

The Herald

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The Oregon machine has evidently decided to make the Taft victory in Oregon the pretext for the overthrow of the popular will and the repeal of the Oregon direct primary law. While Washington and California have followed Oregon in enacting a direct primary law, and while all states are trying to bring about the election of United States senators by direct vote of the people—a result which Oregon has accomplished—the machine managers of Oregon are on the back track. They have begun bombarding every member of the legislature with a program to defeat the people's choice, and restore the old corrupt way of electing senators.

This battle is up to the people regardless of the party in Oregon. It means machine warfare on the initiative and referendum and the direct primary, backed by all the money that corporate power and corrupt politicians can throw into the battle against the people. Let no one be deceived. The machine leaders hate the popular reforms. This is going to be a fight to destroy the progress that has been made in putting Oregon in the front rank of political states, and put in the saddle instead the most vicious elements of Oregon politics.

It means the overthrow of the direct primary law, the corrupt practices act, and the power of the people generally to control the public policies of this state.

It is not a fight to give a United States senatorship to the Democratic party, but to maintain a people's government. It is the square issue, "Shall the People Rule?" Or shall the machine and a corrupt boss-ridden minority, that hates the people's policies for which men like Roosevelt, La Follette, Hughes and all clean and progressive statesmen are contending, dictate its political policies to the people.

Let no one be deceived. The Oregon machine hates the progressive policies for which Roosevelt stands. They hated the clean progressive character of Taft so much that they would not even consider a resolution to endorse Taft offered by Bob Donaldson in their county convention at Salem, which was called to overthrow and nullify the direct primary law.

Let all these matters be kept clearly before the people. The Capital Journal is on the side of the citizenship of Oregon. It is opposed to a return to the corrupt machine methods that have controlled our legislatures in the past whenever a senator has been elected—except two years ago when two senators were chosen in 15 minutes without even a cigar being given for a

vote.—Capital Journal.

The matter of a Union High School is being discussed considerably and the feeling seems to be unanimous in favor of one. After the union high school district is organized it can be bonded the same as any other kind of school district and this would be the simplest method of raising funds to erect a building. The proper place for a site for the school building would be at Talmage and it is believed that there are public spirited men who own land in that vicinity who will willingly donate a site to the district. There is no doubt but it would enhance the value of the land in that vicinity to such an extent that more than double the present prices could be obtained for it.

If there is any question as to the sanitary condition of this part of the state, we should point to longevity of our population as an example. We have the oldest people and the most of them of any section of the state and we doubt if there is any place in the United States that can show nearly as many people 80 years old and upwards.

FISHING SUPERSTITIONS.

Various Queer Notions Exist All Over the World.

In British Columbia the Indians ceremoniously went to meet the first salmon and in flattering voices tried to win their favor by calling them all chiefs.

Every spring in California the Karaks used to dance for salmon. Meanwhile one of their number secluded himself in the mountains and fasted for ten days. Upon his return he solemnly approached the river, took the first salmon of the catch, ate some of it and with the remainder lighted a sacrificial fire. The same Indians laboriously climbed to the mountain top after the poles for the spearing booth, being convinced that if they were gathered where the salmon were watching no fish would be caught.

Very widespread, in fact, is this native belief of the necessity of caution whenever Adam is on fishing bent.

In Japan among the primitive race of the Ainos even the women left at home are not allowed to talk, lest the fish may hear and disapprove, while the first fish is always brought in through a window instead of a door so the other fish may not see.

The Eskimo women of Alaska never sew while the men are fishing, and should any mending be imperative they do it shut up in little tents out of sight of the sea.

Under no circumstance on the northeast coast of Scotland will a fisherman at sea mention certain objects on land, such as "minister," "kirk," "swine," "dog," etc., and the line will surely be lost if a pig is seen while baiting it. As on the land chickens must not be counted until they are hatched, so at sea fish must not be counted until they are caught. It is good luck to find mice nibbling among the nets. A horseshoe nailed to the mast will help, and a herring caught and salted down will produce wonders.

In the Shetland islands a cat must not be mentioned before a man baiting his line, and among the Magyars of Hungary a fisherman will turn back and wait over a tide if he meets a woman wearing a white apron.

Every year the natives of the Duke of York island decorate a canoe with flowers and fern, fill it with shell money and cast it adrift "to compensate the fish for their fellows caught and eaten."

It was always the custom of the Maoris, the primitive inhabitants of New Zealand, to put the first fish that they caught back into the sea "with a prayer that it might tempt other fish to come and be caught."

If the fish did not come soon enough in British Columbia the Indians used to employ a wizard, who made an image of a swimming fish and put it in the water to attract live fish to the bait.—Los Angeles Times

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