

HOMETEAMBEATEN

MONOGRAMS WIN YESTERDAYS GAME BY A SCORE OF 5 TO 3.

Rain Prevented Sensational Plays and Attendance Was Small—Graham's Pitching and Geil's Batting Were Features.

Rain prevented a large attendance at the ball game at Canemah Park yesterday afternoon and 250 people saw the home team go down to defeat before the Monograms, of Portland. The game was devoid of sensational features and the errors of the locals caused them to lose. The pitching of Graham was exceptional and he struck out 14 men. Geil was the heavy batter for the visitors and made the only two-bagger in the game. He was up five times and got three hits and two runs. The score:

OREGON CITY.		A. B. R. H. PO. A. E.				
Lee, l. f.	4	1	1	0	0	0
Long, ss.	3	0	0	0	3	1
Case, c. f.	4	0	1	1	1	1
McFarland, lb.	3	0	1	14	0	1
Graham, p.	4	0	0	1	6	0
Hodgkin, 2b.	4	0	0	1	3	1
Rhoades, 3b.	4	0	0	0	1	1
Califf, r. f.	4	1	1	0	0	0
Kreitz, c.	4	1	1	10	1	0
Totals	34	3	5	27	17	5

MONOGRAMS.		1 2 3 4 5 6 7 8 9				
Johnson, ss.	5	1	1	0	3	0
Smith, 2b.	5	0	1	1	3	1
A. Parrott, lb.	4	0	0	12	0	0
R. Parrott, l. f.	4	0	0	2	0	1
Oliver, c.	3	1	0	7	0	0
Geil, 3b.	4	2	3	1	0	0
Druhoit, r. f. & p.	3	11	0	0	0	0
Jacobs, c. f.	3	0	0	2	0	0
Hoyt, p. & r. f.	4	0	0	2	2	0
Total	35	6	27	8	2	3

RUNS AND HITS BY INNINGS.

Inning	Oregon City	Monograms
1	0	3
2	0	3
3	0	0
4	0	0
5	0	0
6	0	0
7	0	0
8	0	0
9	0	0
Total	0	3

SUMMARY.

Two base hit—Geil.
 Sacrifice hit—Jacobs.
 Stolen bases—Hodgkin, Johnson, 2.
 Bases on balls—off Hoyt, 1 off Graham, 1.
 Hit by pitched ball—Oliver.
 Struck out—by Graham, 14; by Hoyt, 4; by Druhoit, 3.
 Double Play—Case to Hodgkin to McFarland.
 Time of game—1 hour and 30 minutes.
 Umpire—Fields.
 Scorer—Stipp.

A body weighing one pound on earth would weigh twenty-seven and a half pounds upon the sun.
 The highest mountain in the moon is at least 35,000 feet in height; that is 6,000 feet higher than Mount Everest.
 Vanadium is a rare metal which oxidizes in air with great difficulty, melts at 2,000 degrees and becomes red hot in hydrogen.
 Perfectly transparent bodies are only visible by virtue of nonuniform illumination, and in uniform illumination they become absolutely invisible.
 A transit of Venus occurs only four times in 283 years. It is most important to astronomers because it gives them an opportunity of measuring the distance of the earth from the sun.
 The sun and the earth are both practically spherical in shape, and the earth is evidently only a small, cooled off or frozen sun. The sun has a shell of glowing metallic clouds; the earth has a shell of solid opaque rocks and metals.

A Hard Hearted People.

Filial piety finds no place in Tibetan character. It is no uncommon thing for a son to turn his father, when too old for work, out of doors and to leave him to perish in the cold. The superstition that the souls of the dead can, if they will, haunt the living drives their hardened natures to gain by the exercise of cruelty the promise of the dying that they will not return to earth.
 As death approaches the dying person is asked, "Will you come back or will you not?" If he replies that he will, they pull a leather bag over his head and smother him; if he says he will not, he is allowed to die in peace.—Edinburgh Review.

A Very Ancient Snake.

The African cobra ranges from Egypt to the Cape of Good Hope. That it was known in northern Africa thousands of years ago is shown by its familiar appearance in Egyptian hieroglyphics. Near Cape Colony it is almost exterminated, and its destruction is much promoted by that curious and valued long legged hawk known as the secretary bird. Six or seven species of cobra have been distinguished, three of which belong to the Indian region.

Not Yet Ripe.

The physicians were holding a consultation beside the cot of the man supposed to have appendicitis concealed about his person.
 "I believe," said one of the surgeons, "that we should wait and let him get stronger before cutting into him."
 Before the other prospective operators could reply the patient turned his head and sneezed feebly.

ODD THINGS IN SIAM

CURIOUS CUSTOMS AND CEREMONIES THAT ARE STILL OBSERVED.

Cutting the Topknot of the Child For His Spiritual Welfare—The Wedding and Its Celebration—Cremation With Refreshments.

In Siam the cutting of the topknot is so important a ceremony for the future spiritual welfare of the child that it is most scrupulously carried out, with all the pomp and ceremony that the means of the parents will allow. That the poor people may not be deprived of the benefit of the ceremony the government provides all that is necessary for it at one of the temples at Bangkok. The center of the ceremony is the cutting off of the topknot, which is all the hair children are permitted to wear up to that time. But associated with it are a number of purifications and other religious forms which have to be scrupulously carried out. The topknot, which is ordinarily adorned with a chaplet of flowers or beads, often held in place with a jeweled pin of considerable value, is now much more resplendently adorned, while the child is further loaded with the richest jewels the family can provide. After the ceremony the hair is allowed to grow all over the head and is usually worn about an inch long, standing up like a brush. The child is now reckoned to have reached man's estate, although, to their credit be it said, the Siamese are in no hurry to marry their children. In fact, undue haste to make a match for a daughter is apt to raise a question as to whether things are so flourishing with the family as they might be.

When marriage is thought of, it is often the result of mutual affection and takes the form of an elopement, with subsequent forgiveness by the old folk. The more formal way calls for a lot of negotiation and the payment to the parents of "ka nom," which is often, however, returned to the daughter on the birth of her first child. The monks, who are the astrologers of the country among other accomplishments, are called upon to fix the lucky day, on the arrival of which the bridegroom and his friends go to the bride's house, carrying presents of cakes and betel. All Siamese chew betel, and not to offer it to a guest is a serious breach of hospitality. The quids when ready for chewing consist of leaves of the betel pepper, chips of areca nut—there is no such thing as betel nut that careless travelers write about—a little slaked lime and sometimes tobacco also. The Siamese word for this mixture is appropriately "muk." This will always be in evidence at weddings, and the preparation and presentation of the betel tray to the bridegroom constitute one of the forms of acceptance by the bride of his authority over her. The monks will be already in attendance, feasted with the best that can be provided, and the ceremony of marriage is performed by them with the sprinkling of consecrated water over the couple.

But the greatest ceremony of all takes place after death. If the person be of high rank, the body is placed in a sitting posture in a large metal urn or among the commoners in an ordinary coffin. After being kept a period that lengthens with the exaltation of rank a day is fixed for the cremation. All the friends of the family are invited, and enormous sums are spent on entertaining them and providing free shows for the general public. The guests will enter the inclosure, while Chinese theaters, Siamese marionettes and plays will be provided for all who care to witness them. On entering one would be met by some member of the deceased's family bearing a black bag, into which all are invited in turn to dip a hand. It is found to contain a number of tiny balls, each of which is hollow and contains a screw of paper. A Siamese figure on it refers to a similar figure on some article in one of the booths in the inclosure, and the guests are expected to present the number to the attendants and receive as a present whatever it represents.

There may be a dinner, but anyway refreshments will be provided in abundance. Just at sunset the pyre will be lighted. A stick of scented wood or a wreath of flowers made of the perfumed sandalwood, as well as a candle of unbleached wax, is handed to each guest, and lamps are lighted at the foot of the steps of the pyre. Just as with us those at the graveside perform the last office for the dead in dropping a little earth into the grave, so in Siam each one lights his candle at a lamp and places it under the urn or coffin, together with the scented stick or wreath. Buddhist monks away in one of the booths will be reciting sacred texts meanwhile, but nothing in the way of prayer, whether for the dead or the living, enters into the ceremony.

Fireworks will be let off, including a very mournful one known to the natives as the "roaring of elephants." It is made by shaving a thick bamboo very thin at one point and then making a slit. The inside is filled with composition and sealed, and this, when fired, exerts great pressure on the slit, making the edges vibrate continuously, so producing a series of loud groans of a most doleful character. When the deceased is of high rank, the king sends an aid-de-camp with a lamp lighted from one that is kept continually burning in the royal temple and whose light was originally obtained from a tree fired by lightning. After the cremation the ashes are collected and most of them thrown into the river, though often a few are placed in the temple in a wooden urn.—Mission Field.

Greatly Reduced.

"Well, well, old man! This is quite a change! Last time I saw you you were among the Four Hundred. And now?"
 "Now I am clean back in fractions."—Baltimore American.

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INTENTIONS THAT COUNT.

Only Those Put Into Practice Amount to Anything.

The paving of the road to a very uncomfortable place is said to be composed of good intentions. Nowhere else has this material been tried for paving, though it is plentiful enough for almost any purpose. We all know people whose houses burn when they are "just going to" insure, who lose a cow or a horse when they are "just going to" mend the fence or close the gate, who are "just going to" buy stock when it goes up like a rocket, who are "just going to" pay a note when it goes to protest, who are "just going to" help a neighbor when he dies, who are "just going to" send some flowers to a sick friend when it proves too late. In fact, they are "just going to" do things all their lives, but never get them started.

"To be always intending to live a new life, but never to find time to act about it," says Tillotson, "is as if a man should put off eating and drinking until he is starved to death."
 Under every clock in a factory at Cleveland, O., is the motto, "Do it now!" Such a motto, lived up to by every one, would spare the world much trouble. It would add thousands of good deeds to daily happenings, save many firms from bankruptcy through bad debts, paint hundreds of pictures only dreamed of, write books without number and straighten out half the tangles of our complicated social life. The habit of putting off disagreeable duties is responsible for much needless unhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. Most tasks promptly undertaken prove less difficult than we anticipated, and the joy of accomplishment often compensates for any hardship experienced.

Don't get to be known for unfulfilled good intentions. Good intentions carried out become the good deeds that make men useful, loved and famous. Doing things rather than just planning them makes all the difference between success and failure.—Success.

The Roots of Trees.

The roots of a tree do not cover the same area beneath the earth as they do above. A gardener of many years' experience, having had a vast deal to do in digging and transplanting trees, says he has found that the roots of trees cover on an average about two-thirds of the area of its branches. The tree which has the largest area under ground is the weeping willow. This tree's roots spread to such an extent that should there be any trees or shrubs planted within thirty feet of them in a few years the roots of the willow will be found intermingled with them. Fruit trees, such as apples, pears and plums, have very small roots in comparison with their size. The roots of currant bushes do not occupy more than a quarter the space their branches cover.

Criticism That Hurts and Frets.

To bring about sane friendship between people who love each other, respect for each other's individuality is of course necessary. We can vow that unless duty seriously and lovingly demands it there should be no unasked criticism between people who love each other. Think how it would make for peace if domestic criticism were forbidden at every breakfast table! Think of our own happiness if our brothers and sisters will stop telling us unpleasant truths! Think of their happiness if we could refrain from enlightening them as to their dress or manners or beliefs!—Margaret Deland in Harper's Bazar.

An Appropriate Quotation.

Dr. Temple's hatred of verbosity was intense. On one occasion his chaplain was surprised to receive a telegram from the archbishop consisting of only the words, "Third John, 13 and 14." Mystified, the chaplain turned up his Bible and read: "I had many things to write, but I will not with ink and pen write unto thee. But I trust I shall shortly see thee and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet thy friends by name."

Generous.

"If I could only get a bite to eat," he whined.
 "Why don't you work?" she asked.
 "Nothin' doin' in my line," he answered. "I'm a dime museum glass eater, an' they're gettin' too common."
 "Poor man!" she said sympathetically. "Come right in, and you can have the two goblies and the glass dish the girl broke this morning."—Chicago Post.

River Trips To Portland.

In another column will be found the time card of the Oregon City Transportation Company's steamer Leona, which makes four round trips daily between Portland and this city. This a comfortable and speedy way of traveling and the public is appreciating the convenience. No way landings will be made between Oregon City and Portland except on Sunday.

Through trips will be made and schedule time maintained.

Timber Land, Act June 3, 1878, Notice for Publication, United States Land Office, Oregon City, Oregon, February 24, 1903.

Notice is hereby given that in compliance with the provisions of the act of Congress of June 3rd 1878, entitled "An act for the sale of timber lands in the States of California, Oregon, Nevada, and Washington Territory," as extended to all the Public Land States by act of August 4, 1892, Henry Heitkemper, of Milwaukie, county of Clackamas, State of Oregon, has this day filed in this office his sworn statement No. 6087, for the purchase of the S 1/2 NE 1/4 and Lots 1 and 2 of Section No. 2 in Township No. 5 S, Range No. 4 E, and will offer proof to show that the land sought is more valuable for its timber or stone than for agricultural purposes, and to establish his claim to said land before the Register and Receiver of this office at Oregon City, Oregon, on Monday, the 11th day of May, 1903.

He names as witnesses: Frank Busch, of Oregon City; Anton Heitkemper, of Elwood, Oregon; Leo Heitkemper, of Elwood, Oregon; Dr. Geo. Wallens, of Springwater, Oregon. Any and all persons claiming adversely the above-described lands are requested to file their claims in this office on or before said 11th day of May, 1903.
 CHAS. B. MOORES, Register.
 Apr. 30.

Timber Land Act June 3, 1878, Notice for Publication, United States Land Office, Oregon City, Oregon, March 2nd, 1903.

Notice is hereby given that in compliance with the provisions of the act of Congress of June 3, 1878, entitled, "An act for the sale of timber lands in the States of California, Oregon, Nevada, and Washington Territory," as extended to all the Public Land States by act of August 4, 1892, Frank Busch, of Oregon City, county of Clackamas, State of Oregon, has this day filed in this office his sworn statement No. 6087, for the purchase of the SW 1/4 of Section No. 2, in Township No. 5, S Range No. 4 E, and will offer proof to show that the land sought is more valuable for its timber or stone than for agricultural purposes, and to establish his claim to said land before the Register and Receiver of this office at Oregon City, Oregon, on Monday, the 11th day of May, 1903.


He names as witnesses: Frank Habelt, of Springwater, Ore.; Seth Austin, of Viola, Ore.; Gustave Friedrich, of Parkplace, Ore.; Annie Busch, of Oregon City, Ore. Any and all persons claiming adversely the above-described lands are requested to file their claims in this office on or before said 11th day of May, 1903.
 CHAS. B. MOORES, Register.

Timber Land, Act June 3, 1878, Notice for Publication, United States Land Office, Oregon City, Oregon, March 2nd, 1903.

Notice is hereby given that in compliance with the provisions of the act of Congress of June 3, 1878, entitled "An act for the sale of timber lands in the states of California, Oregon, Nevada, and Washington Territory," as extended to all the Public Land States by act of August 4, 1892, Annie Busch, of Oregon City, county of Clackamas, State of Oregon, has this day filed in this office her sworn statement No. 6088, for the purchase of the (NW 1/4) S 1/2 NW 1/4, Lo 3 and 4 of Section No. 2, in Township No. 5, Range No. 4 E, and will offer proof to show that the land sought is more valuable for its timber or stone than for agricultural purposes, and to establish her claim to said land before the Register and Receiver of this office at Oregon City, Oregon, on Monday, the 11th day of May, 1903.

She names as witnesses: Frank Habelt, of Springwater, Ore.; Seth Austin, of Viola, Ore.; Gustave Friedrich, of Parkplace, Ore.; Frank Busch, of Oregon City, Ore. Any and all persons claiming adversely the above-described lands are requested to file their claims in this office on or before said 11th day of May, 1903.
 CHAS. B. MOORES, Register.

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