

The Herald

D. E. STITT, Editor.

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Monmouth, Oregon.

FRIDAY, MAY 16, 1913.

THE SPIRIT OF THE TIMES

When going to school some fifty years ago, we used to read a paragraph that ran something like this: "Strike till the last armed foe expires; Strike for your altars and your fires; Strike for the green graves of your sires, God and your native land."

The writer, no doubt was patriotic, and was trying to fire the hearts of his countrymen with the same spirit, and love for home and country, and we honor him for his effort.

But, there has come a great change to the human family during the last three-quarters of a century and the word "strike" has taken on new significance, and the cry is not always sent forth against an invading foe, but the real strike has become a method of procedure within our own borders, and is being instituted against all kinds of business and against other conditions. We have railroad strikes embracing engineers, conductors and brakemen; miners' strikes, long-shoremen strikes and strikes of almost all classes of workmen, and lately the strike spirit is invading the colleges and schools, and where will it all end?

In many, very many instances, the strike has been inaugurated because of oppressive conditions imposed upon labor, but not infrequently it has been brought on because the employer was in a strait where he must accede the demands of the strikers, but what has caused the school children, in the Boston schools to go out on a strike, in opposition to both, parents and teachers?

It is hardly probable that the attitude of both, the teachers and the parents, was such toward the school boys and girls that they were compelled to take this step to get justice, but rather it shows a growing desire in minds and hearts of the young people to throw off restraining and governing influences that they may have less hindrance in following the bent of their own inclinations. This is but the advance of the spirit which has been developing and growing up among the people everywhere during the last half century or more, and the fruit which this condition will bring forth will pierce many a heart with sorrow and perhaps with a dagger also, for it gives no promise of higher regard for either parental nor governmental control.

But, from whence does this disregard for judicious restraint emanate? There are but two fountain heads which operate upon human beings, one is good the other is evil, and that which does not build up, preserve, and make better, must be attributed to the evil source. "As ye sow, so shall ye also reap."

This is an age of crime and

technicalities—we do not mean that all persons, neither that a majority of people are criminals—but that it is a time when crime is rampant and that every technicality possible is invoked to keep the evilly inclined person clear of the toils of the law, so that he or she may pursue his or her course regardless of its effects upon and injuries to other persons.

We think it no exaggeration when we say that there are men, on the average, who are working harder to find ways and means by which they can aid other persons to escape and evade justice, than are those who are endeavoring to bring about better conditions. Men are evading law in seeking wealth by many ways and schemes, and as the highway to wrong-doing is easier found, and more easily traveled than is the rugged road to righteous deeds it is easily discerned from hence is the spirit of disobedience that is making itself so apparent as time passes in its flight.

Recognizing Women Soldiers.

Society has been pensioning the soldier for years. It was one course found necessary by warlike people to attract fighting men to the colors when an emergency arose, and of course, has its element of gratitude. When the Revolution was fought, heroic means were resorted to by the leaders in recruiting the field force. A given number of colonists were fired by zeal of patriotism to brave everything in the cause, but poor Washington's army was dangerously small at all times, while a multitude of contented, able-bodied men profiting by American bounty, studiously remained at home. Abraham Lincoln pleaded with the people to join the Union army, studied remarkable inducements to enlist men stronger in selfish and family pursuits than National spirit, and the pension is one of the promises. Pensions are the bolster for National sentiment, a sort of life-saver in times of grave peril, a compensation for man to march, struggle, fight and die if need be.

Society is recognizing another soldier with a pension. This time it is a woman. Owing to her monumental patriotism in the cause of the race the right of a pension has not been admitted until quite recent years. Women soldiers of this type have been wont to fight society's battle alone, often to find themselves as helpless as if maimed by bullets, with a hungry brood about their feet.

In the new order, the woman soldier stands as high in her great duty as the man. Her sacrifices and courage are to be recognized. Society is commencing to promise her that she and her brood shall not go hungry, if deprived of a protector. A mother's pension is gaining place upon the statute books, and honor, support and attention will soon be given women soldiers which the busy, selfish ages of the past have neglected.—Telegram.

Nicholas gave up Scutari because his backer, Russia, "lay down" and Russia probably lay down because France and Eng-

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land would not stand by her to a finish. Austria and Germany made their bluff good.—Weekly Oregonian.

Once Hostile, Now Aids University.

An indication of the revulsion of sentiment manifest in Oregon against any proposal looking to keeping the two institutions of higher education embroiled in partisan politics, is seen in the following letter written by Cyrus H. Walker, chaplain of the Oregon State Grange, who was formerly one of the most uncompromising opponents of an increase in appropriations. Mr. Walker writes to President P. L. Campbell, of the University of Oregon, under date of Albany, Oregon:

President P. L. Campbell,
Eugene, Oregon,

Dear Sir and Brother:
You can quote me as being opposed to a referendum against any University of Oregon appropriations.

I was conscientious in the part I took in the referendum of 1908 covering the \$125,000 increase annual maintenance fund, not that I opposed the University but because many of us thought the Oregon Legislature was getting too reckless and extravagant in making appropriations and by "log-rolling" methods.

With a mileage basis to work upon (as I hope will be endorsed by the people) there should be

no more charges of "graft."

I am inclined towards putting the U. of O. and the O. A. C. under one board of regents, but not to consolidate at Corvallis. With an electric line from the above city to Eugene, it would be better for the state of Oregon to pay the fare of students between the two cities than to abandon the U. of O.'s magnificent structures at Eugene; that is if duplication of studies is "out out" between the two.

Albany and Eugene have shaken hands over the separating chasm; and, linked together now and to be still more linked by bands of steel over which fly, at a tremendous pace, swiftly moving cars, sped by the forces of nature, there should be no envious rivalry, but forever may there be peace and good will.

I have shown my "good will" by sending my only daughter, Vernal Walker, to the Eugene High School this school year (11th grade.)

With best wishes,
Fraternally yours,
CYRUS H. WALKER,
Chaplain Oregon State Grange.

Zook the Painter, will hang your paper for you.

NOTICE OF CHANGE OF NAME

Notice is hereby given, that by the order and decree of the honorable County Court of Polk County, Oregon, the name of David Slevoigh has been changed to that of David Slevoigh North, and that said name thereafter shall be his legal name.

Done by the order of the Hon. J. B. Teal, Judge of said court. 2t

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J. M. ORRICK, Pastor.

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Y. P. S. C. E. 6:30 p. m.
Prayer Meeting Wednesday 7:30 p. m.

BAPTIST CHURCH.

G. A. POLLARD, PASTOR
Sunday School at 10:00, a. m.
Morning worship, 11:00 a. m.
Evening worship, 8:00 p. m.

W. C. T. U.

Local Union meets every second and fourth Friday in the Evangelical church at 2:30 p. m.

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