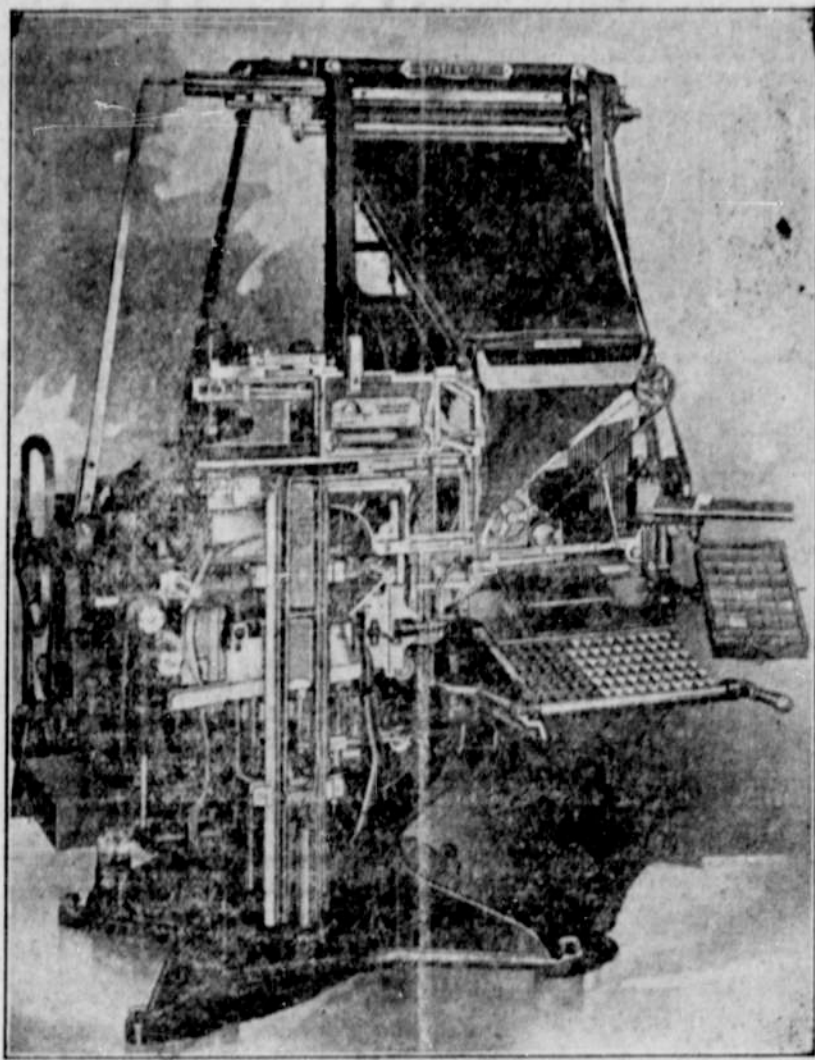


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"All that is human must retrograde if it do not advance."—Gibbon.

VOTE

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Man's liberty ends, and it ought to end, when that liberty becomes
the curse of his neighbors."—Farror.

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J. E. HOSMER, Silverton, Oregon

THE FEAR OF BEING GREAT

By Bouck White

Sound: a bit odd, doesn't it? Suggests some slip of the typewriter, or a printer's mistake? The fear of being great! "Why, ble-s you," you exclaim, "we're not afraid of being great. We're afraid we won't be great."

Nothing of the sort. You're afraid to be great. That's what is the matter with you. And so long as that fear has right of way in the organization of you, you won't be great.

But I can't be harsh with you. There are excuses for this fear of yours. To be great is to be greatly a sufferer, greatly misunderstood, greatly embattled, greatly aloof and alone. To be great is to have one's visage marred more than any man, and one's form more than the sons of men. I hardly blame you for not wishing to pay the price.

Washington paid it. And Lincoln. Both were greatly great, because greatly beset and buffeted. Read the letters of Hamilton entreating Washington to accept the Presidency when that Greatheart shrank from the task with an utter shrinking. The dark days of the war—defeats, impoverishment, disloyalties; domestic treason

and foreign levy—had worn him down; so that now he cried out for ease from the burden. Nor were the cries without cause. No President than he was ever more savagely villified.

And Lincoln! Man of sorrows, man acquainted with grief. The show of his countenance witnesses for him in the matter. Costly the price he paid. The deep, sorrowful eyes of him, and stricken face, tell the story. It is known of all.

Yes. You're afraid to be great; afraid to stand alone. You choose to be like others—float with the tide; go with the crowd, swallowed in a gregarious nonentity! That's the herding instinct, which deteriorates men into cattle.

It's the easiest way. And will keep your soul scrawny forever.

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MATERIALISTS' COLUMN.

Edited by Eliza Mowry Bliven, Brooklyn, Conn.

Catholics claim that the Virgin Mary and Jesus were not born in sin; but all others are born in sin and here to be christened, confirmed, converted, baptized, to save them. If it is a sin for a human being to be born, the highest of all developed creatures, how big is the sin for all the rest of creatures to be born? Not only the cattle, dogs, birds, but the bees and all insects give birth to young. Sin is something against morals to make trouble. If all this development by births are sins to trouble the Almighty God, why does he not stop it? If he does not have sense enough to stop it, he must be a very poor fellow.

If the bed bugs and grasshoppers had any money, they, sure would have to be baptized, like some people, to drive the devil out of them. But as they have no money they have no devil in them. Just so, when people are very poor, nobody cares about their devil. When we Bohemians were living on the prairie and very poor, there was no need to drive out the devils, but as soon as we had some money, the Devil Drivers did come around and established Hells in many families.

The Bible, Koran, Vedas and all Spiritualist, Miracle and Witchcraft workers do secret things that almost gets them into jails and penitentiaries.

Joseph Schroter.

Is the Bible a safe moral Guide? No! Why? Because while it teaches some fine moral maxims, it also teaches that the God of the Bible is a bigger liar than the Devil. You want the proof? All right. Here it is. The second chapter of Genesis quotes God as telling Adam that "in the day" they ate of the fruit of the tree of knowledge they should surely die. The third chapter declares that the Devil told Eve that they should "not die," but that their "eyes" should be opened and they should "be as Gods, knowing good and evil." The rest of the chapter proves the Devil told the truth, and that God told a lie. Read your Bible!

Charles F. Randall.

Man without moral principles cannot cultivate pretended morality, so but it cannot be easily detected. We judge them by their acts. Just the same, you can tell a Christian character from a Christian in name as quickly as you can tell a gold dollar from a brass button.

Where do we get all the different traits of character? We do not obtain any morality by Bible study, as all the crimes jotted down in the criminal calendar of today are taught, sanctioned and upheld by the Bible God. Our Christian neighbors seem to think Bible Dope the proper diet. But I look upon Christianity as a Joseph's coat that covers up a multitude of unpardonable sins.

Morality is not a gift from nature. Man by nature is a self gratifying savage, and has no more morality than a wild animal. Man acquires moral principles by cultivation and use of inherited good qualities and whatever good qualities he sees in others or reads about, that are beneficial to mankind. The different traits of character range all the way from savage and most vicious to the wisest philanthropist. Maud V. Wakefield.

All vegetation, all animals and mankind grow by manufacturing all their various parts out of dirt, water, air and the food they eat. The marvelous changes, varieties, powers, skill, produced by these manufactories far surpass the wonderful inventions of mankind.

Every part of all animals and vegetables is composed of cells. Wood-cells, leaf-cells, muscle, bone, brain, lung and nerve cells are different in shape, composition and in what they do or manufacture. Most kinds are so minute, only powerful microscopes and sharp eyesight can study them. But every life cell has its wall and is filled with protoplasm. Protoplasm is semi-liquid and consists mainly of oxygen, hydrogen and nitrogen, but these alone would make only air and water. The protoplasm of every different organ of every different species of animal and each kind of plant, leaf and fruit must contain also the variety of atoms needed for growth of that special part.

Each kind of atom must secure like atoms by its attractive power from the blood or sap and that must be obtained from the food the animal eats or the soil the plant grows in. So the farmer supplies whatever his soil lacks, that his crop especially needs, and each animal and man must eat what will supply every kind of atom a" his organs need. If he starves any organ or makes it take a different kind of atom, that organ becomes changed or weak or diseased. Thus the use of tobacco, intoxicants or drugs changes men from intelligent, worthy citizens into wrecks and criminals.

Eliza Mowry Bliven.

IS FREE GOVERNMENT TO PREVAIL IN AMERICA?

This is not a question for either the optimist or the pessimist, out for persons of judicial mind who can consider it dispassionately and without bias.

Free government can prevail in any country only as long as the love of it prevails in the hearts of the people; but the love of free government means not merely the love of its benefits for the individual himself, but love of the principle and a desire that others shall enjoy it also.

Free government means self-government—government of the people, by the people and for the people. Manifestly, such government can prevail in a country at large only as long as the people are really self-governing. Of course, there have always been a few people—criminals—whom it has been necessary to govern by force, and this will, doubtless, continue to be so; but this is quite aside from the question in hand. A few criminals are not the people. Their existence does not show unfitness for self-government in the community or state where they exist.

But when the masses—the proletariat—cease to be self-governing and are governed by the higher classes, either by force or by manipulation, just here and then free government ceases. Caste and class are opposed to free government.

Abraham Lincoln said, and said truly, that no people could long continue half slave and half free. It is equally true that self-government can not long continue as to the whole people after the faculty of self-government has been lost by any considerable proportion of the people.

It matters not how the faculty of self-government is lost, whether it be sold for money, or bartered away for commercial advantage, or swallowed up and overcome by passion. When one class as such must be ruled by another class, when order must be maintained by force, when life and property are safe only when protected by armed guards, free government has ceased even though its forms may continue.

Only a few years ago, it transpired that in a whole county in one of the leading States of the Union practically the whole electorate was purchasable, and nearly all were guilty either of buying or selling votes. No one who has the least conception of the meaning of free government would contend for a moment that free government prevails or can prevail under such conditions.

The writer has no sympathy with mob law nor with the violence that so often characterizes strikes; but who will pretend that free government prevails in such communities as the strike districts of West Virginia or Colorado? where, on the one hand, men are murdered by strikers; and, on the other, miners and even their wives and children are shot down from armored cars by guards employed by mining companies and railroads, and when the usual safeguards of free government are swept away by executives and courts "because of the necessities of the situation." Such a state of affairs shows two things; first, that the people or, at least, a large part of the people, have lost the faculty of self-government and are not amenable to the laws to which they, as a class, once gave their consent; and second, that another class have lost the faculty of self-government in that they ruthlessly override the very safeguards of freedom and of liberty of action which they themselves formerly esteemed essential to government of the people, by the people and for the people.

Judge Edgar M. Cullen of New York, one of the most eminent jurists of that state, recently said of military government: "If it be true that in this country order can not be maintained and the law enforced by the civil authorities, but we must constantly resort to military force, our boast of freedom is but idle."

This was said with reference to the use of the military power in West Virginia, but more recently the same thing has occurred in Colorado.

History is repeating itself in this country, as it has in other countries, and as it will until the end of time. Greed on the one hand and lawlessness on the other have assaulted and destroyed free government.

Thomas Jefferson foresaw the danger for this country, and sounded the alarm in his "Notes on Virginia," as follows:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. . . From the conclusion of this war, we shall be going down hill. It will not then be necessary every moment to resort to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

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condition foretold by Jefferson. On the one side stands capitalism, or the money power, monopoly, ever ready to seize every advantage and bind the masses of the people, the proletariat, to its chariot wheels. Too often with this power, "might makes right."

On the other side stands labor, now well organized, but with selfish rather than with humanitarian objects in view. The writer, himself one of the common people, unaffiliated with the money power, earning his bread by a modest weekly wage, fails to see wherein trade unionism is any less selfish or less heartless than capitalism. It too seeks to create a ruling class and to model the state in its own interests. Thus between capitalism, on the one hand, securely entrenched behind its breastworks of "vested rights," strong in its control of the finances of the country, and safeguarded by the conservatism of the courts; and labor on the other hand, driven mad by a sense of injustice and so resorting to violence to redress its wrongs, free government already lies bleeding and dying, wounded in the house of its friends, turned to be enemies because their eyes are blinded by selfishness and their hearts made hard by greed.

The question, "Is Free Government to Prevail in America?" ought rather to be, "Shall Free Government Be Restored in America?" We have now not free government, government of the people, by the people, for the people, but government of conflicting interests, by those interests, and for those interests.

C. P. B. in The Watchman.

HAUNTED

Waking one night and peering through the gloom,
I saw the lean, pale face of the old moon
Casting a spectral light about the room,
And heard the low, sad song that night-winds croon.

Then Sleep half loosened me from her embrace,
And, by the sickly, pallid torch of night,
There, crouching in the shadows, I could trace
Vague shapes that hovered 'twixt the gloom and light.

Startled, I cried: "What means this mystery?
Why do you come to haunt me?—what are you?
They crowded close, and, whispering, answered me,
"We are the good deeds you forgot to do."
Lippincott's Mag.

SILVERTON TIME TABLE.

Arrive from Portland	8:35 A.M.
" " "	11:30 A.M.
" " "	5:05 P.M.
" " "	7:05 P.M.
" " Salem	11:59 A.M.
" " "	5:50 P.M.
" " Springfield	9:15 A.M.
" " Brownsville	1:45 P.M.
Depart for Portland	7:25 A.M.
" " "	9:15 A.M.
" " "	1:45 P.M.
" " "	5:50 P.M.
" " Salem	8:35 A.M.
" " "	2:00 P.M.
" " Springfield	11:30 A.M.
" " Brownsville	5:05 P.M.

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State Railroad Commissioner—I. O. Puerola
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TICKET

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Clerk—T. Y. McClellen, Turner.
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