

The Herald

W. T. FOGLE, Editor.

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FRIDAY, MAY 28, 1909.

If there is such a thing as a universal besetting sin, then we may safely say that that sin is gambling. At some time in life we believe there comes to everyone a desire to "try his luck" at some game of chance. This does not necessarily mean that he stakes his money on any kind of game of cards or other form of gaming tabooed by polite society, but in some form he takes a risk on something that has more than even chances to lose. This is a trait of human character that no amount of education will eliminate—no amount of advice will prevent and only the actual participation in will quench the desire, which sometimes becomes a mania and lures its victims to destruction.

We do not have to go into the ranks of the vicious and the common herd to find gambling carried on. It stalks forth in its myriad forms and finds its advocates in all the walks of life, from the street gamin playing "crack-loo" with his pennies, to the church dignitary buying chances on a crazy quilt in the booth presided over by the prettiest girl of the congregation. Some object to having church fairs classed as gambling, but it is gambling pure and simple, for the person who buys a chance on the article offered knows full well that there can be but one winner and the rest must lose whatever they pay for their chances. We are fully aware that there are preachers, who call themselves "Ministers of the Gospel" who will take issue with us on this ground and protest that it is harmless because of its environments, but we want to say that murder is murder, whether committed in the shadow of the church or in the saloon, so also is gambling. We have seen a man go from his work at the close of the week and without paying any grocery bills, or other bills incurred for the sustenance of his family, and wager every penny of his weeks wages on the turn of a single card; so likewise have we seen the tired mother divide the weeks earnings from her work at the wash-tub, with her son that he might buy chances at the "Fair" given by the young people of the church society, in order not to be "looked down on" and thought to be "stingy" or "close". These are the common forms of gambling that we are all more or less familiar with and whose effects, in a financial way, are not so far reaching as other forms; notably that of gambling for big stakes, but which is commonly called buying and selling stocks. This form of gambling perhaps causes more suffering than all other forms combined; especially is this true of that in connection with the necessities of life. The

recent successful game played by Mr. Patten in the wheat pit, has caused wide spread suffering; not so much in our own nation, but in others where wheat is scarce at best and commands almost fabulous prices, compared with the ability to pay of the people of those countries. India will suffer very largely and many lives are said to have been sacrificed through the raise in the value of wheat. The supply, small at best, has been drawn on very largely for shipment to other places where prices received are greater than at home.

So long as gambling is sanctioned by the church, just that long will it be impossible for laws to be enacted putting a stop to it in other walks of life. The old and trite saying that "What is sauce for the goose is sauce for the gander" is a powerful argument when properly applied and it certainly applies in such cases.

The writer does not want to be understood as a theorist in this matter and merely states for the benefit of any "doubting Thomases" that he has bought chances at church fairs on things he had no earthly use for simply because he was asked to do so by a pretty girl with a pleasant smile (this in his bachelor days) and he has sat in games of "horse poker" and has put up his five chips at the call "Ante Pat and shove the Buck"; also tested Faro and numerous other games, including Chinese lotteries. In all these games the attraction is the same, trying to get something for nothing. The gambling mania, or craze, or whatever it may be called, lays hold of every man or woman with red blood in their veins, at some time in their lives and if they do not exercise due caution it will gain the ascendancy and they will become its victims; therefore it behooves those who are interested in the upbuilding of humanity to exercise the greatest care in encouraging even the semblance of gambling in any form.

When the April number of the Courier was gotten out there was considerable kicking at the numerous (?) mistakes made, yet there were but few more than usual and we contend that the criticisms were unjust from the reason that no attempt was made to show us where the bad ones were. However we will say that, taking into consideration the "bum" spelling in some of the copy the wonder is that it was no worse.

Obituary.

H. D. Whitman was born at Monmouth, Oregon, August 6, 1851, died May 18, 1909 at St. John Oregon.

He was a son of S. S. and Elizabeth T. Whitman, two of the earliest pioneers of this part of the state. He grew to manhood here and on September 25, 1875 he was united in marriage to Miss Hattie Hiatt, of Salem. He united with the Christian church of Monmouth in 1893 and has ever since been a consistent member. He was a charter member of and for years one of the leading members of Monmouth Camp No. 49, W. O. W., which order conducted the funeral services.

Interment was had in the family plat in the Davidson cemetery west of Monmouth.

He is survived by two sisters, Mrs. Martha J. Murphy, of

Announcement

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Bridgeport, Wash., Mrs. Adarene Clark, of Fortuna, Cal., and one brother, E. A. Whitman of Rosalia, Wash.; a wife and four children, L. Myrtle, Bessie and Squire S. of St. John and Mrs. M. E. Wheelock, of Monmouth.

His last illness was caused by acute stomach trouble and he was confined to his bed but a short time.

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