

The Herald

D. E. STITT, Editor.

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Monmouth, Oregon.

FRIDAY, JAN. 14, 1910.

Wants Weaklings Wed Out

People think and talk and talk and think, and because of their utterances we are forced to the conclusion that persons often speak or write without giving proper thought to the subject upon which they express themselves.

In the following article which we clipped from the Sheridan Sun, there are several truths stated, but there is one thought expressed which we wish to examine. The article follows:

"We hear of distress in some quarters over the disappearance of the buffalo, but when we consider that improved Durham or Jerseys are browsing on the plains once inhabited by these animals, and that one Jersey cow is worth a dozen buffaloes, there is but little cause for grief. Domestic cattle are much fitter to survive than the bison of the plains. It is the mission of man in life to weed out inferiority, to see that only the fittest survive, and sooner or later he will apply this benign natural law even to his own race. There is not a field but has noxious weeds that should be extirpated in order that corn, wheat and fruit grow in their stead. Wolves and coyotes must be killed for they are beasts of prey and live only through the destruction of flocks of useful hiberniferous animals."

The thought we wish to examine is contained in the following sentence: "It is the mission of man to weed out inferiority, to see that the fittest survive, and sooner or later he will apply this benign natural law even to his own race."

This subject is not a new one, and men of learning and of high position have held the same opinion, and voiced a like sentiment. The writer speaks of the measure as a "benign natural law." Now the word "benign," according to Webster's Unabridged Dictionary, is defined as: "Of a kind, gentle disposition; gracious; generous; favorable; benignant," while the natural law referred to is known as "The Survival of the Fittest," which in its general application means that the strong shall live but the weak must go to the wall, and in case a human being becomes unable to care for and support him, or her self, apply the remedy, "knock them on the head," as you would a rattle snake, and if this is a benign measure let its execution begin with the extirpation of its advocates.

It has been advocated that people who get too old to support themselves, cripples, weak minded, etc., should be chloroformed to pass them over the divide between the living and the dead, but we can discover no benign influence behind the suggestion; view the subject from whatsoever side you will,

turn it over, analyze it and it discloses nothing but the selfish purposes of an evil heart, and it originated altogether in the carnal man.

Man has a mission, it is true; his mission is to overcome obstacles that impede his progress, but he must do it in a benign way; he must get right himself and keep right and teach others to so live, and if this process of "weeding out" is pursued it will not be long until there will be a general fitness of the whole human family to survive.

The other side presents the lion and the lamb, the bear and the cow, the fox and the rabbit, and the weaker go down before the stronger.

We also have Rockefeller, Carnegie and many others, also the trusts operating upon the necessities of life. On one hand there is power, luxury and ease; on the other side there is poverty, toil and want. The first condition too often leads to excesses which bring their harvest of degradation and disease unfitting persons for the duties and responsibilities of life. On the other side persons are unfit to enjoy life and its responsibilities because of conditions imposed by those exercising power over them.

Taking all things into consideration, moral fitness should be the standard and the "weeding out" process should be applied to getting rid of causes which unfit persons for the duties and responsibilities of life, instead of hustling the effect out of sight after the cause has produced it. Kill the cause and there will be no necessity to murder its victims.

Weed out evil thoughts and evil purposes and let benign purposes and thoughts enter and occupy instead.

A Pendleton boot-legger put up a strong appeal for prohibition, a few days ago by poisoning eighteen men on wood alcohol-dope. Eight of that number required the services of a physician, and one of the men came near dying. If this incident is not an appeal in favor of prohibition or total abstinence, what will speak with more imposing force?

Something enormous is the estimate of Portland's drinking bout on the appearance of the new year, the sum total being some \$39,000 for the single round of drinks during the first sixty seconds of the year 1910. Besides this there was the cost of the revelry which led up to that minute, and also the cost of the aftermath for the night. By the manner in which this news was heralded abroad, one would be led to conclude that it was a desirable achievement—one to boast of—but we are of the opinion that the greater number of those who may read of it, look at it otherwise, and that Portland is in a fair way to change her title from that of "The City of Red Noses," to that of "The City of Red Noses."

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Early Prejudice Against Potatoes.

The way of the potato was said to have been barred by the prejudice that it was never mentioned in the Bible. In the Lothians it came in about 1740, the year of the famine, from Ireland, but was confined to gardens till about 1754, when it was planted in fields about Aberlady. By the close of the century it was a general article of diet. Ramsay says that George Henderson went about 1750 for a bag of potatoes to Kilsyth, where the Irish method of field culture had lately been tried, and introduced the potato into Menlith, where a few had been known, but only in kale yards. The old folks, however, did not take kindly to the new food. Old George Bachop, one of the Ochertyre tenants, when told by his wife that she had potatoes for supper said: "Tatties! Tatties! I never supped on them a' my days and winna the night. Gle them to the herd and get me sowens." It is significant that Burns, who sings the praises of kale and porridge and haggis, should have nothing to say of the potato.—Blackwood's Magazine.

Demeanor Analyzed.

"Your chauffeur seems very respectful," said the guest.

"That air of deferential solicitude," replied Mr. Chuggins, "is not respect. It is sympathy."—Washington Star.

Naturally.

Medical Professor—What is the result, young gentlemen, when a patient's temperature goes down as far as it can? Student—Why—er—he gets cold feet.—Cleveland Leader.

Church Directory.

EVANGELICAL CHURCH
L. C. HOOVER, Pastor

Morning service at 11:00 o'clock
Evening service at 7:00 o'clock
Sunday School at 10:00 a. m.
Y. P. S. C. E. 6:30 p. m.
Prayer Meeting Wednesday evening.

CHRISTIAN CHURCH.
W. A. WOOD, Pastor.

Morning Service at 11 a. m.
Evening Service at 7:00 p. m.
Sunday School 9:45 a. m.
Y. P. S. C. E. 6:30 p. m.
Prayer Meeting Wednesday 7:30 p. m.

W. C. T. U.

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