

LEO J. CARY

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Original Galoshes.
The fashionable galoshes that are now flapping about the ankles of pretty girls were first introduced in America about 1830 in Boston. The galoshes, or boots were as ugly and clumsy as they are today, but were even more popular. They required peculiar care, as the manufacturers had little knowledge of the use of rubber gum. In winter they froze hard and stiff, and had to be thawed out before they could be worn, and care had to be taken not to thaw them too well, or they would run into a sticky mass. In the summer they got sticky and shapeless unless kept on ice and taken out during a rain-storm only. No one who was anyone thought his or her toilet complete without a pair. They had to be watched carefully, for once they started to rot the smell was terrible, and it was necessary to take them out and bury them.

Plan War on Hair Seals.
Hunting hair seals by airplane and destroying them by machine-gun fire has been seriously proposed to the Canadian fisheries department by fishermen, says a report from Vancouver B. C. The scheme proposed and tried last spring of trapping the salmon-destroying hair seals at the mouth of the Fraser river by means of set lines and short laterals armed with strong hooks brought a measure of success, but was not entirely a victory over the wise mammalia of the ocean. The new proposal is to come down on them from the unsuspected heights, as they bask on the sandbars in thousands, and pour a stream of bullets into them.

Welding Optical Glass.
The improved method of welding optical glass worked out at the United States bureau of standards, gives perfect union with practically no dis-

ortion, and is adapted for many purposes, such as making glass cells and hollow prisms, joining lenses and closing glass tubes with accurately fitting flat ends. The shaped-glass object is heated in an electric furnace to the annealing point, when the application of a small blowpipe flame along the edges to be united produces a quick welding.

Unable to Choose National Tree.
American forests are so rich with infinite variety that President Wilson is unable to name a choice for a national tree, he wrote to the American Forestry association, which is compiling a national referendum as to what tree best represents America. "Speaking for myself," said the President, "I find that I am quite unable to choose amongst the infinite variety and richness of American forests."

Calling Cards, 100 for \$1.50.

The Origin of the Cross

The following is a paper read by Mrs. R. B. Rogers at the recent Eastern program of the Presbyterian church here:

The origin of the cross as a symbol is shrouded in the dim mists of almost prehistoric antiquity. Centuries before the Galilean and Cyprian Celts swarmed over England, centuries before the lowly Nazarene began promulgating the Christian doctrine, centuries before the beginning of the old testament history, the cross was an important factor in the lives of men.

The cross in its primary significance is understood to denote an instrument for inflicting capital punishment, or a gibbet formed of two pieces of wood fixed together crosswise without any reference to their relative proportions. Metaphorically, the term cross implies death thus inflicted, and so it becomes synonymous with crucifixion, and is often used to denote any severe pain or heavy trial. The manner in which Christ suffered has caused the cross, as the instrument for crucifixion, either to be associated directly or indirectly with his death, or to be regarded as having a reference to that fundamental fact of Christian history. The ancient practice of execution by hanging criminals on trees apparently led to the adoption of crosses constructed for a similar purpose.

The barbarous execution by crucifixion, of which traces are to be found from remote time among the nations of the East and West was carried into effect in two forms. 1. When the sufferer was left perish bound to a tree or upright stake. 2. And when by nails driven through his hands and feet, his limbs also sometimes further secured by cords, the sufferer being fixed with outstretched arms to a cross having a horizontal bar as well as a vertical stake.

The terms employed in the gospel narratives render it certain that Christ was thus crucified.

What became of the true cross—the cross upon which Christ was crucified—is one of the greatest miracles of all time. It is true that there are in many old and new world cathedrals bits of wood purporting to be parts of the true cross, in some cases notably that which concerns the fragment of the tablet placed over the cross by Pilate's order, and which is now in the ancient church of Santa Croce at Rome. Their authenticity seems fairly well established, but so minute are the fragments that, according to one ancient writer, if all were collected and put together they would only make a block of wood about twenty inches long, eight inches wide, and three inches thick. It was three centuries after the crucifixion of Christ before the cross was found. Its discovery was due to the devout Helena, mother of the Emperor Constantine, who abolished crucifixion, and to whom the Christian religion owes the original adoption of the cross as a symbol. Over the spot where the cross was discovered a chapel was erected and the sacred wood was retained by Helena in Jerusalem and deposited under the great church or basilica erected by Constantine over the place of crucifixion and burial. For three hundred peaceful years the cross remained in the custody of the Bishop of Jerusalem.

Every Easter it was exhibited to the pilgrims who thronged the Holy City. Then came three hundred years of comparative obscurity, from which the cross emerged to become the center of upheavals that convulsed the entire civilized world, arrayed the West against the East and caused the spilling of oceans of blood—the wars of the crusades. The story of the valiant crusaders and their series of attempts to rescue the Holy Wood from Moslem hands is well known. After a series of vicissitudes, victory finally perched on the banner of the Saracens.

Prior to the fourth century the holiest of Christian symbols was the monogram of Christ. It was woven into all ecclesiastical vestments and formed a prominent feature of other decorations. About the year 393 the first crucifix was introduced into the church. It was made of dark red wood and at the intersection of the two parts bore the figure of a lamb, the objection to the using of the actual figure of Christ being still strong.

Somewhat later came the Greek crucifix, one of the most beautiful of all forms, and which many contemporary divines contend would form a more fitting part of church ceremonies than the one in common use. This Greek cross was meant to typify the triumph over death, but in such a manner as to divert as far as possible the entire subject of its gruesome and morbid aspect. It blossomed with flowers of gold and silver and was richly studded with gems. In 692 during the reign of Justinian, the council of Trullo was held. The object of the famous conference was to devise a means by which to circumvent the mysticism and symbolism that were threatening to undermine the Christ-



The Open Road

As I understand it, one notion that opponents of farmers' organizations have got to get out of their heads is that the farmer wants an artificially boosted price for his produce. What he's after is just an honest price and an open road to market. I know my opinion is sound, because I got it from

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In next week's issue is a most helpful article which discusses plans for cooperative marketing, not only locally, but at the terminal market points. I wish all you farmers could read it.

Stuart O. Blythe writes it. He is probably as well informed as any man in the country on co-operatives of all sorts—he has just spent the better part of a year studying them in action everywhere. And he is only one of fifty investigators who keep Country Gentleman readers in close touch with every development toward more profitable farm methods. Market guidance is but one phase of the all-round service, helping in every problem of your farm business, that will come to you each Thursday of a whole year for \$1.00. Better order today.

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ian religion and deprive it of its true meaning. It was pointed out that the signs and symbols used in the service were becoming more and more important than the things they stood for, and that to the ignorant mind the story of the life and sufferings of Christ began to be only a sort of myth, an allegory. It was resolved to substitute the actual human figure of the crucified Christ for that of the symbolic lamb. This act resulted in the creation of the orthodox crucifix of today.

Mrs. R. B. Rogers.

"Humoresque"—a photoplay un-twisting all the chains that tie the hidden soul of harmony, marching to eternal harmony whereto the world beats time. Liberty Theatre Apr. 11 and 12.

"Humoresque"—vibrant with the melody of life and love. Liberty Theatre, April 11 and 12.

Point of Honor.
Samuel Untermyer, the brilliant New York lawyer, who probed the building question, said in a discussion about honor:
"Business men are honorable; or they don't get on. Even big business men are honorable. Of course, few business men are as punctilious about a point of honor, though, as 'Honest John Jones' was."
"Honest John Jones, you know, once stole on tiptoes, fountain pen in hand, into the empty waiting room of his hotel. He stepped stealthily up to an inkwell, advanced his fountain pen towards the ink, then drew back with a start."
"No!" he groaned, striking his brow with his palm. "No, I cannot fill my fountain pen with the hotel's ink—it would not be honorable."

"Humoresque"—the melody of a mother's heart—a wordless poem of love and tears and laughter. Liberty Theatre, April 11 and 12.



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