

## LINCOLN COUNTY LEADER.

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TOLEDO.....OREGON.

Hate is simply love turned wrong side out.

Money does not always talk. Sometimes it groans.

A \$5 cigar only leaves less than a cent's worth of ashes.

Those from whom we expect the most give us the least.

The price of coal resembles the coal barons' excuses in one respect—neither will go down.

One million immigrants last year and still a cry for more laborers to harvest the grain crops.

A New York man claims to be a female reformer. He manufactures costumes for chorus girls.

Scientists think there is gold at the north pole. If they can furnish good reasons for this belief the pole will be discovered right away.

A man can get a better reputation for piety by dealing squarely in business six days in the week than he can by going to church regularly every Sunday.

The debts of Alexander and Draga are \$80,000. They will now be paid. Perhaps the massacre was not a matter of politics after all. It was very businesslike.

A theatrical manager who proposes to recruit his chorus exclusively with "society women" can hardly be complimented as an innovator. According to the passionate press agents every chorus girl is a "former society leader."

A Turko-Tartar proverb throws light on the question of the amount of veracity to be looked for in official documents issued by Orientals. The proverb runs as follows: "He who speaks the truth will be expelled from nine villages."

As a little diversion to get the mind of the public off revolution and such things a hermit priest in Russia is to be canonized as a saint. Better that this man should be a saint, the czar doubtless argues, than that he himself should be an angel.

Cheerfulness plays such an important part in successful living that the need for a new school of jesters is clearly indicated. The head of a business establishment who is inclined to despondency would find it profitable, as one every-day philosopher suggests, to employ a "cheering-up" clerk. Then the day would start with a laugh. Even "counterfeit glee" may occasionally serve a useful purpose.

On the seventieth anniversary of his birth, which he recently celebrated, a noted United States Senator said, "My idea of the only way to succeed in politics is included in the following principles—perseverance, truthfulness, fidelity to friends, fairness to foes; above all, strict integrity. I have sought to observe these principles, no matter whether I was up or down, and it has paid." This is as good a rule for business as for politics.

The new education act in England orders every education committee to provide for the inclusion of women as well as men among the members of the committee. It has been announced through an interpretation given under legal authority that "women," as here used, may mean one woman and no more. Law and grammar are thus at odds. Yet there are individuals of so much ability and capacity that they are entitled to be called "women."

One reason for the suffering of the Jews in Russia is the prohibition upon their cultivation of the land. Consequently they must herd in the cities and live as best they may. In Germany an attempt has been made to train them for agriculture, and a school for that purpose has been established near Hanover, where the boys are taught not only agriculture and horticulture, but also the use of carpenters' tools. Some graduates of the school are working as gardeners in this country.

One of the latest decrees issued from the temple of fashion, where so many worship, is to the effect that bric-a-brac has outlived its usefulness and must depart. Just where it is to go is not specified, but it can with safety be placed in the garret or thrown at the members of the feline opera company which insist on giving midnight concerts, with the back fence as a stage. Good reasons are given for this decree. Bric-a-brac has so multiplied in many parlors that the visitor has to be very careful lest he sit down on some frail ornament or knock half a dozen incongruous and wholly uninter-

esting pieces of glass or china off the center table or the mantel. Reducing the number of these things may, therefore, prove a distinct blessing to men, the majority of whom are more or less awkward, and cannot fail to lessen the burdens of the housekeeper and of the maid who is expected to dust all this collection of animal and miferal freaks at least once a week.

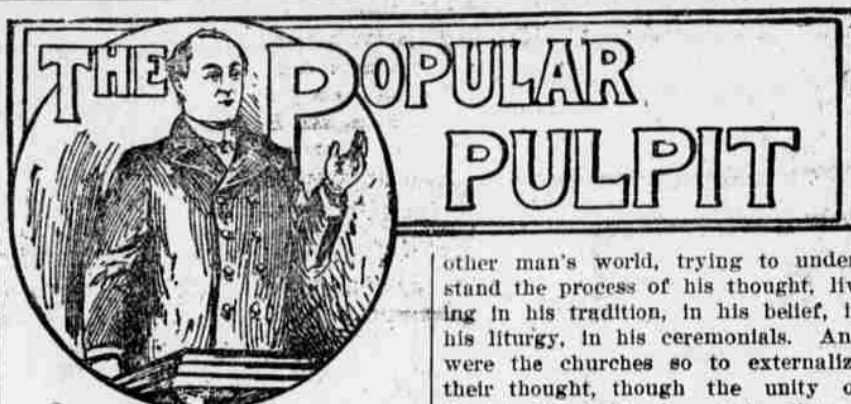
In the year 1884 a Massachusetts clergyman who had broken down physically resolved to find amusement for spare hours and strength for his nerves in the culture of flowers. The sight of a hedge of sweet peas decided him to make the sweet pea his specialty. At that time there were only a dozen varieties of this flower. It was easy to make a collection, and by attention and experiment the kinds increased and the collection grew until the minister had nineteen varieties. Thrifty, odorous, beautiful—missionary flowers, too, for one year he sold a hundred dollars' worth of seeds for the benefit of the home mission fund of his church. The next important development was a little book about sweet peas, which had a circulation of fifty thousand copies. Then the clergyman took a vacation trip abroad, and exchanged ideas with English florists. They had already heard of him, and in his own country he was becoming known as an authority. In 1894 he performed the important task of naming varieties—there were fifty, by that time—for the California seed-growers. In 1900 he represented America in London, at the two-hundredth anniversary of the introduction of sweet peas into Great Britain. Let it be noted that this clergyman did not neglect the demands of his profession, the main business of his life. That he is authority in another field, and therein could command an expert's remuneration, is due to the determination with which he began, "to know all that was to be known about this one flower." Busy people ought to have a "fad," a spare-hour diversion employing another set of faculties than that which they use in the daily struggle for bread; but the wise plan is not to attempt to cover too much ground. It is much better to succeed with sweet peas than to fail at a flower-garden. Specialization means mastery, which involves the sacrifice of no pleasure, and leads to large increase of profit.

Certain scientists, among them Professor William Jones, say that if a person be seated with the eyes bandaged and a large object be brought close to the face it is quite possible not only to distinguish the fact of the presence of such an object, but frequently its size and shape. Not many years ago an Italian scientist, Spallanzani, extracted the eyes of bats and was surprised to find that their flight was not in the least interfered with, and that their power to avoid objects was as complete as if they still were in possession of their sense of sight. Dr. Emile Javel, of the French Academy of Medicine, who had the misfortune many years ago of losing his eyesight, has recently published a pamphlet in which he seeks, as a result of experiments among the blind, to demonstrate the existence of a "sixth sense." It is well known, for instance, that the blind almost invariably assert that the seat of the sensation is principally in the forehead. Some attribute the sensation to air pressure, a theory which Dr. Javel rejects because the perception on the part of the blind is clearer when they approach an object slowly than when they approach it rapidly. Some believe that this perception is a result of the tympanum acting as a receiver without distinctively auditive sensations having taken place. Dr. Javel himself believes that it may be the skin which is affected by radiation of a special order. There exist obscure rays that the eyes cannot perceive, yet which can affect the tactual sense, and the smallest thermic variation may be utilized by the mind to reveal the presence of objects. The nature of the phenomena observed so far is too obscure, probably, to admit of any scientific deductions of great value being made at present. Even Dr. Javel would not be surprised, perhaps, if the phenomena observed were, after all, capable of being explained by the presence of the five senses known, without admitting the existence of a sixth.

### Water Is Drying Up.

An old theory is that the earth is slowly drying through the chemical combination of the water with the crust. A French geographer, M. Martet, has been investigating numerous caverns and drying valleys and has convinced himself that a more rapid absorption is taking place, and that our water supply is being swallowed up at an appreciable rate by the fissures and cavities of rocks and soil. He urges a more thorough study, with a view of lessening absorption if possible.

Women do not wear corsets because the men oppose them, but because of the enjoyment they experience every night in taking them off.



### LIVE MORE OUTSIDE SELVES.

By Rev. J. A. Milburn.

The actual men and women with whom we have to deal are so crude, so angular, compared with the men and women that we create out of the subtle element of thought. The actual society in which we live is so mediocre, so lusterless, so wanting in proportion, compared with the heights that we have lived with on the peaks of imagination, on the peaks where we dream our fairest dreams. Now, this servitude is an inevitable result of an unbalanced subjectivity, and the cure for it is to get into the habit of living less inside ourselves, and more outside ourselves in the great world of nature, and in that yet more interesting world made up of actual women and actual men.

What we want to learn to do is to see things as they are, and to do so we must objectivize our consciousness, our life. Here, for instance, is a person afflicted with what in England is so appropriately called "the hurries." When in England people are in a state of great internal agitation, fretfulness, nervousness or undue anxiety, they say they have "the hurries." So many of us have this malady of disordered and incoherent nerves. And this malady has its roots in subjectivity. We live too much within ourselves, and this interior world of ours, great though it be, is far too small a sphere for the soul to realize its infinite possibilities and to attain its largest and its richest life.

The secret of calm, the secret of a balanced and an ordered mind, the secret of poise, is not Christian science; it is the secret of common sense, of living out in touch with nature, the best of all physicians, the most perfect therapeutic and the most salubrious of all the forces that can minister to the mind diseased or to the heart distressed.

Here is a woman who is unhappy in her marital relations. Her husband is a good man, a plain, simple man, like any one of a thousand other men. A little while ago she was quite happy in the possession of "her man," whom she voluntarily chose to be her husband, "for better, for worse, for richer, for poorer," and now she is dissatisfied, restless, unhappy. Why? The reason I think in the great majority of instances is traceable to the subjective disease of excessive idealization. She pictures to herself an ideal man, in all things perfect, chivalrous, gracious, tender, intellectual, urbane, endowed with all the talents and with all the charms, but she forgets that this ideal man is not to be found anywhere upon this planet earth.

He is the creature of her dreams, a pattern that exists only in the mount of imagination. And I believe that a great deal of this sorrow of the home would be dispelled like mist before a breeze if men and women were to cease thinking so much of the ideal and to live more in the actual. If instead of living so much within ourselves with the ideal husband that we have not married, or the ideal wife that we have not married, we would, while our young love was yet intense and warm and strong, dedicate ourselves unreservedly to the actual man or the actual woman we have married; if we would say he is not perfect, she is not perfect, but I shall do my best to make him perfect, my best to make her perfect, I am sure that an immense weight of sorrow would, by this very simple process of objectivity, be lifted from the heart of the world.

How, too, the externalization of thought makes for freedom and catholicity in the matter of religion. One of the sad facts of the world today, as in all past days, is the fact of exclusiveness in our religious life. The Protestant lives so exclusively in his Protestantism that he will not see any truth in Catholicism. The Catholic lives so exclusively in his Catholicism that he will not see any truth in Protestantism. And they are both honest, both sincere. The Protestant is honest, sincere in his narrowness; the Catholic honest, sincere in his narrowness.

The trouble is they do not understand each other. They live too entirely within themselves, within their own notions, within their own creeds and symbols, within the narrow confine of their own church. And not knowing each the other's point of view, not knowing each the other's belief, the other's history, the other's contribution to civilization, they fear and antagonize each the other.

And what is the remedy for this? Again it is objectivity, living in the

other man's world, trying to understand the process of his thought, living in his tradition, in his belief, in his liturgy, in his ceremonials. And were the churches so to externalize their thought, though the unity of Christendom might be yet far distant, Christians would at least live in happy amity, and the churches in perfect concord.

### PASTOR CLOSE TO PEOPLE.

By Bishop Cheney.

Like the famous picture of Rembrandt, painted by himself, so this is Christ's own portraiture by Christ's own pencil. It would be interesting to trace the parallel between the oriental shepherd in his relations to his flock and Christ in His relations to His people, but my purpose is rather to point out the bearing of this parable of the good shepherd upon the life work of a Christian pastor. For the name "pastor" is only the Latin term for a shepherd. In the representation of Himself as the great shepherd of the sheep our Lord has defined exactly what the pastor of a congregation should aim to be.

I wish that less were said nowadays about the authority of the ministry and more about its special work. Men are not driven by authority into the kingdom of Christ. Our Lord says that the good shepherd is one who goes before the flock and, instead of driving, leads them. In Palestine the business of the shepherd was to lead his sheep to pasturage where the food indispensable to life is to be found. In the same way the one duty of the Christian shepherd is to make sure that his sheep are fed. That fact should determine the character of preaching. Not of necessity the preaching which collects a crowd. The beating of a gong can do that. Nor the delivery of learned and eloquent lectures. Real preaching is that which feeds the soul. Men go away, not saying: "How beautiful!" "How eloquent!" but "How helpful!" "How it touched my conscience!" "How it strengthened me for my battles!"

But this pastoral feeding of the flock is not limited to pulpit effort. The good shepherd "calls his sheep by name, and they know his voice." Clearly something is wrong in our methods when the minister is called a "pastor," that is, a shepherd, and yet knows as little of his people as a railway conductor knows of the passengers under his charge. The pastor who is a stranger to the inner lives and to the homes of his people is like one who tries to evoke music from the instrument whose strings or keys he does not know one from another. In our great cities the clergy are not wholly in fault when they have given up the effort to know their people. Too much outside work is laid upon them which laymen would do as well or better.

How far from the standard I have set up to-day my own long ministry; has been I am more conscious than you. But it is the only standard. When my work is ended, rather than any other epitaph would I have this written above my dust: "He was a pastor who fed the flock."

### WORLD NEEDS THE BIBLE.

By Rev. G. R. Wallace.

Man needs a revelation of deity. Greece, the brain of the world in its clearest philosophic age, had its Athens with an altar bearing the piteous inscription, "To the unknown God." Socrates, the greatest, pagan thinker, acknowledged this need of revelation, saying: "We must of necessity wait till some one from Him who careth for us shall come and instruct us how we ought to behave toward God and toward men." Plato said: "We cannot know of ourselves what petition will be pleasing to God, or what worship we should pay to him, but it is necessary that a lawgiver should be sent from heaven to instruct us. Oh, how greatly do I long to see that man!"

Man needs a revelation of duty. Ancient philosophers and modern skeptics give us no code of morals comparable to the Bible code. Those familiar with classics and with the history of Greece and Rome in their balmy days, as well as the writings and lives of modern skeptics, such as Rousseau, Voltaire, Paine and others, need no demonstration of the world's need of such a code as the Bible supplies. Professor Huxley, the father of modern agnosticism, pleaded with the school board for the Bible as the source of the highest education for children; he also confessed perplexity "to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinions on these matters without the use of the Bible." Matthew Arnold recommended the study of the Bible for the same reason.

Adversity borrows its sharpest sting from our impatience.—Bishop Horne.



**Doughnuts.**  
Half a cupful of butter, one cupful and a half of sugar, four cupfuls of flour, three eggs, two teaspoonfuls of baking powder, half a cupful of milk, a little mace and grated nutmeg. Mix the sugar and butter, with the spices, together until very light. Add to this the sifted flour, through which the baking powder has been stirred, with the milk and eggs. Place a portion of the dough on the pastry-board, which has been thoroughly floured, and roll the dough a little less than a quarter of an inch thick, and with a ring cut it in round cakes. Have a sufficient quantity of lard in a saucepan in which to float the cakes, but it must be boiling hot. Drop in four or five cakes, or more if the saucepan is large enough not to crowd them, and let boil until a light brown all over. They will require about five minutes, and when done will have risen to form a round ball. They should be turned several times in the boiling fat while cooking to brown them evenly. When cold they may be rolled in fine sugar or left plain, as the taste may be.

**Croquettes of Macaroni.**  
Boil a quarter of a pound of Italian macaroni in salted water for twenty-five minutes. Drain, and put it in a saucepan with a good ounce of butter, half an ounce of Parmesan cheese and a quarter of an ounce of cooked smoked tongue cut into small pieces and one truffle cut the same. Toss all together, then change it to a well-buttered sautoire, spreading the preparation one inch thick on the bottom. Cover with a buttered paper, press it well down and put away to cool. Cut the preparation with a plain paste-cutter into six parts; roll each one in grated Parmesan cheese, dip in beaten egg and roll in grated fresh white-bread crumbs. Fry in very hot fat for four minutes, drain well and serve on a hot dish with a folded napkin.

**Salted Corn.**  
Boil the corn on the cob until the milk ceases to flow when the grain is pricked. With a sharp knife cut off the corn and pack in a stone jar with alternate layers of salt. Have each layer of corn two inches deep, then put on that a layer of salt half an inch thick. Let the top layer be of salt laid on twice as deep as the lower strata. Press smooth and pour carefully over all melted but not really hot lard. Cut a round of paraffin paper the size of the mouth of the jar and press this on the lard. Keep in a cool place. Of course this corn must be soaked all night before frying.

**Pea Soup.**  
For pea soup, shell a quart of peas. Boil them until soft in one and a half pints of water, adding a few of the pods to give flavor. Rub them through a sieve. Add one quart of beef stock, one teaspoonful of sugar and pepper and salt to taste. Let them come just to a boil, then add half a pint of good cream and serve. Some good cooks advise putting a bit of soda with old peas to make them tender and give them a good color, but this is not advisable. If they have reached that extremity they are only fit for soup. A little sugar is often added with advantage, to replace natural sweetness.

**Blackberry Vinegar.**  
Mash the berries, and when reduced to a pulp add enough vinegar to cover them. Set in a warm place near the stove twelve hours, stirring every two hours.—Strain and press. Add as many mashed berries to the vinegar as it contained before, cover and leave in the same warm place for six hours more. Strain, measure the juice, add half as much water as you have juice and stir into this five and a half pounds of granulated sugar for every quart and a pint of liquid. Bring slowly to a boil, boil up hard once, strain, bottle, cork and seal.

**Canned Rhubarb.**  
Cut the rhubarb into inch lengths without peeling. Weigh, and to every pound of the rhubarb allow three-quarters of a pound of granulated sugar. Put the sugar over the fire with a very little water and boil to a thin sirup, skimming frequently. Turn in the rhubarb and cook for five minutes. With a perforated spoon remove the rhubarb, pack into jars, fill with the boiling sirup and fit on airtight covers.

**Soft Molasses Cake.**  
One cupful of sugar, two-thirds of a cupful of sour cream, one cupful of New Orleans molasses, three eggs, the grated rind of a lemon, and one and a third teaspoonfuls of soda. If sour milk is used instead of cream, use a whole cupful of butter. This cake can be flavored to suit, also fruit added, but in all cases it must not be turned out of the pan until nearly cold.