

JUDGE CROWELL AT FRIEND'S BIER

J. D. Whitman, one of the pioneer residents of Medford, died Wednesday at Lost River Gap, in Klamath county.

No particulars are obtainable more than that W. I. Vawter of this city received a telephone message from a Mr. Grigsby, living in that locality, telling of Mr. Whitman's death and that the remains would arrive in Medford Saturday.

Mr. Whitman was one of the early day orchardists of the valley, he having put out the orchard just south of Medford, which orchard is now subdivided into residence property and is known as "Whitman Park." Mr. Whitman retired from horticultural pursuits several years ago and has lived, most of the time, on a small place about a mile south of Medford. For the last year he and his wife have been living on a farm they owned on Lost river, in Klamath county.

Nearly ten years ago Judge W. E. Crowell spoke at the funeral services of J. H. Whitman, who had been a well-known lawyer of Medford, and after the services were over the father, J. D. Whitman, approached Judge Crowell and told him that if he survived he wanted him to speak at the funeral services.

Sunday afternoon at the M. E. church in this city Judge Crowell carried out the promise made, and he did it in such a manner as to have the words go straight to the hearts of the listeners present, who were there to pay their last respects to one who was honored and respected by all who knew him. The following was Judge Crowell's address:

Medford, Or., Dec. 20, 1908.

My Friends: We are in the ante-chamber of a Divine mystery. We stand before the gates of silence which, ever opening, opening, opening, never open outwardly. Before these gates ajar we find the omega of mortality, the alpha of immortality.

An ending and a beginning, and as the spiritual man passes the gates of silence we exclaim, "It is finished, mortality is ended"—and as through the gates ajar we catch a gleam of the promised glories which lie beyond, we cry in gladness: "It is begun—the glorious immortality which has no ending." The feelings with which men approach the gates of silence and the moment for entering therein, are almost as numerous as the number who enter there. Here, if never before, man must lay aside all his hypocrites, all his shames, his sins, his lusts and shames; his triumphs, his virtues, his loves and hates, his weakness or his power, and as a little child, new born in the glorious morning of immortality, man stands unclad spiritually before his divine father, with no justification for himself but God's infinite and omnipotent love. Here each must answer for himself. "As we have sown, so shall we reap."

Query: How have we sown? What have we sown? Now, how welcome is the blessed ord; God desires not the death of any, but rather that all should have everlasting life.

The moment for reflection is here. Will you reflect? O, sons and daughters of God, let us take all our weaknesses and our errors, and this day lay them down at the feet of divine love, who stands waiting to welcome and to save.

Knew Him Eighteen Years.
For eighteen years I have known John D. Whitman. Of his prior life I personally know nothing. But, looking backward down the vista of the 84 years of his mortal life, I venture the statement that his young manhood began with his keeping of the first commandment with promise: "Honor thy father and thy mother and thy days shall be long in the land." The days of his mortal life have been long in the land, 14 years longer have they been, than the Psalmist's allotted three-score years and ten.

And again we see spread before us the further promise: "Those that wait upon the Lord shall renew their strength, they shall run and not be weary, they shall walk and not faint." And God did renew the strength and vigor of this grand old man, through all the four and eighty years of his earthly life, down to the very days of his departure—keeping him vigorous in body and mind until the very last.

Thus are all the blessed promises of God fulfilled. In all the years that I knew John D. Whitman, I never knew of his doing or being charged with doing a dishonorable act. He lived a life of true nobility, of quiet and unostentatious integrity and worth, and he reared his sons to follow in his footsteps. While gentle and kind to all, he was quickly indignant at any unjust or dishonorable act.

I think of him as a citizen of heaven, because I remember the promise to those who live rightly and do rightly: "The Kingdom of heaven is within you." "Ye are the temple of the living God—and the spirit of God dwelleth in you." "Dare not to defile the temple of God, which temple ye are."

John D. Whitman did not defile the temple of God, but he ran his race in purity and truth, in honor and integrity. I know not what his misgivings convictions may have been,

but I feel confident that because he walked nigh to God he was blessed with prolonged years, with strength to bear all his crosses and his trials, and with vigor of body and mind until the time of his departure came.

Was a Noble Man.
No man ever lived who did not believe in a supreme power or being. So I assume that the departed believed in a supreme being. And there is a supreme being who loved the departed as one of the creations of His hands; and all the creations of God are good, and John D. Whitman as one of those creations was good. And the supreme being whom he regarded, Him I declare unto you this day, and repeat the old, old, but ever new story of divine love, Whose word of inspiration tells us "That God is a spirit and those who worship Him in spirit and in truth, for such worship the Father seeketh."

Man is made in the image and likeness of God, and as God is a spirit, man, His likeness, must be spiritual also. God has life everlasting, and man as His image must also reflect immortality. God is good, and hence it is right and consistent that man should be bidden, "Be ye perfect, even as your Father in heaven is perfect."

God has not made man a fallen and reprobate thing. When man falls, he falls in defiance of God's wishes, and as the result of his indulgence of the lusts of his own mortal mind. Our life is a reflection of the divine life, God's life, in whom we live and move and have our being. God's life and man's life, as its likeness, both are spiritual.

And now I invite you to "draw nigh to God and God will draw nigh to you." I wait with you for the coming of that spiritual nearness, for the words which follow are golden: "He who loveth not, knoweth not God, for God is love." "If ye love me ye will keep my sayings, then my Father will love you, and we will come and make our abode with you."

And now remember and forget not, that "there is no fear in love (you do not have to be a daily trembler before your God). "There is no fear in love; perfect love casteth out fear, for fear is torment. He who feareth has not become perfect in love."

Have No Fear.
The blessed Father does not want you to be tormented with fears; fears by day, fears by night; fears of want, fears of foes, fears of sickness, fears of death or any kind of fears whatsoever. This He tells you in these words: "God has not given you the spirit of fear, but He has given you the spirit of power, of love and of a sound mind." Again, "Be not afraid, for I will never leave thee or forsake thee." Again, "For I, the Lord, thy God, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'" Again: "Even to your old age and your hoary hairs, I will carry and will deliver you."

So backed and sustained by these unending promises, banish all your fears and in faith exercise the powers which God has given you, and you will have dominion over the things of earth, including your own bodies, sin, sickness and death. "For the last enemy that shall be conquered is death."

And here, in the presence of what men call death, let me remind you, "That the Lord is exceedingly pitiful and of tender mercy." That He is ever around and about us, omnipresent, omnipotent, infinite life and love. He comes today and gives us these gracious assurances: "Neither life nor death, nor things present nor things to come, nor height nor depth, nor any other creature, can separate you from the love of God."

So we learn that the change of men call death does not separate us from God's love. Neither do things to come separate us from His love. So we have the Divine Father's loving word, that in the world where John D. Whitman now is, he is not separated from God's loving care.

Draw nigh to God this day and He will draw nigh to you. And without fear, remember that God is truth and God is love, and He comes to us today and tells us that John D. Whitman is not dead, for God is not the God of the dead, but of the living, and that the departed now is not beyond His love and mercy. Neither life nor death, nor things present nor things to come have separated the departed from the love of God.

John D. Whitman has passed from things present, he has reached "the things to come"—but God bids me say to you, that the place and the things whereunto he has come have not separated him from divine love; and though he has passed the door which men call death, that not even that has separated him from our Father's loving care and tender mercy.

Way to Immortal Life.
If you will study the Book of Books aright; if you will not shut "our eyes to light and life, nor close our ears to love and truth, but open your mind and heart to the reality of God's tender mercy and all-embracing love, then John D. Whitman's place of sepulcher will bring no shadows for you today—but instead it will be glorious in the light and life and love of God, the Father and the Son.

It will be remembered that Welsh was beaten twice in this city by W. H. West, but even at that he is considered to be a good man at the business. He weighs 207 pounds, while the gold-digger tipped the scales at 195.

Diogenes died too soon. An honest plumber has been found in New York.

Christ has abolished death and brought life and immortality to light."

Hence, I say to you, mourn not for John D. Whitman, for he is not dead. At our Father's call he has moved out of his house of clay and gone to live in the house not made with hands, eternal in the heavens. His life, like yours and mine, is a part, a reflection of God's life; both are immortal, both are eternal. When you and each of you can grasp this glorious reality it will bring you earthly life and immortal spirit, in man to touch and communion with the divine life and spirit, God. It will enable you to shut the door on death (as I close it today for John D. Whitman), and open wide the doors of immortality. So that we shall be in truth what the divine Father's love is calling for us to be—the children of God.

Entered Into Eternal Life.
And so at the end of earth we come to the gates of silence, where this corruption has put on incorruption, and this mortal has put on immortality and today is brought to pass the saying that is written: "Death is swallowed up in victory." Knock and it shall be opened unto you, O gates of silence, for John D. Whitman has entered into eternal life.

"For we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even by the spirit of the Lord." For "Christ has abolished death and brought life and immortality to light."

The sting of death (that is, life moving out of its house of clay) is sin. And he who banishes sin with the Father's aid banishes death with the Father's love. For Christ is "the way, the truth and the life." For the departed, God has made this day more blessed than the day of his birth.

Four and Eighty Years.
For four and eighty years of his mortal life God walked with him. He went with him through the valley and the shadows to the gates of silence, and now that he has passed through and taken his place among "the things to come," God's love abides with him still.

Around this coffin and this bier and this house of clay from which our brother has departed, there are today no shadows. Christ has banished them all when he banished death. And here we stand before the bright and gleaming ramparts of immortality and exultingly say, "O Death, where is thy sting? O grave, where is thy victory?" Banished by the Savior's love.

To give place to the light of life and immortality. For death is but the link that connects mortal and immortal life.

God is love. God is joy. God is peace. And may His love and His peace be and remain with you here and hereafter, as they do with the departed, now and forever. Amen.

GOOD ROAD TO KLAMATH FALLS

(Contributed.)
The manner in which Will G. Steel outlined the Crater Lake road situation at the Commercial club Wednesday evening was comprehensive, and in some ways might even be said to be startling.

Roads within the Crater Lake national park and the national forest are under the government's supervision and will eventually be built of the highest class; but, even if they were such now, they do not reach to the outside world of modern transportation facilities, consequently would not meet the requirements. Crater Lake can never rate among the world's available wonders until it is connected by high-class roads with railroads to the east and west. This fact was appreciated by Governor Chamberlain and others during the past summer and led to serious discussion, which resulted in the appointment of a state commission to devise ways and means for the construction of such a road from some point on the Southern Pacific in Jackson county to Klamath Falls.

This commission organized and decided to ask Jackson county to pledge \$50,000 toward building such a road to the west line of the national forest, on condition that Klamath county pledge an equal sum to build from the line of the national forest to Klamath Falls, and that the state appropriate \$100,000, which the governor agreed to recommend in his message to the legislature.

\$50,000 From Outside.
Aside from this, the commission had reason to expect \$50,000 from outside sources, on Klamath county entering into the agreement, a portion of which would have immediately become available for expenses. This would have enabled the commission to go to the legislature with a request for \$10,000, backed up by a statement that they already had \$150,000 subscribed and payable only on condition of getting such an appropriation. The further argument would have been urged that such action by the legislature would insure a fund within the state of \$250,000, and on such a showing the commission could go to congress for a like sum, with a reasonable assurance of getting it.

It will be noticed that each contribution was contingent on the others being made, as far as those within the state are concerned, and there could be no success unless both Jackson and Klamath counties agree to the proposition. Jackson county promptly accepted the proposition, but Klamath county failed to do so, although petitions are being circulated there and are being generally signed by taxpayers asking the county court to make the necessary tax levy.

However, conditions have changed since this work was undertaken and the matter of success or failure is trembling in the balance. Klamath's failure prevents the third \$50,000 from becoming available, and the commission has no funds whatever. Congress is now in session and will adjourn on March 4, so it is too late to secure aid there. The legislature will be in session in a few days and the commission is not in shape to carry out its plan. Everything has come to a standstill.

What Will Be Done.
Now, citizens of Jackson county, what are you going to do about it? The forestry division of the government has a fund for the construction of roads within the national forests. This fund is under the direction of Clifford Pinchot, one of Crater Lake's greatest admirers. Mr. Garfield, secretary of the Interior, has offered to do everything in his power to assist in the work and thinks funds can be had. It is too late to go before congress at this session with a direct proposition, but a live representative in Washington city immediately on the reassembling of congress on January 4, has every reason to believe that Mr. Pinchot would use some of the funds in his care for this purpose, even though he might feel it wise to ask for a special appropriation.

Must Send Mr. Steel.
While Mr. Garfield was here last year he said the government would be very glad to build a good road from Crater Lake to Prospect, provided it could be assured that Jackson county would continue it to the railroad, but he did not consider it fair for the government to build within the reserve without an assurance of the work being carried on down into the valley.

The sentiment of the resolutions adopted by the Commercial club should be carried into effect at once. If not done immediately it will be forever too late. They recommend

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REAL ESTATE TRANSFERS.

A. W. Storey to N. McClanahan, land near the intersection of Nutley and Granite streets, Ashland; also lots 24, 25, 26, block P, Railroad Addition, Ashland; \$10.

Jacob Thompson to Charles W. De Carlow, land in township 40 south, range 4 east; also 30 acres in township 39 south, range 4 east, containing in all 40 acres; \$1000.

J. Thompson to Lulu A. De Carlow, land in townships 39-40 south, range 4 east; \$1000.

B. L. Nichols to G. Miller, land in township 38 south, range 2 east; \$10.

V. A. Dunlap to A. W. Storey, lots 24, 25, 26, block P, Railroad Addition, Ashland; \$10.

Eliza J. Lewis to H. F. Pohlman, lot 5, block 6, Kendall Addition, Medford; \$10.

E. L. Carpenter to G. G. Shirley, lots 5 and 6, block 71, Medford; \$1250.

Fred Rapp to A. C. Morrison, part of block H, Talent; \$112.50.

Susie L. Allen to L. A. Murphy, land near Granite street, Ashland; \$10.

L. A. Murphy to Maria E. Pim-merth, land near Granite street; \$10.

John Walsh to I. L. Bradshaw, land in township 36 south, range 1 east; \$5000.

E. A. Ford to Mary E. Clark, lot 1, block 46, Central Point; \$1.

Pauline Hines to William H. Johnson, 159.92 acres in township 38 south, range 4 west; \$1.

Thomas Blades to M. E. Abbott, lots 1, 2, 5, 6, block 9, Jacksonville; \$10.

M. J. Goodheart to A. C. Glenger, lots 24, 25, 26, block P, Railroad Addition, Ashland; \$10.

A. C. Glenger to V. A. Dunlap, lots 24, 25, 26, block P, Railroad Addition, Ashland; \$10.

G. W. Bish et al. to E. G. Whiteside, lot 12, block 2, Page Addition, Medford; \$12.

C. T. Holloway to Jacob Olesen, land in township 37 south, range 2 west; \$10.

Clarence Farnham to S. F. Starr, 2.75 acres in township 39 south, range 1 east; \$10.

A. C. Bish to M. Elwood, 27-100 acres in Cottage Addition, Medford; \$650.

J. A. Lyon to Mrs. A. C. Bish, 27-100 acres in Cottage Addition, Medford; \$1.

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Notice the difference in the way the rays of light pass through the OLD style lens and the new TORIC glass. When looking through the TORIC lens you get the same vision clear out to the edge of the glass, in all directions, that you do ONLY through the center of the old-style of lens, thus giving you more freedom of vision without the strain upon the Rectus muscles, which constantly occurs when wearing the old-style glasses.



With the old-style before the eye you see like this. With the new TORIC lens you get the same results at all angles without turning your head that you do directly through the center of the old style.

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MEDFORD FLOUR MILLS

M. J. Chamberlain to Nora Woodcock, 40 acres in township 37 south, range 4 west; \$350.

H. Messinger to H. F. Bailey, land in township 28 south, range 4 west; \$1.

Fred S. Sanden to Alfred Coleman, land in Park Addition, Medford; \$1.

C. T. Holloway to City of Medford, land in township 37 south, range 2 west; \$1.

United States to John Osborn, 160 acres in township 36 south, range 1 east; patent.

Alexander Kyle to A. H. Clayton, land in township 36 south, range 3 west; \$100.

W. Cooper to W. H. Ostrander, land in townships 37-38 south, range 2 west; \$1000.

W. H. See to Crater Lake Lumber Co., land in block 34, Medford; \$550.

Maria Durning to W. S. Crowell, power of attorney.

L. H. Wasserman to C. W. Palm, lot 2, block 1, Cottage Addition, Medford; \$1.

L. B. Haskins to Mrs. Nannie Barr, 200 acres in township 38 south, range 2 west; \$1000.

Afraid of Ghosts

Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a swollen cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or habit-forming drugs. All its ingredients printed on its outside wrapper. It is not a secret nostrum but a medicine of known composition, and with a record of 46 years of care. Accept no substitute—there is nothing "just as good." Ask your neighbors.

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