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LEBANON LODGE, NO. 4, A. F. & A. M. Meets at their new hall in Masonic Block, on Saturday evening, on or before the full moon.
J. J. WASSON, S. G.
LEBANON LODGE, NO. 2, I. O. O. F. Meets Saturday evening at 8 o'clock, at Odd Fellows' Hall, Main street, visiting brethren cordially invited to attend.
J. J. CHAMBERS, S. G.
MOVING LODGE, NO. 28, I. O. O. F. Lebanon, Meets every first and third Thursday evenings in the month.
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Tables Supplied with the Best of the Market Affords.
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The table is supplied with the very best of the market affords.
Nice clean beds, and satisfaction guaranteed to all guests.
In connection with the above house
JOHN DONACA
Keeps a Feed and Stable, and will accommodate tourists and travelers with teams, guides and outfits.

BURKHART & BILYEU,
Proprietors of the
Livery, Sale and Feed Stables
LEBANON, OR.
Southeast Corner of Main and Sherman.
Fine Buggies, Hacks, Harness and
GOOD RELIABLE HORSES
For parties going to Brownsville, Waverly, Sweet Home, Seio, and all parts of Linn County.
All kinds of Teaming
DONE AT
REASONABLE RATES.
BURKHART & BILYEU.

VOL. II.

ONE HOUR AGO.

An hour ago I had not known
That life could hold such whirls of woe,
That on its starry floor, lightly hove, known,
The circling pools hid depths below.
One hour! how short as time is said
To compass through the days and years!
A moment's joy for joy to tread,
And live "forget-me-nots," their bliss!
'Twas morning time in life and day;
My lord came riding up the lane—
Thou art, no trilling squire's gay,
Thou art, my love, my life and pain.
Nor sun, nor love the change foretold;
Ah, me! the skies were cloudless bright;
Bright, bright as ribbons new, unrolled,
And like "forget-me-nots," their bliss!
But dark the noonday's light has grown,
And faded shades rest on my heart;
This hour my woe's fate has shown
That I and beauty's spell must part.
I saw my love go down the lane—
One hour! for joy to see him go,
My mother! "No," when I hope's vein,
I asked him for my summer's sonnet.
—Jada Berlin River, in Poet.

COREA.

Wrong Ideas Prevalent Concerning Its People.

Practical Power of the King—A Liberal and Progressive Ruler—Woman's Position—Robbed to Support the Government.

Every newly-opened country is doomed to be misrepresented more or less at first because of the lack of definite information and the consequent enlarging of the few facts that are known, for many statements that have been published at home about this country can be charitably explained only on the hypothesis that truth is elastic. I desire to give through your columns a few facts in regard to some of the more important points about which misunderstanding exists. In the first place, Korea is a limited monarchy. There is a written constitution, which is not, perhaps, absolutely binding on the King, but which is seldom deviated from.

This is a fact which is not generally known, even by many of the foreigners resident in this city, but I have it on the best of evidence. Korean monarchy can not be said to be limited in the sense that the people are represented in any Council, or Parliament, but there are rules laid down which even His Majesty will not overstep, excepting under most unusual circumstances. And a word right here in regard to the practical power of the King. Some have said that he has no power at all, but is imprisoned in his palace and obeys his counselors. Others say that he is perfectly untrammelled in the execution of any design whatever. Both of these statements strike wide of the truth, although on opposite sides of it. To be sure, the King of Korea, according to the sacred and unwritten law of this and all the kindred nations, is considered in one sense a sacred personage, and can not be exposed to the gaze of the people, except on certain state occasions, but this seclusion is voluntary. Almost every night the noblesmen congregate at the palace, and the King holds his court practically the same as any Western sovereign. He has to depend largely upon the representations of these noblesmen in managing his plans and in delivering his orders, but it must be quite evident that when the noblesmen present comprise the leading members of two strong political parties, one side would doubtless be corrected from the other, and so the opinion of those who ought to know that the King is not so ill-informed as some have pictured him.

His Majesty, in spite of the disadvantages under which he labors, is the most liberal and progressive man in the empire, and it is due solely to his wisdom and perseverance that his kingdom has been able to maintain its position as a great power in the Orient, and to the United States, for it is an acknowledged fact that a majority of the leading men here are strongly anti-foreign and conservative in their policy. So far, then, from being either a prisoner or a despot, the King of Korea is neither one nor the other. In regard to the independence of Korea nothing need be said. Her relations with the United States, Russia, Germany, Great Britain, France and Japan have put that above suspicion, and hereafter China will doubtless accept the situation. But it is in regard to the question of the independence of Korea that the greatest misunderstanding exists. Koreans are not barbarians or savages; they are not nomads, but they belong to the great family of civilized nations as distinguished from enlightened nations.

If a system of government reaching even to the minutest details, a complicated social system, a knowledge of arts and industries, a religious and educational system, literature, and the concomitants of these imply civilization, then surely Korea is civilized. Her civilization dates back to a time when Japan was covered with savage tribes.

It is amusing to us out here in Korea to watch the papers and read what is said about this little country. Some one said that suicide was extremely common, when, in fact, it is almost unknown. Even the physician in charge of the Royal Hospital, during three years has only heard of one case. Then we will read something about the second-story windows being all closed when the King goes by, when, in fact, there are not half a dozen two-story houses in Korea; or about the King dispensing justice as he travels through the country, when, in fact, he never yet has gone ten miles outside the gates of Seoul.

There are plenty of unpleasant features about the social condition of these people without filling the minds of outsiders with imaginary ones. Much has been said about the natives being great eaters of dog's flesh. After a personal observation of the habits of the people for two years I can truly say that it is only the lower classes that indulge in that luxury. By the middle and upper classes it is considered as detestable as by Americans. However, when one goes through some of the poorer parts of the city and sees people absolutely starving to death it does not cause any surprise that such food is made use of. Dog flesh is absolutely unknown in Korean feasts. A

BURDEN OF ANCESTRY.

How Precedents Sit Upon the Head of the Present Age.

Sometimes I think it would have been better for all hands if we had never had any ancestors nor any precedents prior to the year 1789. Of what consequence were the Dutch precedents of New York compared to DeWitt Clinton, who laid out the Erie canal and pressed its execution upon a comparatively poor commonwealth? Of what consequence were the so-called Pilgrim Fathers of New York compared to the men who started the Croton aqueduct, without which this island could never have grown to the population it has? How much more we owe to the first founders of our great public cemeteries than to the founders of the little churchyards, which would otherwise have been as in London, without which this island could never have grown to the population it has? How much more we owe to the first founders of our great public cemeteries than to the founders of the little churchyards, which would otherwise have been as in London, without which this island could never have grown to the population it has?

In regard to the position and social status of women the most various ideas prevail. It is true that the women of Korea are secluded, but not more so than in some more favored empires. Turkey, for instance, shows us a vastly more pitiable state of things in this respect than Korea. Women are not slaves here, as they have been pictured. Their seclusion is in some sense a blessing to them. Their lack of seclusion in Japan has led to the most humiliating results in that country. It is impossible that women should be regarded as the chief of the household spirit here that they are in the enlightened countries, and their seclusion is a painful necessity rather than in evidence of tyranny. And yet, as I have said, women are not nearly so secluded here as they are in Turkey. It is only women of the highest class that are allowed to be seen by any man excepting her husband and father-in-law. Thousands of women can be seen in the streets of Seoul in broad day at any time. In walking on any street you see a good proportion of the people you meet are women. Many belonging to the middle class have a sort of iron crown over the head and hold in front of the mouth, leaving a space through which they can see and be seen. Women of the lower class, the common working class, go entirely unveiled.

One can not but be struck by the evidence of happy family life on every side. As the sun is setting and the evening meal is being prepared the father sits out in front of his house smoking his pipe and holding his little son or daughter on his lap while he tells stories and quaint legends. The evident affection and confidence between parent and child are beautiful to see, and one feels that these ignorant people would not exchange their humble cottage and their quiet life for a mansion on Fifth avenue in New York.

The Koreans are a singularly mild and non-offensive people. Their language contains no stronger epithet of abuse than "Meechin-noon," which means crazy fellow. One can go to any part of the city or country at any time without the least fear of molestation, and you never hear of a knock-down fight or a murder. The criminal class is extremely small, and generally of those who begin in petty crime and grow into almost unknown. Now all these points have been brought up against these people, and they do not bear the light of investigation. But no one seems to have mentioned the one great social evil of Korea, and one which must surely be changed before Korea can fairly begin any such progress as Japan has made.

This evil has to do with the recognized rule of all enlightened nations that the individual must be secure in the lawful possession of his own property, and he must be allowed to accumulate property. In Korea the strong prey upon the weak. For instance, if a man is made an official, which is the highest ambition of the Korean, a certain extent of territory is allotted to him. From that territory he is required to send a certain number of bags of rice to the granary of the central government, and for himself he has the rest that he can squeeze out of the population. His power is unlimited in his own district, and he can seize any one's property and appropriate it. If he is unscrupulous he uses this power to an extent that is monstrous in its injustice.

He has men who have saved a score of bags of rice over and above what his family needs for the season. Soon his minions come down on the man's lawful savings and sweep the whole away, leaving simply enough for the man to struggle through the year with.

Can any thing be more degrading to enterprise and thrift than this? Who can blame them for saying: "We will raise just enough rice to live on and no more; for why should we accumulate property to be swept away?"

When I was about to discharge one of my servants I told me and said that he had saved some fifty dollars while in my service, and that when he went away from my place the servants of the local magistrates would take every dollar of it away from him, and he was willing to stay nominally in my employ without wages rather than go. It was only by securing him employment with another foreigner that I saved him from being deprived of his earnings.

Of course such a system is a deadly enemy to all progress and to all healthy national life. It strikes at the root of national prosperity, the security of the individual. But I believe that it is exceptional to find a magistrate who takes the people excepting more or less injustice, but the patience of the people is something marvelous, and when the exactions become too frequent and too severe the people rise and mutiny, and usually with success, for it brings about the removal of the objectionable ruler. A brighter day is in store for Korea when her mineral resources are opened up and her financial basis is strengthened. Then there will be a system of regularly salaried officials. No one can examine into the position of Korea to-day without seeing that her horizon is clearing, and it is to the United States that Korea looks to-day as her best friend. —Seoul (Korea) Cor. N. Y. World.

A new perfume is named "Opopanax," and is highly esteemed in Paris. It has a modified odor of carrots, and is chiefly made from that vegetable.

RESTAURANT CALLS.

A Comprehensive Dictionary of Curious and Unusual Words.

The diner in cheap restaurants is often puzzled by strange orders shouted by waiters. The customary waiter lays his ears back and howls an order to the kitchen, as if for the purpose of letting the whole congregation know what each member of it intends to eat; then saunters to the port-hole opening into the culinary department and converses with the cook. If he would communicate the order in a confidential tone and yell his conversation with the cook, it would please the clients better. But a waiter of six dollars a week can not afford to own, or at least exhibit, all the graces of high society. Like the stage and the Gypsy camp, the cheap restaurant has its peculiar slang and lingo, and it speaks a language that is not understood by the public. But a waiter of six dollars a week can not afford to own, or at least exhibit, all the graces of high society. Like the stage and the Gypsy camp, the cheap restaurant has its peculiar slang and lingo, and it speaks a language that is not understood by the public. But a waiter of six dollars a week can not afford to own, or at least exhibit, all the graces of high society. Like the stage and the Gypsy camp, the cheap restaurant has its peculiar slang and lingo, and it speaks a language that is not understood by the public.

English:
"One," is an oyster steak.
"Three on," three butter cakes.
"Pair o' sleeve buttons," is two fish balls.
"White wings, ends up," are poached eggs.
"One slaughter on the pan," is a porthouse steak.
"Coffee in the dark" and "slops in a cup with the light out" signify coffee without milk.
"Brown a plate o' wheat" and "stack o' wheat" signifies that a customer wants wheat cakes.
"Tea separate," means that the milk for the tea is not to be poured into the cup, but served in a pitcher.
"Cannon balls" are crullers.
"Beef and stripes," are pork and beef.
"Bacon and stripes," are pork and beef.
"Brass band, without a leader," is a plate of beans without pork.
"Summer time," is bread and milk.
"Murphy with his coat on," is a boiled potato unpeeled.
"White wings, sunny side up," are fried eggs.
"Rice both," "bread both," etc., means that rice, bread and other puddings are to be served with both wine and butter sauce.
"Ripe, hard only," means that rice pudding is to be served with butter sauce.
"Bale o' hay," is corned beef and cabbage.
"Let the blood follow the knife," is rare roast beef.
"Roly poly" is strawberry pudding.
"Solid shot" is apple dumpling.
"Roly poly" is apple dumpling.
"Ham and" signifies ham and eggs.
"Shipwreck" is scrambled eggs.
"Hen fruit" is boiled eggs.
"Tea no" is tea without milk.
"Dyspepsia in a snow storm" is rice pie sprinkled with sugar.
"Mystery" is hash without onions.
"Brown stone front" is another name for porthouse steak.
"Chicken from on high" is the best of chicken.
"Cosmopolitan" is Neapolitan ice cream.
"Let the chicken waste through it" is chicken soup.
Some keepers of restaurants where these amusing orders have been in daily transmission for years have compelled their waiters to forego this style and to communicate orders to the cook in every day English. It is only the "What'll we have" kind of service who persists in it. —Brooklyn Eagle.

FACTS ABOUT VINEGAR.

The Various Liquids Used in This Article of Diet.

A chemist who has made some reputation as an analyst recently indulged in some interesting remarks about vinegar.
"Vinegar," he said, "is something that should be good, but I am afraid that more that is bad is offered for sale. Like every other thing made by man's use it is subject to the adulterating processes of this avaricious manufacturer. The best and most wholesome vinegars are made from wine and elder. They retain a faint taste of the apples and grapes, and if carefully kept remain palatable for an indefinite period of time. The vinegar from a gastronomic standpoint, is that which is made from red wine, and the next in value are those made from white wine and elderberry. These vinegars are first-class and rank above any that can be made from ale, beer and whisky. The latter are coarse, and are frequently offensive. They never, except in the case of whisky, are made purposely, but represent the desire of some brewer or distiller to utilize goods that have been ruined by careless treatment and which would otherwise be wasted. 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