

THE ONTARIO ARGUS.

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The Coming of the Railroad.

The coming of the railroad to a new country invariably means a period of prosperity and development. The people living in Central and Eastern Oregon know this and are consequently hailing with delight the extension of the O. W. R. & N. line beyond Riverside. The prosperity that comes with the railroad is caused chiefly by two things, the opening of a way to market for the products of the country, and the investment of new capital in various business enterprises. It is rather hard to get men with money, into a country very far from a railroad even when the opportunities for investment are fairly good.

People who have all their lives lived near a railroad can scarcely realize though that the railroad means more than material prosperity. The ordinary conveniences of our modern civilization depend largely on rapid transportation. Few people in these days are content to be without the news of the world and they expect it within a few hours after the events have happened. Many things in the markets cannot be taken to a country that is reached only by stage lines excepting at great cost and inconvenience. The automobile and telephone have made conditions vastly different than they were some years ago for the pioneers of the country but for most of the people the ordinary conveniences which we regard as indispensable do not come until the railroad is built.

There are other ways in which a community changes perhaps for the worse when transportation facilities are increased. The old neighborly spirit is likely to disappear, while various fads and fashions will be imported from the cities. The new people who come do not fit into the older habits and customs and soon the old inhabitants themselves are lost in the new tide.

Big Crop Stories.

The trouble with all the accomplishments of honest crop raisers is that nobody will believe their stories unless they see the accomplishment of fourteen foot corn stalks and oats that a man may get lost in, such as will be seen at the Malheur County Fair.

Kansas optimists are to blame for much of it. Take the story about Rev. Page. The Rev. Frank Page, according to the correspondent, had driven to the town of Wright, a few miles north of Dodge City, to conduct a prayer meeting. He started back on foot, taking a short cut through a fifteen hundred acre wheat field. At the prayer meeting he had offered up fervent thanks for the bountiful wheat crop. The next morning he had not arrived at home. His frightened wife began to make inquiries. Two days passed, with no word or sign.

On the third day an old lady who had been at the prayer meeting suggested that maybe the pastor had got lost in the wheat field. A party started out, systematically searching through the grain—which is higher and thicker than ever before. At last one of the searchers heard a faint voice murmuring as if in prayer. Following the sound, he came upon the minister lying exhausted and half delirious, and repeating over and over, "Lord we thank thee for thy bountiful providence which has given us such a plentiful crop of wheat."

It's now time to hear from eastern Kansas about that little girl who went into the field of young corn with her father's lunch and started right, but got lost because the corn shot up so fast it obscured all the familiar landmarks and she never found her way out. We hope, though, that nobody will repeat the yarn about the boy who got lost in the cornfield and climbed up a cornstalk to see where the house was, and thus got into more trouble than ever, because the corn grew up faster than he could climb down.

Malheur county agriculturists raise bigger crops than stories. When you visit the county fair next month you can be "from Missouri" instead of Kansas, to see mammoth agricultural accomplishments.

The picnic at Arcadia under the management of the Boulevard Grange should have the support of everyone in the community. There is too often a general misunderstanding between the people who live in town and those who live in the country. A few occasions when all can get together for a good time for a day will help wonderfully to clear up some of the wrong impressions gained by both sides.

State Supremacy.

Will Texas grow impatient and settle the Mexican question for this country, is a question that is frequently asked. With it comes the matter of state supremacy, which President Wilson has always respected.

When Secretary Lansing wired the attorney general of Arizona asking him to extend the reprieve of several Mexicans condemned to death, "in view of the political situation in Mexico," he was bluntly informed that "the United States has no right to interfere."

That was quite true, though not precisely to the point. The federal government had not demanded a reprieve, but asked it as a favor, in order to facilitate certain delicate diplomatic negotiations. And regardless of the merits of this case, the fact that the Arizona officials could with impunity flout the United States government is something in which few citizens outside the locality directly interested will take any pride or satisfaction.

It is the same trouble that was experienced in California over the Japanese land legislation. It is the same trouble that occurred in Louisiana a few years ago when the Italian government, angered by the failure at Washington to obtain satisfaction for the killing of Italian subjects, broke off diplomatic relations with this country.

Our federal government is supreme in theory. It has a monopoly of the power to make foreign treaties, but apparently lacks power to enforce them when they clash with state rights. The awkward situation is a heritage of the mutual jealousy of the thirteen original states.

The civil war was thought to have disposed of the old state rights doctrine. And yet today states can, and do, assume the prerogatives of sovereign governments in crises that endanger the welfare of the nation. Though powerless to make treaties, they may break them. Though unable to declare war, they may by their independent action, bring on war.

It is an unpleasant and dangerous situation for a nation which prides itself on keeping its word, and which has lately had much to say in condemnation of treaty-breakers. Yet it is state sovereignty.

France and Publicity.

As far as America is concerned France does not seem to play much part in the European conflict as public opinion here seems to regard the war as primarily a struggle between England and Germany. We must always figure on Russia, but that is because of the vastness of the Russian empire, its rapid growth in population and future possibilities as an even greater power—some Americans even dreaming of the dreaded time when the Muscovites may unite with their old enemy, Japan, and take a stand in the far east that will present a serious situation for the United States.

But France is generally left out when we think of the great European struggle. The French regret this. Not having raised any delicate diplomatic issues as have Great Britain and Germany the French people have not had as much publicity in this country. They have been simply fighting and saying little.

Great Britain and Germany, on the other hand, do much to center public attention in this country on their activities. Because Americans and British speak the same language helps. Most of the war news for the American public comes through London, though it is fair to admit that much that is unfavorable to the British cause is allowed to pass, as well as the favorable kind. The Germans have maintained regular press bureaus in this country, sending to newspapers each day printed bulletins containing pro-German items.

We know more about the campaigns of the Germans and Britains than we do about the French. France does not like to have the war looked upon as primarily a German-English affair. Perhaps France thinks that the old enmities of the United States and Great Britain might be fruitful ground for the German propagandists to work in, but the French hope the United States will not forget that France is a republic "fighting for its life."

Owen Johnson, American author, who recently returned from France, says the French have been proceeding on the idea that Americans understood the war from the beginning and that it was not wise or necessary to resort to a propaganda. Then, too, the French are credited with a certain delicacy of feeling that tells them it would not be in the best taste to start a campaign for winning American sympathy and admiration.

Mr. Johnson is of the opinion, however, that the French may change their policy in this matter in order to correct the notion widely spread in the United States that Great Britain and Germany are the competitors worthy of consideration.

The manner of France in this war is greatly admired by Americans. France has assumed that Americans are capable of making up their own minds, and so a publicity campaign has not been started.

Traveling over the dusty roads day after day and living in a tiny tent hiked up on top of a wagon is not our idea of paradise, but it seems to suit a great many people, judging from the number of such outfits that one sees passing through the town. We wonder sometimes where they all come from and where they are all going. It certainly is not a cheap way to travel and it is certain that the horses do not enjoy it. The life, too, seems rather uncertain as they scarcely ever know where they are going to eat the next meal or sleep the next night. The whole thing simply presents another freak idea of the human mind and we wonder at it in much the same way that we wonder at a thousand other things that people do, that seem to us utterly senseless and useless.

The community, it seems, has not only recently discovered that corn can be raised successfully here, but also that it is not necessary to go to Atlantic City, or even to the Pacific Coast for a good cold swim. Snake river has been patronized freely of late and the habit seems to be growing as about a hundred took a plunge Sunday afternoon. It may not be news at all to the small boy or his anxious mother, but it may be welcome enough to the man who would like relief from the hot weather to know there is a good cool bath waiting at the end of a mile hike to the river.

The schools become more modern and likewise the churches. Everything, in fact, changes, and within a few years there is a new country with many new people and new habits of living. Always a few of the older people cling to the old ways, and only by observing their habits can one realize what a change a few years can bring to a community.

The Men and Greater Ontario.

(Being the second of a series of sermons by Rev. D. E. Baker of the Baptist Church.)

"Now the men of Sodom were wicked and sinners against Jehovah exceedingly."

1. The next few years will witness marked changes in this community is conceded by all.

In the last few years the spirit of progress has laid hold upon our people. Things are moving and the slogan is "the greater Ontario."

I shall in the next few addresses present some ideas regarding the ideal which I incorporate in a frank discussion of my conceptions of a great city, namely, the men.

2. The kind of men needed, and what men shall do if we have the greater city, will be more easily defined if a previous question is asked, "What do we mean by a greater city?" If within five years our population should extend to five thousand, and our wealth trebles, does it necessarily follow that we shall have a greater city than we now have? Population does not always make greatness. Men should be weighed as well as counted.

1. A Greater Ontario.

To have a greater Ontario we must at least fulfill three conditions:

1. We must increase our numbers with people who believe in the institutions upon which any community much depends for stability and character.

It would be a terrible calamity if we were to flood our community with men and women who could lower the ideals. We want people who love education, who believe in honor, who reverence law and who not only will develop natural resources, but with the wealth wrested from nature will upbuild this city in all things that minister to the nobler manhood. In doing this we make it possible for every citizen the pursuit of integrity and happiness.

2. Those who are concerned with a greater community will want to know what vocations shall engage the energies of this larger population.

He is short-sighted indeed, who fails to recognize that a material progress must make possible the intellectual, spiritual and moral progress of the city. A greater Ontario will be more concerned about employing valuable brain and money in industries that actually yield wealth and conditions for human happiness and intellectual growth, than it will be concerned about schemes for looting men of their honor and wealth and manhood. The men who are boosters for Ontario should be, to say the least, unselfish enough to keep in mind the sacred rights and holy endowments of those who come to us seeking a home. We should help to make for the larger population even larger privileges. We should see to it that no stranger shall be the victim of unprincipled selfishness.

3. What is meant by the greater community is this: What monuments do the people of this city want to stand as records of service? When our children and the children of strangers within our gates shall inherit the products of our lab-

ors, what shall be their inheritance?

If all our people would constantly keep this in mind, I believe the "Greater Ontario" would certainly reach an attainment.

Now if we have rightly answered these preliminary questions, it necessarily follows therefor that the men for the greater Ontario, must endeavor to make actual these fundamental elements of greatness. I will therefore, briefly and specifically indicate the kind of men who must consistently and successfully boost Ontario.

II. Men of Ideals.

1. These ideals demand unselfish men.

Graft should be foreign to every man in Ontario. So intense and general should be the hatred for selfishness, that all stingy old money-bags would feel so uncomfortable that either they would fall in line with unselfishness or move out. Who ever makes personal gain by unfair and unscrupulous methods that would dishonor the fair name of a city, should be unceremoniously knocked out. We want a spirit of fairness that gives every man the chance he deserves, and the kindly generosity that will lead men to help the general good, even though there be no direct financial returns.

2. Moreover the men must be men of honor. Not simply honest in business relations, but honorable enough to uphold the sacred rights of and especially the sacredness of moral and legal institutions. Give us men who are as great as we hope to attain. If Ontario should within the next five years gain three thousand people who have no regard for the laws of our state and city, than no small number of our men who live here now, I have no reason for doubting that Ontario would be one of the degrading cities of the Pacific Coast.

If we could only change the proportions of this city there would come from it a wholesome savor that would change its entire atmosphere. I repeat that a greater Ontario must have men who respect not only personal moral law, but also uphold the sacredness and integrity of statute law.

III. Men of Larger Vision.

1. Again, a greater city must have men who will make possible institutions and industries that will support a large population.

The basis of life is prosperity. You cannot make good people any more than you can make bad, unless you make it possible for them to live comfortably and in sufficient plentifulness. We need men who can create wealth and help others to create wealth for themselves. Men who can give employment to honest and profitable toil.

2. We need men who love God more than gold. You will observe that this pillar runs through the entire structure of truth, which I have endeavored to erect. It makes a man unselfish, it compels a man to be honorable, it makes one more wisely considerate for the temporal welfare of others, as well as to care rightly for himself. When Ohio was in the western reserve, there were two townships, one founded by an infidel, the other by a christian. Each drew to himself his kind. The infidel township has not produced one of note, and less than twelve who have attained a higher education. The christian township has sent out lawyers, editors, and has built schools, churches, hospitals, and, though naturally less fertile, has far outstripped its infidel rival in material prosperity.

Men in Ontario who are Godless, are so because they are selfish and seek their own selfish satisfaction.

Any city that lives for self, forgetting God, will never be great.

Then to have a greater city we must build it upon the principles of "righteousness that exalteth a nation."

Said Garfield: "I mean to make myself a man, and if I succeed in that, I shall succeed in everything else."

David in Psalm 137:6, said, "Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my joy."

The Psalmist in Psalm 107 four times uses this expression, "Oh that men would praise Jehovah for his loving kindness, and for his wonderful works to the children of men!" Following one of the expressions, he says, "For he satisfieth the longing soul, and the hungry soul he filleth with good." "And let them offer the sacrifices of thanksgiving, and declare his works with singing." "And let them exalt him also in the assembly of the people, and praise him in the seat of the elders."

It is manly to be a christian and follow Jesus Christ, and live for him. Oh, that men would do this. What a happy old world in which to live. What a changed place would Ontario be. A wholesome community with men as examples for the good.