

LINCOLN COUNTY LEADER

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TOLEDO..... OREGON

The officers of Mr. Rockefeller's company deny that their "lie" money is vile money.

There are more millionaires now than formerly, but principles have undergone no change.

Show us a man who thinks he understands women and we'll show you a gold-brick buyer.

Women may dress for the benefit of men, but their clothes are seldom noticed except by other women.

The minister who said that John D. had one eye on charity and the other on Standard Oil must have meant that he is cross-eyed.

"The most unsatisfactory thing to hold," remarks the Nebraska State Journal, "is a grudge." Ever try holding a greased pig?

H. Rider Haggard predicts ruin for America unless the trusts are curbed. Perhaps he intends to settle in Kansas and run for office.

A statistician has found that "only five of every 100 business men succeed." But he hasn't figured in the get-rich-quick contingent.

Mr. Carnegie says he never said that to die rich is to die disgraced, but the small colleges needn't worry; he isn't going to stop giving it away.

New York City now claims nearly 4,000,000 inhabitants, most of whom are contributing as regularly as possible to the profits of the theatrical syndicate.

Cassie Chadwick may have the consolation of knowing that Sophia Beck, her successor in the center of the stage, is not nearly so bright a financier.

An astrologer who has cast the Czar's horoscope says all is dark after the year 1912. Perhaps that is the time at which light is to break over Russia.

The United States government will now undertake the establishment of a bullfrog hatchery. Evidently believes if there must be croakess it is just as well to control the market.

Ex-Senator Stewart, of Nevada, is at the age of 78 going to start in life and try to accumulate a fortune. He must refuse to believe that Osler knew what he was talking about.

An English judge has decided that a theatrical manager must pay \$15,000 for the plot of a musical comedy which he is alleged to have stolen. If the manager is guilty he must have something entirely new in the musical comedy line.

Humorous epigram is sometimes suggestive even if it understates or overstates the truth. A lecturer, commenting on the luxuriousness of the modern young woman, said, "Girls in these days will not wear porous plasters without fancy-work trimmings."

"Mothers' Congress Ends," was the heading on the report of the last meeting of a company of mothers in Washington recently. This particular congress has ended, but the mother's congress is in continuous session, following the sun from Seattle to Seattle again. Wherever mothers are there is a mother's congress.

Here now is a college professor who tells his students that the old adage of "early to bed and early to rise" is out of date and untrue, so far at least as the last blessing it promises us is concerned. His thesis is that the time-honored aphorism only applied to the elder days when the shades of night were only to be dispelled by a farthing candle or an ill-smelling whale-oil lamp, but in these joyous days—or nights—of luminous kerosene and the incandescent mantle or the clever little electric bulb the situation is altogether changed; that the night hours are the true time for study and mental effort; that the faculties are then more keen and wide awake, the soul more open to the inspiration of genius; in short, that the morning is no time for brain work at all.

For several million persons the beginning of April marks the expiration of a four-months' term of imprisonment. They have been shut away, not in solitary confinement or at hard labor, perhaps, but nevertheless they have been restrained of their liberty. Boating, swimming, baseball, bicycling, golf, tennis, gardening, and a number of other things, are among the prohibited diversions during this period of imprisonment. But at length the sentence is served, our time is up,

and we are free again. This annual term of confinement is one of the penalties of living in a country where the winters are cold. It is regarded as a matter of course; something for which we are in no way responsible and from which we can in no way escape. But after all, it is, like most prison sentences, for our sins. The snow keeps us away from our tramps in the woods because we cannot, or do not, wear foot-gear which will give us mastery of it. We yield to the cold because we do not dress properly to combat it; the rain keeps us prisoners because our habits of life make us fearful of a wetting. So it is our sins, not nature, which condemn us to "do time" for a third of every year. The release is always joyous. To be free is ever the greatest happiness in the world; and if there is any time when one ought to take home the purpose of all enlightened penology—that punishment is good only as a warning and a corrective—that time ought to be the moment when we have paid the penalty in full, and are free to begin over again.

The Senate adjourned without coming to a decision upon the treaty with Santo Domingo. The treaty, which was drafted at the request of the government of Santo Domingo, provides that the United States government shall take charge of the custom-houses of the country, collect the revenues, turn over to the Santo Dominican creditors fifty-five per cent of the amount collected, and give what remains to the republic itself. The United States government also agrees to guarantee the territorial integrity of the republic. The immediate provocation for the treaty was the pressure of the European creditors of the country for payment and the urgent declaration of more than one of the great powers that the United States government ought either to try to evolve some order out of the financial chaos of the republic or to permit such action by the European creditors. The French and Belgian creditors secured possession of two custom-houses in 1901; in 1904 an arbitration commission decided that in order to secure the payment of the claims of the Santo Domingo Improvement Company, an American corporation, certain designated custom-houses might be managed by an American officer. The custom-house at Puerto Plata was accordingly taken over in October. The other creditors were not properly protected. Twice in 1904 an agent of Santo Domingo visited Washington, and besought this government to help it out of its financial troubles. It was not until January of this year that the President consented, and the basis of a treaty was cabled to Santo Domingo. The American representative in the island immediately drafted a protocol, and news of it was cabled to this country at about the same time that a second custom-house—that at Monte Cristi—was taken under control by an American officer in accordance with the terms of the arbitration award. The protocol was not wholly satisfactory to the State Department, and accordingly a treaty was drawn and submitted to the Senate for ratification. Its terms have already been indicated. Pending its ratification or rejection, the American officers will remain in the custom-houses at Monte Cristi and Puerto Plata, and will collect revenues to satisfy the claims of the American company. They may take two more custom-houses if that shall appear necessary.

SIMPLE BANKS OF AFRICA.

Kaffirs Have a Singular Way of Protecting Themselves in Trading.

In many parts of Africa the system of banking is as yet primitive. The natives of that part of South Africa which to a great extent is inhabited by bushmen and Hottentots have a peculiar system of banks. These Kaffirs, among whom this curious system of banking obtains, live near Kaffiraria, in the south of Colony country. The natives come down south from their country to trade in the several villages and towns in large numbers, stay with the Boers for a time and then return to Kaffiraria.

Their banking facilities are primitive and consist entirely of banks of deposit alone, without banks of discount or issue, and they have no checks. But still they enjoy banking privileges such as they are. From those who trade, of their own number, they select one who for the occasion is to be their banker. He is converted into a bank of deposit by putting all the money of those whose banker he is into a bag and then they sally forth to the stores to buy whatever they want.

When an article is purchased by any of those who are in the banking arrangement the price of the article is taken by the banker from this deposit bag, counted several times and then paid to the seller of the article, after which all the bank depositors cry out to the banker, in the presence of the two witnesses selected, "You owe me so much!" This is then repeated by the witnesses.

A girl doesn't believe all she hears when the neighbors begin to call her a spinster.



The antiquity of California is represented by her missions, says the Pictorial American of Los Angeles. Before their time there was naught of civilization—she had no history; the aboriginals of this summerland were wild and untaught as the apes of Africa or the Simians of Central and South America. The future may yet uncover an ancient civilization upon the Pacific coast—it is possible—but to-day it is conceded that the advent of the Spanish friars more than a century ago marks the beginning of a civilization that has at the present time culminated in a period that will for all time be recalled as the brightest in the scientific achievements of the Caucasian race.

Banished from Mexico in 1767, the Jesuits received royal commands from Spain to proceed to Upper California for the purpose of establishing missions and converting and educating the Indians of this otherwise uninhabited country.

The first of these missions, at San Diego, was established July 16, 1769, and to Padre Junipero Serra is given the honor of having been its founder, notwithstanding the historical fact that Padre Juan Crespi, accompanied by a little band of soldiers and servants, preceded Serra to the spot some six weeks and commenced the labor of creating the adobe structure which is the first and oldest of a chain of twenty-one similar buildings from that point on the south to Sonoma on the north. For more than half a century this work was in progress, or until April 25, 1820, when the last and extreme northern mission, San Francisco de Solano at Sonoma, was constructed.

These temples of worship, constructed mainly of sun-dried bricks of adobe earth and straw, were responsible for the creation of a thoroughfare connecting each with the others, constituting one continuous roadway from the mission on the south to the one at the extreme north; this was called El Camino Real, the King's Highway.

Through the secularization of these missions, subverting the objects for which they were created, and the cantankerous tooth of time, there remains to-day for the most part little evidence of their former supremacy—they are naught but ruins, except where in a few instances some of them have been partially restored—mainly as landmarks and historic relics of the earlier civilization of California, while some few still serve the purpose of religious ceremonies.

In their palmy days these institutions were prosperous and amassed much wealth and the padres enjoyed many luxuries, in a quiet way, available in those primitive times of meager facilities and products of art and husbandry. Settled as they were in the midst of populous tribes of peaceable and simple Indians, they availed themselves of their ability to utilize their labor to profit. Upon the authority of Major Ben. C. Truman, it may be stated that "these missions were in their best condition in 1814, although in 1825 they had 400,000 cattle, 200,000 sheep and 20,000 horses. They also kept at work 15,000 Indians and harvested nearly 100,000 bushels of grain of various kinds."

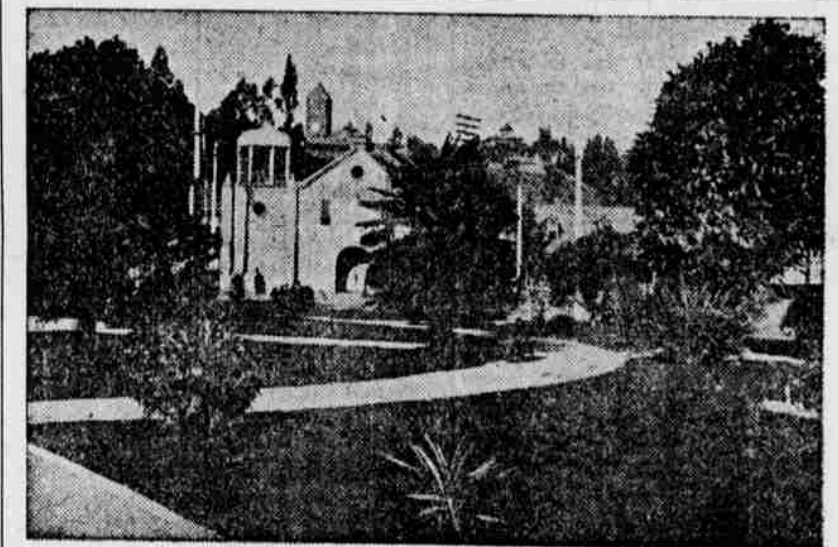
The mission system of Alta California, founded by the missionaries of the order of St. Francis, consisted of twenty-one establishments, extending from San Diego on the south to Sonoma on the north. The most extensive and important of these, Monterey excepted,

were in Southern California, and the three best preserved in the cordon are Santa Barbara, San Buena Ventura and San Luis Rey.

San Carlos de Borromeo, at Monterey, was partially restored in 1884, on the one hundredth anniversary of Padre Junipero Serra's death, through the efforts of the resident priest, Father Cassanova, and the late Don Antonio, Caronel of Los Angeles. Mission Santa Clara has been built over with a large Catholic college Santa Cruz and San Rafael, which were small establishments, have entirely disappeared, and San Luis Obispo has been rebuilt. The others are standing in various stages of decay.

After the act of secularization was passed by the Spanish government in 1813, the missions began to decline, and after its conformation by Mexico in 1834, they rapidly went to ruin, the churches being only maintained as places of worship in charge of parish priests. By permission of the Pope, given to Diego, the first bishop of California, in 1850, Santa Barbara was permitted to remain in the possession of the Franciscan order, consequently the church and cloisters are intact and the gardens are beautifully kept.

San Luis Rey was restored to the Franciscans in 1892, occupied as a col-



PLAZA AND MISSION CHAPEL, LOS ANGELES.

lege for the training of priests of the order, under the superintendency of Father O'Keefe, formerly of San Barbara. The mission is to be entirely rebuilt as it was originally, the work to be done mainly by the students. It will be a picture of the past.

The road leading from mission to mission in the early days was called in the Spanish tongue, el camino real, the royal road, or broadly interpreted, the "king's highway." It was so designated, not that the road belonged to the king, but that it was a main highway through the country. Later, when missions expanded into pueblos and large land grants became extensive cattle ranches, there were two highways, el camino real de la cuesta and el camino real de la tejon, the road of the coast and the road of the mountain pass. Over the latter vast herds of cattle and sheep from the southern ranches were driven to the San Francisco markets.

Eight years ago certain individuals of Southern California came together for the purpose of preserving what remains of the missions. They have succeeded partially in restoring San Fernando, San Juan Capistrano, San Diego and the auxiliary mission at



SAN LUIS REY MISSION.

Pala, all good, it is said, for another hundred years. They are also endeavoring to arouse an interest among the people for the reconstruction of the King's highway. From a practical standpoint the movement has the endorsement of the National Good Roads Association. It is considered by those who have the history of California at heart that it will be an honor and credit to the State to restore old el camino real, not as a speedway for the millionaire tourists' automobiles, but to make it a highway for all the people, by the people, to enjoy as they may elect. It would give to California a fine road through scenery unsurpassed on the continent and as unique in origin as the missions were unparalleled in extent and character anywhere on the globe.

VENUS ON CRAB SHELL

Old Traveler Vows Witching Outlines Are Found on Crawfish.

Every crab shell contains the form of a woman. At least so maintains Samuel O. Trudell, 6... 9th avenue, linguist, traveler and author and now owner of a tobacco store, says the New York Press, and he is prepared to prove his assertion, not only from the shells he has in his possession, but from any that may be taken to him. Not only is the female form divine outlined in native grace and detail, but in many instances it is attired in the conventional habiliments of the present time, for the drawing room or the street or draped in clinging garments as if for the stage. Some, too, have head-dresses of the towering style of the women of certain provinces of France.

The two species of shellfish which bear the outlines most clearly are the ordinary table crab and the rock crab, but the decorations are not confined to those of any one part of the world. They may be found even on shells picked up in New York bay, although the finest specimens which Trudell has are from the Gulf of Mexico and the English coast.

It was back in 1870, Trudell said, that he discovered the strange decorations, part drawing and part bas-relief, which the crab bears on its back. He was taking luncheon in a restaur-

rant in Pascagoula, near New Orleans, when he recognized the form. Since that time he has examined hundreds of shells, and never has he failed to find the tracings. Often, he says, it requires careful study to pick them out, and sometimes a magnifying glass is needed to discover the lines of dots which fill in the picture, but they are always there. As a general thing the face and the breast appear as if embossed in the shell, the inside being hollowed where the undulations are found on the outer side. In others the arms are shown in relief, and in some the legs.

One thing which the old man pointed out particularly was the perfect balance between the opposite sides of the figure, each feature or marking or trace of embroidery or lacework which is indicated on the left being indicated equally clear on the right.

One shell has the form of a woman who appears as if she were holding her skirts above her ankles, which Trudell says should cause no wonder since she was in the water at one time. The hands seem to be buried in the folds of the draperies and the shell shows the wrinkles where one might suppose the cloth had fallen in curves between the hands. Another shows a form wearing a coat extending halfway to the knees and a skirt with flounces at knees and hem.

American Petroleum Best.

The Greek government has again ordered a considerable quantity of American petroleum. From time to time there have been complaints in regard to the Russian petroleum furnished of late by the monopoly, and it can not be denied that the American article is of a better quality.

If some people would work hard and earn \$10,000, some one would walk up, and, taking it away from them, tell them they had no business with that much money.

One of the commonest sins of the average man is that he "goes back" on his friends too easily.