

# The Season's Smartest Styles

This correct combination of fabrics shows the strong style feature of the season, which may be developed in any two fabrics desired. For formal and informal use it is one of the best of this season's models. It is suited for visiting, for day entertainments, for church, as well as for noon and afternoon weddings and for luncheons, and is especially suited to wear with a smart separate coat.



See our splendid showing of new all wool dress fabrics in latest weaves and patterns. All wool Crepes, Empress Cloth, Roman Plaids and Stripes, Broadcloth, Serge and many other popular fabrics. Also new trimming silks in abundance.

All new wool Crepe fabrics 44 to 54 inches wide. Priced here, at, a yd., 83c to... **\$1.60**

54-inch all wool imported Roman Plaids and Stripes. Priced here, a yd.,... **\$1.83**

50- to 60-inch all wool Serge, Empress Cloth, Broadcloth and many new novelty weaves shown here in a wide range at, a yd., 83c to... **\$1.69**

Trimming silks shown here in Ribbed Silk, Moire, Messaline, Chiffon Taffeta and include the newest Roman Stripes, Plaids, Conventional figured patterns and plain colors. Priced here, at, a yd., 79c to \$2.98.

McCall Pattern 6215, Ladies' Dress Price, 15 cents

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## Home Made Flour for Home People

Pride of Oregon, Soft Wheat Flour  
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I have just enough time to make that Suit for you

Full Line of Winter Samples Now on Exhibition

**BOHLMAN :: The TAILOR**

## Society

The Woman's Missionary Society of the Christian Church met at the home of Miss Grace Bennett Thursday afternoon. "Our Mountain Work" and other topics were discussed and an interesting and profitable session held, followed by refreshments and a social hour.

The Woman's Club held its first meeting of the year Tuesday of last week with Mrs. C. E. Umphrey. Work for the ensuing year was laid out. Refreshments were served.

The K. N. A. is arranging a social for Saturday evening, October 14, to which husbands and sweethearts of the members are invited.

Mrs. Orville Spear entertained the M. P. G. Club yesterday afternoon. The time was spent in social chat and sewing. A dainty luncheon was served. Mrs. Marie Scovell will entertain at the next meeting.

Mrs. Mesdames Cruson and Mills will entertain the Constellation Club tomorrow afternoon.

The Emmon Club will meet with Mrs. Ernest Armes tomorrow.

A high school party was given in Phillips Hall Thursday evening.

Mrs. Lawrence Phelps was pleasantly surprised by a party of her young friends last Wednesday evening.

Legal blanks—The Sentinel.  
Visiting cards—The Sentinel.

### PADS AND FANCIES

Add a sprig of mint to the water in which you boil the potatoes and an odd and delicious flavor will be imparted. A sprig of mint added to your lemonade makes it delightful and refreshing.

Gum tissue, sometimes known as mending tissue, will quickly mend three-cornered rents in any woolen material. For thin places in elbows or in the seats of trousers it is invaluable. If used when the first wear shows the garments will be strengthened and can be worn at least three months longer than if darned.

Every mother should know the value of this tissue, which makes the neatest sort of mend without any darning and with little or no work. In other ways it is also invaluable to the home dressmaker; for instance when facing a jacket put a strip between the cloth and facing, then press with a hot iron. It gives a tailored finish to a garment.

When making a bread pudding line the dish or tin with thin paste, put in the bread pudding, then cover with paste and bake in a slow oven. This is a great improvement.

New Use for Potato Juice: Potato juice is a remedy for sprains, lumbago, gout, rheumatism and bruises is recommended by Dr. Heaton C. Howard of London in an article in the Lancet. He cites numerous cases in his own practice in which the pain has been relieved quickly, sometimes by the first application, and the fluid that has exuded into the joint or the membranes has been absorbed within a few days.

Potato juice is used as an ointment, a liniment or a plaster. The raw potatoes are squeezed in a hydraulic press; the starch and nitrogenous matter are removed and the juice is boiled down until it is made five times as strong as when fresh; glycerine is added to preserve it.

Another Labor Saver: Another way to save the elastic in children's bloomers is to take a piece of narrow tape a little longer than the hem, fasten it to the end of the elastic, draw the elastic out, leaving the tape in the hem, rip off the elastic, then knot the ends together. When laundered, draw the elastic back again in place of the tape.

Ribbons for morning caps, corset covers, skirts and all fancy clothes, where long ribbons are used, may be done in the same way, using white cord in place of tape. Have cord longer than the casing.

Silk lace should be soaked in milk over night, then washed in warm soapsuds. Rinse and pin out smooth on a clean ironing board until dry. Do not iron it.

To obtain an aerie tint, powdered saffron should be placed in the rinsing water.

To clean plaster of paris images scrub them with a soft brush dipped in gasoline.

Charcoal is a capital disinfectant. Keep a dish of it in the larder, and the food kept there will not taint quickly.

One gallon of ice cream, if served on plates, will serve 24; if in sherbet glasses, 30 at least.

Two quarts of soup will serve from six to eight persons.

One medium sized loaf of bread will make 20 three-cornered sandwiches, or 10 large square ones.

When breast meat is tender, chicken is sufficiently cooked.

**CHURCH NEWS**  
[Every religious organization is invited to use this column for announcement of its services and other news. Contributors are requested to omit exhortations and other editorial matter, and to make the announcement of services as concise as possible. Social functions, etc., and news outside of the weekly announcement may be elaborated upon.]

**CHRISTIAN CHURCH**  
Oliver L. Curtis, Pastor.  
All not worshipping elsewhere cordially invited to attend.  
Services next Sunday as follows: Bible School at 9:45; morning services at 11; Christian Endeavor at 6:30; evening services at 7:30; prayer meeting each Thursday evening at 8.  
Morning subject: "The Tabernacle," a chart sermon. Evening subject: "The Rent Veil."

**PRESBYTERIAN CHURCH**  
Rev. D. A. MacLeod, Pastor.  
Services next Sunday: Bible school at 10; morning worship at 11; Junior Christian Endeavor at 3; evening worship at 7:30. Bible study Wednesday 7:30 p. m.  
Service 11 a. m. Subject: "The American Boy;" Service 7:30 p. m. Subject: "A True Vision of Things."

**METHODIST EPISCOPAL**  
Horace N. Aldrich, Pastor.  
Services next Sunday as follows: Sunday School at 10; sermon at 11; Junior League at 2; Epworth League at 7; evening service at 8.  
Morning theme, "The Heavenly Home" (Older People's Day); evening subject, "Things Essential;" Epworth League devotional meeting will be led by Dr. E. McCargar.

**BAPTIST CHURCH**  
A. M. Williams, Minister.  
Preaching services morning and evening second, fourth and fifth Sundays of each month. Evening services at 7:30. Bible study and prayer meeting every Thursday evening. Sunday school at 10, Mrs. K. K. Mills, superintendent; B. P. Y. U. at 6:30. Prayer meeting Thursday evening at Creswell and Wednesday evening at Blue Mountain.

Services at the Christian Science Hall every Sunday at 11, and Wednesday evening at 7:30. All are welcome.

**FREE METHODIST**  
Rhoda Burnett, Pastor.  
Preaching services the first and third Sundays of every month at 3 and 7:30. Prayer meeting every Wednesday at 7:30 and on second and fourth Sundays at 3 o'clock.

**ST. MARY'S CHURCH**  
Rev. John Bernards, Pastor.  
Services next Sunday as follows: Low mass at 8; high mass and sermon at 10:30; devotions and benediction at 7:30 in the evening.

### COTTAGE GROVE PASSENGER LEAVES EARLIER

Southern Pacific Economizes by Cutting Down Number of Trains and Shortening Runs.

Becoming operative last Sunday the time of the Cottage Grove local has been changed as follows: No. 20 leaves here at 1:35, instead of at 2:16 and No. 19 arrives at 7:55, a few minutes earlier than before.

The Southern Pacific is cutting down the number of its trains wherever possible or shortening their runs. As a result Eugene loses the Willamette Limited, which now runs only to Albany.

Cottage Grove has the same train service as before with the exception of the change in time noted.

If a want ad. in The Sentinel gets you something you don't want, just put in another ad. and get rid of the article.

## STORY IN PAPER RESULTS IN REUNION

Survivors of Whitman Massacre, Who Were Playmates When Children, Did Not Know One Another were Alive Until Brought Together by Sentinel.

SECOND SURVIVOR WILL MAKE HOME HERE.

A. R. Osburn Was Two-year-old Son of One of Only Two Men Who Escaped Tomahawk of Indians by Secretly Seives Under the Floor.

(Continued from first page.)

was taken in, and horse flesh was quite a dainty.

Osburn has heard his father tell of later meeting the chief of the Indians that had committed the massacre and of being slayed by the chief who was charged by the father's escape from death. He has also heard his mother tell of the visit of a couple of squaws a short time before the massacre. She could not understand their language but was afterwards led to believe that they tried to tell her of the intended massacre.

Mrs. George Stopples and Mrs. Ann Stinnett of this city are Osburn girls but were not born until after the massacre.

Mrs. N. A. Jacobs of Portland is the only other survivor of the Osburn family who was in the massacre.

Until learning that Mr. Osburn was alive Mrs. Delaney thought that there was but one male survivor.

**Polling Places Named.**  
Following is a list of polling places in and near Cottage Grove, as selected by the county court:

Bohemian—Bohemian boarding house at the Vesuvius mine, Brumbaugh—Shields school house, Cottage Grove—No. 1, Masonic hall; No. 2, McQueen & Wiley store; No. 3, City hall; No. 4, Mrs. Newcomb's place, Twelfth and Mains Streets; No. 5, house house; Creswell—Development League rooms, Diston—Wildwood hall, Dorena—Dorena hall, Latham—Latham school house, Saguinaw—town hall, Walker, Silk Creek—school house in district No. 34, Wallace—Sutherland & Geer hall.

There was an old woman who lived in a shoe; she had so many children she didn't know what to do. She inserted a want ad. in The Sentinel, and then she didn't have enough to go around. a22

In the Circuit Court of the State of Oregon for the County of Lane.

JOHN BADER, Plaintiff,

AGAINST:  
Hattie Munson, Nellie Irwin, Mary Chambers, H. H. Hazelton, C. C. Hazelton, J. M. Hazelton, A. L. Hazelton, J. W. Hazelton, George Hazelton, Royal Hazelton, the unknown heirs at law of F. M. Hazelton, deceased, the unknown heirs at law of Royal H. Hazelton, deceased, M. D. Redford, Redford, her husband, or the unknown heirs at law of said M. D. Redford if deceased, and all other persons or parties unknown claiming any right, title, estate, lien or interest in the real estate described in the real estate described in the complaint herein.

DEFENDANTS.

To Hattie Munson, Nellie Irwin, Mary Chambers, H. H. Hazelton, C. C. Hazelton, J. M. Hazelton, A. L. Hazelton, J. W. Hazelton, George Hazelton, Royal Hazelton, the unknown heirs at law of F. M. Hazelton, deceased, the unknown heirs at law of Royal H. Hazelton, deceased, M. D. Redford, Redford, her husband, or the unknown heirs at law of said M. D. Redford if deceased; And all other persons or parties unknown claiming any right, title, estate, lien or interest in the real estate described in the complaint herein; Defendants:

IN THE NAME OF THE STATE OF OREGON:  
You are hereby required to appear and answer the complaint filed against you in the above entitled suit on or before the 27th day of November, 1914, and if you fail so to answer for want thereof the Plaintiff will take judgment against you as prayed for in said complaint, namely: That the deed recorded on page 297 of Volume "M" of the deed records of Lane County, Oregon, be reformed and corrected by making the names of the grantee therein in M. J. Redford instead of M. D. Redford; that the deed recorded on page 296 of Volume "C" of said deed records be reformed and corrected by making the description therein read Lots 3, 4, 5 and 6, in Block 1 of Hazelton's Second Addition to Cottage Grove in Lane County, Oregon; that plaintiff be decreed to be the lawful owner of Lots 1, 2, 3, 6, 7 and 8 in said Block 1; that the title thereto be quieted in him; and that you and each of you be forever barred and stopped from claiming any interest therein adverse to his title.

This summons is served by publication thereof once each week for six successive weeks in The Cottage Grove Sentinel by order of the Hon. L. T. Harris, Judge of said Court, made and entered on the 6th day of October, 1914, and the first publication thereof was made on the 7th day of October, 1914.

A. E. WHEELER, ALTA KING, Attorneys for Plaintiff.

## THE RURAL PASTOR

Intelligent and Consecrated Leadership the Need of the Hour.

By Peter Radford, Lecturer National Farmers' Union.

The rural pastor has greater possibilities than any other factor in our national life. The rural civilization of the Twentieth Century has opened up a new world of activities for him. There lie before him unexplored continents of usefulness, unemployed forces of civilization and tremendous responsibilities such as have never before confronted the pastorate.

The need of the rural communities today is intelligent and consecrated leadership. There must be a marshaling of forces that build life, strengthen character and broaden vision. The pastor should deal with living problems. In addition to the service he now renders he should help us lift the market basket, hold out a helping hand to the farmer and develop the potential energies of the community he seeks to serve.

**A More Useful Ministry.**

The farmer needs the personal touch of the pastor. He seldom comes in direct contact with his halving influence, except when he is baptized, married and buried. We need to further extend Christian influence in the homes, as well as to spread the gospel in China; to instruct our children in the art of living, as well as to convert the barbarian and the Hottentot, and we should devote our energy and talent to the solution of problems of our own locality, rather than consume our energies in fighting vice and ignorance beyond our borders. It is as important that we discuss from the pulpit, the building of macadam highways from the church to our homes, as that we preach of the golden streets of the New Jerusalem. It is as much a part of the duty of the pastor to exhort us to own a home while on earth as to inspire us to build a mansion in the skies and that we should construct Christian character in our own community, rather than that we fight foreign sins in other lands. We want a religion we can farm by as well as die by.

**Christian Influence Needed.**

There is an emptiness in the life of rural communities and we want preachers who can weave into the social fiber, educational pastimes, profitable pleasures and instructive amusements. Too often we find the games of our young people a search for a suggestion in immorality and a stepping-stone to sin. The pastor should supervise the growing lives of young people, approve their amusements, create expressions of joy and pleasure that makes for Christian character and bless their lives with Christian modesty.

The farm is the nursery of civilization, and the parsonage of all religious denominations. Too long has the farm furnished the cities with their great preachers, until today the rural church is the gangway to city pulpits. The current should be reversed. The power of the pulpit is most needed in the country where the fundamental forces of human life originate. The farm is the power-house of all progress and the birthplace of all that is noble. The Garden of Eden was in the country and the man who would get close to God must first get close to nature. Many communities are church-ridden. We frequently have three or four churches in a community with a circuit rider once a month preaching to small congregations and all fall to perform the religious functions of the community. In many instances, more harmonious effort might result in a more efficient service. The division of religious forces and breaking into fragments of moral effort are oftentimes little less than a calamity and defeat the purposes they seek to promote.

A pastor in a neighborhood, studying the economic, social, moral and educational problems of the community, presenting fresh visions of potential possibilities and native power with beauty and new meaning, interpreting the thought-life of the community and administering to their daily needs, will contribute more toward the advancement of a locality than a dozen preachers who occupy the pulpits at irregular intervals, preaching on subjects foreign to the life of the community.

Church prejudice is a vice that saps much of the spiritual life of a community, and wasteful sectarianism is a religious crime against society. Denominational reciprocity should take its place. Non-support of church institutions and religious lethargy can often be traced to causes inherent with the church. There should be co-operation between churches and co-ordination of moral effort along economic lines, and there must be if the rural churches of this state are going to render a service which this age demands.

**Cooley Case Before Grand Jury.**  
Marshfield.—The grand jury of Curry county has taken up the investigation of the case of A. R. Cooley, charged with the murder of John Van Felt 15 years ago. The case was investigated at the last term, but Detective Doyle and an important witness were unable to be present, and the case was continued until this term.

**Points of View.**  
Patient.—This is an ill day's work, Doctor.—To me, it is well done.—Baltimore American.

## ISOLATION AND DRUGGERY THE TWIN ENEMIES OF AGRICULTURE.

The Rural Church the Guiding Star of Progress.

THE NEW RURAL CIVILIZATION

By Peter Radford, Lecturer National Farmers' Union.

We are confronting a new rural civilization. It is so radically different from the life of the past that it may well be called new, not merely because of its characteristics, but because of its triumph in rural co-operation and leadership. The utilization of modern agencies, and the use of farm machinery have greatly increased the efficiency of the farmer, broadened their vision and made life more satisfying.

The most serious enemies to country life are isolation and drudgery, and perhaps the worse of the two is isolation. It is the curse of the country. The hunger of young people for companionship has been disregarded and in various ways the social instincts have had their revenge. The fruits of modern inventive skill and enterprise have enriched country life and afforded the facilities of banishing forever the extreme isolation which used to vex the farm household of the past. The telephone is a great social asset in the rural home; the rural free delivery brings the world's daily message to the door; the parcel post delivers ten million packages per annum at a half million homes, and the automobile annihilates distance, making isolation a myth. The building of public highways has brought communities and farm homes closer together.

**The Slave of Drudgery.**

It is a dramatic moment on the farm when machinery emancipates the slave of drudgery. The evolution of farm machinery is a continued story of human ingenuity. One man now, by the aid of modern mechanical devices, can do as much as five or ten men used to perform and the work is less burdensome and more fascinating. The miracle of conquest will lift the curse of drudgery that has crushed the courage out of farm boys and caused them to retreat to the cities. There are many labor-saving devices for the homes that can relieve the wife of back-breaking tasks. Labor-saving machinery has wrought educational problems that have engaged the attention of the boys, relieved the housewife and added new economies and values to farming and has taken away self pity and given them a genuine pride in their calling. We need to take full advantage of these facilities.

**Co-operation the Key-Note.**

One test of modern civilization is the capacity for co-operation. The selfish days of the independent farmer are rapidly passing and we are beginning to catch the vision and share the profits of organized efforts. There are many farm machines adapted to serving a community, but organization of farmers is required to purchase and operate them on a co-operative basis, and new laws are needed to permit these transactions.

**New Tasks for the Rural Church.**

The rural church has been slow to adjust itself to the new order of things. The churches are discovering new opportunities for service, broader community usefulness and a greater social mission. The church must stir itself for new tasks and under a new virile type of leadership undertake real community building with the modern church as the center of activity and source of inspiration and guidance. The triumph over isolation and the gradual emancipation from drudgery, the development of good roads, telephones, rural mail service and the wonderful evolution of farm machinery make for religious advancement. The increase in intelligence, new social consciousness, growing spirit of co-operation, added efficiency of rural institutions, character, home building and better rural morals afford opportunities for a community-serving church to demonstrate its power. The rural church to fulfill its mission must swing around it the influences for progress.

Take good roads for your text and go everywhere preaching the gospel of better farm conditions.

The average bird is the farmer's best and truest friend—stand by your friends—the feathered songsters.

In the window of a small general shop not far from New Cross station may be observed a card bearing this inscription: "Workmen called early in the morning. Terms moderate." Such a notice is rarely to be seen in London nowadays, though the custom is an old one and was much in vogue previous to the invention of the cheap alarm clock. The individual engaged in the calling is known as a "knocker up," and a favorite method of awaking the would be early riser is by rapping on the bedroom window pane with a stick or by throwing up small stones. In the north of England the "knocker up" is still a familiar figure.—Westminster

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