

LINCOLN COUNTY LEADER.

CHAS. F. & ADA E. SOULE, Pubs.

TOLEDO OREGON.

Some people are like straws on a river; they do not go through the world, but are carried.

If Maclay has the business instinct we may look for another volume or two from him right away.

Japan is beginning to lead other nations in the higher civilization. Her press has started a crusade against tipping.

A Federal Judge decides that it is no crime to pass off Confederate money on a sucker. Of course not; it is a genuine accomplishment.

A New York lady was much flattered when her complexion was likened to an exquisitely tinted china cup; but she was as mad as hops when some one said it was a beautifully painted mug.

Every few days we hear of some other doctor who accidentally vaccinated himself on the end of the nose. The man who started that story seems to have invented a running mate for the mother-in-law joke.

Noah was one of the earliest advertisers. He advertised that he would sail on a certain date. Those who didn't believe in advertising failed to get tickets and were left out in the wet without umbrellas or bathing suits. As most of them could not swim they took to the trees and became monkeys. The origin of the monkey is now settled.

Cultivation of the speaking voice has a practical advocate in the manager of the Chicago telephone company. All applicants for position in the central office must henceforth pass a voice test, and such girls as are accepted will undergo a course in vocal training to fit them for the work. On the recognized principle that answers are frequently returned in the pitch of the questioner, low, well-modulated "central" voices may prove catching in all the homes and offices of Chicago.

The new Australian tariff, which went into operation at 4 o'clock, Victoria time, on Oct. 8, provides uniform rates in all the constituent states of the new federation, and free trade among the states themselves. Formerly each colony had a tariff of its own, against the other colonies as well as against foreign countries, just as our States did under the Confederation, before the adoption of the Constitution. The enlargement of areas under a uniform tariff has been a notable movement of the last century the world over.

In San Francisco they have discovered a suicide antidote that seems to be worth watching. The man who wanted to die believed that the world would be well rid of him. He remarked that he would end his troubles, and leaped into the bay. A sailor flung a metal life-preserver at the struggling man and all but scalped him. The life-saving crew tore off his clothing and some curdled in their haste. They doped him, rolled, pounded, pinched and pummeled him. They worked his arms and hammered the soles of his feet. They pulled out his tongue to induce respiration, and when he gasped they took him to a hospital. Later he was arrested, roasted to a turn by a Judge, fined \$10 and costs, and just as he was leaving the courtroom to work out the fine he was bitten by a dog. He has faithfully promised to live forever, if Nature will permit, and you couldn't hire that man to even think of suicide now. Of course, it is a cure that would only work in certain cases, but it seems to be a powerful restorer when rightly applied.

State Treasurer Grimes of Kansas has made a study of Washington life, especially as to official circles, and he finds some undemocratic ways that the democratic people of this country will not take kindly. Mr. Grimes says a United States Senator does not dare to introduce his private secretary to another Senator. That would be to presume too much on Senatorial dignity. No matter how bright and cultured the secretary may be, no matter if he is the Senator's superior mentally, he must be made to understand that he is an inferior. Mr. Grimes discovered this fact when Senator Burton offered him a place as his private secretary. Such a state of affairs might be expected in European official circles where caste holds sway, but it is out of place in a republic. The people of the West, especially, will resent such a state of affairs in their capitol. Senators, in their view, are the paid servants of the people, not aristocrats. Senators, it is said, defend this drawing of social lines by saying that a Senator cannot deal with another's private secretary, but would want to deal with the Senator himself. Very well. But that is no reason why the secretary should be held to hold a lower rank. He is an American citizen and presumably a gentleman. If he meets a Senator he is certainly entitled to an introduction as one gentleman is

introduced to another. The American people do not like snobbery in the official circles of their servants. These servants are sufficiently obsequious to the people when they want office. They should not put on airs when they go to Washington.

Prof. Albion W. Small, of the University of Chicago, in talking to university students thus pays his respects to the idle rich: "A burglar is a gentleman beside the man who lives off of pure simple interest when he could just as well work." Prof. Small qualifies this strong assertion with an explanation that he means by "pure" interest inherited wealth, as, for instance, that which is placed in a bank while the owner does nothing to better his own condition or that of his neighbor. This is in contradistinction to the "ordinary" interest which is placed to good use by the accumulators. The Professor goes on to show that the latter is a substitution for insurance in old age. It is severe to say that the social parasite who spends upon himself and his pleasures the interest of inherited wealth is in a lower scale than a burglar who preys upon society with a dark lantern and jimmy. Doubtless the Professor does not mean to be taken literally, but there is a modicum of justice in what he says. Of course, the idle rich are not offending against the laws of their country and are not amenable to any form of punishment. Nevertheless, it is true enough that they are a predatory class, living upon the fruits of the toil of others. Justice to the rich compels the assertion, however, that the absolutely idle among them constitute a small minority. We have innumerable examples of inherited riches, as well as those acquired, being used in various forms of altruistic effort. Nor is it right to overlook the truism that even the prodigal and self-indulgent rich are of some benefit to society by keeping money in circulation and indirectly supporting many toilers and wage-earners. With due respect for Prof. Small's opinion, the average critic will hold a less extreme view of the case. Society is less harmed by the idle parasite than is that worthless individual himself by the misuse of inherited wealth.

If you should ask a Chicago man or woman to show you the bravest person in that great city it is likely they would pilot you to a little restaurant and point to a girl behind the counter. She had a duty to perform. It was a hard duty. It was taking her young life away. It was making little wrinkles and marks of care, but Julia Prindville tried not to think of these things, and kept on doing the best she could. There was a family to support on her \$4.50 a week, and it doesn't seem that in all the haunts of sorrow there could be another such pitiful family. The mother was feeble of body and mind, a human cipher. The father's mind was also gone, and there was a dwarf child, 15 years old, who stopped growing at the age of 3, and who was deaf and dumb, and was kept strapped in a chair. What do you think of that burden? Doesn't any trouble that ever came to you seem insignificant in the sight of that roomful of misery? In the morning Julia cooked breakfast, cared for the old folks, washed and dressed the dwarf and strapped her in a chair. Then she hurried away to her work and \$4.50 a week. She didn't complain. She had no confidants. The other girls called her stingy because she never spent a penny or went to a place of amusement. "I can't do it," was her only reply to invitations. She might have married, but she drove young men away. She gave up everything that made joy for other girls and carried her cross like a true martyr for six years. It might have gone on till she died from pain, work and worry, had not an officer discovered what the girl had labored to conceal. The dwarf was taken to an asylum and the two old people will be cared for at public expense. And the girl, who deserves a monument and a Victoria Cross and all the mementoes of Victory that were ever designed, wept when "her family" was taken away, saying she wanted the dwarf in the house on Christmas. Then she went back to the restaurant. When you get dissatisfied, and blue, and discouraged, think of Julia Prindville, and remember that she never lost hope or courage for a single instant.

"Ha! a Mo, Birdie!"

The guns were popping away among the pheasants, and a Scottish gamekeeper, with a very light bag, was shadowing a young blood who blazed away at everything but hit nothing.

Presently the latter aimed his gun at a pheasant that was running along the ground.

"Hoots, mon!" interposed the gamekeeper in horror. "Ye must na shoot th' bird a-runnin'!"

"No, man, I don't intend to. I'm waiting for the beggar to stop."—London Answers.

Japan Building Schools.

Since 1871 Japan has built nearly 30,000 elementary schools, providing room for 4,000,000 pupils, one-fourth of whom are girls.

PAPERS BY THE PEOPLE

Aim of Labor Organizations.



The underlying philosophy of labor organizations is to give men and women time to think, time to act, time to cultivate a better feeling, time to extend their wants and necessities. We want to give man time whereby he

may cultivate a fraternal feeling with his fellows, that he may cause a demand for articles that contribute to his comfort and sustenance. In a word, to make the workers—the producers of the wealth of the world—great consumers.

To permanently improve the condition of the people, to improve their habits and customs must be our aim. There are two classes who indulge in debauchery and rum—those who do not know what to do with their time because they have too much money, and those who have too much time because they have no work to do and cannot obtain any.

The man who works twelve hours a day finds life comfortless. He sleeps to work, lives to work and knows nothing else but work. He who works too many hours a day has no regard for his personal appearance. He meets and associates with nobody when he goes to work who is better conditioned than he is. He cares for nothing but work. On the other hand, the man who works a reasonable number of hours is the very opposite in his personal habits. He has some spare time, and what does he do with it? He goes into his parlor. If that parlor has no carpet, he feels that it should have one. As his children grow up about him they must learn a little music. He must have pictures and other things that contribute to his comfort. By degrees his habits and customs improve and, therefore, to that extent, he is a better citizen and he helps all the more to strengthen the republic. This is a high aim. It is the true aim of labor in America and every country of the world.

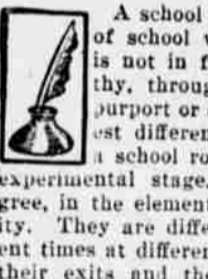
For too many years, for too many centuries, have the working people been looked upon as wealth-producing machines, to be used to the utmost extent; to be pushed, to be lashed, to be cast down, to be girdled by cast-iron tyranny so long as they produce wealth for the few. Too much thought has been devoted to what men and women can produce, and too little to giving them an opportunity to live.

We want to give the people time—time, the great factor of the world; time, which produces all wealth; time, which begins our era and ends our last breath; time, the converter of all opposition to reason; time, which obliterates dishonesty, gives justice and allows fair dealing and common honesty to prevail.

SAMUEL GOMPERS,

President American Federation of Labor.

What Is an Educational Fad?



A school fad is a part or a line of school work with which one is not in full accord or sympathy, through ignorance of its purpose or on account of an honest difference of opinion. It is a school room innovation in the experimental stage. Fads vary in degree, in the elements of time, and locality. They are different things in different times at different places. They have their exits and their entrances. Time alone proves their value or their worthlessness, and that which is righteously dubbed a fad will fade as a fashion of the hour. Fads are of two kinds, ephemeral and eternal, and mortal man, be he editor or educator, cannot always classify. A fancy to-day may be a fad to-morrow, a fable the next day, and, in the hands of some unbalanced enthusiast, a fool thing thereafter.

We do not now consider geography a fad, but the courtiers of Isabella of Spain said that subject was a fad with one Christopher Columbus. A half century ago the Spencerian system of penmanship was hailed as a fad; it was opposed because it was said to destroy individuality and character in penmanship. To-day the vertical system is termed a fad and opposed for precisely the same reasons but the one had and the other has a mission to perform; each was a distinct step in advance; each received or will receive modification, but each systematized the work and called attention anew to a most important subject. Music is sometimes and in some places termed a fad. But the fifteen minutes daily of instruction in vocal music in the school room has a distinct temporary and permanent value; we may say it has a temporal and spiritual value. Condemn sooner the two or three hours' daily instrumental practice in the home.

In many central States the consolidation of small rural schools and the transportation of pupils by public conveyance may be considered and is sometimes termed a fad, but it is a fad that will grow in favor as its advantages are better understood by the public. Whatever tends to improve the rural schools and to keep the boys on the farm should receive universal approbation, be it fad, fact or fancy. In Nebraska at present the elements of agriculture, including a fair knowledge of the habits and structure of the common plants, birds, insects and quadrupeds, is a fad, perhaps, but that great agricultural State will instruct its youth thoroughly in the causes and dependencies of its commonwealth.

Drawing and elementary science are not fads, and they have a distinct economic value in industrial centers. Manual training in its various phases, domestic science, etc., may or may not be fads, according to local conditions. Extending the department store plan of the great



universities and colleges down through the high schools into the grammar grades is, I fear, a dangerous fad.

We lack the time and the public lacks the patience to wait for results in uncertain experimentation in the grammar grades. Less than one hour in eight is passed by the child in the school room when he attends regularly throughout the school year. The average attendance would not equal one hour in twelve. Perhaps there are fads in the home, on the street, in society, that influence the child for good or for ill. Society may train our youth for social functions, pink teas, and midnight revels, while the school is endeavoring to train for better citizenship. Our schools for delinquents and defectives are now striving to give each individual therein that equipment which will enable him to live an independent life in the world, and the public schools should do no less; they should do more; that which they do in the direction of developing and strengthening an earnest desire for better living, for honest labor, for higher citizenship, for independence, for self-reliance, is not faddism.

WILLIAM K. FOWLER,
State Superintendent of Instruction, Nebraska.

The Selfishness of Churches.

It is admitted that each individual has a conception of the religion of Christ differing from that of all others; but the fundamental principles, love for all mankind, and its concomitants of charity toward the needy and wayward, and help for the weak and dependent, seem to be the generally accepted idea of the teachings of Christ. As to the practice of these teachings, for which it may be supposed that church organization was instituted, a few inquiries may not be amiss.

Is there either love or charity in an organization which endeavors to have its members consider the organization as the principal feature, and is not this the universal practice of all denominations of the Christian religion? Are not the questions raised in the business and other meetings questions in which the denomination is the central figure?

Is there a light in the life or teachings of Christ which lead to this condition? Did he say, "You Presbyterians must advance Presbyterianism," or "You Baptists must add to your roll of membership?" or "You Episcopalians must add to your wealth?" or "You Catholics shall hold yourselves aloof from all others?"

How much time and direction was given by Christ to organizing and how much by the modern church organization as compared to the work of love in healing the sick, feeding the hungry, clothing the naked and helping the weak?

Is it of Christ's teaching that the entire effort of the congregation shall be put into the erection of a temple of worship, in which it is themselves who are the beneficiaries of almost all the effort? Is the rivalry between the different denominations to have the most splendid building, the finest and most costly furnishings, the best music, and the most brilliant orator for the pulpit of the teaching of Christ?

Is it religion or is it selfishness which prompts the congregation to spend thousands of dollars for building and furnishing costly edifices and let the widow starve in the adjoining block?

Is it a tribute to Christ that one denomination has the highest salaried minister in the world, and yet it is in that fact, and not in the amount of Christian fellowship exhibited, in which that congregation prides itself, and for which their strongest efforts have been given.

Does the educated mind become so that it cannot comprehend what is made plain to the most unlearned, but must have the simple truths enlarged upon, elaborated, and presented in the language of the most profound scholars?

Evidently there is a lack of congeniality between the plain and simple teachings of Christ and the modern churches, for the conditions, as above interrogated, are certainly the most noticeable of the features of the churches, which are, in effect if not in intent, but societies of man's own instituting.

FRANK PLANERT.

What to Do When Engaged.



Matrimony has been described in two acts as follows:

Act I.—Pays her addresses.

Act II.—Pays for her dresses.

But surely there ought to be an engagement act, and the question is how long that should be. It should be long enough to enable the couple to study and understand each other's characters, but not so long that they grow away from each other in tastes and feelings. Better to take the ball at the hop, so to speak, and marry in the ardor of first love. Some people who have been acquainted from childhood become engaged, and are so long in that condition that they get a settled down, not to say prosaic, look. They might as well be married and, indeed, far better. At first, engaged people are mildly interesting to their friends, but a little of them goes far.

We weary of hearing of the perfect of the loved one, and of romantic plots for the future married life. Amel's eyes and hair may be beautiful, but her sisters of her sweetheart prefer to talk and hear talk about their own eyes and hair.

The society mother says to her daughter: "For the sake of your family dearest have a long engagement. You'll want to see him every day, and if I don't go with you to places people will talk. There must be as many rooms reserved for you as for royalty, and if your father smells cigars, he won't like it, and other young men will become shy of the house, and your sisters will be bored, and my dear, if you are going to be married, marry soon and have done with it."

So much depends upon time, place and the circumstances of those concerned that it is not possible to lay down a rule as to the proper length of engagement. More important it is to think how long time should be used.

Unsympathetic people often wonder what engaged persons find to say to each other during the hundreds of hours they spend together. Consider, however, that they have to tell the history of their lives, their present feelings, and their future hopes. Not long ago I heard an engaged girl saying, "I wonder if I ought to tell him all?" Probably this "all" does not refer to anything more criminal than some mild flirtations, but it is well, as a rule, to make a clean breast of it so that there may be no revelations after marriage. During the engagement period a couple should point out to each other alterations that should be made in conduct and character as plainly as they do in reference to the house they are taking. This is better than establishing a mutual admiration society with a membership of two and might save criticism and nagging afterwards.

The best use to which a couple can put the engagement time is to settle, for the sake of each other, their habits in a right direction. A good test of love is to see how much is he or she willing to give for the sake of the supposed loved one. I know young men who have given almost all small luxuries in order to be able sooner to afford that greatest luxury in life—a good wife. A suggestion was recently made that there was need for a new society which should teach husband and wife their duty to each other. "The first article of the constitution should be that any person applying for membership should solemnly covenant and agree that throughout married life he or she would carefully observe and practice all courtesy, thoughtfulness, unselfishness that belong to what is known as the engagement period."

There would be an excellent rule, for engagement period should prepare for marriage, and the conduct of people towards each other in the former should not greatly differ from what it is in the latter. Why should love-making end in courtship, and of what use are conquests if they are not guarded?

REV. E. J. HARDY,
Author of "How to Be Happy Through Marriage."

False Economy Is a Destroyer.

What should you think of an engineer who would try to economize on lubricating oil, at the expense of his machinery engine? We should say that is very foolish, but many of us do much more foolish things for, while we do not economize on the which would injure inanimate machinery, we economize in cheerfulness, in recreation, in play, in healthful amusement which would lubricate life's mechanism and make it last longer.

How many of us allow the delicate machinery of our bodies, so wonderfully made, to run without lubrication until it is so worn, rasped and ground away by friction that the whole being jars and shakes, as it were, when it should run noiselessly and unconsciously!

We economize in our friendships neglecting them; we economize in our civil life until we are obliged to pause in our lifework, because the axles, so to speak, have become dry, and we have to stop life's train every little while because of the hot-boxes, whereas, if we would only lubricate our bearings by taking a few minutes here and there to see the ludicrous side of life, or have a little chat with a friend, we might avoid much physical misery and many things detrimental to health.

How unfortunate it is that the poor people who should pay the least for things, pay the highest prices for nearly everything—prices which even people in better circumstances cannot afford!

They buy shoes which come to pieces almost the first time they put them on and purchase clothing which rips, and has to be constantly sewed and re-sewed and which never looks neat. They buy their coal by the bucketful, even when they could better afford to buy it by the ton, thus paying two or three times what it is worth. They buy cheap groceries which is the worst kind of economy; adulterated spices, because they are cheaper than poor soaps, poor everything—and this is the worst kind of economy.

The poor would be shocked if they were told that they are more extravagant than the people who are well-to-do. It is not always because they cannot afford to buy in quantities, but they do not think. These people rarely calculate or use paper and pencil to figure out the cost. The poor people would learn how to use their brains, and learn to figure more how to buy, with even their small means, to the best possible advantage, and how to make the best economy—not for the day merely, but in the long run—they would greatly improve their condition.—Orison Swett Marden in Success.