

COUNTY FINANCES

Facts and Figures Too Much for Populists.

The Records Disprove Every Claim Made by the Populists in Their Platform

Last week's Enterprise contained a statement taken from the official records of Clackamas county which showed that whatever saving was made to the county during the past twenty-one months was due entirely to the wise and economic administration of the Republican county court.

The figures published in the Enterprise last week were taken from the Commissioners Journal and were correct. Instead of the Populists saving \$8,000, the records showed that the expenses had been \$1,313.23 cheaper under the Republican administration than under the Populist. But this is not all.

The Herald never referred to this fact. Evidently it overlooked it.

Not only are the Populists press and orators afraid to notice these important matters, but they do not even refer to the hold up. They content themselves with abusing the editor of the Enterprise as an excuse for drawing the attention of the voters away from the issues of the campaign.

We propose to keep these scavenger politicians busy between now and the date of election and thereby amuse the people witnessing the gyration of these would be reformers as they jump around the political arena like a fly on a hot griddle.

No one is more ashamed of the Populist record in Clackamas county than the people themselves, and it was this that prompted the Middle of the Road Populist to hold a convention and nominate a ticket that could not be sold out to Jonathan Bourne or the fusion wing of the Democratic party.

I have been a sufferer from chronic diarrhoea ever since the war and have used all kinds of medicines for it. At last I found one remedy that has been a success as a cure, and that is Chamberlain's Colic, Cholera and Diarrhoea Remedy.

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STOLE A \$10,000 OPINION.

The Widow of a Famous General Who Needed Money to Dress Well.

Some years ago the widow of a famous Union general was intimate with the wife and daughters of a justice of the supreme court and was as familiar with their home as with her own, which was in the immediate neighborhood.

Sunday morning, as soon as she saw the justice and his family start for church, she went across the street, around Thomas circle, rang the bell and told the servant that she wanted to look at a book in the justice's library.

It is supposed that she had a set of false keys, for the justice said that the opinion was locked up in his desk and could not have been reached otherwise.

HANDKERCHIEFS WE USE.

\$28,500,000 Single Ones Consumed in the Trade Yearly in This Country.

"Very few people outside the trade," said a leading wholesale dealer in handkerchiefs in New York to a reporter recently, "are aware that the consumption of handkerchiefs throughout the United States amounts to about 75,000 dozen daily.

"A comparatively small number of handkerchiefs are manufactured in this country, and those that are made here are mostly of the cotton and inferior silk variety.

"The capital invested in this business is immense. It may possibly amount to \$100,000,000, but owing to the fact that the trade is distributed nothing like accurate figures can be given.

Chimney or Hearth Money.

What you call "chimney money" is the same as the house tax called "hearth money." It was established as a means of making up the deficiency in the revenue granted after the restoration to Charles II.

Navies of the World.

The Army and Navy Year Book rates the navies of the world as follows: 1, Great Britain; 2, France; 3, Russia; 4, Italy; 5, United States; 6, Germany; 7, Spain; 8, Japan; 9, Austria; 10, Netherlands.

The oldest emblem of royalty in existence is the iron crown of the Lombards. The inner strip of iron, according to tradition, was beaten out of one of the nails used at the crucifixion.

THE DEACON'S PIETY.

IT WAS EQUAL TO ALL OCCASIONS AND LASTED OVER EIGHTY YEARS.

Suspended Religious Services Indefinitely to Nurse the Victims of a Smallpox Epidemic—An Example In This as He Was In Devotion to the Flag.

Deacon William Trowbridge was a small farmer living near Sheboygan Falls. He went there over 50 years ago. Besides tilling a little patch of ground the deacon, who was indeed the very soul of honor and ever had the respect and confidence of all in that community, was in the habit, before regular preachers were sent there, of reading a sermon or exhorting. There was no sham about Deacon Trowbridge's piety. He was sincerity itself.

Fifty years ago the little village was visited by a smallpox epidemic—an old fashioned, widespread and spreading epidemic—and they didn't know how to scotch it as well as they do now.

The first Sunday after the dreaded disease made its appearance the deacon's congregation was quite large. At the end of the services he made an announcement in about these words:

"These services will be postponed until after the smallpox disappears from the community. From this on I shall give my services to the stricken families. I shall minister to their wants, help to nurse them, and when they die follow them to the grave.

The word was well suited to the action which followed. The good old deacon hurried to his home, changed his clothes, laid his family goodby and at once began his work of mercy. What a work it was! The epidemic lasted nearly all winter. Large numbers died. Few in the village escaped the disease. The deacon's example was followed by others. Men went to their homes, told their wives and children what the deacon had said and was doing, arranged their business, provided fuel and provisions, kissed their dear ones and went to the aid of the unfortunate.

The strangest of all this strange experience is the fact that neither the deacon, the good souls who imitated his example nor their families were overtaken by the malady, notwithstanding the fact that the watchers, helpers and nurses were almost constantly in the presence of the suffering patients and notwithstanding the fact that they laid out and helped to bury the dead.

Nearly half of the deacon's congregation had disappeared when, the next spring, he resumed services in the schoolhouse. It was a sorrowful Sunday. Those in the audience who had not lost members of their family had lost neighbors and dear friends. When the good old Christian had read a chapter, prayed and talked a practical sermon, he referred feelingly to the scenes through which the community had passed.

The Sunday after Sumter was fired upon, and while Deacon Trowbridge was conducting services in the Baptist church, the denomination to which he belonged for over 80 years, he and his congregation were disturbed by a great commotion in the street right in front of the church.

The old deacon's eyes flashed as he walked out into the street, where a young fellow was irregularly pounding a bass drum, and said: "Nathan, I know it is Sunday and that all but the Lord's work should be abandoned, but the saving of our country and the shielding of its flag from dishonor is the Lord's work. Give me that drum."

Within half an hour nearly every one in town and many from the outskirts had gathered around the old drummer, all cheering him, and on Sunday too. That night Nathan Cole, who had been relieved as drummer by the deacon, went to Sheboygan with enough men to make up what became Company O of the Fourth Wisconsin.—J. A. Watrous in Chicago Times-Herald.

A Great Find.

Lady of the House (to servant girl applying for a situation)—You were in the service of my friend, Baroness K. Why were you sent away? Servant—Please, ma'am, for listening at the doors. Lady—Ah, then I will take you, only you must promise to tell me all you heard.—London Fun.

English Jacobite Societies.

To judge from the list of Jacobite clubs and associations given in the "Legitimist Calendar For 1898," which includes the order of the White Roses, the Devon White Rose club, the Legitimist Jacobite League of Great Britain and Ireland (ponderous title), the Eastern Counties' (shades of Cromwell!) White Cockade club, the Forty-five club of Grimsby, the Glasgow Jacobite club, the Oxford University Legitimist club, the St. Ives (Hunts) Jacobite club, the Jacobite Restoration League, the Surrey White Rose League, the Mary Stuart club of Lanark, the Legitimist Registration Union, the National Royalist and Jacobite Association, the order of St. Germain and the Hemingford Grey Royal Oak club, not to mention our old familiar Thames Valley Jacobites and two or three foreign legitimist bodies, it ought not to be difficult for the supporters of the lost house of Stuart to put several hundred adherents in the field (or even Ludgate circus) if they so decide.—London Mail.

Bismarck of Jewish Descent.

Few people are aware that Prince Bismarck is of Hebrew descent. He derives his Jewish blood from his mother, whose father—Anastasius Menken, one of the favorite bureaucrats of Frederick the Great—was of Hebrew parentage. Although of late it has evidently appeared politic to the prince to countenance the anti-Semitic movement both in Germany and Austria, yet while in office he invariably showed himself a good friend to the Jewish nation and chose the Hebrew banker at Berlin, Barou van Bleichroeder, as his most trusted confidant. Indeed, in those days he was so well disposed toward the Jews that he even discussed the advisability of marrying his sons to Jewesses on the ground that it would bring money into the family again and likewise "improve both morally and physically the Bismarck breed."—International Review.

Related.

"You and I must be related," said the baby's sweater to the monkey on a stick.

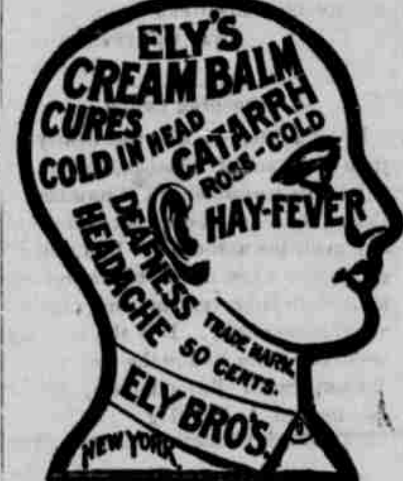
"How's that?" asked the monkey. "We are both baby jumpers," said the small sweater.

And the wax doll laughed, until her complexion rolled down her cheeks.—Harper's Bazar.

Greece's national hymn, taken from Dionis Salomo's "Hymn to Liberty," was first written and published in London. The first part of the original poem was a eulogy of the land of Washington.

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