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THE SENSE OF DUTY

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"A life of duty—not a life of mere ease or mere pleasure—that is the kind of life that makes the great man, as it makes the great nation." Thus upon a momentous occasion said Theodore Roosevelt, and he never spoke truer words. The man without a sense of duty is incapable of any great action or achievement, for this feeling of obligation not only prompts men to worthy effort, but it sustains them in the oft-times long struggle that stands between the conception of noble ends and their attainment. Most of the things that have enriched human life have found their inspiration in this sense of duty. If it were wholly lacking in human society, progress in any line would be impossible.

Duty is the constant watchword of the commanding general and of every officer and soldier that makes up the country's army. The call of duty, it is, that causes them to face danger and death, and without this feeling of obligation which it imposes no army worthy of the name could be maintained. And so with every function of the government, national, state or local. None of them would be possible without the sense of duty in our governmental servants. And government will be weak, inefficient and corrupt just in proportion as this sense is lacking.

No large or organized industry would be possible if this same sense of duty were wholly wanting in those who engage in it. What would be the great railroad corporations, for example, without the feeling of duty that generally pervades all classes of their employees, from general manager down to the humblest section hand? Without this sense of obligation and responsibility on the part of their employees, instead of the efficient servants of the public that they are, the public service corporations would become a public menace. It would be unsafe to ride upon their trains. A majority of the people lacking this sense of duty and organized society would be impossible, nations would go to pieces and civilization itself would dissolve.

And yet there are those who would destroy this sense of duty in all men if they could. The voluntary assumption of obligations by employees in industry, for example, some, even in this country, are vehemently denouncing as "wage slavery," and the employers who invest their substance in industries employing labor are condemned as "slave drivers." The mutual duties which the two elements in modern industry assume toward each other are ridiculed, misrepresented and condemned by those who would supplant the modern industrial system with a system of class hatred and class war whose latest expression is the Bolshevism of Russia, under which production is possible only when men are forced to labor by despotic authority. The sense of duty to labor, to produce and to provide for one's own wants and those of the community has under it been displaced by the bayonet, by the scepter of the tyrant. It would seem not very difficult for men of intelligence to determine in what direction each of these industrial roads leads.

Whence comes this sense of obligation which we call duty? The primitive savage has little or none of it. Selfishness and the natural impulses, appetites and passions supply the motives for such activities as he is stimulated to engage in. He has no real sense of obligation to himself, much less any recognition of an obligation that involves the rights, interests and welfare of others. Even in civilized men, what passes for a sense of duty is often only a matter of education or habit. With the development of intelligence and the growth of enlightened selfishness there comes to man the knowledge that in order to succeed in business and acquire those things he desires he must recognize and discharge certain duties which, it is claimed, he owes to others and the community. Commercial honesty is sometimes nothing more than this. It often springs from no sense of moral obligation. Such a sentiment should hardly be dignified by calling it duty, which springs from something deeper, finer and nobler than mere enlightened opportunism.

The sense of duty is an expression of the moral and spiritual nature of man. It is also a recognition of the moral and spiritual laws of our being, established by the Creator, though this recognition may be unconscious. We may not know what binds our conscience and what compels obedience to its behests. In fact, it is the stirring of the moral, the spiritual, the Divine elements in us which are struggling for the mastery. As we come nearer and nearer to a realization of the perfect man in our lives we hear more and more clearly the commands of our moral nature, and the sense of humiliation at our failure to obey these commands becomes more and more acute, until finally we come to know that there is no mental rest, peace, satisfaction, happiness for us unless we do obey the silent, inward monitor.

The truly spiritual man is never in doubt as to his duty; he never needs to ask another what it is. The inward monitor always speaks to him with a force and clearness that leaves him no doubt, and it has become a constant habit with him to obey willingly, cheerfully. Such a man is always self-reliant, forceful, and an influence for good in the community where he lives, if his influence does not reach far out into the world at large.

Those who have not this spiritual development and are dependent for a knowledge of their duty upon reason or the opinion of others, or upon the printed word of revelation, are often in doubt as to what their duty is in specific cases. Some even mistake their own selfishness and the promptings of their domineering and arbitrary spirit for the call to duty, and make it their business to interfere in the private affairs of other and boss everybody and everything in the community. Such people often become public nuisances instead of an influence and power for good in their neighborhood. Nevertheless, when our people lose their sense of duty, when they recognize no obligation to themselves or to others, or to the public, or to their God, but are ready and willing slaves of their own natural propensities, all is lost; destruction, chaos, barbarism, are then upon us, ready to overwhelm us and all that we hold dear and sacred.

Keep on saying it with prunes. Make all the fifty-two prune weeks.

The legislators are still welcome; however much they would like to get away.

A comet known as Pons Winkenbach is approaching the earth at a rapid rate and will be visible in this latitude on the night of June 26. Its last appearance here was more than 5000 years ago—possibly some of our older subscribers recall it.

Instructions on how to write news will be given in a course of the University of California. We don't care to knock the game, but that is one thing that no college can teach. You can write news or you can't. If you can, you don't need a college education. If you can't, no college can help you.—Los Angeles Times. (There are two or three or more places in Oregon where the writer of the above could get up a hot argument. And it is a question that will not be settled in this generation, and probably not in any future generation.)

HOW A PRESIDENT MOVES.

By constitutional provision the president of the United States is also commander in chief of the army and navy. Customarily, this is a matter of small concern to him. He does not take the field, sword in hand, nor does he stand on the bridge with a spyglass to his eye. Certain gentlemen in uniform do that. President Wilson has been no exception to the rule in this regard. But now that he must move from the White House, he recalls to his comfort that he can properly call for military transportation of his household goods.

About this time next month a train of army trucks will rumble through Washington streets from No. 1600 Pennsylvania avenue to No. 2040 S street, northwest. The presidential Lares and Penates will be on the move. But let no word of this incline anyone to expressions of envy. Everyone knows what moving is.—Worcester Telegram.

(The above is an interesting item of news. But will the Latin students of Salem say it is correct to use capital letters for laces and penates? And what are house gods, anyway, in the United States at the present time?—Ed.)

LADY PREACHERS.

The lady preachers have formed a union—well, not exactly that, but there is a Women's Ministerial association and it is found that no less than 15 different denominations now welcome skirts in the pulpit—to say nothing of the Salvation Army. It is doubtful if St. Paul would have complacently stood for this invasion, but both Peter and Paul would have to get used to a lot of strange things if they were knocking around the old world today. The women have been the backbone of the church ever since it was built. It wasn't fair that they should be denied the right to be tongue—especially when they had so much of it.

CLEARING THE AIR.

The North Dakota house has passed bill forbidding smoking in street cars, restaurants and other public places frequented by women. Looks as if the ladies would have to go home for a quiet smoke. Of course, the men don't count. They'll have to quit entirely. The law won't let 'em smoke abroad and the wife won't let 'em smoke at home.—Exchange.

THE HOLY CITY.

There will be no trolley line up the Mount of Olives and no merry-go-round for Bethlehem. Col. Ronald Storrs, the British governor of Jerusalem, told the promoters that if the cable cars went up Calvary it would be over his dead body and he would not permit Gethsemane to be exploited for sacrilegious profit. He is trying hard to keep the jazz out of the new Jerusalem. But it isn't an easy task. The Holy City is visited by many who are more

FUTURE DATES.

February 14 to 21—Prune week in Oregon.
February 22, Tuesday—Basketball, Willamette vs. Idaho, at Salem.
February 23, Tuesday—Washington's birthday.
February 24 and 25, Thursday and Friday—Basketball, Willamette vs. Whitman, at Salem.
March 4 and 5, Friday and Saturday—Basketball, Willamette vs. U. of O. at Eugene.
April 15, Friday—Basketball, Willamette vs. U. of O. at Salem.
April 16, Saturday—Basketball, Willamette vs. U. of O. at Eugene.
May 26, 27 and 28—Basketball, Willamette vs. Whitman, at Walla Walla.
June 5, Saturday (tentative)—Football, Willamette vs. U. O. A. at Corvallis.
November 11, Friday (tentative)—Football, Willamette vs. Whitman, at Walla Walla.
November 24, Thursday (tentative)—Thanksgiving day football, Willamette vs. Multnomah, at Salem.

curious than reverent. They have money to spend and they like to get around in a hurry. There will be a hard time to keep the sightseeing bus and the man with the megaphone away from the Holy Sepulcher. The natives themselves are a bit disposed to commercialism.

TO FEBRUARY.

February, stingy cuss, You are holding out on us! Hence we rise and make a fuss. You're a tightwad—we can prove it!

Here's the stain; you can't remove it:

Last year you gave twenty-nine days, some wretched and some fine.

This year only twenty-eight, Though we pay the same-rate again?

Why are you stingy, or contrary?

Why deprive us of a day,

Without cutting down your pay?

Can't you give a birthday, maybe?

To each 29th-born baby?

February, much we fear

You've become a profiteer!

With the cheats you now are rated

And may be investigated!

SENATE BILLS

The following bills were introduced in the senate yesterday:

S. B. 78, Lachmund—To increase the salary of the governor from \$5000 to \$7500 a year.

S. B. 279, Committee on county and state offices—Regulating hours of the county treasurer's office in Clatsop county.

SILVERTON ITEMS

SILVERTON, Ore., Feb. 15.—(Special to The Statesman)—Miss Alma Hansen has returned to her home and will remain here for a few weeks. Miss Hansen has been employed at Woodburn for several months.

Mr. and Mrs. F. O. Boorty of Strathtmore, Canada, are spending a few days at Silverton as house guests of Mr. and Mrs. J. W. Warden.

Among Silverton people who have been at Salem during the past week may be mentioned Andrew Peterson, T. Allen, Mrs. Ed Adams, Miss Jean Adams, Mr. and Mrs. M. G. Madsen, Miss Little Madsen, Custer Ross, Mr. and Mrs. J. Ricks, Mrs. Emma Hicks and B. Tinglestad.

Miss Ruth Omreck is confined to her home with a severe cold.

L. C. Eastman was a business traveler to Devil, Ore., Wednesday

I well remember the occasion of the laying of the corner stone of the state capitol. It was a rainy disagreeable day, so much so that the authorities, after the conclusion of the Masonic ritual, readily accepted the invitation of President T. M. Gatch, and adjourned to the chapel of Williams University, now known as Waller hall, when Governor Chadwick, then secretary of state, delivered his historical address.

I note a slight error in your account given in regard to our present court house.

Referring to the contest for circuit judge between Judge R. Boise and B. F. Bonhamat the election of 1870, your reporter states that the contest between these two eminent jurists resulted in a tie. This is a mistake. Judge Boise was victorious by about 20 votes. Bonham, however, contested the election on some constitutional grounds, relative to the recently adopted amendment, the 15th, allowing negroes the right of suffrage. Old students of our country's history will remember that the Democratic party loudly contended that certain constitutional amendments in the years immediately succeeding the civil war were unconstitutional and void. Judge Boise, rather than defend the suit instituted by Bonham, let the case go by default, saying he could make more in private practice. Bonham ascended the bench and was judge for six years, but was defeated in the 1872 election by Boise. When Boise failed to defend the suit initiated by Judge Bonham, he was severely criticized in the columns of the Daily Statesman, edited by S. A. Clarke.

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Editor Statesman:

With all the rest of the Oregon pioneers, I read with great interest your historical section contained in your issue of Friday, the 18th.

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