

BETTER READ WHAT THIS MAN SAYS ON SUBJECT OF CRIME

See Him Smash the Sickly Sentimentalists, and He Knows Them, Too.

We have the honor to introduce to our audience of seventy thousand readers Mr. Samuel Howarth of Portland, who served many years in the Oregon Penitentiary and who knows convicts, their processes of thought, motives of action and of life as well as an efficient preacher knows his Bible. Oh, pardon us, he served these years in the Pen as an official, NOT AS A CON, remember, Dear Gos-

son. Only one murderer in seventy-five is paying the full penalty to balance the account. Life-timers at Salem, Oregon, only average five and one-half years. The power of this sickly sentiment was demonstrated during Ritten's Thirty Days as Governor of Oregon, and the social debacle that was precipitated amid the people, who are supposed to be protected by sheriffs and courts. This is little removed from a ukase of sentiment that all the under-dogs should be forgiven, kissed and prayed for, and told "now be good." This sentiment has afflicted other nations in all ages. A century and a half ago the Russian Empire became almost prostrated. Law and order became inert and human credulity was so dominant that the untutored Mojike kneeled at the foot of the trees and prayed to them. Sentiment may become dominant in one century and inert in the next. This primal mental faculty of care for offspring must be guarded and held in the balance. Our penal institutions of today are not feared, but are scorned and laughed at. The reform school is today the primary school of a penitentiary, and the penitentiary is the university of crime.

ONE HUNDRED AND TWO REASONS WHY I QUIT

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By SAMUEL HOWARTH The present sentimental wave, which has swept over the English-speaking nations this last half-century for the presumed under-dog as the thoughtless dullards, feeble-minded and unsophisticated and ignorant who proclaim and shout for the consideration of the down-trodden of society, is due to lack of information and reasoning power and judgment. It is aborting justice and reason, nullifying law, and exposing peace and order to continual assaults by the criminal element of the nation, which is going on as a continuous skirmish day and night. Sentimentalists, in their exuberant thoughtless sentiment, are perpetuating a campaign of Man's Inhumanity on all our social and moral conditions of life, ignoring law, order and confidence, debasing our social system. The 48 States of this Union and the Federal authorities expend two billion dollars a year to protect you and me and our homes. The sentimentalist is an anarchist to law, justice and order. He is aggressive on society, does not have mercy, but when caught is a strong and loud advocate of same as demonstrated by the many printed papers, which is a form of propaganda to abort the law that they may escape soon. This reign of sentiment is producing 80 per cent of the crimes of today by allowing down justice, for the longer it is delayed the more it is forgotten and interest in retribution fast fades away. The strongest prison paper howls to the sentimentalists for mercy, justice and reform, and a "chance to make good" to society! The sooner he figures he can get even with the social system that placed him within its servile gates. In all the years I was associated with them as an officer and observer of passing events, I could not find more than two in one hundred who had reduced their criminal tendencies sufficiently to meet the normal conditions of our social life. In all my years of observation, I failed to find where the judiciary had erred one per cent in a thousand that were brought and left that supposedly terrible servile state reforming institution???? The Honor System is based upon sentiment, not judgment or common sense, but on promise that the criminal's word is inviolate, and knows the evil of his past ways, and fully realizes the enormity of his misdeeds, and appreciates the kind consideration about to be bestowed on him, and the opportunity to show how sincere and honorable he can be when confidence is placed in him. These are the ones we read about in the newspapers. "Another convict escapes from the penitentiary!"—a trusty who made good!—who appreciated the confidence and opportunity bestowed on him. The rain and snows of winter are not auspicious to confidence and opportunity, but summer and autumn are looked to as very auspicious for another chance to get back at the social order of things. The duty of the courts of our commonwealth is to adjust grievances and punish violators of the law sufficiently to deter them and others who may have such tendencies or traits. The penitentiary receives the social residuum that is a menace to peace and order. If one has strong criminal traits and is endowed with caution and executive ability, he need not fear the authorities, law or prison during this sentimental epidemic, which has such a firm grip on intellect and rea-

BUSINESS AND PROFESSIONAL DIRECTORY

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grace of men who have none to spare, even for themselves. 65. Because I will never give up a certainty for an uncertainty. 66. Because I want to use my own brains that God has given me to begot knowledge to prove all things, "and hold fast to that which is good." 67. Because I prefer to be condemned by the priest for rejecting his expensive salvation, than to be condemned on the last day by the judge of all the earth for rejecting his salvation purchased by the precious blood of Christ. 68. Because I prefer to read the Scriptures and judge for myself by the aid of the Holy Spirit, though I be called a "heretic," "turn-coat" and "black sheep," than to receive the milk of the Word from men who don't know it, and be called "a good, holy Roman Catholic." 69. Because I find in every land in which I traveled, that, for the most part, good Roman Catholics make bad Christians and wicked Christians make good Roman Catholics. Of course, true Christians, converted men, cannot become Roman Catholics. 70. Because I believe the Pope, who refuses to be instructed in faith and morals, in that he knows it all, is anti-Christian, and the son of perdition. 71. Because I could not believe that the public schools, for the best interests of any nation, ought to be under the control of the church. 72. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 73. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 74. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 75. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 76. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 77. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 78. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 79. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 80. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 81. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 82. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 83. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 84. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 85. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 86. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 87. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 88. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 89. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 90. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 91. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 92. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 93. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 94. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 95. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 96. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 97. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 98. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 99. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy." 100. Because I could not believe that "education outside the Roman Catholic church is a damnable heresy."