

LINCOLN COUNTY LEADER

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TOLEDO.....OREGON

Even the man who isn't square may be cornered.

"The glory that was Greece" seems to have passed to the United States.

The Czar of Russia is only 38, but he has had almost reverses enough to make him 83.

If a man boasts that he has no enemies he seldom has occasion to boast of his friends.

In view of recent disclosures Mr. Rockefeller's income probably has been underestimated.

Notwithstanding his advancing years the Sultan of Turkey seems to be about the same old Sultan.

Now that Cuba has had a \$500,000 fire there is no more doubt that she is becoming Americanized.

The man who never made a success of anything in his life always wonders why other men do not heed his advice.

Mr. Rockefeller's taste in art is said to be crude. That may be because he has used his refinery for other purposes.

Of course, when the psalmist fixed man's limit of time at three score and ten he has never heard of Uncle Joe Cannon.

Now that a hospital for the very rich is projected, the doctors will have to think up some more exclusive disease than appendicitis for them to have.

"I admire the spirit that never gives up," said John D. Rockefeller, Jr., to his Bible class. Must be a great admirer of dad, who doesn't give up much.

Millinery may be taught in some of the Chicago schools next year. This is encouraging. The time may come when every girl will be able to make her own hats.

If we have the right idea of the speed of Mr. Harriman's train across the country, when doing its best, it passes eight or ten given points at the same time.

Congress has voted to have the United States build the largest battleship in the world. By the time the keel is laid down England will have made arrangements to construct a 21,000-tonner.

A prophet who predicted the Mont Pelee disaster, the eruption of Vesuvius and the San Francisco earthquake says New York will be destroyed within two years. This isn't likely, however, to worry Wall street half as much as the scarcity of lambs, which, according to recent reports, is becoming more evident day by day.

The average man is not accustomed to regard his health as his very best asset, yet that is precisely what it is. The man who will accord due regard to his health, from a strictly business standpoint, will go further, last longer and accomplish more in the end than one who makes health an after-consideration. Success which is attained at the expense of health is worth absolutely nothing to the man who attains it. There is no pleasure either in the process or in the final result.

The aim of the reformers in school and college athletics should be clearly and directly the betterment of conditions, not the extirpation of the love of combat which is inherent in the nature of mankind. The notion that hard general work, resulting in full muscular development, saps vitality, weakens the organs and is a wearing incubus to the individual is so illogical as hardly to deserve an answer. But some persons believe this. Such should ply the wild animals that, guided only by an instinctively physiological need, run, jump, pursue and wrestle with one another, thereby using and developing fully their whole bodies.

The growing importance of the gulf ports for the shipment of western produce is gathered from a statement recently issued by the Department of Commerce. For the ten months ending with April Galveston, New Orleans and Mobile exported \$30,000,000 worth of breadstuffs, against \$33,000,000 worth for all the Chesapeake ports, including Baltimore, and \$37,000,000 worth for New York. New York's lead is readily accounted for by the advantage it has in the cheap water route through the lakes and the Erie canal, which also give her not a little wheat from the Canadian fields. With a deep waterway from Chicago to the mouth of the Mississippi, New Orleans, which contributes \$10,500,000 to the above total of \$30,000,000 for the three gulf

ports, would in all likelihood excel New York in the shipments of breadstuffs and other western produce.

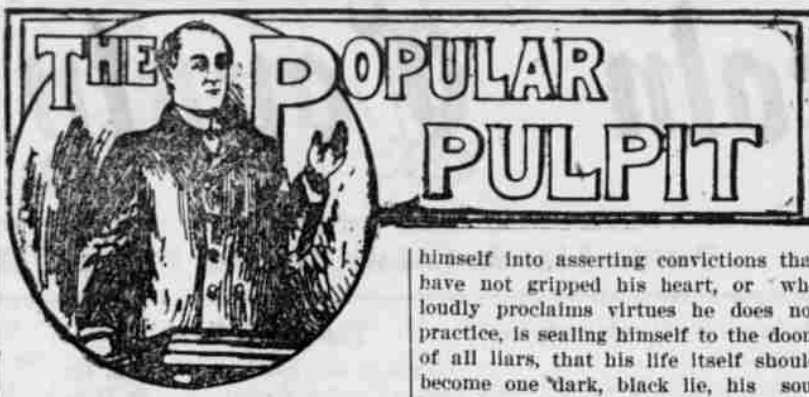
A year ago the trolley car began to displace the horse car. It soon became manifest that the displacement would become general. Many were led to anticipate the downfall of the horse, or, at least, a great decline in the value of horses, owing to their banishment from one field of usefulness. A little later came the automobile. It has commenced taking the place in the city of the draft horse as well as of the carriage horse. That led to predictions that the day of the horse was over and that the raising of them would become a decaying industry. The horse refuses to go, and his value has advanced. On Jan. 1, 1897, there were 14,364,000 horses in this country. On the first day of 1906 there were 18,718,000. In nine years there has been an increase of 30 per cent. The gain in the number of mules has been great, but not so large. In 1897 there were 2,215,000. This year, notwithstanding the heavy purchases made by the British Government during the Boer war, there are 3,400,500. The increase in the valuation of these animals is more surprising than in their numbers. The total value of horses has advanced from \$452,000,000 to \$1,510,000,000, and of mules from \$92,300,000 to \$334,600,000. It is hard to explain such an advance in values, except on the theory that the valuation in 1897 was too low or that for 1906 a little inflated. Even after making all allowances it is manifest that the value of the horse and mule has not been affected by the introduction of improved modes of locomotion. One may rest assured that the 18,700,000 American horses are not eating their heads off. Those that are old enough are employed on the farms and in the city. The supposition that horse power might be supplanted by electric power was not well founded. There is so much work to be done in the United States that both kinds of power are needed, and probably always will be.

Speakers at a meeting of the Woman's Trade Union League in Chicago maintained the other day that the wages of women are far below the American standard of decent living, and that it is high time to disabuse employers of the notion that women workers are willing to receive unequal pay for equal work. Some put the minimum "living wage" at \$15 and some at \$25, but all agreed that a rate of \$6 or \$7 means "charitable assistance" in some form or another. Impartial and intelligent students of the question of woman in industry—like the two University of Chicago women who dealt with it in the Journal of Political Economy only a few months ago—recognize that women hardly ever do "the same work" as men. "The demand for the same wage," say the university investigators, "can be based only on the claim that there is the 'same work.' In the face of the facts just presented, it is fair to ask, Where is the same work to be found under present conditions?" "The facts presented" in the article indicate that there is little direct competition between men and women workers. The last census report says that "if we look at the list of occupations we find women doing the lighter work, the mechanical work, the less skilled" in the industries where they work by the side of men. American and British labor reports contain plenty of evidence that "women and children perform the lighter, while men perform the heavier grades" of work in occupations which employ both sexes. The question of equal pay for equal work is by no means as simple as it looks. With regard to the "living wage" generally, is it true that the women who receive less than \$15 a week in a large city must in the end have recourse to charitable assistance? The girl who lives at home and is in part supported by the head of the family is not dependent on charity. Her wages may not cover all her expenses, but the family does not expect that they should. All can live in comfort where the wages of the father are supplemented by those of two or more children. Under these circumstances—and they are the rule rather than the exception—says the Chicago Record-Herald, women are certainly willing to work for lower wages than they would need were they compelled to support themselves absolutely and to enjoy none of the advantages of family economy and co-operation. In regard to amusements, it is not to be overlooked that girls seldom pay for such things, their boy friends and acquaintances being only too anxious to "take them" to the theater, the summer garden, the skating rink, and so on. An industrial order based on supply and demand, on competition, automatically governs itself by such facts and circumstances.

Asking an Innocent Question.

First Actress—Why, haven't you heard, dear, I'm engaged for one of the principal parts in "Beauty and the Beast."

Second Actress—How nice! And who plays beauty?—London Tatler.



AMUSEMENTS A GIFT OF GOD.

By Rev. C. Q. Wright.

Shall he not with him freely give us all things?—Romans 8: 31.

The earth is the Lord's and the fullness thereof.—I. Corinthians 20: 31.

All things are yours.—I. Corinthians 3: 21.

"How shall we amuse ourselves, sanely and in good conscience?" was the question before a recent meeting of a young men's social organization in Philadelphia. This is a question of public morals that must be considered and settled by the common council of the kingdom of God.

Says one editorial paragraph: "If you once make a rule that a man cannot be gay and at the same time godly, you will be more apt to decrease godliness than to destroy gaiety."

Last Thanksgiving day I heard a prominent Presbyterian minister say in his sermon: "Religion that brings misery is not born of God. * * * Make the people happier and you will make them better." And one of the conservative religious papers recently said: "Let us never be afraid in innocent joy. * * * Ask for the spirit of joy and that genuine and religious optimism which sees in God a Father and asks no pardon for His benefits."

We need heartening up, invigorating, diverting—we need more of God's outdoors and a return to our childhood for a season—to unloose the pent stroke from our arms, the caper from our heels, the call from our lungs, and the song from our hearts.

As to the moral character of sports and pastimes, it is well to remember that they have no character of any kind except that which the individual gives them. It is for every man to decide whether his amusements shall be innocent or otherwise, as he does with his tongue and hand.

Why should Satan be allowed to carry off every joyful and useful diversion, as the Philistines did the ark of God? It is for the good people to recapture them—to retake the high places and pleasant strongholds—to make a crusade to reconquer and cleanse and occupy these God-given gardens of the life that now is.

Misuse has created much of the prejudice against the expurgated pleasures. They have an acquired reputation. "Vice is perverted virtue," and the evil use of good things brings many virtuous things into disfavor.

How unfortunate that the abuse of good gifts from on high should have been allowed to give them a bad name and place them upon the social and ecclesiastical blacklist. But most unfortunate is the selfish intolerance that so multiplies "forbidden things" as to make it next to impossible to enjoy life in good conscience.

The fine humor of the Master's rebuke, "ye strain at a gnat and swallow a camel," still applies to many self-appointed misguided kill-joys who go about labeling forbidden fruit and placarding edicts against everything which they themselves do not enjoy or which gives them occupation.

The young and vigorous want recreation, the old and heavy laden want relaxation. God gave this relief to both, and his people should rejoice to allow it to them. Nor will they necessarily abuse the indulgence. The foolish, who also abuse food and raiment, will oftentimes persist in the wrong use of pleasures, and in pursuing pastimes that waste mind and body; but the reasonable can be guided and trusted in all the healthful outdoor and indoor diversions.

VICIOUS VIRTUES.

By Henry F. Cope.

"If therefore the light that is in thee be darkness how great is that darkness?"—Matt. 6: 23.

He who pretends to virtues he does not possess soon loses those he may have had. Professional holiness brings about the death of ordinary honesty. The most unscrupulous men in this world are those who make the noisiest parade of their scruples. It is never safe to trust your possessions to those who advertise their piety.

It is better to be honestly, avowedly bad than to attempt to acquire spiritual standing by means of padded assets. There is always the hope that the bad man may become good; his heart is soil in which good seed may germinate. But the heart of the hypocrite is crusted over; it is a rocky place, seared and scarred by habits of false living.

Professional religion spells the paralysis of religion. He who simulates emotions he does not feel, who excites

himself into asserting convictions that have not gripped his heart, or who loudly proclaims virtues he does not practice, is sealing himself to the doom of all liars, that his life itself should become one dark, black lie, his soul forced to go on singing the songs of paradise while it still sinks deeper and deeper into the mire of perdition.

Let a man beware how he falls into the habit of substituting coats for character, shibboleths of holiness for the substance thereof. The love of the approbation of others, the demands of society, the possibility of turning an honest penny out of a holy pretense, may all easily lead a man into the path of the living lie; many are the ways into it, but few there be who come out into truth again.

Self-conceit is the consequence of deceiving others, and a deadly consequence it is. A man ceases to discern the nature of his hypocrisy; his darkness seems to be light. He mistakes his simulated sanctity for that which springs from a chastened spirit and a pure love. So long has he fed himself on the husks of pretense that he has forgotten the clean and nourishing grain of reality. The stimulation of emotions or of virtues benumbs the finest sensibilities and robs life of its keenest joys.

If these hypocrites be nominal religious leaders, how heavy is their responsibility, how dark the day when the lights emit darkness. Men judge religion by its fruits. If your protestations of devotion do but increase your heavy heartedness, or, worse yet, do but serve your shiftiness and double dealing, you have by your falsehood built a barrier against the entrance of truth to your neighbor's heart.

Yet few are in greater danger of paralyzing the good they have by pretending to that they do not possess than those who adopt religion as a profession. They are tempted to proclaim for others planes of living they have seen only afar off as though they were already walking on them. They are tempted to pose as martyrs, to serve the truth by living a lie.

You can never give to others the truth, the moral impetus or the soul uplift you do not have yourself. Many a sermon, though freighted with eloquence, comes empty to the heart of the hearer because it carries nothing from the heart, the secret place of life's verities. But when men find the man who, standing in the pulpit or by the wayside, tells them the things of his own life, that which he knows and feels so deeply he can no longer be silent, they listen, and no matter how rudely or inelegantly the truth be told, they feel and thrill, soul answers to soul; they hasten to obey.

If you would be a light to others let your own light shine; one little candle may lead the traveler while the gaudy painted pretense but casts a shadow on his path. The size of your virtues is of less importance than their sincerity, their clearness, and light.

The good we have is too valuable to be spoiled by turning the whole life into a lie in the effort to be credited with the good we envy. If you cannot grow great, luscious palms you may still keep fresh and beautiful your modest daisies; they are worth more to you and to a weary world that sees them from its dusty highway than the longest and most alluring vistas of painted palms.

Short Meter Sermons.

People who take no risks secure no reforms.

Rites are no more religion than literature is love.

It's hard eating garlic and covering your history.

The grafting church does not grow on the true vine.

The Christian always travels best with a head wind.

Many saints are sour because they eat only pickled piety.

They always rise most steadily who take time to lift others.

You can measure your soul by the amount of food it demands.

The only safe escape from an unpleasant duty is by going through it.

No man has greater poverty than he whose riches hide him from the poor.

Some preachers look for most fruit from the sermons that are most foggy.

Heredity is often the coward's attempt to lay on the dead the sins of today.

The promise about the last being first is not for the woman who always comes late to church.

The collection would often be larger if the sermon was less a collection and more of a creation.

Some churches make a lot of fuss over the heathen because they are the only people who live so far away that they do not quarrel with them.

A REAL BOOK BARGAIN.

Chief Treasure in a London Shop Sold for Sixpence.

A bookseller in New Oxford street sustained a serious loss on Saturday, a rare and valuable book being accidentally sold to an unknown purchaser for 6 pence, says the London News. Charles J. Sawyer had in his possession an original copy of the "Secret History of the Court of England," by Lady Anne Hamilton, published in 1832. At the time of its publication the book was suppressed by the authorities and very few copies are known to exist. The value of the copy is, as Mr. Sawyer expresses it, more or less problematic, but some idea of its worth can be gained from the fact that it was regarded by him as the most treasured volume in his shop, in which he has many rare editions.

It was kept in a glass case at the back of the shop, but while Mr. Sawyer was himself absent for a time an assistant who was dusting the contents of the case took down the book and apparently neglected to replace it. Unfortunately for the owner, the book by some accident got into a box in which were some volumes for sale at 6 pence each. It can only be assumed that the book having entirely disappeared, a customer chose it—possibly not realizing its value—and, paying his 6 pence, took it away.

A reward of £15 is offered for the return of the volume.

The loss serves to recall the famous lucky venture of the late Dr. John Taylor Brown, who secured a "Kilmarnock Burns" for 1s. 6d. in the world of literature a copy of the "Kilmarnock Burns" almost ranks in importance with a first folio Shakespeare. Dr. Taylor Brown, in the course of his perambulation, visited a north country bookstall a few decades ago and picked up a copy, for which he paid 1s. 6d. It was minus the title page and the first three pages, but the doctor bided his time. In a few years he was able to acquire another incomplete copy, almost a bundle of papers, for about £21, but the missing pages of the first copy were there. The book was made up, and to no one but the expert the transformation was visible.

Upon his death Dr. Brown's library was sold, in April, 1903, at Sotheby's and the astute doctor's executors received £350 for the volume. A substantial sum was received for the broken-up copy and after payment of expenses a net sum of £833 was realized.

NEW ENGLAND FISH INDUSTRY.

Aggregate Value of Annual Catch Is About \$10,000,000.

The New England fisheries are the most important branch of the American fishing industry, the aggregate value of their annual catch being about \$10,000,000, or one-fourth of the value of the total catch of the United States, including the lake and river fisheries, the Pacific fisheries and the Southern oyster fishery, says the Review of Reviews. It is a noteworthy circumstance that the British Isles produce fish every year to the value of \$40,000,000 with a population of about as many people, while the United States, with twice the population, reaps a funny harvest of only about the same value. This is partly due to the proximity of every portion of these islands to the seaboard, whereas vast areas of the American States are hopelessly remote from access to the sea or from enjoying sea fish as food save in its most crudely preserved forms, as science has not yet grappled with the problem of treating it in a more modern and effective fashion.

The deep-sea branch of the New England fisheries—most of the vessels prosecuting which hail from Gloucester, Mass.—is engaged in by some 400 schooners, carrying 8,000 men, and operating on the submarine shallows or "banks," stretching northward from Cape Cod to Newfoundland and thence to Labrador. The inshore fishery is prosecuted by 14,000 persons, this figure including those engaged in the great lobster industry of Maine, while 14,000 more are employed in the subsidiary vocations incident to the drying, curing, preserving, canning or otherwise converting into marketable commodities the products of the ocean harvest. If these 38,000 persons are regarded as they doubtless probably should be, as representing in the main so many distinct families, depending upon the fisheries for a livelihood, it is easy to see why the fisheries question is so vital a one in New England.

Stage Fright.

Very few persons acquit themselves nobly in their first speech. At a wedding feast recently, says a writer in the Philadelphia Public Ledger, the bridegroom was called upon, as usual, to respond to the given toast, in spite of the fact that he had previously pleaded to be excused.

Blushing to the roots of his hair, he rose to his feet. He intended to imply that he was unprepared for speech-making; but he unfortunately placed his hand upon the bride's shoulder, and looked down at her as she stammered out his opening and concluding words: "This—er—thing has been forced upon me."