

THE EVENING NEWS BY B. W. BATES ISSUED DAILY EXCEPT SUNDAY. Subscription Rates—Daily. Per year, by mail, \$3.00 Per month, delivered, .50 Semi-Weekly. Per year, \$2.00 Six months, 1.00 Entered as second-class matter November 5, 1910, at Roseburg, Ore., under act of March 3, 1879. MONDAY FEBRUARY 6, 1911.

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STAY ON THE FARM. Occasionally a farmer becomes dissatisfied with rural life and the slow process of accumulating a fortune and is tempted to sell his farm and migrate to some city, says an exchange. The majority of farmers who have an inclination for urban life sufficiently urgent to induce the sale of the homestead are husbands who have not particularly prospered in their agricultural enterprises.

When the farmer becomes collectors to move to a city and fails to find a cash buyer for his farm he places the property in the hands of an agent to exchange for city real estate. The farmer under such circumstances, while knowing the value of rural property, is ignorant of prices of city realty. There is much city property on the market heavily mortgaged that was built for speculation, whose owners are traders and always ready to exchange their holdings for farms where there is a chance in the transaction to make a large profit on their investment.

MYRTLE CREEK. The Weaver made an early trip up South Myrtle Saturday morning to bring down Stewart, the chief man of the Continental mine. Mrs. Wm. Mulkey returned Thursday from Roseburg with her little grandson. Her daughter, Mrs. C. C. Marsh, has been very ill, but is better. Mr. and Mrs. Will Davis were entertained Sunday at the home of Mr. and Mrs. John Hall with a breakfast given in honor of Mr. Davis' birthday. Jasek Cozart returned Tuesday from Roseburg where his wife recently went under the care of Dr. Sether. Her case is very serious as she will have to remain at least six months under the doctor's care. B. F. McManmanna, of Yoncalla; John Dole and D. C. Pitzer, of Roseburg were all callers in our city recently. The county surveyor went up South Myrtle Creek Thursday to survey the boundary lines between Jesse Pagant and several other parties. Several days were put in trying to establish corners. The ground hog concluded we did not have enough winter, as he was able to see his shadow. The Old Maids' Convention given in Dyer's Hall Friday evening, January 27, was very much enjoyed by the large crowd present. Besides the play there were recitations and songs. One of the real old inhabitants of this section, Dillard Strode, on South Myrtle died at his home Friday at 8 o'clock a. m. and was buried in the Odd Fellows' cemetery at Myrtle Creek Sunday. He leaves a widow and numerous friends to mourn his demise.

LETTER LIST. Letters remaining unfiled for at the Roseburg postoffice February 6, 1911: Brohahl, D. E.; Baker, Bill; Bryant, Mrs. Nettie; Brown, I. W.; Barker, Mrs. Francis; Black, A. ... Denton, Calisto; Derling, Mrs. Hattie; Perry, J.; Giberson, C. H.; Harding, R.; Hodger, Mrs. Emma; Johnson, Thomas; Kinsman, Mrs. Roy; Kertz, Roy (2); Kello, Mrs. M. N.; Moyer, Robert V.; Morris, Miss Lydia; Manly, S. B.; Pavaone, Mrs. Pearson; Pollard; Pavaone, Mrs. Jennie; Palmer, J. M.; Rofler, Mrs. R. E.; Ross, C. J.; Smit, A. ... Smith, Mrs. May; Smith, J. ... Thomas, Mr.; Taylor, August; Wright, Mrs. Nora; Wilson, Herman; Wechs, L. E.; Watts, Charles. C. W. PARKS, Postmaster.

OFF THE WIRE. Whiskey drinking is risky drinking. Holding fast is all right if you are holding fast to the right thing. Instead of being as much as we know how, let us resolve to be as good as we can. Forbearance is the oil which lubricates the family life and makes it run smoothly and without jarring. Woman, what, downhearted? Then go outdoors and stay a few hours a day. Nature in a wonderful healer of weary nerves. WOOD FOR THE CUTTING—Hundreds of cords of fine body oak wood free for the cutting. Must be cut soon, but need not be hauled off until summer. Address Overland Orchards, Wilbur, Ore., 6 1/2 miles from Roseburg, or call phone Farmers 129. dswr

LAW DENOUNCES DANCING. Cobb Raises \$1000 White Preacher Holds His Breath. Sunday was a busy day for the revival at the armory. At the 11 o'clock meeting after a long, strong sermon by the evangelist, the pastor of the M. E. church, South, Rev. Mears, received ten people into membership and administered the rite of baptism to eight. The men's service in the afternoon was fairly well attended. Mr. Stover, as a cornet solo, played a song from the book, and then sketched some variations that were not in the book and never will be. He wound up with a triple tongue exposition of the theme. At eight people gathered early. Rev. Eaton, of the Baptist church, dismissed his congregation in favor of the armory service. Before the song service was nearly over the building was full and before eight o'clock people were turned away. A fine choir was on the quiver and brought the songs down the hall with the precision of the Marine band. It was great singing. Mr. Stover was after enthusiasm and it came rolling from every quarter. Even the Sunbeam choir caught the spirit and sang like a bunch of canaries. Mr. Law made a speech in which he explained that one hundred dollars would be necessary to defray incidental expenses. He explained his method of raising this and then explained how quickly and easily this could be done in Oklahoma or Texas. About the time Law put the question, Mr. W. L. Cobb explained that the hundred was raised. The evangelist was stunned at the suddenness of the raise, and after gazing vacantly at the rear door for a moment, said, "well praise the Lord, that's the quickest incidental expense money I ever raised."

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cause it breaks barriers and makes outside familiarities easier. Some say, "Well, my girl must dance now so she won't do it by and by." Sure, madam, teach your boy so he won't be a lawyer. Send him to West Point so he won't be a soldier. Give your girl music lessons so she won't play. The sermon was withering at times and clearly direct. As the enemy of spirituality, dancing was denounced. Authorities from various churches, bishops and counsels were quoted as against the modern dance. A vigorous after service with five conversions closed the night and strenuous day. Have Arundel tune it. The funeral of the late Mrs. Curtis will be held at the Roseburg Undertaking parlors Wednesday afternoon at 2 o'clock, interment following at the I. O. O. F. cemetery. Rev. Eaton pastor of the M. E. Baptist church will officiate.

Do you know what I'm talking about? Yes I do. It's not my purpose here or ever to tell of my unregenerate days in detail, wholesale or retail. But I know how to talk of certain nets because I've been in them and helped spread them. Neither do I skin people just to be pulling off bile. I want to do good and by God's help I'll show up some nets. It may cost me money but the walking is fairly good over Southern Pacific line even in rainy weather. The devil covers his nets, he is no fool. You notice I speak of him as a personal devil. That's my conviction. He is not an influence, gas, vapor, suggestion or abstraction, but a live, sensible personal devil. More, I believe in one big devil, and a lot of little devils—deputy devils, who are assisting in looking for likely places to spread nets. If we saw the net in its hellish hideousness no girl or boy would ever fall into it. But the net is spread under cover of light and pleasure. You know a net when you have been caught in it. The gambler does, the thief does, the fallen girl does, but is it any good to recognize the net after we are entangled? I mean to break a few of the electric light plants of the devil and run over some nets. The Uniqua river has its source. So has every vice. We don't pay any attention to it at first. It's only when it gets beyond our control that we name it and then stand aside. Gambling has its source. It may spring and generally does, in the parlor with gentle ladies visitors. That's where the net is spread by the devil. When your feet are entangled and find yourself among profane, godless and worthless men, often with murder in their hearts. I am against the dance because it's a hell, born net that catches one hundred thousand girls every year. Of course, girls, you don't see any harm in it. When you feel the harm, in it, it will be too late. Can you be told the fatal danger of the net or must you lose all to believe? Experience is a hard and high priced teacher, my girl. Brothel occupants are inveterate dancers. In looking for grace you can hardly wish to emulate them. Any how, grace is about the last beauty among inveterate dancers. Dancing does not promote grace. Grace is not found in the brothel and that is the home of the expert dancer. The evangelist was hit in the collar. He whipped off his coat and expelled it at Mrs. Law. She was on first base all right and took it in easily. The runner was out, out of his coat. The back straps to his white vest tore apart with the strain and his long legs doubled up. He looked like a giant grass hopper. Up he came waving his clean handkerchief. Law always unfolds a fresh handkerchief some place in his argument, his leg straightened out and he landed like a pie driver on the planks. Dancing is retrogression. It lowers a girl's standard. It destroys the clean ball of her conscience. It makes it easier for a villain to work. You have to defend it. You don't have to defend a prayer meeting. There won't be anything to keep you from wearing a white dress into a coal mine, my girl, but it won't be as white when you come out. No, I don't say every girl that dances is, or is going to be, immoral. I'm not a Victorian fool. The net does not catch all the birds that light on it, but it's a net and a devilish one by its very record. If you think a man hanging your wife in your parlor in the same position he does at the dance you'd fill the hall of holes. That's why I despise the waltz as hanging another man's wife to make and not being called down for doing it. It's no better for a pure girl be-

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