

Silverson Journal

Published every Friday morning at
Silverson, Oregon, by
J. E. HOSMER, Editor.

Entered at Silverson, Oregon, postoffice
at second-class rates.
Subscription \$1.00 a year in advance.
Single copies 5 cents.

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Unless!

In conversation with a very intellectual man at one time, we were told that if one would tell "the truth, the whole truth and nothing but the truth" he would be crucified. This statement made us think. The whole truth? Well, perhaps people who are known as truthful do not tell the whole truth all the time. But in studying on this subject we concluded to confine our work to the public welfare and try the experiment.

Of course, we know many things of a private nature that might not do any good to tell, and there is so much of this that one newspaper could not contain it all. But we concluded to tell all the truth we could and explain it the best we knew how, especially everything pertaining to a public nature and for the public welfare. And how has the experiment thus far "panned out?"

Contrary to expectations and our friends' prophecy, we are at this writing well and hearty, and, aside from financial cramps, we are able to digest ordinary food fairly well. Of course, the path has not been strewn altogether with roses, and it would astonish our most intimate friends to see the history of our struggle in black and white. But this article must be short, and so we will only mention some of last week's happenings.

Besides personal frowns, slurs and threats, one day we received the following letter:

"Silverson Ore.

"Aug 12-1913

"let me tell you one thing and that is this you would better tell all of those people that are in your Building to get out

"for you are going to be fixed so that you will not print any more stuff in your journal one of these fine nights

"to hell with your Booze

"to hell with your 10c Book we will fix you and your place"

The next day we were standing in the market, and, strange as it may seem, a giant weighing over three hundred pounds slipped up from behind and, before we knew anything about his presence at all, we were jerked over backwards and whirled clear out onto the street. We did not know what it was that pulled us down until we got up. We were so astonished we didn't have time to even get mad.

"Why, what do you mean, you big coward?" said we and started back into the market, but the giant blocked the way, forbidding us coming into his place of business, and, not knowing what to think—all confused and with skinned arm, bruised hand and growing indignation—we passed down the street. "Shoot the big ——" said one. "Get a club and beat the very hell out of him," said another. "Have him arrested at once," said a third. "Invite him out in the street and show him and the people that you are not a coward," said something back in the jungle of the brain. "You are in no mental condition to do anything now," said the arbitrator. So, seeing a business man in whom we have confidence, we asked him his advice. "My plan would be to wait till morning before doing anything," said the cool and collected friend. His advice was followed and we are not sorry, and will continue to tell the truth as best we know how.

The next day the deputy sheriff served the papers on us for a suit in which Mt. Angel convent is asking for damages in the sum of \$50,000 on account of our printing the Christian minister's statement regarding a nun who claimed to have escaped from that institution. The next day we were informed that another suit for \$10,000 was to be filed against us because of our account of last Monday's council meeting. The next day is today, and we are locked up in a back room writing up the truth that seems best for the public to know. An individual amounts to but little in this fight, but the principles which individuals advocate amount to a great deal. The man who slipped into the big sawmill last Friday night in the dark and cut the great driv-

ing belt and the millionaire who, by the manipulation of the markets, is starving helpless women and children, or by adulteration of food stuff is poisoning them, amounts to but little themselves, but the idea which they express by their dastardly deeds is a mighty evil force, which will utterly ruin the whole world unless crushed out by a mightier one.

There are only two sides to this world-wide controversy. One is the side of right, the other the side of wrong; one is good, the other evil; one is the truth, the other is a lie; one is of love, the other is of hate; one is liberty, the other slavery; one is co-operation; the other individualism; one is publicity, the other secrecy; one is democracy, the other despotism.

It is claimed that last month's record in the United States shows that more crime was committed during the month than any other month in our history.

With all the facts in hand, we want to ask our business men if they can afford to see the free press crushed out of this country? We were driven to the wall, but believing in "try, try again," we worked up to an eight-page paper, dropped back to six pages, then to four, and now absolute ruin stares us in the face unless—???

The Passing of Capitalism.

Capitalism is the cause of anarchy and sabotage. If we do not want these we must remove the cause, but unless we remove the cause, and also prepare for some better system, not only will capitalism soon be to an end anyway, but civilization will go down with it.

Capitalism was founded on competition in the production and distribution of the means of life. Competition has almost reached its finish, for, through the trusts, it has almost been eliminated from business, and so capitalism, without the element which made it practical during its earlier stages, is fast becoming an awful slavery, with a few great, glutton capitalists as masters and the workers as slaves.

The United States has much better opportunities to adjust itself to the new conditions than the old countries had. To be sure, we are away behind in co-operation work, but we will begin when we are forced to as they have been in Denmark and other European countries, and we will then probably go farther, and more quickly and more completely build our co-operative commonwealth.

Meanwhile we must study economics, and especially must our young people learn to take charge of the different public utilities by taking up special branches and becoming perfectly familiar with all their details. Thus when the change from our individual, anarchistic system to a co-operative one comes, we will have competent men and women to take charge of the work.

It will, of course, take years and years to get over the selfishness and anarchistic ideas and the sabotage principles which have been forced upon us by our struggles in a false and failing system, but the sooner we begin the less time it will take and the sooner will come that period of which we dream and prophesy.

Weakness and Forgiveness.

Every human being has his or her weaknesses. The man who wrote the story of the life of Jesus Christ knew this, and so he represented his hero as praying, "Forgive us our trespasses as we forgive those who trespass against us." Knowing, and mentally digesting the thought, that none are perfect, leads to the forgiveness of every wrong. But this does not prevent us from checking up every kind of evil. It should not keep us from doing every honorable thing we can to protect society from the wrongdoings of those crazy with selfishness or foolish with the idea of enslaving others.

In the work of helping the world to do better, our little Journal may be misunderstood—and we no doubt make mistakes—but we are sure that Jew and Gentile alike will at least approve our attempt when they understand that we have no hard feelings toward individuals and no desire merely to hurt anybody—only to be of service to the great, onward, marching army of noble men and women who are going forth to conquer the world for righteousness.

Our way may not always be the best way, but it is our way, and it is the best we can do. "Go ye and do likewise."

THE HOME DEPARTMENT

What is Ignorance?

We suffer much from the faults of others, but we lose much more by our own ignorance.—Ruskin.

Ignorance is mental darkness. We live in a cycle of free libraries. We live in the age of science. The newspaper is everywhere. Then is it not almost criminal to remain stifled in ignorance? For, if we have not the advantages of free schools, we still may have the newspapers and libraries.

Who are the ignorant?

They are the blunderers.

They are the plodders, who do the bidding of others in any menial service commanded.

What is it to be ignorant? It is to grope the way—to stumble—to see through a glass darkly—to peer this way and that, and know not the light. For example, Ignorance it was that had once a strip of rag in a cup of lard for a lamp to read by.

Knowledge, after a time, gave a tallow candle. Today the same science, extended, has revealed the incandescent light, flooding the spaces with brilliance and glory.

To be ignorant is to take a back seat.

It is to be pushed aside while learning and intelligence grasp the prizes of life.

We ought to be ashamed to be ignorant.

We should be still more ashamed to be deficient in moral understanding of the laws of right and justice.

Gray, the poet, wrote: "Where ignorance is bliss 'tis folly to be wise."

But ignorance is never bliss. It may stand for inaction, content, stupidity, but it is not bliss in the true meaning of the word.

No community is in a blissful state that has a majority of ignorant people. It is a concern of the general public, as well as the individual, that the people shall not be ignorant.

Why so?

Because it may be observed that where poverty largely exists there is ignorance. Does not history prove that where ignorance prevails, especially ignorance of moral laws, there may be witnessed the decline of nations, principalities and powers?

Where there is licentiousness, wickedness, criminality, laxity in the enforcement of law, abuses of persons and property, or a foolish pride in the same, there is ignorance, real ignorance of the moral purpose of life.

This is not to say, however, that to be ignorant, in the general term, is synonymous with wickedness, for there are many ignorant people who are as good, morally, as the most finely educated, in many instances far superior.

So there are educated persons, who, morally, walk in the very slums of ignorance.

Ignorance is in all directions. In lacking of skillful fingers, quickened thought to apply ways and means to make a living, in wastefulness of energies, in failure to find the channels of progress.

It is conceited and thinks it knows when it does not know. No one is rightly educated who walks in defiance of moral restraints.

Ignorance is a mischief maker, a deceiver, a contriver of continual mistakes.

When Alexander the Great was plundering the palace of Darius, one of his soldiers found a leather bag. It contained the crown jewels of Persia. The prize was worth millions, but what did the stupid fellow do? He shook out the glittering gems among the refuse and rubbish, and said he had found a fine sack to carry his dinner in!

Fear nothing so much as ig-

norance, for ignorance leads into dangers, mishaps and troubles of all kinds. It is the great evil of all evils.

There is a curious old Norse fable which relates that once upon a time the Evil One—that is, the great chief devil of all the lesser devils—was walking abroad, and he chanced upon a man engaged in making buttons out of molten lead. "What in the world are you doing?" he inquired.

"Making eyes," said the man, facetiously, and kept on gravely at his work.

"Making eyes! Making eyes!" reflectively mused the one who was said to possess an evil eye himself. After a pause he said: "Really, I dislike this evil eye of mine. Can you make me some new eyes?"

"Oh, yes, indeed," was the reply; "but you must first be bound hand and foot."

Accordingly, the devil consented, and when he was securely fastened the man poured the molten lead in his evil eyes, and in a short time the devil died of his new eyes in great agony, and was never seen on earth again.

When the eyes of ignorance are put out, evil will disappear.

Ignorance.

To be ignorant of one's ignorance is the malady of ignorance.

—A. B. Alcott.

Ignorance is the night of the mind, but a night without moon or star.—Confucius.

Better be unborn than untaught, for ignorance is the root of misfortune.—Plato.

Ignorance gives a sort of eternity to prejudice, and perpetuity to error.—Robert Hall.

By ignorance is pride increased; those most assume who know the least.—Gay.

Ignorance is the curse of God; knowledge the wings wherewith we fly to heaven.—Shakespeare.

Ignorance is not so damnable as humbug, but when it prescribes pills it may happen to do more harm.—George Eliot.

A wise man in the company of those who are ignorant has been compared to a beautiful girl in the company of blind men.—Saadi.

It is better to be a beggar than ignorant, for a beggar only wants money, but an ignorant person wants humanity.—Aristippus.

Ignorance, when voluntary, is criminal, and a man may be properly charged with that evil which he neglected or refused to learn how to prevent.—Johnson.

Ignorance has been said to be the mother of devotion; it is rather the mother of superstition. Nothing is so haughty and assuming as ignorance where self-conceit sets up to be infallible.—South.

There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government is either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant.—Coleridge.

In the natural world ignorance is visited as sharply as willful disobedience; incapacity meets the same punishment as crime. Nature's discipline is not even a word and a blow and the blow first, but the blow without the word. It is left for the sufferer to find out why the blow was given.—Huxley.

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