

LINCOLN COUNTY LEADER

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TOLEDO.....OREGON

The moral of the Thaw case is that if you want to shoot a man, be sure that you have a million dollars first.

According to Mr. Stead, men do not respect women in America. Respect them? Not only that—they worship them.

Cuba wants a standing army. But if she had one the chances are that it would be lying in the hammock half the time.

A baseball umpire was mobbed in Cuba a few days ago. We guess the Cubans will get the American spirit if we give them time enough.

An explosion in Vancouver blew a piano away through the roof of a house, which at this distance seems to be a case of music in the air.

"Why shouldn't women propose?" asks a correspondent in one of our exchanges. Well, for one reason, because few men would have the nerve to reject them.

A Boston street car conductor found \$5,800 belonging to a lady and was rewarded with a smile. It is no mean triumph to thaw a Boston woman up to the smiling point.

A man was arrested in Boston recently because he had an insane desire to spend money. It isn't explained whether he wanted to invest in stocks or buy meals for chorus girls.

Wizard Burbank says children should be raised like cabbages. In that case we suppose it would be appropriate to refer to a particularly bright little tot as the cauliflower of the family.

A report comes to the effect that a woman in a neighboring State broke her right arm a few days ago while spanking her son. This teaches us that it is always foolish in such cases to consider the wear and tear on the slipper.

A young Massachusetts girl has won the gold medal in the world's championship short-hand speed contest, with the astonishing record of two hundred and twenty-five words a minute. This is much faster than the average person speaks.

The income of Bertha Krupp—we forget what her name is now that she is married—is reported to have nearly doubled during the past year. Her husband, who manages her business affairs, evidently desires to show the world that he didn't marry for money because he lacked ability to make ends meet.

That is an interesting but incredible story about a Pullman car porter making off with \$40,000 in city bonds. In the first place, the Pullman porter would be ashamed of any such coarse work as downright larceny. In the second, he is so affluent as to be beyond the reach of vulgar temptation. In the case in point it will ultimately develop either that the bonds were not abstracted by the porter or that he mistook them for some of his own securities.

A Chicago police magistrate has been making some interesting experiments in best methods of promoting domestic happiness. When wives have complained of maltreatment by their husbands, he has put the husbands on their honor and ordered the wives to give more attention to cooking, so that the men may have good food. So successfully has this plan worked that a few weeks ago, out of fifty cases where the remedy had been tried, it was found, when the cases were called in court, only a few wives had any complaint to make. This is simply a new application of the old rule to "feed the brute."

It is not generally known, perhaps, that the United States army is just completing a map of every inch of the island of Cuba for use in case it ever becomes necessary for the American government to occupy the country by force. The engineer corps of the army has been devoting most of its attention to the undertaking since last fall, two of the three battalions having been at work on the island in the last half of that period. Not a nook or corner, not a traveled road or an obscure trail has escaped the mapmakers. The strange part of it is that the Cuban government has aided the work in every way it could, giving orders to the rural guards and local officers in far-away towns to facilitate the engineers' operations whenever possible.

A beautiful and touching secret of twenty-three years' duration has been disclosed by the death of Sir Francis

Tress Barry. For nearly a quarter of a century Mr. Labouchere, the editor of London Truth, has maintained the pleasant custom of distributing toys and giving a little show at Christmas to the thousands of poor children in the London workhouses and workhouse schools. Twenty-three years ago a messenger visited the office of Truth two weeks before Christmas, bearing a heavy bag and a letter. The bag contained five thousand new sixpences, fresh from the mint, and the letter requested that they be given to the workhouse children. Every year since then, just before Christmas, the incident has been repeated, and although the editor of Truth has frequently expressed to the messenger the wish that the generous donor would make himself known, the answer has always been that he preferred to remain unknown. For several years the number of the new sixpences distributed has been eleven thousand. Think of the amount of happiness they have conferred, and of the modesty and simple-hearted kindness of the giver! Sir Francis' family revealed the source of the gifts only after his death.

When physicians assemble to criticize their own institutions and score their own methods the layman may be pardoned if he pricks up his ears and becomes an interested and anxious listener. When a doctor, high in medical councils, declares that medical colleges graduate every year 4,000 doctors who are incompetent and should not be permitted to practice medicine, the faith cure begins to assume imposing proportions. Happily it is not for the layman to arraign the medical profession; the profession is abundantly able and willing to perform that function for itself. Yet it may be said for the much berated doctor that perhaps he is reproved too harshly along the lines both of elementary and higher education. It is truly an excellent thing to be a good speller, but it is possible that a practitioner may be as deficient in orthography as the good Martha Washington and still be extremely helpful in a matter requiring medical attention. There may be in the isolated country districts practicing physicians who are, as charged, unable to make a satisfactory laboratory test of typhoid fever and still serve a useful and beneficent purpose in ministering to various sick and afflicted. The hard working doctor who may not have enjoyed the full advantages of a modern collegiate and medical education is not to be utterly despised because he fails to come up to modern requirements. The fact that the fraternity has been so violently assailed by its own associates, with the further fact that in the council of physicians "the opinion seemed to be unanimous that there is something wrong," makes it important for the honor of the profession and the safety of the public that something should be done. This is a matter that lies wholly within the discretion of the fraternity and to the doctors the public must look for a correction of their own evils. If medical colleges are as faulty and criminally careless as is asserted, and if thousands of ignorant practitioners are annually turned loose to prey on an unfortunate community, it is to the interest of competent and honorable physicians to see that the abuses are ended. The public has no alternative; it must judge the profession from the standpoint of its own criticisms and its own confessions. If ignorance is to be checked and malpractice averted the physicians must take the initiative; they must begin their own housecleaning.

Our Voices Deepen.

The primitive inhabitants of Europe were all tenors; their descendants of the present time are baritones, and future generations will have semibass voices. The voice has a tendency to deepen with age. The tenor of twenty becomes the baritone of twenty-eight and the bass of thirty-six. The inferior races have higher pitched voices than the more cultured. The negro has a higher voice than the white man. Among white races, the fair complexioned man has a higher voice than his darker skinned brother. The former is usually a baritone or a tenor, the latter a contralto or bass. It is asserted that tenors are usually of slender build, whereas basses are stout, but there are too many exceptions to such a rule for it to be reliable. The same remark applies to the statement that thoughtful men have deep toned voices and vice versa. The tones of a voice are perceptibly higher before than after a meal, for which reason tenors are generally careful not to sing too soon after dinner.—Pearson's Weekly.

Up to Date.

This time, says the Tablet, it is the Sunday school from which emanates the twentieth century distinction between the "quick and the dead."

"Yes, miss," said the youthful but observing scholar, "the quick is them that gets out of the way of motor cars, an' the dead is them as doesn't."

In almost any conversation the word "I" works harder than all the others in the dictionary.

FIRE CAUSE "BRAINSTORMS."

Irrational Actions of Sane Persons When Flames Appear.

"Speaking of 'brainstorms,'" said the old fire chief the other day, "I think the most dangerous one is that which affects even the most levelheaded people when the fire gong sounds. During my career of twenty-five years I have seen people who at any other time and in any other circumstances were perfectly rational become raving maniacs."

"One instance which will show you the truth of my assertion occurred several years ago, when the residence of one of Pittsburgh's leading citizens took fire. We arrived there shortly after the fire broke out on the first floor, and upon breaking in found almost the entire family, scantily clad, behind a large grandfather's clock, which was wedged on the stairway. Screaming and tugging with all their might, father, mother, son and daughter were bending every effort to save the clock, which had been sold to them several weeks before as a relic of Revolutionary times, although it had been probably made in New York not more than a month before. The foolhardiness of the affair is shown more clearly when I say that on the first floor were pictures, silverware and other valuables worth many times what had been paid for the supposed relic."

"Another case which will show how the 'brainstorm' affects people occurred in a hotel fire a short time ago. On the fourth floor was an actress, who had been awakened too late to escape by the elevator. She attracted our notice first by leaning out of the window and screaming for help. A ladder was hastily put up, and firemen soon had the woman down on the ground safe, clasping in her arms a bundle of gaudy clothing. Suddenly she let out a yell of distress, and when I asked her what was the matter, she told me that she had forgotten her jewels, which were in a case on the bureau in her room. It was too late then, however, to save them, and they were destroyed in the fire. Afterward we discovered that the woman had actually allowed \$5,000 worth of jewels to burn up and had saved a few clothes worth probably a paltry hundred."

"And so it goes all through our experience," said the grizzled veteran, with a grunt of disgust. "People never think of the value of things when the fire 'brainstorm' gets them, but, instead, grab anything bulky, usually the most worthless thing they possess."—Pittsburgh Gazette-Times.

EVERY ONE HIS OWN SURVEYOR.

Simple Ways of Approximating Width of River or Height of Tree.

A St. Louis civil engineer says that anyone can be his own surveyor and can at least approximate the distance across a stream or the height of a tree or building by very simple means, according to the New York Press.

"Suppose you are standing on the bank of the Mississippi, for instance, and wish to know how wide the river is at a particular point. You can ascertain the distance within narrow limits without the use of a single instrument. Just take your stand as near the level of the water as possible, look straight across the river, then draw down the rim of your cap or the brim of your hat in front of your eyes until it touch a rock or sand bar at the opposite bank of the stream. Then steady your chin with your hand in such a way as to prevent your head moving up or down and slowly turn round half way, until the visor of your cap or your hat brim cuts the bank above or below. Then note the place where the rim touches the bank and, having fixed this by your eye, measure or pace off the distance from your point of view to the place where your hat cut the bank, and this will approximately be the width of the river."

"Suppose, now, you wished to ascertain the height of a tree or of a building or of a telegraph pole. It is easily done without instruments. When the sun is about one-fourth the way up the sky, as, for instance, at 9 or 10 o'clock or from 2 to 4 in the afternoon, place by the side of the tree, building or pole a stick of known length, say, six feet. Fasten it in the ground, note exactly where its shadow touches the ground several feet away. Measure the length of the shadow, then measure the length of the shadow cast by the tree, house or pole, and the simple rule of proportion determines the rest, for the length of the stick will bear the same proportion to that of the object you wish to measure as the length of the shadow bears to the shadow of the building or tree."

The Purse.

The invention of the purse was doubtless contemporaneous with that of money. The purse is mentioned in Old Testament history as a part of a traveler's outfit. When the disciples, spoken of in the gospels, were sent forth to preach they were commanded to take neither gold nor silver nor brass in their purses.

Pronounced "Jaw-Jaw."

Some slanderer of womankind has discovered that Minne-ja-ja is the correct spelling of the famous Indian maiden's name.—Tacoma Ledger.



CHRIST CALMS VOYAGE OF LIFE.

By Rev. C. Q. Wright.

And they that were in the boat worshiped Him.—Matt. xiv. 33.

It was on board a yacht at sea that Jesus was first worshiped as a divine being, and the worshipers on this occasion were seafaring men.

He was fond of the sea and of boats and of the men who "go down to the sea in ships." In fact, it appears possible that His trade was that of boat carpenter instead of house carpenter, and doubtless He had a thorough knowledge of sailing craft, sailing and sailor men; and we know that He preached and taught from the decks aloft.

Now Jesus is still going to sea—cruising and voyaging with us who go seeking pleasure, or duty, or business in "great waters." But we, like these disciples of old, are prone to leave Him behind when we sail.

Jonah was not the first nor the last man who went out to sea to escape the presence of the Lord and to get away from duty and opportunity. It is a very common mistake, and most of us have made it at some time in our lives and may be about to fall into the same error again this season.

In this story of the sea and seagoing men the first important fact we come upon is that of their recognition of Jesus in this new situation—new only to them. To these disciples it was a discovery. Though gold is gold and its precious threads extend throughout the surface of the earth, yet each new outcropping when found is called a discovery by the prospector. So truth has to be recognized over and over again in different situations, and new outcroppings and the infinite character and face of God must be discovered over and over again in every age, in every life and in all the changing scenes and situations of history.

The sea has aspects all its own, and life afloat is unique and set with peculiar features and surrounded with an atmosphere of romance and unreality which tends to mislead us and to distort our views of things, of people and selves. But, in fact, in all essential features and phases life and things and people are identical with those ashore; and so is our dear Lord the same in all places and situations; so that He fits the sea and ships as perfectly and helpfully and blessedly as He does the home and church ashore and is Master of the "great deep" as of all situations.

What a picture of our life voyage is this scene on the Sea of Galilee. Separation from our Lord; darkness, contrary winds and whelming seas of heart storms and brain tempests and of crowding affairs; the spirit of adventure, ever prone to take risks, sailing close to the wind and rushing into temptation and danger; doubting "ifs" thrust before our finest opportunities, and superstitious alarms and groundless terrors at new manifestations and the Divine presence.

It was not till their terror was allayed that they came about and suffered Him to approach their craft. In John's account we learn that it was not till after He had made himself known and said to them, "It is I, be not afraid," that they were willing to receive Him into the boat.

This was the second important fact accomplished when they received Him aboard, but the greatest thing that happened there that night was this: They that were in the boat worshiped Him, saying: "Of a truth thou art the Son of God." Haste to get Him on board, O seafarer, and serve and worship Him on deck as cordially and loyally as at home or church ashore. He brings happiness with Him. Hear His call. "Be of good cheer, it is I."

WHAT MUST I DO TO BE SAVED?

By Henry F. Cope.

"Sirs, what must I do to be saved? . . . Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi. 30-31.

The answer that satisfied that particular man at that particular time may not satisfy every man to-day. At any rate, when the honest inquirer comes with such a question and receives an answer in the same terms, it is likely to him to seem like no answer at all; he turns away with a puzzled look, as if instead of helping him out of his difficulties the answer had but increased them.

The man who asks this question in any verbal form whatsoever means certain definite things by it. Ignoring the logical definitions of salvation, he seeks to find freedom from certain habits; he would wipe out a tormenting, haunting past; he would prepare for a better future. He is not shaking with apprehension of a yawning pit;

he is filled with loathing at an unsatisfactory life.

With the true man, to be saved is something other than being taken just as he is and lifted to some sheltered spot where he may be protected from the consequences of his own evil-doings. He desires a change in character rather than in condition; he would turn life from its briars and tangles, its passions and sorrows to some way that is lifted clear above the fear, follies, and failures of the past.

He is not worried about doctrines or opinions; he is not fearing punishment for intellectual vagaries or credal shortcomings. So if you answer his deep questionings with a demand that he accept certain doctrines, that he force himself to faith in certain facts about even the greatest of the sons of men, your remedy seems unrelated to his disease; he turns away empty and unhelped.

And yet the answer that satisfied men long ago has in it all men need today. But it contains more than we realize. It means something more by far than the formal intellectual acquiescence with certain historical statements. No man ever solved the problems of his life or found firm places for his feet by seeking his way through any intellectual propositions.

But if we can but see the significance of that life lived long ago; if we can but receive its wonderful message, then we find life, we overcome the past, and enter upon our own salvation. It is not words about Jesus that save men; it is taking him and all his life as the word, the message, about God and man, about the way of life, and the truth of all things, that leads the life out into full glory and freedom.

Here was a life, lived on the plane of our own, meeting our needs, sorrows and assaults, yet marvellously clear, uninterruptedly in touch with heaven, revealing supernatural sources of spiritual strength, touched with the feeling of our infirmities, but showing the possibility of overcoming them by yet closer touch with the infinite.

Here was a life that ever turned its face to the Father of all; a life that looked up and lived up. Sin is living down, missing, and falling away from the mark of man's possibilities. Salvation is living up, growing, going forward, reaching toward the mark. Catch the trend of that life, look on life with his eyes, turn in the direction he faces. In other words, believe that he is right and set yourself with him.

Here was a life that ever believed in the possibilities of better things. Jesus had faith in the possibility of goodness; he believed in virtue, honor, truth. He may not have seen much of these things in others; but he believed there could be more, and he looked on the virtues as things not unattainable for himself. A man indeed is lost when he has ceased to believe in the possibility of goodness for himself or in his fellows.

Nor was this all; here was a life in the beauty of harmony and helpfulness with all other men. He was hated by the breeders of discontent and prejudices because he was by his own life teaching men to live together as brothers. His was not only a face turned toward a Father in heaven; it was a tender face and a helping hand turned toward all his fellows.

To believe on Jesus Christ may have little to do with questions of history or of philology; it has to do with seeing in him and in his life the best interpretation of life, the secret of our living, the message for our own manhood; with seeing life through his eyes, setting the face in the direction that he lived, seeing God and man as he saw them, finding in him our teacher, following him as our master in the art of living.

Short Meter Sermons.

Modesty multiplies merit.

There is no sanctity without service. The thoughtless never are harmless. Large sorrows come from little sins. The heart is bankrupt when it has no love to spare.

Lazy folks lose a lot of energy telling how busy they are.

It takes a brave man to be willing to be called a coward.

The weariest people are those who are running from duty.

You never taste the wine of life until some of its fruits are crushed.

It's a great pity that the people who invent troubles do not patent them.

In the temple of a great and good life, almost all the bricks are small.

Conscience never makes cowards of us until we turn our backs on it.

It is better to have to regret many a loss than to earn the profit of remorse.

The greatest sin is not the making of a mistake, but the being satisfied with it.

The religion that lays emphasis on views often is remarkably short on vitality.

True religion deals with men as in the sight of God and with God as in the sight of men.