

## LINCOLN COUNTY LEADER

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TOLEDO.....OREGON

Most men say they intend to do a lot of things they never intend to do.

There is a great difference between a straight stand-up fight and a cowardly hazing.

The cry of reform is too often drowned by the vociferations of those who want the offices.

Marshall Field was not the richest man in the United States. He was merely the heaviest taxpayer.

They are bringing out everything they can find against the Czar. He is now charged with writing poetry.

King Leopold has wedded a morganatic wife. Leopold isn't nearly as interesting as Pittsburg's upper crust.

The chorusless opera will doubtless be warmly welcomed by the wives of Pittsburg's young captains of industry.

Mr. McCall says he will start another insurance company. He has the capital and everything but the policyholders.

Insurance experts say Chicago is in danger of being burned up again. Perhaps they have been noticing some of the smoky chimneys.

"When war comes," says William of Germany, "I will lead the army myself." This looks like a back-handed one for Nicholas of Russia.

There are people of such sweet dispositions that they can see sermons in stones and good in everything. An Omaha writer rises to defend the Ben Davis apple.

Dr. Charles Elliot Norton believes useless persons should be put to death. Seems like a severe penalty to pass on men for sitting around whitening store boxes.

With a fine record in both the prize ring and the divorce courts, Mr. Fitzsimmons will feel more confident than ever that he has special gifts for the theatrical profession.

Secretary Bonaparte is determined to stop hazing at the naval academy. If he succeeds in doing it let us hope that he will generously place his formula at the disposal of the various college presidents.

One British Conservative paper lays Balfour's defeat to fear of American cotton manipulators. A certain section of the English press has not yet lost its habit of saying: "When in doubt blame the Yankees."

A New York banker says there will be a terrible panic unless we hasten to secure an elastic currency. People who wear their money below the garter will, however, be likely to cling to the opinion that our currency is elastic enough.

If the franking privilege cost the American people \$19,000,000 last year it is time something were done to stop the waste. This is a very large sum to pay, most of it to allow Congressmen to fast off on the people documents that most of them never read. There ought to be fewer documents and the country would profit both from its printing bill and its postal bill.

Almost anything is likely to happen to us if we just sit around and wait. The man who kills himself because he has lost all interest in life should always give himself six months more when he seems to be at the very end of his rope. In those six months it is within the bounds of possibility that his mine may begin to pay dividends, that he will find a \$10 gold piece on the sidewalk, that somebody will think he is a pretty good fellow and leave him \$10,000 in his will, that he will see a good dog fight or get a chance to beat the coal trust. Don't kill yourself. Wait!

The need of more men in the army and in the navy is attracting serious attention. General Mills, the chief of artillery, reports that, although nearly 44,000 officers and men are required to man the coast defenses of the United States, only a few more than 14,000, of all ranks, are available. The need of more artillerymen is especially pressing, for modern guns are complicated machines, a knowledge of which cannot be mastered in a moment. The same need is felt in the navy. The present complement—officers and men included—is only about one-half what it should be to man the ships properly in time of war. Seven thousand additional enlisted men alone are required. The need in the navy increases, of

course, whenever a new war vessel goes into commission.

Hardly any institution of the national government is of more importance or should possess greater interest than the Census Bureau. Originally a census was merely a count of the number of people, but gradually the scope of inquiry has been enlarged and extended, until now the bureau undertakes investigations into a great variety of subjects to obtain the facts which students of economical, industrial and social questions can make available in drawing useful conclusions. One recommendation of the director in his recent report is of special importance. He proposes that authority be given to him to collect judicial statistics. The facts to be ascertained are the number and character of crimes and misdemeanors that come to the attention of the courts, and the disposal of the cases. The offenses and the offenders would be classified, and thus valuable information would be obtained which would show the prevalence of crime at certain periods and in certain regions, and exhibit the progress of the communities toward better observance of the law, and better enforcement of the law.

Is Hetty Green happy? An eastern paper has devoted a page to a symposium of views on this question. Unfortunately, Hetty's own view was not included. The consensus of conviction was that she is an unhappy woman because she is so rich; that she is to be pitied because she lives friendless and alone; that she is mean because she wrangles with the grocer and washes her own clothing, and that she cannot be happy because she walks in "a vain shadow" and disquiets herself, heaps up riches and cannot tell who will gather them. The value of this decision depends entirely on the point of view. If a symposium of multi-millionaires should tell us that Hetty Green must be unhappy because she is rich, we should be bound to believe them, for from actual experience they would know whereof they speak. But the fact is that we hear precious few rich people complaining that riches bring unhappiness. So it is quite safe for us to guess that some people may be happy, though rich, just as some others may be unhappy, though poor. Is the scientist unhappy because he has made more discoveries than his fellows? Is the scholar unhappy because he knows more than the average man? Then why must the one who devotes his acumen and zeal to business be unhappy because they have achieved for him more than is gained by most? The money-maker finds his joy in his work, just as any other man does. Simply because he has emancipated himself from all reasonable physical want, it does not follow that he has got out of the game all the joy there is in it for him. It is unquestionably true that happiness is not proportionate to riches. It seems to be a law of nature that the men most endowed with the instincts through which money is accumulated are deficient in the higher tastes and generous impulses through which wealth may be enjoyed. We look at wealth from widely different standpoints. The money maker finds his enjoyment in the making of it; the miser finds his in the possession of it; most of us find ours in the spending of it. Then who shall say that, as the word "happy" goes, the one who has money and does not enjoy spending it is any less happy than we who enjoy spending it, but haven't got it?

### FAMOUS OLD POLISH PALACE.



The old palace shown in the picture is the former residence of the Polish sovereigns at Warsaw. On the balcony of this historic building the last Polish king stood and saw the Russians under Suvarrow massacre 30,000 of his countrymen. During the riots in Warsaw the vicinity of the palace has been the scene of several bloody encounters between the revolutionists and the Russian soldiery and much blood has been shed within the shadow of its ancient walls.

#### Not Complete.

"Pshaw!" disgustedly exclaimed young Mrs. Mommer. "This is called an unabridged dictionary, but it certainly isn't complete."

"What's the matter with it?" demanded her husband, who was dandling the baby.

"It doesn't tell me how to write 'ootsumstootsums.'"—Philadelphia Press.

When a girl marries a preacher, she makes a match that pleases her mother a great deal better than it pleases her father.



### STRENGTH TO WIN.

By Rev. C. G. Wright.  
"And the scribe said unto him, Of a truth, Master, thou hast well said. And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the Kingdom of God."—Mark 12: 32-34.

How quick is the Great Teacher to commend this lawyer, who had shown such religious discretion. And this action may be taken as a passing example of His distinctly benevolent attitude toward mankind, which causes Him to see the best and brightest in men and to applaud it promptly. He ever speaks in the utmost praise and cheer that the truth permits; He says the kindest things that are true—the best and most that He can, and proclaims them on the spot.

The insight of divine compassion discovers new values in us and rich possessions for us, and reveals the wealth and dignity of humanity in such brotherly sympathy as to lift up the Good Master to the position of the healer and helper of the world. What profound encouragement there is in the revelation of the Father's love, in the good conscience that is born of the pardon of sins and the lifting of the load of guilt in the assurance "I am with you always."

In the world's surging sea every dispirited toiler finds Him standing on the near shore at dawn, calling solicitous inquiries and offering a helping hand. In beatitude, in parable of prodigal restored and of a stray sheep rescued; in exceeding great and precious promises, in glad doctrine by the smile of His countenance and the glory of His presence—by every manner of incitement and comforting inducement and onwarding, the glorious Redeemer strives unceasingly to create a new heart and to renew a right spirit in every seeker after God and His kingdom. On His lips are constantly such words as "Be of good cheer," "Thy sins are forgiven," "Come."

Instantly he commends Mary and ennobles her with a universal and everlasting memorial. To the dying believer beside Him on the cross He made the astonishing declaration: "This day shalt thou be with Me in Paradise." And when Peter confessed His divinity He promptly exclaimed, "Blessed art thou, Simon."

I suppose that His plan is to make men desire the kingdom of heaven and willing to try to get it by revealing God in a new and attractive form—as Father of the people and sole sovereign of every honest man; to move the noble to attempt the upward way by the beauty of His own character, and to make the journey possible and inviting by the red tracks of His own feet. Hence, He calls: "Follow Me; the Son of Man came not to destroy men's lives, but to save them"; and He lays down the dual principle of divine and human love as the Magna Charta of His kingdom, and finds the text for His great teaching in the Hosean scripture, "I will have mercy and not sacrifice."

This tenderly affectioned Lord stands as a high challenge to all the brave and sincere, and His teaching makes it self-evident that we can know what we ought to know, we can do what we ought to do, and we can be what we ought to be; and if we can we will—this is the heroic voice He has set Himself to arouse in us.

His graciousness involves the cooperation of His friends, and in nothing can His disciple be more useful and Christlike than in cultivating the attitude of habitual approval and prompt commendation of the people we know—of sincere praise, of burden-lifting and the giving of a ready "Well done" among the weary and heavy-laden of this world. Yes, higher still, He challenges with the second of the greatest of the commandments, "Love thy neighbor as thyself."

In the garden of life He stands with hands outstretched toward the child figure of humanity tottering timidly to its feet or in its initial precarious steps, smiling approval and calling tenderly, "Come unto Me—I'll catch you if you fall."

### THE PIOUS PRODIGAL.

By Henry F. Cope.  
"Now his elder son was in the field. \* \* \* And he was angry and would not come in."—Luke 15: 25-28.

Perhaps the pulpit will always feel an obligation to berate the young man who wandered into the far country and spent his substance in riotous living, and to be silent regarding the brother who sulked and complained at the fa-

ther's rejoicing when the prodigal returned. But the average man or woman cannot but feel a good deal more liking for the reckless wanderer than for the respectable stay-at-home.

This would be a mad world with nothing but prodigals of the wild, loose type in it; but it would be a sad, bleak world if filled with these elder brothers. They are the cold-blooded, steel-eyed, respectable young men, the ideals of the banker, the ambitious mother and the wise young woman. They save their money, walk decorously, speak softly and acquire a reputation for respectability.

But somehow children will have nothing to do with that type of man. Hearts turn from him because his heart is paralyzed. This is the constant danger to this model young man, this flawless specimen of the ideal according to the cold cash world. He is as flawless as artificial ice, as correct as an automatic model. His life is but a negation, its whole object being not to do what others might disapprove.

If the one lad had wandered far away in wild lusts, the other was equally a prodigal wandering in the desert of cold greed and selfishness. The man who seems to sit at home may wander farthest from the father's heart. No matter how precisely a man may appear to conform to the external laws of religion, he is far away, lost and alone, if he has spent in selfishness or lost through disuse the power to love his brother. If in this he has departed from the essential and eternal law of religion.

Full many a man preserves his respectability at the price of his real religion. No matter how nearly ideal the life may seem to be, a man is far from the kingdom if love be not the great law of his life. And when he gets so holy that he would rather see his sin-stained brother go down in the mire than soil his immaculate hands by helping him up, he is not likely to realize that the voice which whispers approval in his ear is not that of the Most High, but of another.

The hardest sinners to reach are the ones who are ensnared in their own smug self-satisfaction, the very ones for whom the sting in the end of this parable was intended. In rapt contemplation of their own perfections they have lost all sense of others, or at best they have thought of them only as a fitting foil and background against which to display their own well-tended virtues. The way of the prodigal is dark and to be avoided; but when he came to know his sins, with broken heart he hated them, while the Pharisee cannot repent, for his heart is atrophied with self-approbation.

The man who thinks only of himself, even though his thought be the noble one of the perfection of life and character, is taking the way that leads far from perfection. The development of the most perfect life, the attaining of the highest and most worthy selfhood comes only through forgetting self in service for our fellows. They only find life who are willing to lose it; they find character who are willing to lose it if only they may do some good and help some other one.

He who in his desire for rectitude loses his interest in his fellows, his love for his wandering brother, is himself a prodigal, a wanderer from brotherhood, and therefore from his father. He is out of all sympathy with his father's longing for the return of the lost and shut out from His plans for bringing even the worst ones back to Himself. It is self that takes us away from the good, whether we wander afar or abide at home; it is love, love for the Father, for the old home where the best things and the best thoughts are, and love for one another that brings us back to the Father's face and the son's rightful place.

#### Short Meter Sermons.

Light from above is for the path below.

He cannot find wisdom who will not worship.

The flowers of triumph are watered by tears.

The shepherd's crook does not make the crooked sheep.

No man climbs to the Father by treading on his brother.

Stealing sorrow is as much a sin as acquiring stolen joys.

Clothes do not make the man, though they often mark his mind.

When generosity is a surgical operation it is often fatal to the patient.

No man is brave until he has overcome the fear of being called a coward.

Many things may keep you from the other triumphs of life, but only selfishness can keep you from the victory of love.

## FAMILY FORTUNES OF AMERICA.

Croesus Had Only a Tittle of the Wealth of Some Millionaires.

The great fortunes that have sprung up so amazingly in this country during recent decades to-day, in the opinion of many serious thinkers, constitute a menace to our national well-being, says Cleveland Moffett in writing of "The Shameful Misuse of Wealth," in "Success Magazine." Without these great fortunes there would be no reign of luxury in America, no haunting of feasts and follies, no riot of extravagance; with them we may expect all the evils that have in previous civilizations attended upon enormous riches. And many of these evils, as we have already seen, are actually with us.

It is admitted that we are the richest people in the world to-day—the richest people the world has ever seen. The vaunted wealth of Croesus is estimated at only eight million dollars, but there are seventy American estates that average thirty-five millions each. As showing the rapid growth of individual fortunes in this country there is interest in a list of rich men—printed in 1855, according to which New York City at that time boasted only twenty-eight millionaires. And a pamphlet published some years earlier says that in 1845 Philadelphia could show only ten estates valued at a million or more, the richest being that of Stephen Girard, which reached seven millions. In contrast to which in 1892 there were over two hundred millionaires in Philadelphia.

As to New York City, the number of its millionaires, according to best information, is over two thousand, while the number of millionaires in the United States is at least five thousand or half the total number in the world. There is one family alone, at the head of which stands the richest and most powerful man in the world, John D. Rockefeller, and the wealth of this family is estimated at a thousand million dollars, a sum so huge that the human mind quite fails to grasp it; a sum so huge that if at the birth of Christ Mr. Rockefeller had begun making a dollar a minute and had let all these dollars accumulate day and night for all these centuries, he would not yet, in 1906, have amassed a thousand million dollars. And if Mr. Rockefeller should to-day turn this wealth into gold coin and take it out of the country, say into Canada, he would carry across the border three times as much gold as would then remain in the United States. Nor would he carry it himself, for the weight of it would be one thousand seven hundred and fifty tons. And if he loaded it on the backs of porters, each man bearing his own weight in solid gold (say 150 pounds), it would require twenty-three thousand men to move it. And if they walked ten feet apart the line of them would reach forty-four miles and would occupy fifteen hours in passing a given point. None of which takes any account of the daily interest on this fortune, which interest, if paid in gold, would require the strength of seven men to carry it, for it would weigh a thousand pounds. Such are the riches of a single family!

### FORMS OF LEAVES.

Theory to Explain Outline Criticized by Botanist.

It was inevitable that a theory should be thought out to account for the varied forms and outlines of leaves, says the London Spectator. That which has found favor with many is as follows: The "simple," large, "uncut" forms are said to be those which grow at a height and lie nearest to the sun. The elaborately "cut" leaves and leaflets (such as those of ferns) are declared to belong in the main to plants of lower growth, which only enjoy the broken sunlight that struggles through the simpler foliage of the higher plants. This is ingenious; but it hardly corresponds with fact, as the reader may discover by noting the leaves growing in any English thicket. Take, for example, the foliage hanging over the thickly overgrown bed of a brook. Above will be the leaves (quite small) of the whitethorn and of the maple, the latter being the larger. Below these very possibly will be seen growing the large leaved wild guelder rose, the laurel and the bramble, and below these again the dock leaf, the broad butter burr and the arum.

In English woods and thickets it would be difficult to lay down any rule which would hold good generally for the place occupied by plants with leaves of different sizes. But the theory mentioned above does fit to some extent the facts in the position of grasses in a hayfield. There the smaller leaved pieces certainly do grow at the bottom, where the tiny meadow vetchlings and hop clovers and ladies' fingers, and other minor and sweet scented plants, of which the best hay is made, hide their minute and finely "cut" leaves among the bases of the taller grasses.

#### A Trifle Mixed.

Sister—How many times did you dance with Miss Flirt at the ball?

Brother—Only once, and that one we sat out in the conservatory.—Baltimore American.