

Long On Dollars and Short On Religion Says Lenton Pastoral

Rev. Upton H. Gibbs' annual lenten pastoral has been issued to his parishioners. "Long on dollars and short on religion" is the keynote of the pastoral, which follows in full, followed by special notices to the congregation and members:

MY DEAR PARISHIONERS:

A certain rich man, during the latter years of his life developed an interest in philanthropy. He founded and endowed hospitals, established orphanages, subscribed liberally to churches and even furnished the site for a theological seminary. He explained his conduct on the ground, that he had been so preoccupied with making money, that he found himself short on religion and wished to catch up. Let us hope in this laudable desire, he was not disappointed, although his dollars having had such a tremendous start, kept piling up in spite of himself.

I am not aware that his wealth had been acquired fraudulently, at least from a commercial standpoint. True, he had frequently cornered the market on food products, and also depressed it when he wished to buy. And the enormous gains accruing through such procedure, were not obtained solely at the expense of his business competitors, but at that of the poor farmer who needed a fair price for his grain to pay his interest and that of the laboring man with a family to feed, on small wages. This would account to many why the millionaire found himself short on religion, but I am not now concerned with his business ethics but with the fact that he had been so absorbed in business that he had had no time to devote to the claims of religion. Late in life, he realized that in this, he had made a great mistake and so set about trying to rectify it. Alas, he is not the only one to find himself long on dollars but short on religion, and there is a pathos in the attempts such men make to catch up on religion and to redeem the time, ere it is too late.

But it is not money making alone which usurps the time, the energy, the thoughts of men to the exclusion of higher ends. Many are devotees of worldly power, position or pleasure which they pursue with such ardor, that while they may attain their ends in these respects, they remain woefully short on religion, not because their occupations were wrong in themselves, but simply because they did not strive after religious things. They became long in political power, social distinction, in automobiles, in golf or bridge whist, but short in faith towards God, duty towards Him, and in every vital need of their souls. This suggests the question, as they face the eternal future, "What does it profit a man, if he gain the whole world and lose his own soul?" or "What shall a man give in exchange for his soul?"

The soul is the gift of God and in Him it lives and moves and has its being. Religion is the tie which unites the soul to God and in the practice of religion, its life is developed and stimulated. Hence the absolute necessity and importance of finding time in spite of all the incessant demands of other things, to look after the religious wants of the soul. Otherwise our lives will be sad missings of the mark no matter how plethoric our bank accounts or how brilliant a position we may occupy in the midst of our fellowmen.

We all need to be solemnly warned, for we all are in danger of thus making havoc of our lives, and so each year the call is issued to stop and take heed to our ways and see how we stand in respect to our religious life. For do what we please we are religious beings with all the responsibilities belonging to such a condition. We may choose to live as animals with only a temporal existence, but we shall be judged not as the creatures of a day but of eternity.

Another Lent is at hand and so I commend to your earnest consideration, the words of Him who for us men and our salvation became MAN that He might reveal to us the true life of a man and enable us to live and attain it: "A man's life consisteth not in the abundance of the things which he possesseth."

Affectionately Yours, UPTON H. GIBBS.

La Grande, Oregon,

Special Services Program.

ASH WEDNESDAY, February 5. Morning at 10:00. Evening, 7:30.

There will also be a service with address on each Wednesday at 4 p. m. and Friday at 7:30 p. m.

Holy Week services to be announced later.

The Bishops' visitation March 30th.

First Baptist Church.

Sixth and Spring streets. Bible school at 9:45. Theodore Johnson, superintendent. Morning service at 11. Subject, "Gideon and God." Young People's society at 6:30. "A Study in the Acts of the Apostles." Evening service at 7:30. Subject, "Catching a Thief." A cordial invitation is extended to all.

R. E. CLOSE, Pastor.

Y. M. C. A.

Big Sing and Men's meeting at the Y. M. C. A. Sunday afternoon 3:30 o'clock. The speaker is Mr. R. Knowles. Come and bring another man with you.

St. Peter's Church.

Quinquagesima Sunday. Feast of the Purification of Saint Mary the Virgin. Sunday school 10 a. m. Morning service 11 a. m. Evening service 5 p. m. Vestry meeting Monday 7:30 p. m. Lenten services to be announced Tuesday.

UPTON H. GIBBS, Rector

M. E. Church, South.

Sunday school at 9:45 a. m. Epworth League at 6:30 p. m. Preaching at 11 a. m. and 7:30 p. m. Morning subject "The Lord's Pottery." Evening subject "Your Photo Free of Charge." String music and good singing. Prayer meeting Thursday 7:30 p. m. Everybody welcome.

HARRY P. NELSON, Pastor

First M. E. Church.

Corner 4th and M streets. 9:45 a. m. Sunday school. 11:00 a. m. Preaching service. Subject, "A great Conviction." 12:15, Class meeting. 6:30 Epworth League. 7:30 Lecture, "The Raven," founded on the poem by Poe. A cordial invitation extended to all these services.

E. B. FYKE, Pastor.

First Presbyterian Church.

Sixth street and Washington avenue. Sabbath School 9:45 p. m. Robert Eakin, superintendent. Morning worship 11 o'clock. Sub-

ject, "A nation born in a Day"

Christian Endeavor, 6:30 p. m. Topic, "Christian Endeavor Principles, and how to uphold them." John 14:6-15. (Young Peoples' Day) Evening worship, 7:30 o'clock Subject, "Christ's Sad Question" All are cordially invited to these meetings.

A. G. LANE, Pastor.

QUEER BURIAL SERVICE.

How Adaman Islanders Protect Their Dead From Evil Spirits.

Strange is the burial service among the Adaman Islanders. It is the custom of the islanders to drop the bodies of their parents into the sea at the end of ropes and leave them there until nothing remains but the bones, which they then gather and hang from the roofs of their huts.

It is a common custom for a relative to sit by the hour and watch the bones of some relative. This is the way they have of showing their love and respect.

The bodies are treated in this fashion so that the evil spirits cannot tease and pinch them. All that is left are the dried bones, and these are placed high so that if the evil spirits wander into the huts they will have a hard time to find them. If a bone is carried away it means some bad spirit has seized it, and this means that some terrible calamity will befall the family.

In the Katanga district of central Africa when a chief and his wife dies there is great feasting and celebrating. Some of these festivals last three or four days. After the bodies are laid to rest with dancing and rejoicing because they are going to rule over a higher sphere their relatives and friends do not depart until they leave one or more chairs and a supply of clothes. This is done because the souls are expected to come out and wander about their graves.—Chicago Tribune.

Whale Sharks.

While whales are the largest of marine animals, yet certain fish grow to almost as gigantic size. The largest of true fishes are found among the sharks and the largest of these formidable fishes are the whale sharks. These huge fish occur in the waters of India, Japan, South America, Panama, California and the West Indies. The nose is very broad and blunt and the mouth, although very wide, is armed only with minute teeth. It is a dark colored creature, marked with small, whitish spots and is perfectly harmless to man, feeding exclusively on small fish. Its huge bulk makes it dangerous when wounded. This great fish reaches a maximum length of seventy feet.

White Robed Blacksmiths.

Extraordinary precautions are taken by the Korean blacksmith before he attempts to shoe any Korean horse which is noted for its bad temper and likely to flourish its heels if not securely tied up first. Slight of one of the small ponies trussed up to the heavy timber framework is ludicrous, however, and in a way may be termed "horseshoeing on the safety plan." White costumes would look out of place for a blacksmith's use almost anywhere else, but in Korea all men wear white garments. Young men also wear their hair screwed up in hard knots on the top of their heads as a sign they are married.

Marriages in Burma.

A curious idea among the Burmese is that people born on the same day of the week must not marry and that if they defy the fates their union will be marked by much ill luck. To prevent these disastrous marriages every girl carries a record of her birthday in her name, each day of the week having a letter belonging to it, and all children are called by a name which begins with that letter.

Still Worried.

"It used to worry me when the barber informed me that my hair was getting a little thin on top." "But you got used to it, eh?" "No. Now it worries me because he doesn't mention it. I must be getting old."—Philadelphia Press

Just the Contrary.

"People in very cold climates need a heavy diet." "No, they don't; they have to have light diet. Don't the Eskimos eat caribou?"—Baltimore American.

Your Blessings.

"If you'll stop courtin' yo' troubles for awhile maybe you'll have time ter diskeer dat you've had enough blessings for a good sized lifetime.—Atlanta Constitution.

Strong minds suffer without complaining; weak ones complain without suffering.

The Way It Goes.

"I want a nice book for an invalid." "Something religious, madam?" "Er—so he's convalescent."—Boston Transcript.

Truth is an honest man's statement of a fact.

STANDARDIZATION OF PARTS.

Eli Whitney's Scheme Revolutionized the Manufacturing Business.

The system of the standardization of parts, now so universal, originated with Eli Whitney, the inventor of the cotton gin, when he undertook to make muskets. The government gave him a contract in 1793 for 10,000 stands of arms, although he had no "plant" for their manufacture. He built a small factory in New Haven, Conn., and began work, but found a great obstacle in the difficulty of getting good workmen, especially those capable of acting as foremen under his novel methods.

His plan, as is pointed out by George Dies in a recent original study of Whitney's achievements, was to make of his factory a single huge machine. In an armory before Whitney's day each man, highly skilled, produced by himself a distinct part of a musket. This division of labor Whitney supplanted by so apportioning work that little or no skill was demanded. He separated the various tasks and at each of these operations kept a group busy. For their assistance he simplified each operation and introduced three aids since indispensable in manufacture—drilling by templates or patterns, filing by jigs or guides and milling irregular forms.

From first to last a model musket was copied with precision so that every lock, for example, was exactly like every other among thousands. When all the parts needed to form a weapon were assembled they united much superior to a musket formed on any other plan. In case of repair a new part exactly fitted the place of an old part and at a trifling cost.

In order to accomplish his purpose and carry out his contract, whose execution was much prolonged, Whitney was obliged to invent new tools and machines at every step, none of which was patented. By doing so he not only greatly improved the finish and accuracy of his guns and the speed of their manufacture, but so impressed the value of the idea of standardization upon the minds of manufacturers that it was presently applied in other trades and has long since become the rule in manufacturing.—Harper's.

A CHAMPION SPELLER.

Horace Greeley Was a Wonder When Only Six Years of Age.

No champion of the old time spelling matches, perhaps, ever excelled Horace Greeley. He was, in fact, a spelling prodigy. What would the boys and girls of today, who grumble over their daily stint of twenty words, think of a child not yet six years old who could actually spell every word in the language! That is what the young Horace is said to have been able to do.

His schooling began in his fourth year, and the art of spelling at once became a passion with him. In school and out he kept incessantly at its study. Hour after hour he would lie on the floor, spelling over all the difficult words he could find in the few books that the family owned.

The fame of his prowess spread. Naturally Horace was the first one chosen at spelling matches. He had a lisping, whining voice and spelled his words with the utmost confidence. Sometimes in winter, when the snowdrifts were so deep that one of the big boys had to take him to the schoolhouse on his back, the little white haired fellow would drop asleep between turns. When his word came round his neighbor would nudge him anxiously. He would wake, spell his word and drop asleep again at once.

So great was the boy's reputation as a student of unusual powers that the selectmen of a neighboring town, in passing a rule forbidding the attendance at the local school of any pupil from outside the township, honored him by adding the clause, "Excepting only Horace Greeley."—Youth's Companion.

Sarcastic.

This incident is related of a Scotch doctor, new to the gun, who adventured upon a day's rabbit shooting. Chased by the ferrets, bunny was a rather quick moving target, and the medico was not meeting with the success he anticipated.

"Hang it all, man," he exclaimed impatiently to the keeper who accompanied him; "these beasts are too quick for me!"

"Aye, doctor," the pawky keeper replied, "but ye surely didna expect them the still like yer patients till ye kill them?"

Yet He Liked Fresh Air.

"My husband was at a smoker Saturday night and never got home until about 1 o'clock."

"Was that why he wasn't at church Sunday morning?"

"No; he says the ventilation is so poor in church and the atmosphere always gets so heavy that he can't keep awake."—Judge.

A Surprise Coming.

Pastor's Wife—You understand, Mary, that I am only "at home" on Wednesday from 3 to 5. Mary—Yes, ma'am. Then to herself: "Mary, what a heavenly situation you have got! The mistress only at home for two hours every week!"—Exchange.

LA GRANDE'S LABOR STATUS RELATIVE TO GIRLS, O. K.

Readers of The Observer will remember a news item in this paper concerning the visit to this city of Miss Caroline Gleason director of the consumers league of Portland and Miss Gleason at that time was in La Grande and other cities of the state for the purpose of looking into the wages and working conditions of women, with a view to compiling statistics for the legislature and the general reading public. The report of the league is out and reveals some interesting facts concerning the future mothers of the state. A brief resume of the same cannot be out of place.

The director of the survey went into detail concerning nearly all of the industries of the state in which women are employed, and in more than a dozen cases worked in the factory herself for the purpose of getting the information. In some the employers were antagonistic to the idea of inspection and threatened employees with dismissal from the factory or the shop for divulging the conditions of the same.

All told the report may be taken as comprehensive enough, inasmuch as more data would only be a needless repetition of the same conditions. This report shows that in the city of Portland a girl cannot live in decency on any salary under \$10.00 a week. For the state at large the result is about the same. The cost of living outside of Portland is computed to be \$9.82. In other words a girl living in a smaller town must get \$10 or more to live respectably.

The report gives the smaller towns including La Grande, credit for the average better conditions of labor, stating that ventilation and hours are better and that employer and employee are on better terms.

The following table giving the average annual wage for 509 women workers in Portland and their expense account will speak for the passage of the minimum wage bill:

Director of the minimum wage survey, 206 Central building, Portland, Oregon.

LAUNDRY.

Table with 5 columns: No., Average Annual Wage, Expense, Deficit, Saving. Rows include 9 At Home, 27 Adrift.

FACTORY.

Table with 5 columns: No., Average Annual Wage, Expense, Deficit, Saving. Rows include 82 At Home, 18 Adrift.

OFFICE.

Table with 5 columns: No., Average Annual Wage, Expense, Deficit, Saving. Rows include 57 At Home, 31 Adrift.

DEPARTMENT STORES.

Table with 5 columns: No., Average Annual Wage, Expense, Deficit, Saving. Rows include 81 At Home, 35 Adrift.

MISCELLANEOUS.

Table with 5 columns: No., Average Annual Wage, Expense, Deficit, Saving. Rows include 99 At Home, 70 Adrift.

The following table taken from the pamphlet shows the average living cost outside the city of Portland.

Average amount spent annually by 101 women wage earners in miscellaneous occupations in Oregon.

Data obtained from Ashland, Baker, Eugene, Forest Grove, La Grande, Medford, Oregon City, Pendleton, Salem and Vale:

Table with 2 columns: Item, Amount. Rows include Room and board, Clothing, Laundry, etc.

Total \$519.68

\$9.82 a week; \$42.55 a month.

This table is a summary of weekly wages paid in Portland:

Summary of weekly wage of women employees in Portland. Table with 5 columns: Occupation, No. und'r No. ov'r, Total, Per cent, etc.

Additional report of 53 factories representing 21 industries; 1306 women employed; lowest wage reported,

\$3.00 a week; median wage, \$8.20 a week.

Total number of wage schedules of women employees in Portland received and classified: 4,523.

There is a little volume of interesting data on ideas about wages and living conditions that do not argue anything other than selfishness on the part of employers. For instance it is said that because a girl is living at home she is not entitled to the wages paid the girl who is adrift and absolutely dependent upon herself for support. The fallacy of this argument is pointed out in the booklet in these words: "The argument against this is surely that she eats three meals a day as the girl adrift is supposed to do and food for the former costs the same as for the latter. If she is receiving only enough to pay for her clothing, who pays for her food and laundry? If her parents or guardians do, are they not contributing just so much to the revenue of the store or factory for which the girl is working? And if she is a 'charity girl' who pays for her lunches with the loss of her virtue? Can she not hold the department store more heavily her debtor than do the parents of the virtuous girl?"

Not many bills presented to the legislature will strike to the roots of evils to the same extent as this minimum wage bill. The booklet will give those interested the inside facts of a vast field of labor concerning women who are not organized for their own protection and will help to tone down the glamor of city life and persuade the happy village maiden or the farm girl that she is immeasurably better off on the farm where she has plenty than in the city where existence is a hard struggle.

Copies of the booklet are to be had by addressing Miss Caroline Gleason director of the minimum wage survey, 206 Central building, Portland, Oregon.

END DISGUSTING CATARRH

Money Back From the Newlin Drug Co. if Catarrhal Misery Does Not Leave You.

Try the sure way. Breathe Booth's HYOMEI over the sore, germ infected membrane, kill the germs and heal the sore spots.

Use the little inhaler that comes with each \$1.00 outfit five times during the day. At night use the vapor breathing treatment as directed.

Booth's HYOMEI does not contain any harmful drug. It is Australian eucalyptus combined with Listerian antiseptics.

When the bottle of HYOMEI that comes with your outfit is gone you