-4 length children's and misses' hose; solid colors of gold, pink, blue, brown, black, white, buck. Fine mercerized with a silken sheen. Sport hose 3-4 length, fancy tops, colors of beaver, cordovan, black,

For the baby, white sox, pink, blue, green, brown stripes. Priced..... **25c, 30c, 35c, 65c**

Silcott lingerie cloth and Crysta lingerie charmeuse for delightful underthings. Cotton material with a silken luster. Sold only at Burkholder's. Some new patterns and colors just in; priced..... **45, 65, 75c, 90c**

Lace collars, collar and cuff sets, tabs and lace ruffling, new and in the latest patterns. New barrettes both plain and fancy.

LACE—A number of new patterns of the wanted eeu lace. Eeu with the pastel shades of silk, or with flesh, pale green, blue, orchid, rose—any of these make a charming combination.

New in Groceries

SALAD FRUITS—Peaches, apricots, pears, pineapple, cherries, in an appetizing salad combination. Sufficient in can to serve five people. To a housewife in a hurry to complete the lunch, more economical than to buy and mix, and always fresh. Price..... **35c**

Grape Fruit—Canned where it grows and therefore perfectly ripe, fresh and first grade. There is the juice and edible pulp of five grape fruit in each can. Price..... **35c**

CAN SALMON—"18 Karat" red sockeye salmon. To anyone who appreciates genuine A-1 quality of salmon, we say try a can. Full Weight No. 2 cans. Price..... **35c**

SPECIALS!

Thursday-Friday-Saturday

65c 5-lb. pail Crimson Rambler marshmallow syrup..... **49c**

\$1.25 10-lb. pail Crimson Rambler marshmallow syrup..... **93c**

15c corn..... 2 cans, **25c**; 9 cans, **\$1.00**

40c ground chocolate..... lb., **29c**; 3 lbs., **82c**

A Few of Our Regular Grocery Prices

30c Cream of Wheat..... **25c**

35c Kerr's rolled oats..... **30c**

30c package citrus powder..... **25c**

Mazola oil..... pint, **30c**; quart, **60c**; half gallon, **\$1.15**

Shilling's baking powder..... 1 lb., **45c**; 2 1/2 lbs., **\$1.10**; 5 lbs., **\$2.05**

Borden's or Carnation milk..... **10c**

20c large oval sardines..... 2 for **35c**

30c Gold Bar catsup..... **25c**

20c Delicia mustard..... **14c**

15c packages of crackers..... 2 for **25c**

We are still selling Sperry's Drifted Snow flour, none better and very few as good, for..... **\$1.75**

C. H. Burkholder

along in society unscathed, unwhipped and untainted.

It is wrong, unjust and heartless. Society ought to be ashamed of itself and ashamed of its injustice to the woman. As help for the woman, it is suggested that there should be a basket at the baby home into which a stealthy hand might place a stealthy babe.

But it is more than a basket that is needed. There is need for something more fundamental. A tremendous wrong cannot be righted with a mere basket. The basket would be well enough in its way, but it is a mere ripple on the water, a grain of sand on the sea beach, in relation to a great wrong which demands atonement and reparation by the man.

That calls for legal knowledge, a knowledge that some patriotic lawyer with a sense of justice between erring men and women should volunteer.

Thousands of Hilda Johnsons who have sinned and suffered call for some measure of reform. The benches of life are strewn with them, and society, long ago accustomed to sight of the wrecks, has ceased to care.

Society ought to be roused to a realization of its cruel injustice and so frame its canons, social and legal, that, if it marks the woman, it will also mark the man.—Exchange.

Samuel G. Blythe says "oratory is a pleasing art much practiced by those who have nothing to say." This definition would by inference make an orator "a windmill hard at work and running the faster because not connected with a pump." A distinguished orator paused in his speech one day to drink a glass of water. A member of the opposite political party in the audience shouted, "Hey, Jim, a windmill is supposed to produce water instead of consume it."

Someone said a gasoline price cutting war looms. We hope the league of nations doesn't stop it.