

LINCOLN COUNTY LEADER

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TOLEDO.....OREGON

Many a congressional discussion is well termed "exhaustive."

Josh Billings also was among the earliest of the spelling defomers.

An ounce of honest criticism is worth more than a pound of flattery.

Carnegie says millionaires who laugh are rare. Why don't they read the sayings of millionaires?

Russell Sage says people are foolish to want to travel in airships when it is so much cheaper to walk.

It appears that Dr. Osler never made that chloroforming speech. Some people simply can't help becoming famous.

Forgiving without forgetting is a good deal like giving a receipt for money without signing your name to it.

There is no likelihood that the czar will succeed in being much of a reformer as long as he retains his present kitchen cabinet.

Physicians say that no exercise is as healthful as walking. This may be true, but it is poor consolation to the man who can't afford an automobile.

John D. Rockefeller, Jr., says it is not necessary for a young man to sow wild oats. But then young Mr. Rockefeller never attended a naval academy.

In Finland "law and liberty of the press" is officially called Tryckfrihetslag. It is a pretty big name for a thing that appears to cut a very small figure over there.

Two men are going to hunt for the north pole in an automobile. Just turn an automobile loose in the arctic regions and if there is any pole to run against it will surely hit it.

A bank cashier who pleaded guilty to "abstraction, embezzlement and false entry" has been sentenced to six years in Auburn prison. For plain theft he would have been entitled to twice that.

A commercial report notes the great development of Switzerland's imports of coal tar colors and dyes. Are the Swiss going extensively into the manufacture of pure jams, jellies, butters and preserves?

Francis Burton Harrison says everything on the Isthmus of Panama is all right, only that no one is digging to amount to anything. The digging seems to be done only in the vicinity of Uncle Sam's pockets.

John D. Rockefeller was likened by a member of his son's Bible class to Moses, Washington and Lincoln—and yet Moses led his people to the promised land, Washington couldn't tell a lie and Lincoln abolished slavery.

A former captain in the federal army recovered recently a copy of "Paradise Lost" which he had dropped on the field of Antietam more than forty years ago. It would be interesting to learn whether the person who has had it all these years succeeded in getting it read through.

Professor Edward A. Ross, of the University of Nebraska, uses the term "the American breed" to describe what he calls a distinct type of man—the restless, strenuous people so different from the easy-going types of Europe. There are reasons why our immigrants should become nervous and energetic in one or two generations, but Professor Ross seems to think that the restlessness is not acquired here, but is the reason why these types left Europe. America is, therefore, weeding out the energetic folks from Europe—they are selected, venturesome natures and constitute a type.

A St. Petersburg dispatch says that some 70,000 persons have been arrested in European Russia since the government entered on its active campaign against the revolutionists. It also says that the government has instructed the governors that persons arrested for political offenses must be informed of the charge against them and permitted to make explanations within twenty-four hours. So it seems that Russia is not progressing rapidly in the direction of liberty. It is something that political offenders must be given a hearing within a reasonable time, but it does not follow that they are dealt with any the less rigorously in the end.

The Duke of Abruzzi, cousin of the King of Italy, whose exploring party approached the North Pole more nearly than any other party, has completed arrangements for a trip of exploration in Africa. He proposes to land at Mombasa, the capital of British East

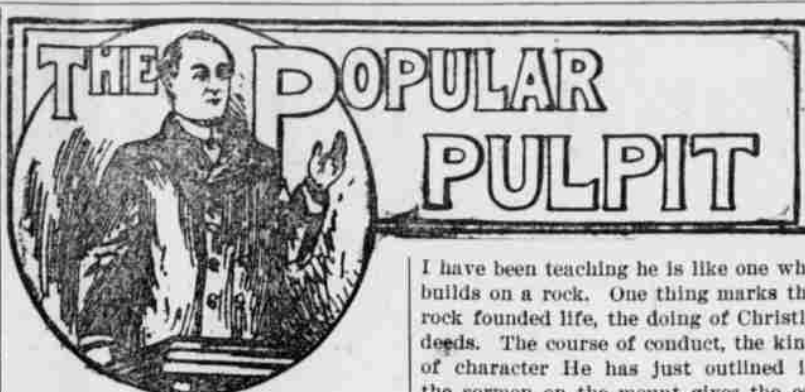
Africa; then he will cross Victoria Nyanza—"nyanza," as those who consult their dictionaries know, means lake in Africa, as "Kiang" means river in China—and afterward climb the Elgon mountain near Uganda. As the tours of this Italian noblesman always increase the knowledge of the world, the report of the results of this latest one will be awaited with considerable interest.

Foreign and native critics of American life have by iteration accustomed us to regard ourselves as a commercial, material nation. It is good to turn sharply and question this view. Prof. Francis Peabody, the first professor sent to the University of Berlin by Harvard University, under the new provision for an exchange of lectures, showed his German audience that Americans are idealists. "The very cleverness of the nation leaves it unsatisfied with commercial gain." "This plain people with but meager traditions of art and philosophy are still blessed with a rich inheritance of conscience." Idealism is conduct in accordance with beliefs, as against conduct in accordance with material advantage. The corruption and materialism that exist in this country are excrescences upon a national structure that was founded in ideals and has been built upon. The great Americans have been moral idealists. Hard sense in Franklin and Lincoln does not disguise a calm idealism. Many political campaigns have been contentions over principles of almost philosophical abstraction. The civil war was fought for ideals. The south crippled itself valiantly, not for profit or sordid ambition, but for devotion to principle. The north fought for no material advantage, but for an ideal of government. No spectacle in history resembles that of the once hostile sections of America still in frank agreement about the issues contended for, but each recognizing that the other fought for beliefs. Nearly all American men of letters are teachers about life, ethical idealists—as witness Franklin, Hawthorne, Emerson, Lowell, Whittier, Longfellow, Thoreau. Whoever speaks a moral idea, or rises as a sincere reformer as the founder of a new Utopia, has many followers, so that our country is full of ethical cults and peaceful revolutionaries, each in pursuit of an ideal. America has thriven not merely by "natural resources" and business energy, but also because the people have been idealists.

In considering the problem of "manning the land" the mistake is commonly made of regarding the question as a matter of "hired men" entirely. That is, we are asked to believe that the land can be manned with agricultural laborers. This is certainly a mistake. If the problem is to be solved it will be by the creation of a class of small, independent land owners who will do their own work and not be dependent upon hired labor. It becomes more and more evident that the day of the American "hired man" is gone. Farm labor is not attractive to the young men of to-day. The tide flows from the farms to the cities and there is no return current. Except for a certain proportion of European immigrants, there is little or no efflux into the rural districts. Nor is it at all strange that this should be so. The farmer who owns land is the most independent man in the world, but that cannot be said of the "hired man" who works for \$25 a month "and found." Farm work is hard, the hours are long and the opportunities for advancement are small. When land was cheap the farmhand could, by industry and thrift, acquire a farm of his own, but at the present prices of farming lands it would take a phenomenally shrewd and saving farm laborer to become a land owner. The man who depends upon manual labor for his living can do better in the city than in the country. It is to be remembered, too, that farm work is not always to be had all the year round. During the harvest season there is a large demand for help, but this demand is temporary and for many months of the year farm laborers—or "hired men"—are in small demand. This is another reason why young men do not go to the country. They have a better chance for steady employment in town. In short, the farms are not to be manned by hired labor. The solution of the problem is to be found in the creation of a great class of small, independent land owners who will do their own work. In France this class is the backbone of the nation. It will be the same in this country when the American people realize that agriculture is the freest, happiest and most healthful occupation in which man can engage.

Busy All Day.
A Pueblo woman expressed her feelings after a very busy day in this manner: "I have been so busy all day that I hardly knew which way to turn! I would just get ready to go one way when someone would call me another, until I am actually bowlegged!"

When it comes to house parties the architect and carpenter are strictly in it.



NEED FOR MORAL UPLIFTING.

By Rev. James E. Freeman.

Stand ye in the old ways and see and ask for the old paths.—Jeremiah vi, 16.

Every renaissance and reformation, every epochal movement that has to do with the upward development of human life is marked by a return to old ways, strong, wholesome, clean, that have long been neglected. Life's great moral principles, the highways over which it comes to its highest and truest development, are not susceptible to change. Conditions and environments change with kaleidoscopic rapidity, but those things that have to do with the moral well-being, with character in its largest enrichment and development, do not change.

Honesty is the best policy today, as it has ever been, and no new made law of commercial life can ever change it. Purity and decency and moral respectability are not amenable to any new conditions of modern life. Life's confusions, its persistent and insistent demands require us to look up now and again these old guide maps by which we shaped our course in the earlier days.

We instance three departments of life in which there is an urgent need for this return to the old paths, namely, the commercial, the social and the religious.

If anyone wishes to seek for the evidences of the need for a return to the old ways of commercial integrity, let him but note the colossal moral failures that have marked this so-called period of commercial development. The youth that are entering the several callings and vocations need to be reminded that there are ways that are honest and clean and wholesome and that they are the only ways of permanence and satisfaction. What we find here we disclose again in our social life. There is a certain puerility and sterility, a certain lack of reality and wholesomeness about much that masquerades as social life. Impurity and intemperance of life, whether they wear broadcloth or homespun, are as repugnant to the sense of decency today as they were when our fathers and mothers danced the minuet.

There is a peculiar revival of interest in the old furnishings of a former generation. If we would revive their environments let us seek to bring back something of their character, something of that splendid simplicity and genuineness that marked the finer life of our colonial days. It is needless to say that here, as in our commercial life, there are saving remnants; that there are homes where the spirit of true chivalry among men and true nobility and grace among women keep pure and strong the currents of social intercourse. What we contend against is that spurious thing that, for certain reasons of wealth or so-called social prestige, exhibits no restraint and practices no temperance in conduct.

Again the religious life of the twentieth century has been described as in a "transition state" and we are disposed to think that this is largely so. But what is to be the transition? Where are we tending?

There is an almost pathetic and tragic appeal today for the old paths and ways of religious experience. Much as the later expositors of holy writ have done, and it is much, to give greater clearness to the interpretation of the Bible, there is a persistent cry, that must be heeded if the church is to prevail, for those old familiar and fundamental truths that have to do with life and death and immortality.

THE REAL FOUNDATION.

By Rev. Henry F. Cope.

Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon the rock.—Matt. vii, 24.

A good many thousand sermons have been preached on this text, probably nearly all of them with the intent to prove that the way to build the life on a rock foundation is to pass through the experience known as conversion, obtain saving faith and join the church. This is typical of a popular way of interpreting the scriptures: First, determine what you wish them to mean and then make them mean that. The purpose being to persuade people to join the church, then by hook or crook that duty must be discovered in every divine precept.

But this is simply to ignore the plain words of the great teacher. It would be impossible to clarify His statement; if any man hears and does the things

I have been teaching he is like one who builds on a rock. One thing marks the rock founded life, the doing of Christly deeds. The course of conduct, the kind of character He has just outlined in the sermon on the mount gives the established, staple character.

The enduring life is not built on dreams. Many people think that their lives are rock founded because they have a nebulous admiration for the moral teachings of Jesus. On the whole they admire the sermon on the mount; having taken the trouble to say as much as this as they sit back with the comfortable feeling that they have set themselves in their right place in the universe, that the Almighty will be delighted with their indorsement.

One of the most dangerous hypocrites is the easy going, thoughtless being who fancies that the indorsement of a duty is equivalent to the doing of it. He evaporates his convictions into compliments instead of crystallizing them into conduct. So far from being built on a rock he floats around like a wisp of hay in a high wind. A butterfly might better hope to drill and quarry out a foundation than he. Besides this, his hypocritical praise of right precepts makes them only offensive to those who desire to practice them.

Others imagine that an intellectual assent to certain statements concerning the church or the Bible or Jesus is sufficient to fix the life in stability. But the Great Teacher does not place the emphasis so much on what men may think of His character or mission, nor even on their honest opinions on the theories of the past and the future, which have delighted mental gymnasts since the world was young, to Him the great differentiating fact touches those dynamic convictions that are determining your conduct this day.

He places conduct before creed. He long ago took that method of teaching which modern pedagogy approves. He taught religion by the manual method. Instead of saying, as theologians do, first comprehend these doctrines and then you will be able to do them, He says, first do these things, practice my precepts, and they will ere long become plain to you. Men learn religion by doing. Begin to do the right and you will get the reason; get the rule through the example. Deeds are the solvents of doctrines.

The house of life is built differently from any other; we get the plans by erecting the structure. In the realm of character it is houses rather than architecture we need. Build but one hour's conduct squarely on the plain, cogent teachings of the Man of Nazareth and you will serve the world better than if you gave a lifetime to the explanation of His words.

Doctrines are but teachings intended to be done into deeds. Doing them you gain a larger peace of mind and sense of stability of life than in any other way. If you want the equilibrium of faith you will find it by simply laying life's daily details on the plain foundations of His principles. Nothing could be plainer; there are no hair-splitting metaphysics, no subtle questions of policy here; do these things and the heart finds calm, the life certitude, the soul satisfaction.

SHORT METER SERMONS.

Daily duty may be the divine drill. The hill of pride is icy all the year round.

To be rich one must learn to profit by losses.

Sparing little weeds spoils many a large harvest.

Vain the mourning over sin without its mending.

The serenity of the saints is not enhanced by their snores.

Work builds a wall against most of the tempter's wiles.

The gospel works must produce more than smoke and whistle.

The man who has no faith in any one gets fooled by every one.

Many churches are building too many ovens and baking too little bread.

Stepping stones to success cannot be built out of broken commandments.

Where ambition plows the heart you can always plant the seeds of hatred.

Some men think that saving the soul is only an easy way of saving shoe leather.

Whatever helps us to think more kindly of another helps to bring in the kingdom of heaven.

Men who take pains to be faithful to the fashions are not likely to be fashioned to the faithful.

Some people would be dreadfully sad if they could not take an occasional excursion into the land of sorrow.

Some men think the only way to reform this world is to retire to heaven and try to wash it with the rain of their tears.

AS TO THOSE FLYING FISH.

Austrian and English Authorities Take Entirely Opposite Views.

Two papers on the eternal flying fish problem have appeared almost simultaneously and express widely diverse views.

In the one published in the Jahrbuch of the Austrian geological survey Dr. Abel, after describing the various kinds of fossil flying fish, concludes that neither the typical flying fish nor the flying gurnards ever use their pectoral fins as active organs of flight. On the contrary, the initial impetus by means of which these fishes are launched into the air is due entirely to powerful, screwlike movements of the tail fin, and this impetus is sufficient to carry them to the end of their journey, the "wings" acting merely as parachutes. In other words, the flight is precisely similar to that of a flat stone when thrown so as to ricochet from the points where it touches the water until it finally falls.

In the second paper, published in the Annals and Magazine of Natural History, the author, Lieutenant Colonel C. D. Durnford, takes precisely the opposite view, maintaining, on mechanical grounds, that the aeroplane theory, as the above may be called, is an absolute physical impossibility owing to the fact that the wing surface is far too small in proportion to the size and weight of the body to sustain the fish during its long flight.

This being admitted, the only alternative is to suppose that the "wings" are moved with an exceedingly rapid vibratory motion throughout the whole flight, and are thus, after the first initial impetus, the propelling power. The author further maintains that the wing movements which many observers have noticed when a flying fish touches a wave are not movements de novo, but merely such a slowing down of the continuous rapid vibrations as to render them visible to the eye. If Colonel Durnford's mechanical data are trustworthy—as they seem to be—his case appears to be proved.

The next point, however, to ascertain is whether the muscles which work the pectoral fins of flying fish are really capable of imparting to them the power of maintaining these rapid and continuous vibrations which are the essential part of the new theory.—London Field

STREET CARS IN KOREA.

Trolley Through Ancient "Gate of High Ceremony."

I was glad the railway stations were outside the city walls, because I fondly imagined that they would put a blot of modernity upon an otherwise mediaeval picture, says Eleanor Franklin, writing of Korea, in Leslie's Weekly. That was because I did not "have my eyes about me" at the time and failed to notice the modern street car track, whose course we were following toward the gateway. I was interested in the crowds of white-garmented, stately striding men; in the green-cloaked, closely veiled and timidly tip-toeing women; in the swarms of naked babies; in the lumbering, creaking bullock carts coming and going in and out of the gate along the dusty roadway; and, most of all, I was interested in the beautiful twofold, uptilted, brilliantly painted roof of the gateway itself, which brought to my mind many imaginings of the long ages of strange histories that the goblins on its cornices have glowered down upon. But suddenly I was startled by a clang-clang that sounded as much like Broadway and 42d street as anything could, and I was astonished to see a nice yellow trolley car come tilting along under the stately arch of the same ancient "Gate of High Ceremony." I hadn't heard that there was a street railway in Seoul, so it was a complete surprise, and I must say a most unpleasant one. I was once more surprised to see on the front of the car, painted in big blue letters, "The American-Korean Electric Company." I made inquiries about it as soon as possible, and learned that it belongs to a Boston company and is run upon the most approved modern method. It was rather a relief to discover in this that the Japanese had missed one chance in Korea, any way, but it was probably only for the time being. The employees on the street cars are all Korean, and this is also a novelty in Korea and doubtless is a cause of much disgruntlement among the Japanese population.

The cars are almost always crowded, and, teetering along at a rapid and noisy pace through the streets, they present a strange contrast to their surroundings, as well as a strange contrast to any other street cars the sun ever shone upon.

He Had Intelligence.

A gentleman who happened to be needing a resourceful boy, says a writer in the New York Tribune, was in a drug store one day when a shabby urchin entered.

The boy advanced boldly to the clerk, took a small camel's-hair brush from his pocket, and said:

"Here, smell this an' gimme ten cents' worth. I've forgotten the name." The clerk smiled, smelled, and took down the lodin bottle. The bystander aired the boy on the spot.