

Silverton Journal

Published every Friday morning at
Silverton, Oregon, by

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Entered at Silverton, Oregon, postoffice
at second-class rates.

Subscription \$1.00 a year in advance.
Single copies 5 cents.

ADVERTISING RATES.

Made known upon application

When you see a red pencil mark around this
space you may know that your time has expired
and that we are asking you to send or hand us a
dollar.

Good Lord, Good Devil.

He's a temperance man but he's as
silent as death
Because of the trade he would lose,
He's a disciple of Christ but can't say
much,
Because "there isn't much use."

For you can't change a man to an angel
nowhow
And you see "they all know where I
stand"

Yes indeed we do, we know your tune,
And you play in the Devil's band.

He belongs to this and he belongs to
that;
He's "good-lord good-devil" by
name,

He ought to wear diamonds but some
how he don't,
But the poor hypocrite's not to blame.

Detectives.

Some people don't like detec-
tives who get into the law-
breakers' confidence and then
swear against them. But why
not keep the law and do away
with the necessity of having
detectives.

If a detective carried a banner,
telling all about what he intend-
ed to do, or if he notified the
lawbreaker that something was
about to happen if booze was
being sold, no one would be
caught, and lawbreakers would
multiply and flourish, law abiding
citizens would be looked upon as
fools, and civilization soon go to
the bow wows.

For a detective to deceive the
lawbreaker is the only way to
catch him. It is the detective's
business. And the only way to
be safe, and be able to love the
government and its agents is to
quit being a lawbreaker, and
quit sympathizing with law-
breakers. Do it now!

To The Last Ditch.

Whatever gets people to think-
ing, is a good thing, and many
things that we do are of great
value outside of the direct bene-
fit or injury to the individual,
because of the arousal of public
thought and the consequent pub-
lic action.

The astonishment of many
people over the amount of in-
taxicating liquors shipped into
our dry city shows us a condition
that the public will be benefitted
by knowing. This is reward
enough for our efforts. We
know that knowledge is power,
and now the public has knowledge
of something that would have
been impossible if The Silverton
Journal had been weak kneed
and been bluffed out.

It is hard to understand what
a strangle-hold the organized
liquor traffic has on this country.
Men are singing the praises of
this dope fiend, all over our land,
who do not even know them-
selves that they are agents of
one of the biggest devils on
earth.

Individuals may lose in the
fight against this giant wrong,
but when real men and real
women know the truth about
this awful thing, and what it is
doing toward ruining our hopes
of progress as a nation, they will
do their share towards its ex-
termination. The Silverton Jour-
nal is in the fight to the last ditch
and it will count death a victory
if it comes on the battle field
against this destroyer of sanity
and power.

It is high time that every
thinking man and woman came
to the aid of humanity.

Back to Mob Rule.

In pioneer days, before there
were any laws or established
courts, it may have been neces-
sary for the protection of crude
society, to resort to mob rule.
Even then, however, the more
intellectual the community the
better chance the accused always
had to establish his innocence
after he was captured, and if
guilty, punishment always fol-
lowed in an orderly and decent
manner, without any display of
revenge or spite. The more
barbarous a people the more mob
rule is resorted to, until we reach
back to a howling pack of human
wolves.

Civilizations have gone up and
gone down, and one of the first
signs of degeneracy in any peo-
ple is the tendency toward letting
the idea that "might makes
right" take the place of regular,
established laws and their in-
telligent administration.

The individual's life is an
illustration of the whole tribe.
In early childhood one is easily
angered and the daily scraps of
the kids are notorious. A very
young child would mob its best
friends, even its mother, when
provoked, if it had strength
sufficient; and in very old age
one often sees the lawlessness
return, and several cases which
have come to our own attention
shows to what an awful extent
this return to the mob idea may
sometimes come upon one in his
or her dotage until death, at
last, ends it all.

Now, this United States of
America is not old. In fact we
are a very young nation, counting
from 1776, but our birth proper
dates back much farther than
that as a people. We were born
in Europe, and are now old
enough to begin to degenerate.
Have we started down? Yes,
crime is on the increase at a
horrible rate, so say our best
statisticians. Is there any ten-
dency toward mob rule—brute
force, instead of law and order?
Yes, in national affairs the Cuban
trouble, with the Philippine war
as a result, the rush of the army
to the Mexican border, the tense
condition of affairs now in our
relation to these Southern people
and the ever increasing equip-
ment of very costly army and
navy, all shows the dotage period
begun, in spite of our mature
thought of peace with its great
speeches and conferences. Our
states' militia have been used in
several instances to subdue
private citizens whose only crime
is being opposed to wealthy
patrons of the government, and
in Silverton and other cities of
Oregon, men are blacklisted
from our commercial clubs,
threatened with dynamite, their
property destroyed, themselves
boycotted and mobbed, as was
Dr. Leach at Bandon, for no
other reason than the lack of the
law and order idea in the minds
of those in control.

There is one hope, and one
only, that this nation, and other
nations of the civilized world can
go on to a still higher state. We
as a nation must be born again.
Before 1776 we had reached a
state of tyrannical mob rule in
Europe, and it extended to the
colonies. We were born again
into a new idea—a new basis for
national life. But since that we,
and other nations, which, in one
form or another, adopted our
new ideas of liberty, have grown
and grown; but there is an
element in the foundation work
that is wrong, and, like all
nations of the past, we begin to
show the fatal weakness. This
has always come when a few
men owned nearly all the wealth.
What is that wrong? Is it not
competition in the means of life?
And can we be born again?

As the ages roll by, the pages
of history—written history if we
are born again—will record our
struggle, with our victory or our
defeat, against the hardening
arteries from the indol and
phenol of a degenerate system of
graft and greed, terminating in
a universal rule of the mob, or
in a more systematic form of
government with liberty and
justice for all.

Civilization has gone up and
gone down, and one of the first
signs of degeneracy in any peo-
ple is the tendency toward letting
the idea that "might makes
right" take the place of regular,
established laws and their in-
telligent administration.

THE HOME DEPARTMENT

Be Men.

Did you tackle that trouble that came
your way
With a resolute heart and cheerful?
Or hide your face from the light
of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an
ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt
that counts,
But only how did you take it?
You are beaten to earth? Well, what
of that?
Come up with a smiling face,
It's nothing against you to fall down
flat,
But to lie there—that's disgrace.
The harder you're thrown, the higher
you'll bounce,
Be proud of your blackened eye!
It isn't the fact that you're licked that
counts;
But how did you fight and why?
And though you be done to death, what
then?
If you battled the best you could,
If you played your part in the world of
men,
Why, the critic will call it good.
Death comes with a crawl, or comes
with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that
counts,
But only how did you die?

Right Living.

Living will teach you how to
live better than preacher or book.
—Goethe.

What is it to live? Is it sim-
ply to eat, drink and be merry?
Is it to learn a little, here and
there, to laugh and play, to sleep,
weep, toil and battle from day
to day, and from year to year for
food and raiment?

Is it to bend every energy to
the acquirement of wealth, fame
or position?

Is it to sacrifice all for the ap-
plause of the multitude?
Life is more than that. It has
larger uses. It contains greater
and grander results. It holds
loftier and nobler aspirations.
Its measure is flaming with the
gold of understanding.

Life rightly lived is an inspira-
tion, an incentive to high effort,
a means of true and sure happi-
ness.

He will be worthy the praise
and gratitude of millions, who
can impress upon the minds of
men that there is more to life
than just to dig and delve for
food and shelter.

He will receive still greater
praise and honor who can show
man how to so employ time as to
get the most out of life without
harm to himself, or injury to
others.

Life is the great central force
of everything we know or realize.
Few are, as yet, able to compre-
hend the vastness and splendor
of life rightly lived, and from
which is eliminated the base
crudities of human nature, that,
unbalanced and unchecked, make
beasts of those who wear the
human form.

Our concern is to improve,
strengthen and quicken the ten-
drills of right action; in every
way possible, to bring to light
the best forces of physical, moral,
mental and intellectual being.

Life is not to count the days, the
weeks and months, and, by their
measurement, to say we are so
old, or so young.

The dropping of the years is
not life.

There is no age to the virtues.
The harmonies that comprise
the scale and scope of right liv-
ing are always the same. They
never change.

Knowledge of the real, and the
faculty of applying it, is that
which is required to render life
great and grand as the universe,
glorious as eternal truth.

The capacity for right living is
boundless as space.

How to make the most of life,
how to live it aright, how to fill
it with the treasures of knowl-
edge, the use of wisdom, is a
goal that everyone should strive
for.

Do not wait. Begin the right
life now, for there is no better
time, no more convenient op-

portunity.

But, what is right living? It
is the abnegation of self, and
selfish propensities. It is hu-
man helpfulness.

It is honesty of purpose.
It is a steady aim for the right
—an unflinching purpose to
stand by the right at all times
and upon all occasions.

It is a full recognition of the
power of the right.

It is enlightenment. It is con-
viction.

It is the courage of conviction.
It is the deep sensing of the
fact of the universal brotherhood
of man.

Right living is the lifting of
the actual to the highest possible
ideal.

It is the making of earth a bet-
ter dwelling place for all.

Right living, once mastered,
brings paradise to every home
and heart. To make right living,
there must be the deep throbbing
of a sound mind in a sound body.

"Life's more than breath and the quick
round of blood,
It is a great spirit and a busy heart,
The coward and the small in soul scarce
do live.

One generous feeling—one great
thought—one deed
Of good, ere night, would make life
longer seem
Than if each year might number a
thousand days,—
Spent as is this by nations of mankind.
We live in deeds, not years; in thoughts,
not breaths;

In feelings, not in figures on a dial.
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest,
acts the best."

How, then, shall we learn to
live rightly? One method is by
observing the lives of others and
by noting the qualities that have
made them happy, respected and
beloved; and then, to apply those
qualities to our own lives, as far
as possible. There is no limit to
the possibilities of life in its best
development. Courage gives us
strength to reach toward the
highest possibility. First steps
are in the line of honor, useful-
ness, kindness, truth and affec-
tion.

Right living is the process by
which we find the work we are
adapted for, and the earnest do-
ing of the same.

It is to watch ourselves as a
farmer scans his garden. Do
the weeds spring up? He uproots
them at once. Is irrigation need-
ed? Are showers long in com-
ing? He finds a way to bring
water to the parched earth. He
seeks all avenues to bring his
harvests plentiful and healthy,
and somewhat improved over
former years.

Said Marcus Aurelius—"Men
exist for the sake of one another;
teach them, then, or bear with
them."

"The best way of avenging
thyself is not to become like the
wrong-doer."

"Be not ashamed to be helped,
for it is thy business to do thy
duty like a soldier in the assault
of a town. Therefore if being
lame, thou canst not mount upon
the battlements alone, but with
the help of another, accept help."

"One thing there is worth a
great deal—to pass life in truth
and justice, with a benevolent
disposition, even to liars and un-
just men."

Right living is the mastery of
those things which leads to, or
brings us shame and sorrow.

It is by strength of the moral
nature that evils are overcome.
In order to be strong to resist,
and to increase and develop in
all that tends to nobility and
greatness of character, certain
qualities of the moral nature
must be trained, educated,
strengthened, because moral
force is the lever that rises man-
hood and womanhood toward a
lofty ideal. It is the practice of
the virtues that renders life de-
lightful.

The world turns aside to let
a man pass who knows whither
he is going.—David Starr Jordan.

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