

LINCOLN COUNTY LEADER

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TOLEDO..... OREGON

In preparation, "Vindications I Have Had," by Pat Crowe.

Father Gapon turns out to have been a police spy. Well, he looked it.

A murderer has been sentenced to serve twenty-eight years in the penitentiary. But will he?

Wisconsin has discovered that abolishing capital punishment does not reduce the number of capital crimes.

Now someone is inquiring, "Has the New Woman Killed Love?" No, decidedly no. It was the old woman.

The proposal to put the jail prisoners to work on the public roads would convert them all into practical highway-men.

It seems true that the Rockefeller family is doing its best to put temptation out of the reach of the average mortal.

Senator Clark is afraid to fix in his mind what his copper mines are worth, for fear the tax assessors may be misled.

It is given out that King Edward is fated for life. Surgical science is not yet equal to the job of giving even a king a new tendon Achilles.

At the time Anna Gould married Boni Castellani there was a general impression that the girl was paying a high price for a remnant of royalty.

It appears that the senior class at Annapolis has voluntarily abandoned hazing. The interesting thing now is, what will take the place of that practice?

China may boycott American goods, but she has to have Southern cotton, whether she buys it from us or England or Germany. That cotton monopoly is a great thing, and it is eternal.

A woman whose husband went to buy a cigar thirty-two years ago, and is still absent, now seeks a divorce. Why not first try to discover what brand of cigar the man tackled?

Charles Wagner, apostle of the simple life, says "the world has reached a state of intellectual disquietude and moral disintegration." And with all that anti-graft talk in the air, too.

When Mark Twain recites the advantages of teaching others to be good over being good one's self, he is merely commending the good, old-time lesson of the sign post, which points the right way without traveling it.

According to Dr. Wiley, the government's chemical expert, thousands of babies are killed by adulterated soothing syrups. There isn't much hope for a baby if he has to begin life by taking adulterants into his stomach, with the only hope that if he survives he may some day choke on a bogus lamb chop.

At a time when the national government (as well as many States) is moving against adulteration of food, we have the entertaining spectacle of a professor of chemistry giving object lessons on the subject. A New Jersey chemist stands ready to supply you all sorts of food and drink, principally made up in his laboratory, without calling at all upon the animal or vegetable kingdoms. He will make you all sorts of salads and dressings, which taste well, and will take decayed meats and vegetables and after treatment apparently serve you a palatable and wholesome dish.

French engineers are proud of the new railway bridge constructed by Frenchmen across the Songma in Indo-China. The Songma is a very deep stream, the waters of which are disturbed by violent winds. The depth at the point where the new bridge spans the river is sixty feet, so that it was not possible to erect a pier in the river, and the work had to be constructed entirely in the air. The form of bridge chosen was a steel arch carrying the roadway by suspensory cables. The members of the arch were swung into place by means of trolleys running on temporary cables stretched overhead. The arch consists of two halves conjoined at the center by a "rotule" or cap-piece, which automatically adjusts the effects of deformations. The length of the bridge is a little more than four hundred and thirty-one feet. The railway connects Hue, the capital of Anam, with Hanoi, the capital of Tonkin.

The death of King Christian of Denmark and the succession of his son as Frederik VIII. attracted attention to the secure position of the little kingdom in the family of European nations.

In 1852 representatives of England, France, Austria, Russia, Prussia and Sweden signed a treaty, declaring that the maintenance of the integrity of the Danish monarchy was necessary for the peace of Europe. To secure that integrity they selected Prince Christian as heir to the childless king. The rights claimed by Prussia in the Danish provinces of Schleswig and Holstein were not surrendered by this treaty. Prussia claimed those provinces in 1864 in a war, one of the results of which was the annexation of them to Germany and their final separation from Danish influence. German ambition does not seek the annexation of Denmark itself. Even on the pan-German maps the boundaries of the new Germany stop at the southern frontier of Denmark. Denmark guards the mouth of the Baltic. It is to the interest of all the powers that a neutral nation shall hold this strategic position. If this were not so, it is likely that the pan-German map would include Denmark in the dream empire of the future. Should the interest of the powers disappear, Denmark itself might suffer the fate of Schleswig and Holstein, which were seized by Prussia at a time when neither England nor France cared enough about the integrity of the Danish kingdom to go to the assistance of the Danes. So long as Danish occupancy of the end of the old Jutland peninsula conserves the peace of Europe, the throne of the Danish kings will be safe.

A thorough consideration of the whole question regarding the type of canal to be constructed on the Isthmus of Panama has led President Roosevelt and Secretary Taft to decide in favor of the lock canal and against the sea-level waterway. The last word will be uttered by Congress, for Mr. Roosevelt says in his message accompanying the reports of the experts, the commissioners and Chief Engineer Stevens that its direction "will, of course, be followed," whatever it may be. But there is little doubt that Congress will indorse the practical conclusions of the executive. It cannot be said that the decision was hastily made. Special care has been taken to insure the best presentation of the strongest considerations in favor of the sea-level project. The arguments of the majority of the consulting engineers have been earnestly and deeply considered. Secretary Taft admits that he entered upon the study with a pronounced leaning toward a sea-level canal. President Roosevelt also originally indicated a preference for that type of waterway. What has compelled them to render the verdict they have finally given may be briefly summed up as follows: The practical success of lock canals now in operation; the dangers of so narrow and contracted a channel prism as that which, in view of the financial and other difficulties, the majority proposed; the great additional cost in time and money of a sea-level canal; the natural desire of the people to see, or to hope to see, tangible results from the enormous expenditures they were incurring; the fact that it will be easier to enlarge a rock canal than one of the other type, and, finally, the fact that the present law contemplates a lock canal. Amendment of the law would reopen the door to obstructive tactics and interminable debates. These reasons will doubtless appear fairly conclusive to the great majority of the laymen of the country, says the Chicago Record-Herald. It is not denied that the sea-level type has some advantages over that recommended. But it is, as the President says, misleading to talk about "the Straits of Panama," for no one suggests anything but a narrow channel, and much of the apparent simplicity and alleged thoroughness of the sea-level solution is delusive. The balance of advantage seems to be clearly on the side of the lock canal.

HOMES OF PUEBLO INDIANS.

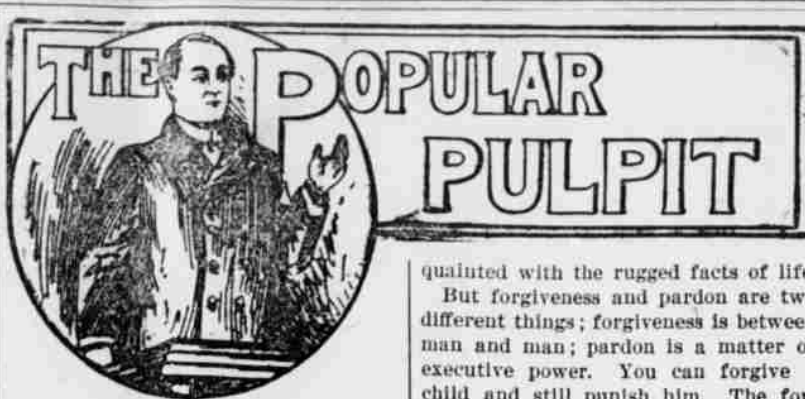


The picture shows some of the curious dwellings of the Pueblo Indians at Taos, N. M. They are believed to be the oldest human habitations in America, and the Taos valley is probably the most primitive spot in the country. Over 500 families live in these Taos pueblos, which are constructed of adobe and straw, tier upon tier of rooms, the first floor reached by a ladder. In the town of Taos, which is three miles from the Pueblos, Kit Carson's house is still standing. He is buried in the Taos cemetery.

Hearts and Spades.

"I see that one of these Panama canal commissioners says that the hearts of the helpers along the big ditch are in the work.

"Seems to me it would be a good deal more encouraging if their spades were in it."—Cleveland Plain Dealer.



TRUE HAPPINESS NOT IN GOLD.

By Rev. J. Falk Vidaver.

And the Lord said unto Aaron: In their land shalt thou have no inheritance, and no portion shalt thou have among them. I am thy portion and thy inheritance among the children of Israel.—Numbers 18:20.

Signs, emblems, symbols, examples, illustrations and pictures are the best, the most effective means of instruction. The ardent Biblical prophets received and delivered divine messages by signs and symbols. The power, the influence of religious instruction by signs and symbols, is unspeakably great.

The idea of imparting religious lessons by signs and symbols was first conceived by the Prophet Moses. He was unquestionably the most practical pedagogue that the world has ever produced. He undertook to educate religiously 600,000 ignorant slaves without the assistance of teachers and without the aid of text-books, but merely by signs and symbols.

He also appointed his brother as high priest, who, by his mode of living and by his apparel, should serve his people as a model and living example. His white linen garments should teach them a lesson of purity, cleanliness and neatness. His mode of living, again, should enable them to attain true happiness.

"In their land shalt thou have no inheritance and no portion," etc. "I am thy portion and thy inheritance," etc. From these words we plainly see that the high priest was strictly prohibited from owning any property, from possessing earthly goods.

It seems to me that in our present day and more especially in this country, an office like that of the high priest of old could not so easily be filled because it would debar its incumbent from the acquisition of riches.

In this country it is generally conceded that a life without ambition to be wealthy is not worth living. But in order fully to appreciate the wisdom contained in our text we must ascertain the meaning of the word riches as understood by the great men of all ages. In common parlance, the term riches expresses an abundance of valuable properties and a large bank account. The lack of all these is called poverty.

In the estimation of the great men of the Biblical and post-Biblical history riches consisted in spiritual treasures, in the possession of a fertile imagination, a clean conscience, a pure mind, a noble character and a heart overflowing with righteousness. These heaven-born qualities are productive of true happiness; with them the poorest man is rich; without them the richest man is poor.

Hence the Lord said to the high priest in the words of our text, "I am thy portion and thy inheritance." These words suggested to Aaron that godliness, holiness and idealism are superior to all earthly possessions.

King Midas, who was so happy and overjoyed in the realization of his wish to see everything he touched transformed into gold, and whose happiness soon was marred when discovering also that his food which he would eat and water and wine which he would drink turned to lumps of gold, may be looked upon as a prototype of innumerable individuals who in their greed for riches render their lives unhappy and miserable. In vain, therefore, may we ask for true happiness in the mansions of millionaires, in the palaces of kings and sovereigns.

There is, however, in the human body a little organ, the size of an orange, which everyone wears in his bosom. I mean the heart—wherein true happiness sometimes dwells. If the heart is faithful, devotional, God-loving; if the heart is free from selfishness, envy, jealousy, and discontent, then it becomes an abode of true happiness.

THE LAW OF FORGIVENESS.

By Rev. Henry F. Cope.

Forgive and ye shall be forgiven. Luke vi., 37.

A silly interpretation often leads to the utter rejection of a law. Sentimentalists have caused men of sense to pronounce this an impractical rule. Yet we indorse it every time we utter the Lord's prayer, and still we hope to be forgiven whether we find it possible to forgive or not. If this law means the soft minded flabbiness that sends bouquets to bloody criminals and petitions the pardon of murderers and the release of the foes of humanity, we must reject it as the utterance of one unacquainted with the rugged facts of life.

But forgiveness and pardon are two different things; forgiveness is between man and man; pardon is a matter of executive power. You can forgive a child and still punish him. The forgiveness that does away with consequences would make this an immoral world. No greater wrong can be done to a man than to protect him from the deserts of his evil deeds. This is as unjust as to withhold the rewards of the right.

The difference between the law of an eye for an eye and a tooth for a tooth and the law of the Great Teacher lies largely in the spirit of dealing with the offenses. The old spirit was that of getting even with the wrongdoer. His act was largely regarded from the personal standpoint; a crime was individual and not social. Revenge followed wrongdoing.

But Jesus says it is better to lift a man up than to get even with him. It is better to help men to the right than to satisfy your desire for revenge. Forgiveness is more than saying, "Go without punishment;" rather it says, "Come learn a better way; live without sin." Forgiveness takes malice from the mind of the offended; it substitutes for it the motive of friendship for the offender.

Revenge says, "I will make it worse for you than you have made it for me." Sentimentalism says: "Let the poor victim of circumstances go; send him a rosewater spray and an embroidered text and he won't do it again." But love, she of the clear eye and the steady hand, takes him by the hand in silence, lifts him up, and leads him, perhaps by paths of pain, to his better self. Love puts his sins behind her back and teaches him to face her way. Love lets the wrong teach its own lesson, bear its own fruit. And in her labor for him she forgets her own pain and loss caused by his offense.

The best way to forgive a burglar would not be to let him out of jail, but to teach him the laws of property, to train him in the self-respect that would lead to industry, to make him a brother and a fellow worker among men instead of an outcast and a social parasite. The test of any forgiveness is its helpfulness, the manner in which it wipes out the enmity of the victim and turns the guilty into better ways.

Many say, I can forgive, but I cannot forget. No one asks you to forget; but you cannot fully forgive unless you will forego the feeling of enmity and the desire for revenge. You cannot make anyone forget that which they have once known; but you can substitute helpfulness for hatred and restoration for revenge. True love simply discounts the past as a ground for present action; it refuses to determine its personal bearing and deeds into-day by the other's ill deeds of yesterday.

So far from forgiveness being the weakness of the thoughtless, it is the helpfulness of the strong and the wise. To forgive a man will not mean to escape from the trouble of securing his punishment; it will not mean the weak complaisance of indolent tolerance. It will mean thought for his weakness, taking up his burden, doing the brother's part for him, the endeavor to do for him what we would like to have the Father of us all do for us all.

Short Meter Sermons.

He finds no weal who flees all woe.

It's mighty easy to mistake venom for virtue.

Righteousness is never better for taking a rest.

There can be no finality to truth that comes to fallible men.

The wisdom from above will be known by its works below.

You cannot measure a man's righteousness by his reticence.

The polished Christian comes from the mills of adversity.

He who lays out each day with prayer leaves it with praise.

The man who is too good for anything is often good for nothing.

A successful candidacy for heaven is more than learning to look like a corpse.

The man who always has the sins of others before him puts his own in his pocket.

The vices of earth become dominant when we are deaf to the voices from heaven.

Men often think they love the sinner because they are too lazy to prosecute him.

There's a good deal of difference between social prominence and personal eminence.

You are not likely to cheer the hearts of others by looking down in the mouth yourself.

It is easy to mistake the outer restraints of society for the inner righteousness of the soul.

ALL MILLIONAIRES.

Every Citizen of Greater New York Has a Right to the Title.

An assiduous and painstaking reader of the World writes to us from Buffalo to protest against the exuberance of reporters in "trying to make out that there are so many millionaires in New York." "We country people," he complains, "can swallow that they constitute a large multitude—anywhere from 20,000 to 50,000—but when it comes to crediting almost everybody to that class it goes beyond our containing capacity."

We regard this as a captious and ill-natured criticism, which has its inspiration in a certain provincial ignorance of the manners and customs of New York, says the World of that city. In this city the term "millionaire" is a courtesy title which belongs to everybody who succeeds in escaping arrest on a charge of vagrancy. Even in those unfortunate cases the victim is entitled to the designation of "former millionaire."

Each section of the country has its own courtesy titles which custom and tradition confer. Just as every distinguished son of Kentucky has a right to the prefix "Colonel," so every citizen of Maine with pronounced views about the weather and the Constitution is a squire. In Indiana everybody is a judge, who has ever been a justice of the peace or a candidate for justice of the peace, or who has aspired to any other office of profit or trust. We once heard an Indianan speak of Judge Beveridge. He meant Albert J., the only native-born American who ever succeeded in thinking imperially as Mr. Chamberlain would say.

In New York we are neither squires nor colonels nor judges, but millionaires. If we come from Pittsburg or have succeeded in dodging the taxes on our personal property we are multi-millionaires. Those of us that ride on the ferries in going to and from our work are millionaire yachtsmen. If our clerk in a cigar store that is suspected of having illicit relations with a pool-room we are millionaire brokers.

Reporters confer these titles freely and generously as part of the amenities of metropolitan existence, precisely as one member of Congress always refers to another member of Congress as the gentleman from such and such a State, whether he considers the aforesaid colleague a gentleman or not.

Measured by the sordid, materialistic standard of mere wealth, there may be only a few hundred or a few thousand citizens of New York who have accumulated \$1,000,000 in more or less tainted money. But this is a great city. It is not to be measured merely by the yardstick of the storekeeper or weighed merely in the bank balances of the money changer.

KNOW MORE THAN SERVANTS.

Superiority in Household Education Will Clear "Problem."

My experience has taught just this: Our servants are not our equals in point of education. Then let the educated mind be high in authority. No system can be strong where there is not a good leader. Let our servants feel and see that we know just as much, if not more, about their work than they do. To do this we must look into things carefully, for no woman ignorant of the ins and outs of a house can control her maid. Any mind will always respond to the superiority of knowledge. It is not necessary to parade this knowledge. But if Mary knows that by coming to her mistress she will be helped out of any difficulty, she respects that mistress.

Yet, while we are above our servants in the management of our homes, the mistress and maid are equals under the laws of our land. The mistress who is wise will not pry into the private affairs of her maid. We cannot, and do not, demand all her time. A ten-hour day seems to me impracticable, for housework in its nature does not admit of a ten-hour day unless we can resolve it into specialties. That may work well where there is more than one maid, but to the average American housekeeper it would mean great deprivation.

The real, true, earnest spirit of leadership always counts. There is no humiliation in prompt obedience. By strength I do not mean a show of bossism, but a quiet, just earnest spirit that will impress others with a desire to do good work.—Good Housekeeping.

Antelopes Choose the Open.

The antelope lives always in open country, unlike members of the deer family, which invariably prefer a thick, dense forest. They cannot be driven into timber cover or thickets of brush, but will literally turn about and run over a pursuer, if necessary, rather than be forced into cover. If they are ever obliged to pass by or through such places for food and water, they take a great deal of time to do so, as if they were determined to see everything that could be seen en route.—Century.

A Fair Question.

Mr. Ritchey Take—If you don't marry me I'll be a wreck in a little while." Miss Mainchanz—Indeed! How much salvage do I get?—Philadelphia Press.