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The sweet to carry into later day The memory of the years that made us strong When ties unbroken, hearts defying wrong We longed to mingle in the mighty fray Of earth's grim turmoil, brooding no delay Of quick results. How strange the tale and long That teaches us at last life's grander song To serve not as we will, but as we may. Though fairest hopes lie trodden in the fight, We feel our daunted hearts grow brave again To see new hopes that fold a greater light Within their petals, offer after rain Of dread misfortune, homage to the right And thanks for the beneficence of pain. —Bertha Monroe Rickoff.

TO DISCOURAGE RESERVES.

It is said that one of the chief reasons why the lumber trust of the northwest has raised the price of lumber so much within the past two or three years is to whip the public into line on the forest reserve question.

The trust is naturally opposed to the reserves because their formation stops the flagrant abuses of the trust in grabbing the public domain. The people are generally in favor of the reserves because they give promise of saving the remnant of the forests to the public.

So in order to make the public change its sentiment on the forest reserve question, the lumber trust puts up the price of lumber, claiming that the creation of the forest reserves and the restriction of the lumber companies by the government are the causes of high prices.

The trust attempts to reach the sentiment of the public through its pocket. But it is safe to say that little change will be made by these tactics of the trust.

WHY NOT OWN THEM?

The United States government will now begin an extended investigation of the Harriman system of railroads with a view to ascertaining in how many devious and hidden ways this great magnate is violating the laws of the land.

The investigation will require the services of courts, committees, special agents, special prosecutors, special witnesses and a thousand other special expenses which the people must pay.

And after it is all over, the fact will remain that Harriman will have his friends in congress to strengthen his system by special legislation.

Why not authorize the government to buy the railroads and be done with it? The court expenses made necessary by these investigations would be sufficient to buy the entire proposition within a few years.

THE FARMER WANTS TO KNOW.

Yesterday the East Oregonian suggested that the Pendleton Tribune make some sort of statement to the farmers of Umatilla county on the jute plant proposition which is now a foremost issue in the farming communities.

The farmers really need relief from the jute and grain bag trust, and they desire the assistance of the newspaper which they support in securing this relief.

VOODOOISM IN HAYTI.

In name the Haytians are Christians, and, in the particular, Roman Catholics. In fact, however, they are votaries of the Voodoo, or, rather, Vaudoux, as they call it, which demands human sacrifice. Despite all Christianity, despite Catholic and Protestant missionaries, the mass of the people have long since relapsed into the old African fetishism.

All travellers who have written on Hayti — Moreau, St. Meny, Spencer, St. John, Samuel Hazard, Texier, etc. — agree that the Voodoo cult is flourishing in every part of the country, and that human lives fall victims to it. They only differ in regard to the number of its victims.

But whether these victims number at least 1500 annually, as writes the Frenchman, Texier, or whether, as claims a Haytian author, the mulatto Tippenhauer, who is anxious to defend his country, the human sacrifices are "by no means general," is, after all, of little import. A hundred or a thousand — the sad fact remains that in a country recognized by the powers as "Christian" and civilized a great number of children are annually slaughtered and eaten. And this atrocious cult is not restricted to the dreags of the people; the highest officials rank among its votaries. Toussaint L'Ouverture, Hayti's liberator, and his successor, "Emperor" Dessalines and "King" Christophe, were themselves "papaloids," high priests.

HIGHER SALOON LICENSES.

At the time the \$1000 saloon license ordinance was passed last spring the opponents of that measure predicted that it would mean ruin to a large proportion of the saloon keepers, while even the most ardent friends of the measure did not think that the city could come anywhere near doubling its receipts from the licenses by means of it. Their estimate, and they themselves thought it optimistic on the financial side, was that probably 25 per cent of the saloons would go out of business.

The renewal of the saloon licenses for the second half-year since the passage of the ordinance shows, to the surprise of every one concerned, that the number of saloons has fallen off merely to a trifling extent, from 7552 to 7231. The revenue for the current year will be \$7,292,000, as against \$2,729,081 last year. This fact is in part due, of course, to the saloon limitation ordinance, which fixes the ratio of saloons to population and provides that no new licenses can be issued in place of any that are revoked or surrendered until this ratio is reached, which will not be for a long time to come. —Chicago Record-Herald.

STUB ENDS OF NEW THOUGHT.

Truth stands immovable and ever present, awaiting our individual perception. Man has been like a king seeking aims at his own palace gates under the delusion that he is a beggar.

The world is filled with systems, cults, creeds and methods of reform. Enough surely to bring peace upon earth if it could be done that way.

The person who has awakened to individuality knows that he need not beg or cringe or whine like a whipped cur at the feet of the Infinite.

Universal individuality means that we must each of us attend strictly to our own affairs — so you may see how far away we are from universal individuality.

One of the prolific causes of all the trouble today is the mistaken idea that we must attend to some one else's business, some one else's "salvation" and "conduct."

If human beings could be lumped together and driven like sheep wherever the herder wished to drive them, any of the methods employed in the past would have won out. —Melvort-Tyndall.

THE TIBETAN BIBLE.

The Kahgyur, or Tibetan Bible, consists of 108 volumes of 1000 pages each, containing 1083 separate books. Each of the volumes weighs 10 pounds and forms a package 25 inches long, eight inches broad and eight inches deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need rows of houses, like a city, for their storage.

A tribe of Mongols paid 7000 oxen for a copy of this Bible. In addition to the bible there are 225 volumes of commentaries, which are necessary for its understanding. There is also a large collection of revelations which supplement the Bible. —The Ghourki.

AREA OF UNITED STATES.

A geographical survey bulletin prepared by Henry Gennett has just been issued, representing the combined work of the land office, census bureau and survey, in determining what constitutes the "area of the United States." The result is 3,026,789 square miles. The area of Alaska is given as 590,884; the Philippines, 115,026; Hawaii, 6449; Porto Rico, 3435; Guam, 219; Samon, 77, and the Panama canal strip, 474 square miles. All the detached territory is subject to change as the limits become more closely defined.

WAY OF THE WORLD.

Nine men toll while one man plays, Nine men serve one all their days; Nine men beg what one may give, Nine men die that one may live. One man laughs while nine men sigh; One succeeds where nine men try; One man wins the love he craves, Nine men to pretense are slaves. One man hopes while nine despair; One usurps what nine should share; "Some time," nine men weakly say, Boldly one man says "Today!" —S. E. Kiser in Record-Herald.

FOUNTAIN PENS

at prices to suit every pocket; pens not of the fountain order; school supplies of every desired description and a general line of home and office stationery are our strong drawing cards in a business way. You have only to name your needs—we will fill them promptly, properly, cheaply.

FRAZIER'S BOOK STORE



OUR YESTERDAY'S.

Ah, why turn back life's blotted page To dwell thereon in vain regret! Better to turn the new page o'er And strive to pay the old one's debt.

By largesse of the living thought That moves on luminous word and deed Through pain and wrong and pathless night Straight to the heart of other's need.

Making of Self Love's servant true Who waits not for the carion call But holds in an overflowing cup Some drops of tenderness for all.

If lovingly through each new day Swerveless we walk life's nobler ways Then one by one our God shall wipe The stains from all our yesterdays. —Woman's Tribune.

THE OLD BOOKS.

They are gray with the gray of ages, Borrowed, and begged, and sold; Thumb marked of saints and sages In the scholarly days of old, Rose leaves pressed for a lover Rest in their pages dim, Though silent centuries cover All that is left of him.

Singers and saints and sages— In the fame of a name we trust, But time will cover our pages, As even our toms, with dust; For here, in the library's shadows, Where the famed and famous be, I roam in forgotten meadows, With the centuries over me. —Frank L. Stanton.

THE FIRST BLIZZARD.

Bound by the snow! Not a glint nor glow, Not a sound in the white-strewn air, Save the bleat of the sheep, As they leap and leap, In the wrench of their wild despair.

And the men inside— Let no man deride— They are praying, all in a breath, That their time's not come, Though their lips are numb With the cold of the drifting death. —Walter Juan Davis.

A vote in the box is worth two kicks against bosses.

HOPE FOR THE SICK.

PERUNA TONIC

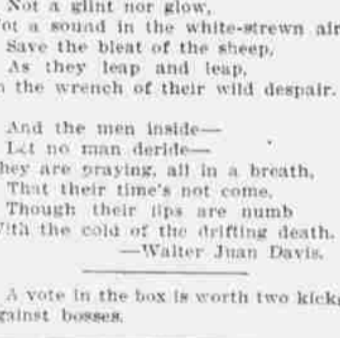
MRS. HENRIETTA MARSH A VICTIM OF LA GRIPPE.

Mrs. Henrietta A. S. Marsh, 709 W. 16th St., Los Angeles, Cal., President Woman's Benevolent Ass'n, writes: "I suffered with la grippe for seven weeks, and nothing I could do or take helped me until I tried Peruna."

"I felt at once that I had at last secured the right medicine and I kept steadily improving. Within three weeks I was fully restored, and I am glad that I gave that truly great remedy a trial. I will never be without it again."

In a letter dated August 31, 1904, Mrs. Marsh says: "I have never yet heard the efficacy of Peruna questioned. We still use it. I traveled through Kentucky and Tennessee three years ago, where I found Peruna doing its good work. Much of it is being used here also." —Henrietta A. S. Marsh.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio.



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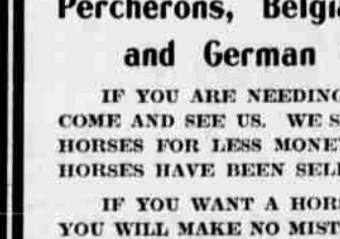
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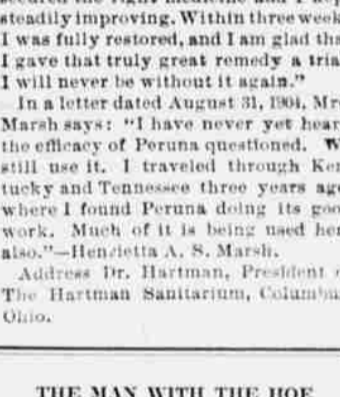
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H. C. BOWERS, Manager.

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