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Rule By The Minority

A great deal of effort has gone into the building up of an idea that a democracy is a method of government wherein the majority of its citizens decides all matters of law and taxation.

Great care is exercised in the United States for instance, that the right of American citizens to participate in elections is protected. Guarantees are bolstered by guarantees that every qualified voter has the right of franchise on matters subject to election procedures.

In the state of Oregon, at the recent general election, this right was broadened to include school elections, by striking out the requirement of property ownership as a restriction on balloting. Thereafter, by will of the election returns, anyone who had lived 6 months in a school district was eligible to vote on all school issues, from budgets to school directors.

Now, in the Tualatin valley, the full import of this new regulation has been vividly tested. The Beaverton union high school (joint district 10) put before the people the matter of a \$300,000 levy for needed improvement of school facilities.

We do not contend that this was an unreasonable request. In fact, it should have been higher. But the thing that disturbs us is that out of more than 10,000 voters who will be affected by the school levy and were eligible to pass on the measure, no more than 564 accepted their responsibilities as citizens to cast votes on the measure.

In other words, about 1/18 of those who should have voted on an assessment of \$300,000.

This is an alarming trend. Although the school district widely advertised the election and had the high school students briefed on the matter, the people paid little heed. And the energy put into publicizing might as well have been less generously spent.

On April 18, rural school districts come to grips with county-wide school budgets. Every registered, qualified voter is responsible for the decision which will be reached. But there is a question as to how many will show up.

Participation in elections is basically more important than the voter's conviction. It is only in the exercise of citizenship that citizenship stays strong and vital.

Rule by the majority is sound and a guarantee against the tyranny of the few. The more a people takes note of its responsibilities, the more attention is given to an intelligent evaluation of the issues involved. There is no other way to make a democracy work than for each citizen to take upon himself the complete job of doing his part.

Otherwise, government is a rule by the minority.

Easter's Hope And Promise

There is perhaps no one who is not affected, in one way or another, by the arrival of Spring. The warm days, the eager growth, the quickening pulse of the entire cosmos finds a response in the heart and spirit of mortal man.

But even more than physical response is the annual dedication anew to the spiritual philosophies, occasioned by the celebration of Easter.

Easter, of course, is more than a signalling of Spring. It is a religious holiday commemorating the Resurrection of Christ after His Crucifixion.

Upon this fact, and its acceptance by the Christian world, rides the entire credibility of the Christian faith. The rising of Christ from the dead becomes the miracle to prove the Saviour's assertion that there is a God and a Hereafter.

And so to the United States, Easter is rightly an important religious date. As the philosophy of our government is based in Christian belief, appreciation of Easter's meaning broadens the very appreciation of the national origins, as well.

The story of Christ suffering on the Cross, His entombment and His arising from the grave completed the prophecy that He would die for the sins of man. Without suffering, death and victory over death, the crucial test of Christianity would not have been made to verify the significant faith it asked.

So vital has been the lessons of the Resurrection, however, that the world, with all its varying denominations and protestations of non-belief, pays tribute to the fact by acceptance of an every day usage of year designation. Everytime 1949 is used, for instance, there is recognition of Christ's triumph.

And Springtime, it seems, is a notable time in which to celebrate the promise and the hope in Easter.

St. Mary's School Began In 1889 As Home For Orphans

NOTABLE RECORD OF ACHIEVEMENT MARKS WORK
IN EDUCATIONAL LINES BY CATHOLIC TEACHERS

By Hervey S. Robinson
(Continued from last week)

When Archbishop William H. Gross came, in 1885, to the Archdiocese of Oregon City which at that time comprised the whole state of Oregon, he at once turned his attention to the problem of providing teachers for the Catholic schools and caring for the orphans in his archdiocese.

He proposed the foundation of a new religious sisterhood to train teachers for this work and, in 1886, the congregation of the Sisters of St. Mary was established at Sublimity, Oregon. An abandoned public school building was secured which served as the first chapel, motherhouse and novitiate.

Five zealous young women who had come to Oregon with their pioneer parents in the hope of working for the missions were inducted on the Feast of the Assumption of that year. The young community prospered and within a year a small parish school was opened at Sublimity. In 1891 the first mission house was established at Verbort.

Meantime, in 1889, Archbishop Gross had secured a farm of some six hundred acres near Beaverton, erected there suitable buildings and founded an institution for the care and education of orphans. Rev. Joseph Fessler was the first superintendent of the orphanage and managed it with marked success until his death in 1896.

In 1891 the care of the orphanage was placed in the hands of the Sisters of St. Mary, who have continued this labor of love for the past 58 years. A tract of land adjoining the home was secured in 1893 upon which the Sisters of St. Mary established their principal educational institution, St. Mary's Institute for girls and young women. The next year (1894) the motherhouse and novitiate were removed from Sublimity to this beautiful property near the orphan home.

After the death of Father Fessler in 1896, Rev. John Heinrich superintended the home for four years. Rev. Dominic Faber, who came in 1900, brought a radical change in the institution. Finding the accommodations at Beaverton inadequate for both boys and girls, the orphan girls were transferred to the care of the Sisters of the Holy Names at St. Paul until 1908 when the Christie Home for Orphan Girls at Maryhurst on the Willamette above Oswego received them.

Young children, under seven years were placed in St. Agnes Home at Park Place and St. Mary's became a home exclusively for boys. The 600 acre farm provided food for the institution and practical training for the boys.

Father Faber's successor was Rev. Anthony Moore, who, after four years of notable work in the care of the boys, was promoted to the pastorate at Salem. His successor, Rev. J. D. Murphy died shortly after taking charge. Then, from about 1906 to 1911 the supervision of the orphanage was in the hands of the Jesuit Fathers. Rev. Wm. Deeney was the best known of this regime. For a considerable time he served as chaplain of the convent and acting pastor at Beaverton.

The Jesuit regime ended in October 1911 when Right Rev. James Rauw took charge. From this point the practical development of the home began, made possible by the bequest of Levi Anderson, who left his entire estate to the Archbishop to establish an industrial and trade school for boys.

Rev. Rauw began a system of land clearing and by patient effort unsightly rows of stumps gave way to fields of golden grain. In 1913 a new wing was added to the orphanage which provided a chapel, class rooms and living quarters for the superintendent.

Rev. Joseph Heesaker, who became superintendent in 1919 added a gymnasium to the equipment and had a dental clinic installed for the boys. In 1921 a high school department was established.

Since that date, the athletic prowess of the boys of St. Mary's has become history. The 85 and 100 pound basketball championships were won in 1922 and retained for a period of many years and the scholarship kept pace with the athletics. For five successive years, in the state examinations for grammar grades not one failure was recorded for the boys of St. Mary's Home. This speaks volumes for the teaching ability of the Sisters in charge of the classes.

After five years Father Heesaker determined on an expansion program. St. Mary's Home was incorporated in 1921 and in 1924 a new administration and residential building, a boiler

taught farming, dairying and auto mechanics.

When they completed their high school course, if they could not be placed in homes, positions were secured for them in industry and some of the more ambitious were assisted through college. At that time, some twenty of the boys were in institutions of higher learning.

Reverting to the convent and school at the original site, in 1905 the convent was enlarged by the erection of a chapel and gymnasium. In time the St. Mary's Institute became in adequate for the needs of the community and plans were undertaken for the erection of a larger building. The complete building program included a chapel and east wing for the exclusive use of the community. The new chapel was dedicated Oct. 25, 1930.

Since the founding of the sisterhood in 1886, the schools conducted by the Sisters of St. Mary with the year of assuming charge were as follows (as of 1939): 1888, St. Boniface School, Sublimity; 1891, Visitation School, Verbort; 1891, St. Mary's School for Boys, Huber; 1902, St. Mary's of the Valley, Beaverton; 1903, Sacred Heart Academy, Tillamook; 1908, Sacred Heart School, Gervais; 1909, St. Stevens School, Portland; 1912, Holy Cross School, Portland; 1912, St. Francis School, Roy; 1913, St. Cecilia's School, Beaverton; 1914, St. Matthews School, Hillsboro; 1915, St. Agatha's School, Portland; 1919, St. John's School, Milwaukie; 1921, St. Andrews School, Portland; 1928, Our Lady of Sorrows, Portland; 1931, St. Mary's School, Stayton.

The Golden Jubilee of the Sisters of St. Mary was celebrated in 1937. A feature of the celebration was an historical pageant presented to a large and appreciative audience in Benson high school at Portland.

(continued next week)

COMMUNITY CHORUS

To hear choral music reserve the night of April 29 advises the Beaverton Community Chorus in announcing a song program of sacred and secular numbers.

There will also be a guest artist, Joan Lind who will give some readings. The concert will be given in the community room of the Congregational church.

There will be no admission charge.

Readers Say

Money Tells of Sacrifices And Public Devotion

Dear Editor:

Money would tell an interesting story if it could speak. The figures reported from your community in the recent March of Dimes campaign tell of sacrifices to make contributions and represent the desire on the part of many good people to help those afflicted with infantile paralysis to get well.

The figures showing expenditures of these funds during the past year in your county tell of the suffering of little children which has been relieved, the anxiety of parents which has been allayed, the compensation of doctors, nurses and physical therapists who have invested their time and energies to relieve pain and beat back the attacks of disease.

The annual March of Dimes report represents all of these things and much more. It tells of the thought and devotion of the many volunteer workers in your community who as stewards of public funds have given freely of their time and energies so that this work may be successfully carried on. It tells of the gratitude of parents for assistance given in caring for their children. It tells of the hope for the future that this terrible disease may soon be conquered.

I should like to thank you personally and on behalf of the National Foundation for Infantile Paralysis for the part your newspaper has played in making the recent March of Dimes campaign a success in Oregon. I hope that you will feel that you are a very important part of this great national organization dedicated to the welfare of mankind. The measure of your contribution is great in dollars and greater still in service to your fellow men.

Sincerely yours,
FELIX A. MONTES,
Oregon Representative

Reader Suggests Idea Exchange of Household Hints

To the Enterprise:

Recently we had a mishap with some mercurachrome. I called a chemist and a cleaner and various other sources to see if there were any way to take out such stain but no one seemed to know. I finally did find the solution, however and I am passing it on.

Soak the garment or whatever it might be (provided it is wash material) in alcohol about 1 hour. Then without drying, place spots over folded towel and rub with pure glycerine. Then put back in alcohol. Every trace of the stain will disappear. Then wash in soap and water.

Another helpful hint is how to remove rust. Simply boil in a solution of 1 tsp. cream of tartar to 1 qt. of water.

Why could we not have an "Idea Exchange Box" in our paper so that subscribers might send in time saving, money saving suggestions? It would not only be interesting reading, but it might supply valuable information for our scrapbooks or card index files.

Mrs. B. E. Holland,
513 S. E. Third,
Beaverton, Oregon



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