

The Herald
D. E. STITT, Editor.

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Monmouth, Oregon.
FRIDAY, NOV. 15, 1912.

BRINGS RESPONSIBILITY.

Suffrage has come to the women of Oregon and with it has come responsibility that must be shared equally with the male population, and there is no way to escape the responsibility, except to discharge it in the best manner possible, and as intelligently as possible.

The human family exists because there was, and is, a creator, and while man did not have choice as to whether he should be created or not, neither have any choice as to the time of their appearing, neither to the place where they make their debut upon the stage of active life, yet they are not left without excuse, so as to throw the responsibility of their future upon their creator.

It pleased the creator to give man existence, but in so doing he gave him a mind and reasoning powers, and placed him where he could be operated upon by the two opposing forces, one operating for good, the other for evil. Man having fallen under the destructive influence of the latter, the creator's responsibility was discharged in determining and bringing about an infallible plan of redemption, and disclosing it to the creature, and making known the result that would obtain through obedience, and the consequent misery which would entail through disobedience. So we find that we are here, that we can discern good from evil and that the choice of the future rests with us, and likewise, that we are responsible for our acts, and that our happiness in this life and the future, will largely rest with ourselves, hence we have obligations to discharge that not only influences our own lives but those of others, and when we are given equal voice in the affairs of government we should study to discharge such duty in a way that will bring the best results to ourselves and others, taking into consideration the far-reaching effect.

In kingdoms or empires, where the power is vested in the ruler, that personage alone shoulders all responsibility in the laws he enacts and sets in operation; in limited monarchies, the responsibility is shared by the ruler and his law-makers, but in a republic, like we live in, the people have a voice in the making of our laws, and each is responsible for his individual act. If a bad act is enacted and we have not used proper effort and discretion in opposing the same, we are partners in guilt with those who have brought about the act. If one that will prove beneficial is up for our sanction and we fail to give it the support that we should, and it fails of enactment, then we have again proved unworthy our trust and have come

under condemnation.

Then we have duties to perform in the matter of seeing that our laws are obeyed and enforced. We all like to see the lawbreaker brought to a halt and made to consider whether it pays to break laws or not, but how many of us are willing to see that the law-breaker is brought to justice when the act of so doing devolves upon us. Who among us will make complaint when we see someone breaking an ordinance which has been enacted for the protection of society?

How many of us will say: Why don't the sheriff, or the marshal, enforce the laws? or perhaps we name some other official, yet, are we willing to take the initiative when we have an opportunity to do so? Are we willing to become the prosecuting witness, swear out a complaint so that it may be put in the proper hands to secure an arrest?

If we are not willing to do our part, then, we have no cause to complain if the thing is left undone, and we are in blame to the extent of our guilty knowledge.

We are desirous of having good laws passed and generally speaking we want a law to prohibit everything that is wrong, but law accomplishes nothing except the penalty for violation is enforced, and if we do not enforce those we have will we be more likely to enforce those which we may add to the list?

Is It Barely Complimentary?

It is shown by the returns that there was a considerable increase in the Socialist vote of this state, and a glance at the returns from other states shows the same general fact. One would like to know just what that increased Socialist vote means.

As a candidate for President, Mr. Debs long ago developed to a perennial. The gloss of his popularity must long since have worn off, and the vote that he received has more of conviction on principle than enthusiastic regard for the leader in it. If that be so and the increase persists without faltering or falling behind, it will only be a question of time that the Nation will be obliged to reckon with Socialism, just as it now reckons with Democracy, Republicanism and the Progressive movement.

Is there coherence and strength of purpose behind the Socialist movement as headed by Mr. Debs that will insure its potential existence when its leadership has ceased? That, by the way, is another very interesting question, and one that cannot be readily answered with satisfaction. The indications are that the Debs personality and leadership are only incidents; and that the increase in the Socialist vote would go on just the same if Debs were to drop out of it and some other man assume the leadership.

There was one remarkable happening in New York City during the campaign which will serve better than almost any other incident to illustrate the earnestness of the Socialist. When Mr. Debs spoke at Madison Square Garden the place was jammed notwithstanding

the fact that it took a dollar to get in. It was the Socialist method of raising a campaign fund. Not a remarkable method perhaps, but remarkable in its results. We venture to say that no other candidate, not excepting the strenuous Colonel himself, could have filled Madison Garden at \$1 a head.

It is this spirit of earnestness which commands us to give some attention to Socialism. If it is going to be a force we are likely to have to reckon with, it is only the part of wisdom that we should learn what kind of a force it is going to be. If it is evil we should know it as a matter of intelligent study and investigation; or if there is good in it, we should also know that. It is a species of foolishness to close our eyes on any ism in politics; and the more earnest and persistent the ism becomes the more need that we give it heed.—Telegram.

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