

The Herald

D. E. STITT, Editor.

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Monmouth, Oregon.

FRIDAY, NOV. 6, 1914.

Thanksgiving Proclamation

President Wilson has appointed Thursday, November 26th as a time for National thanksgiving, and asks the citizens to assemble and give thanks for blessing extended. In his proclamation he said things worth repeating and remembering, hence, we reproduce the body of it as printed below:

"It has been vouchsafed to us to remain at peace, with honor, and in some parts to succor the suffering and supply the needs of those in want. We have been privileged by our own peace and self-control in some degree to steady the councils and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with deeper comprehension, a fuller realization of their responsibilities as well as of their blessings and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

"The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another and has stirred them to a helpful co-operation such as they have seldom practiced before. They have been quickened by a great moral stimulation. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others, has revealed them to themselves, as well as to the world.

"Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties and the steadiness and resourcefulness of our business men, will serve other nations as well as our own.

"The business of the country has been supplied with instrumentalities and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created which will be also new instrumentalities of acquaintance, intercourse and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors or so equipped to serve themselves and mankind.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 26th of November next, as a day of

Thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God."

The New Alabamas

The operations of the German cruisers Karlsruhe and Emden bring home to us again the fact that, of all the hiding places on this globe, the sea is the best.

In their separate seas, these cruisers have voyaged up and down, chasing and sinking the merchantmen of the enemy, cutting off provisions and supplies from the ports of England and France. They are the Alabamas of this war, and the damage they have wrought must already come near to approximating all that done by the Confederate privateer. In the West Indies and along the Atlantic shore of South America, the Karlsruhe has been as much a terror to British shipping as the old-time buccaneers were. In the East Indies and the Bay of Bengal, the Emden is sending a steamer to the bottom every few days. Both are, of course, frantically pursued. There are probably half a dozen cruisers after each one of them. But so vast is the sea and so wary are the Germans that, so far, the Karlsruhe and the Emden have sailed the ocean as, seemingly, they blessed well pleased.

The Alabama succeeded in keeping the sea for more than two years. Who knows but the Karlsruhe and the Emden can elude pursuit quite as long?—Toledo Blade.

THE RURAL CHURCH

THE FARMERS THE CUSTODIANS OF THE NATION'S MORALITY.

Co-operation of Church, School and Press Essential to Community Building.

By Peter Radford,
Lecturer National Farmers' Union.

The church, the press and the school form a triple alliance of progress that guides the destiny of every community, state and nation. Without them civilization would wither and die and through them life may attain its greatest blessing, power and knowledge. The farmers of this nation are greatly indebted to this social triumvirate for their uplifting influence, and on behalf of the American plowman I want to thank those engaged in these high callings for their able and efficient service, and I shall offer to the press a series of articles on co-operation between these important influences and the farmers in the hope of increasing the efficiency of all by mutual understanding and organized effort. We will take up first the rural church.

The Farmers Are Great Church Builders.

The American farmer is the greatest church builder the world has ever known. He is the custodian of the nation's morality; upon his shoulders rests the "ark of the covenant" and he is more responsive to religious influences than any other class of citizenship.

The farmers of this nation have built 120,000 churches at a cost of \$750,000,000, and the annual contribution of the nation toward all church institutions approximates \$200,000,000 per annum. The farmers of the United States build 22 churches per day. There are 20,000,000 rural church communicants on the farm, and 54 per cent of the total membership of all churches reside in the country.

The farm is the power-house of all progress and the birthplace of all that is noble. The Garden of Eden was in the country and the man who would

get close to God must first get close to nature.

The Functions of a Rural Church.

If the rural churches today are going to render a service which this age demands, there must be co-operation between the religious, social and economic life of the community.

The church to attain its fullest measure of success must enrich the lives of the people in the community it serves; it must build character; develop thought and increase the efficiency of human life. It must serve the social, business and intellectual, as well as the spiritual and moral side of life. If religion does not make a man more capable, more useful and more just, what good is it? We want a practical religion, one we can live by and farm by, as well as die by.

Fewer and Better Churches.

Blessed is that rural community which has but one place of worship. While competition is the life of trade, it is death to the rural church and moral starvation to the community. Petty sectarianism is a scourge that blights the life, and church prejudice saps the vitality of many communities. An over-churched community is a crime against religion, a serious handicap to society and a useless tax upon agriculture.

While denominations are essential and church pride commendable, the high teaching of universal Christianity must prevail if the rural church is to fulfill its mission to agriculture.

We frequently have three or four churches in a community which is not able to adequately support one. Small congregations attend services once a month and all fail to perform the religious functions of the community. The division of religious forces and the breaking into fragments of moral effort is oftentimes little less than a calamity and defeats the very purpose they seek to promote.

The evils of too many churches can be minimized by co-operation. The social and economic life of a rural community are respective units and cannot be successfully divided by denominational lines, and the churches can only occupy this important field by co-operation and co-ordination.

The efficient country church will definitely serve its community by leading in all worthy efforts at community building, in uniting the people in all co-operative endeavors for the general welfare of the community and in arousing a real love for country life and loyalty to the country home and these results can only be successfully accomplished by the united effort of the press, the school, the church and organized farmers.

TAUGHT BY THE SWALLOWS.

How a Railway Tunnel Was Built Through a Sand Bank.

A colony of bank swallows taught a young but observing engineer how to build a tunnel that his more learned superiors had refused to undertake.

North of Burlington, Vt., lies a broad sand plain high above the level of Lake Champlain, through which the Central railroad was to be carried by a tunnel. The sand, destitute of moisture, would not cohere, but crumbled away as soon as an excavation was made. After several costly trials the engineers decided that the tunnel was impracticable.

A young man in the engineer's office said he could tunnel the sand bank at a small cost. He said he could build the tunnel for so many dollars a running foot, but that he couldn't expect the railway people to act upon his opinion when so many American and European engineers had declared the project impracticable.

The managers, however, gave him a contract to build fifty feet of the tunnel. On the face of the sand bank he marked the line of an arch larger than the proposed tunnel and on this line drove sharpened timbers into the bank. Then he removed six feet of the sand and drove in another arch of twelve foot timbers, removing six feet more of sand. This process he repeated until he had space enough to begin the masonry. As fast as the masonry was completed the space above it was filled, leaving the timbers in place.

He pierced the bank with the cheapest tunnel ever built, which now stands as firm as on the day it was finished.

He was asked whether there was any suggestion of the structure adopted by him to be found in the books on engineering.

"No," he said. "It came to me in this way: I was driving by the place where the attempts were made and saw that a colony of swallows had made their homes in the bank. It occurred to me that these little engineers had disproved the assertion that the sand had no cohesion. As every swallow's home is a self-sustaining tunnel without masonry, I thought that by extending their method I could construct a larger tunnel. The bank swallow is the inventor; I am simply his imitator."—Boston Post.

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

CHRISTIAN CHURCH.
H. F. JONES, Pastor.
Morning Service at 11:00 a. m.
Evening Service at 7:30 p. m.
Sunday School 10:00 a. m.
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.
Christian Union Endeavor, 6:30 P. M.
Evening worship, 7:30 p. m.
Prayermeeting Wednesday, 7:30 P. M.

Professional Cards

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