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TUESDAY, JUNE 11, 1912

Should It Be Proper For Married Women to Hold Jobs?

When Will It Be Understood That Spinning and Weaving Have Left the Home?

By ROSE SCHNEIDERMAN, Vice President of the Women's Trade Union League

Of course there are five women for every job, but the removal of married women from the field would be only a drop in the bucket of economic relief. The SINGLE WOMEN ARE NOT JEALOUS OF THE WIVES WHO WORK.

It is a favorite argument in some quarters that the wife who works outside her home really enjoys two salaries, her own and her husband's, and takes the bread out of the mouth of some unmarried woman.

But do you suppose a self respecting married man would consent to live on his wife's income, even though he fills a place in the business world which might otherwise be occupied by some poor unmarried man?

WHEN WILL PEOPLE UNDERSTAND THAT THE INDUSTRIES OF THE WIFE AND MOTHER HAVE GONE OUT OF THE HOME, AND CONSEQUENTLY SHE MUST FOLLOW THEM? SPINNING AND WEAVING AND MAKING CLOTHES. THE PREPARATION OF MANY KINDS OF FOOD, NOTABLY THE PRODUCTS OF THE GREAT CANNERIES, THE TEACHING OF THE CHILDREN. ALL THESE THINGS ARE NOW DONE AWAY FROM THE INDIVIDUAL HEARTH.

CHICAGO IN ITS YOUTH.

It Got One Weekly Mail, by Horseback, From the East in 1832.

Extracts from the first city directory of Chicago reprinted in the Record-Herald show, for the most part, a feeling of satisfaction in the compiler. The directory appeared in 1844. "Our common schools," he writes, "are worthy of special notice." Regarding entertainment for the stranger within the gates, he is able to note definite improvement. Whereas, "In early times our luns were miserable in the extreme," now "we have eighteen hotels and houses of public entertainment, many of them large and splendid establishments, not inferior to any in the west."

The hazards a prophecy which has been more than fulfilled when he says: "We have four large packing houses, and all of them have done a heavy business thus far. The pork packing is only just commencing, but will, it is thought, be extensive."

The progress that had been made in postal facilities is shown by this record: "A weekly mail from the east was received here on horseback in 1832. The next year it was received in a one horse wagon weekly. In 1833 a two horse wagon was substituted. In 1834 a four horse stage line was established, and in 1835 a daily eastern mail. There are now received and made up at this office forty-eight mails weekly, and the receipts of the office amount to about \$10,000."

In one or two respects the narrator cannot speak so cheerfully. He is compelled to acknowledge a debt of \$3,077.25. He adds, however, that "The credit of the city is now established upon a permanent foundation and cannot easily be shaken." But for the stage he sees no immediate hope. This is his plaint: "Our theater—a very pretty one—has been in operation the past season and met with some encouragement, but it must be confessed that at present the prospects of the drama are not flattering."

Perilous Comparison. "Now," said the professor of astronomy, who was trying to be entertaining, "the most beautiful star I know of is—"

"Be careful, professor," whispered the hostess, "the lady to whom you are speaking is a prima donna."—Washington Star.

A Cleared Mouth. Man is a good deal like a fish. You know the fish would never get into very serious trouble if it kept its mouth shut.

Order and falsehood cannot subsist together, Charlie.

He Figures. Father (to prospective son-in-law)—My Sarah is a pretty girl too.

Prospective Son-in-law (looking at the "old")—Make that first three into a five and I'll believe you.—Lustige Father.

Large Wardrobe Necessary. "My wife dresses according to the weather." "My wife hasn't that many gowns."—Boston Transcript.

TANGIER ISLAND.

Where the People Do Without Jails, Lawyers, Horses and Cows.

There is a little island in Chesapeake bay, 125 miles south of Baltimore, where the world has stood still for more than a hundred years. Tangier island is five miles long and much less than a mile wide, but more than 1,500 people live on it. There is only one street, nine feet wide, without sidewalks, and the houses are all built along this street with narrow canals of the deep water of the bay between each two houses. There is only one church, presided over by a Methodist minister, and only one doctor, and there is no cemetery, the dead of each family being buried in the yard. There is no newspaper, no jail, no lookup and no lawyers nor any need for them. Everybody is deeply religious, and propriety is punished with a fine imposed by the deacons of the church.

The men go fishing and crabbing in sailboats early on Monday mornings and do not come home until Saturdays, when they have marketed their sea harvests in towns on the mainland. There are no gardens, no horses or cows, but plenty of chickens are raised. Fuel is supplied to the islanders by sloops, which come very much on loaded with wood and anchor off Tangier, sending small boats piled with cordwood and kindlings to every house by means of the little canals. The women wear sunbonnets and go barefooted, and there is an organ in nearly every home. Tangier was first settled by white people in 1636 and before that time was occupied by the Indians.—Exchange.

Barring the Evil Spirits.

The Chinese believe that evil spirits are able to move only in straight lines and that they cannot penetrate through solid matter; therefore the problem of keeping them out of a dwelling or a garden seems to them a simple matter. On passing through the entrance of the ordinary middle class home in China it is necessary to turn to the right or left because of a fixed screen, the purpose of which, according to Popular Mechanics, is to keep evil spirits out. Likewise just at the back of the entrance to a walled garden may sometimes be found another wall erected for the same purpose.

Love Matches.

"I argued and wrangled about love matches with Miss Marie Correll one whole day in her old fashioned Stratford home," said a prominent woman magazine writer, "but she rather got the better of me at the end with an epigram:

"She who marries for love, Miss Correll said, enters heaven with her eyes shut. She who marries without love enters hell with them open."

Mixed Metaphors.

"Jenkins certainly did get all mixed up when somebody asked if he hadn't some unpleasant family secrets hid deep."

"What did he say?"

"He said he was ready to admit his family had their skeletons in a closet and would make no bones about it either."—Baltimore American.

PROPOSES BOARD OF PUBLIC WELFARE FOR SCHENECTADY

George R. Lunn, Socialist Mayor, Would Inaugurate Novel Plan.

The mayor of Schenectady, N. Y., George R. Lunn, elected last November by the Socialist party, believes that he and the party are looked to for a change in principles of government such as is not expected to follow the accession to power of one of the older parties. In an address to the city council recently he recommended that as a preliminary act there be created a board of public welfare. This he thought especially appropriate because the change expected is to give human welfare precedence over business in the activities of the government. His idea of the purpose of such a board he explains as follows:

"A board like this, in order to serve the city adequately, should unite in one body for consistent action those city officials who are most directly concerned with what may properly be called the social interests of the city.

"These officials would in my opinion include the mayor, the president of the common council, the health officer, the commissioner of charities, the superintendent of schools, the commissioner of public works and the secretary to the mayor. To these officials should be added two citizens acquainted with the city's problems and with the spirit of modern social reconstruction. No sex qualifications ought to be placed against these appointments, in order that the administration may be free to enlarge the spirit of its work by enlisting the services of women.

"The problem which this board can approach is, broadly speaking, the social problem itself, the problem of society's neglect of its human resources, the problem of enlarging and enriching the lives of the people. It should become an agent of the city specifically devoted to human welfare."

To carry out the purpose of this board he believes a "social survey" is necessary in order to substitute facts and facts for good intentions only.

"The board might undertake child welfare work, supplementing and coordinating the duties of the health officer and the schools. It could take up the pressing work of recreation—parks, playgrounds, dances, concerts, social centers, festivals, gymnasiums, swimming pools and moving picture shows; it could take steps toward beautifying the city and providing art exhibits; it could supervise skating rinks, tobogganing, municipal ice plants and workhouses; it could take up the provision of free legal aid, the management of the employment bureau and the introduction of greater efficiency into city departments; it might supervise libraries, extend their services and bring them to greater usefulness."

NEW DRINKING FOUNTAINS.

Bridgeport, Conn., to Install Sanitary Innovations in Schools.

As soon as possible the new drinking fountains which have been ordered by the Bridgeport (Conn.) board of education will be placed in the public schools of the city for the use of the pupils, and another week should see them installed.

Since the law prohibiting the common drinking cup from being used in Connecticut on account of the ravages of the "great white plague" none has been used in the public schools. The new fountains, of which there are forty-eight, are composed of five jets combining into one, a turn of a small lever allowing the water to flow. In this manner the lips of the person drinking touch nothing but the stream of water, and all danger of carrying tuberculous germs is eliminated.

The price of the new fountains is approximately \$6, so that the innovation is not an expensive one, but an exceedingly healthy one. Two will be placed in each school.

STOP KICKIN' THE TOWN AROUND.

In every town folks keep some 'houn' aroun'.

An' every time strangers come to town

Some folks go to kickin' the town aroun'.

It's even worse'n kickin' a houn'.

Stop your kickin', be hopeful an' profoun'.

It's a mighty poor way to build up a town

To keep kickin' public morals aroun'.

Who wants to locate in a town that's down?

This is the best town anywhere aroun'.

But, like others, we've a few ol' houn'.

Who get at the stranger who's in town?

Say the town's a houn' an' kick it aroun'.

If a houn' is a houn', a town is a town.

And it can't build up if kicked aroun'.

You have a right to kick your own houn'.

But it hurts us all if you kick the town.

Let's pull together for the good of the town.

An' stop kickin' our houn' aroun'.

Though the houn' if a myth will make a soun'.

A hounded town gets a stranger's frown.

—Ashley (Ind.) News.

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SIX SENTENCE SERMONS.

Resolve to perform what you ought. Perform without fail what you resolve.—Franklin.

If there is a harvest ahead, even a distant one, it is poor thrift to be stingy of your seed corn.—Carlyle.

Not in the clamor of the crowded street. But in ourselves, are triumph and defeat.

—Longfellow.

The new man takes the old circumstances and, bringing God to them, makes of them the new life.—Phillips Brooks.

Though the past is irrevocable, it is not irreparable.—P. B. Meyer.

Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.—John Wesley.

CHURCH STEEPLES.

And the Ancient Mountain Peak Shrines of the Storm God.

There is a theory which finds the spire of the New England meeting house in the mountain peaks of Arabia.

Tracing back the process of evolution, we come first to London, where the clean sweep of the great fire gave Sir Christopher Wren his opportunity to experiment in steeples, and then to Venice, where the campanile is a shining example of a tower beside a church, but separate from it, and then to Alexandria, where the famous light house on the Isle of Pharos contributed to the religion of Mohammed both the form and the name of the minaret, and then to the tower of Babel at Borsippa and the zikkurats of the temples of Babylonia and Assyria. A zikkurat is a huge quadrangular mass of brick rising in diminishing stories—as a child places a big block on the floor and puts a smaller one on it and on that a smaller still—and ascended by a winding balustraded stair to a shrine on top.

This, according to the theory, was the ritual equivalent of a mountain.

Into the flat lands between the Tigris and Euphrates came the ancestors of the Babylonians and Assyrians out of the mountains of Arabia. There they had worshipped the storm god, who dwelt upon the heights among the clouds, with whom they communed, like Moses, by climbing up and making their offerings and saying their prayers upon the summit. And because there were no mountains in their new country they erected beside every temple a little mountain in the yard. Thus the zikkurat, and then the minaret, and then the campanile and then the steeple of the parish church.—George Hodges in Atlantic Magazine.

For Rent.

A house suitable for a boarding house. See S. R. Loughough, Bandon, Oregon.

For Sale.

A good stump puller. Inquire of S. E. Odessa, 3 1/2 miles south of Bandon, on the beach.

Notice for Publication.

Department of the Interior, U. S. Land Office at Roseburg, May 13, 1912.

Notice is hereby given that Charles Philpott, of Bullards, Oregon, who, on Sept. 8, 1906, made Homestead Serial No. 04040, for SW 1-4 SW 1-4, Sec. 28, SE 1-4 SE 1-4, Sec. 29, NE 1-4 NE 1-4, Sec. 32, and NW 1-4 NW 1-4, Section 33, Township 27 S, Range 14, West Willamette Meridian, has filed notice of intention to make Final Five year proof, to establish claim to the land above described, before C. R. Wade, United States Commissioner, at Bandon, Oregon, on the 5th day of July, 1912. Claimant names as witnesses: Charles Fahy and S. Mundy of Bullards, Oregon, and Fred Gross and Thomas Nielson of Bandon, Oregon. BENJAMIN F. JONES, Register.

May 28, July 2

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Phil Pearson, Secretary

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OCCIDENTAL CHAPTER, No. 45, O. E. S., meets Saturday evening before and after stated communication of Masonic Lodge. Visiting members cordially invited to attend.

Louise M. Boyce, W. M.

Merta Mehl, Secretary.

I. O. O. F.

BANDON LODGE, No. 133, I. O. O. F., meets every Wednesday evening. Visiting brothers in good standing cordially invited.

Wm. Lundquist, N. G.

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