

MEDFORD MAIL TRIBUNE

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GEORGE PUTNAM, Editor and Manager

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Table with 2 columns: Month and Circulation. Rows include January, February, March, April, May, June, July, August, September, October, and Total.

Table with 2 columns: Date and Circulation. Rows include November 1 through November 15, and Daily average.

STATE OF OREGON, County of Jackson. On the first day of December, 1910, personally appeared before me, George Putnam, manager of the Medford Mail Tribune, who, upon oath, acknowledges that the above figures are true and correct.

MEDFORD, OREGON. Metropolitan of Southern Oregon and Northern California and the fastest growing city in Oregon. Population—U. S. census 1910: 8840; estimated in November, 1910: 16,000.

Apple King of the World. at the National Apple Show, Spokane, 1909, and a car of Newtons won First Prize in 1910 at Canadian International Apple Show, Vancouver, B. C.

Fifty Years Ago Today, Dec. 28. J. R. Floyd of Virginia, secretary of war, resigned his portfolio.

Twenty-five Years Ago Today. August Spies, one of the leaders in the Haymarket riot in 1886, talked anarchy before an assembly of Chicago ministers.

If the Whitman road from Omaha to Walla Walla is ever completed, and turns out to be such an attractive thoroughfare as described in advance, there can be no question that it will catch thousands of automobile excursionists every season, coming and going.

It is quite true that the debt of 158 cities in the United States is \$1,213,000,000, but there is some consolation in the fact that back of the indebtedness is property owned by these cities amounting to \$2,788,199,000.

Andrew Carnegie is reported as planning a great university at The Hague. Nothing would tend to bring about universal disarmament much sooner than educating the nations in the doctrine of real fellowship.

Governor-elect Dix has also entered upon the task, by no means always pleasant or always easy, of disappointing his foes, even at the cost of disappointing some of those who profess to be his friends.

DR. COOK'S CONFESSION.

HAMPTON'S Magazine for January contains the first installment of Dr. Cook's "confession." In it the Arctic explorer describes in detail his search for the pole, its supposed discovery and the conditions surrounding the expedition. He frankly takes the public into his confidence, admits that he may have made a mistake in supposing that he had reached the pole, but that he honestly thought he had. He describes the perils and hardships undergone, and the physical sufferings endured, which he states, mentally unbalanced him.

The article is graphically written in vigorous English—far more entertaining reading than Peary's dry descriptions. It is written with the avowed intention of restoring the author to public esteem. Whether it accomplishes its purpose or not, it will secure a hearing for the discredited explorer to state his case—to a public, which always loves fair play and which is prejudiced against Peary because he was unfair.

People generally do not believe there is any more proof that Peary and his negro servant reached the pole than that Cook and his Eskimos did, and from the nature of the moving field of ice its location by either can never be verified. Nor did its alleged discovery and the waste of human life and effort that has accompanied it, benefit the world.

Walt Mason, the Kansas prose poet, aptly sums up the case in the following:

"Doc Cook, who didn't find the Pole, has trouble in his soul. Throughout the world he's viewed with scorn; and so he says: 'I'll toot my horn, and print a mile or two of rot, explaining that I really thought I'd found the pole, until I woke, and found the whole thing was a joke. I can't endure,' says Dr. Cook, 'the cold, disgusted, scornful look of those I meet, who whisper 'Shame!' and talk about a bunco game, and say I'd prove I had some worth by falling off the weary earth. But when they read my sad appeal, and realize how tough I feel, and know how I regret my breaks, they may forgive my little fakes, and take me to their hearts once more, and save me where my wounds are sore!' If old Doc Cook would stow his jaw, and get a sawbuck and a saw, or buy a plow and hit the soil, and get right down to honest toil, he'd have a better chance to earn the boon for which he seems to yearn. The world will pardon any jay who sheds his coat and works all day; but it grows weary of the skate who's talking early, talking late, who tries to win the love of men with jawbone and with fountain pen."

OREGON ROBBED OF HER SHARE.

OUT OF \$45,000,000 allotted by President Taft for carrying on government irrigation work during the next five years, Oregon received only \$925,000, which was about 2 per cent of the total. Six hundred thousand dollars of this goes to complete approved and accepted portions of the Klamath project, and \$325,000 to complete a fourth small unit of the present Umatilla project, being lands lying between those now under irrigation and the Columbia river.

Oregon is the heaviest contributor to the reclamation fund and its share should have been \$6,000,000. The rapid settlement of the state, the taking up of government land, should increase Oregon's share in the next few years to as many more millions—yet we see the money being spent in states that have not contributed a dollar to the fund.

Whether the army board is to blame or the president himself, makes little difference in the result. A gross injustice has been worked to the state and its people.

As Oregon senators rank with the insurgents, they have little influence with Mr. Taft. Their recommendations for offices are openly disregarded and stand-patters, out of sympathy with the majority of their party, appointed over their protest. It is possible that his standpat influence, seeking to discredit Oregon senators, is responsible for this discrimination against the state.

GOOD THINGS OF JOY WHICH SHALL BE TO ALL

When Will Come the Long-Promised Peace?

And When the Good Will to Men?—Nations Still Making Unprecedented Preparations For War.



PASTOR RUSSELL

CHATTANOOGA, Tenn., Dec. 25th.—Pastor Russell of Brooklyn, Pa., preached here today in the afternoon on "The Great Hereafter" and in the forenoon from the text below quoted. On both occasions his audiences sat spellbound for a much longer time than the majority have been in the habit of listening to a discourse. Deep eagerness was also manifested to receive from the ushers at the close free copies of Pastor Russell's booklet on "What Say the Scriptures About Hell?" The speaker said:—

Eighteen centuries and more have passed since Israel's greatest Prophet, Jesus, sent forth his message of reconciliation to God. At the time of his birth angel visitors, announcing him, declared that his birth signified "good tidings of great joy which shall be to all people" and that this would mean "peace on earth and good will amongst men" (Luke II, 10, 11). Yet after eighteen centuries these prophecies are still unfulfilled. We find the world in more warlike condition at present than ever before. Europe has a standing army of over a million of the picked men of its several nations. And every day our country has doubled its armaments to completely insure its safety.

governments of the world distrust, disbelieve one another, and now we have reached a place where the disbanding of the armies of the world would be a dangerous matter. Another million of men thrown on the labor market, already glutted, would be dangerous. And to leave our cities unprotected would invite anarchy in every land. We are not endeavoring to discourage peace conferences and federations. We are merely calling attention to facts—indisputable facts.

The Scriptures graphically describe our present condition. They give us a word-painting of what is now going on, saying, "Beat your plow-shares into swords and your pruning-hooks into spears. Let the weak boast that they are strong" and endeavor to keep pace with the strong; "Come, get ye down to the Valley of Jehoshaphat—the valley of death—the place of the great struggle with which the reign of the Prince of Darkness shall terminate and which will prepare the way for Messiah's Kingdom (Joel III, 9-13).

"Thank God for the assurances of his Word that the great "time of trouble, such as never was since there was a nation," which is about to burst upon the world, whose masses are better educated than ever before and trained to the use of all military equipments, will be but a short struggle! The fulfillment of the Scriptures is that if those days should not be shortened, no flesh would survive. But for the elect's sake—by virtue of the Kingdom of God's elect being established—those days shall be shortened. Then will come the reign of the Prince of Peace

and, as the prophets declare, he shall be like unto Solomon who had no wars, but to whom every knee bowed and every tongue confessed. His Kingdom of righteousness will be a Kingdom of peace, notwithstanding the fact that it will be ushered in by such a time of trouble.

"I Came Not to Send Peace."

But do the Scriptures contradict themselves? What did the Great Teacher mean when he declared, "I came not to send peace on the earth, but a sword?" (Matthew x, 34.) Ah! he referred prophetically to the effect which his gracious message of love and favor would produce in the world during the reign of sin. He well knew that the Prince of Darkness would oppose all of his followers, as well as himself. He foretold that whoever would live godly would suffer persecution—and so it has been. Eighteen centuries have proven it! He sent forth his followers like himself, unarmed, to follow peace with all men and holiness, without which no man shall see the Lord." He counseled his followers, "He that taketh the sword shall perish by the sword." But his message of peace and love and the coming Kingdom which shall bless the whole world and fulfill the angelic prophecy of our text—these things seem to anger the world—not merely the violent, the ungodly, but the worldly professors of godliness who have schemes, and plans and theories of their own to work out which are contrary to the Gospel Message. The darkness, more or less mixed with selfishness, hateth the light, the Truth, the love of God, neither cometh to the light, lest its deeds of darkness, selfishness, selfish ambition and hypocrisy should be made manifest.

The Master knew what the effects of his Gospel Message would be in the world and that only those who would compromise his Message could possibly live at peace—that all who would be loyal and faithful to him would be traduced, slandered, persecuted—"beheaded," either literally or figuratively. His words, therefore, were a prophecy respecting the tribulations which all his footstep followers would surely have.

But more than this, his words were a prophecy respecting the nations. What is it that has brought us to our present degree of civilized savagery? What is it that makes of every business corporation a buccannier seeking the destruction of every competing financial craft? What is it that has thus sharpened the wits of humanity to such an extent that the majority find it difficult to be honest, because they see so many opportunities for dishonesty, while it is impossible for law-makers to make new laws with sufficient rapidity to keep pace with the intelligent methods of circumvention.

The laws, doctrines, of Christ are, in a certain sense, responsible for all this. The liberty wherewith Christ makes free his followers and the light which he and they let shine upon a darkened world, received in part into un sanctified hearts and minds, have given wisdom that, misapplied, we call cunning and craft. The proof of what we say is found in the fact that other nations than those which have received this revealed light of Christianity are still quite in the background. Only now, as Christian civilization in a perverted form is reaching these people are they awakening and becoming competitors with us called Christians.

In our advanced conceptions of finance, warfare, etc., a pertinent question worthy of deep thought is, Will it be possible to live in the world at all after the greatest financial minds shall have "trusted" all of the world's business, and after the labor organizations shall have had their say as to who shall and who shall not earn a living, and after the teeming millions of China and Japan shall have become thoroughly civilized and Christianized after the nominal sort? Would not the hordes of the Far East overwhelm the comparatively little handful of Europe and America? What is the prospect of the fulfillment of the prophecy of our text—"Peace on earth, good will toward men?" There is no prospect from the earthly sources toward which we have been looking. If that prophecy is ever to be fulfilled it must be by some Divine intervention in human affairs.

The Desire of All Nations Coming. Notwithstanding the eighteen centuries of delay our text as a prophecy will surely be fulfilled, and will surely be fulfilled, and will surely be fulfilled, too, by and through the One whom the angels announced and whose birth is very generally celebrated today. The Great Teacher, questioned by Pilate, answered that he was born to be a King—the King of the Jews; but he also added, "My Kingdom is not of this Age." How true! Many of us have gotten the wrong impression—that our Redeemer has been waging, as the Great King of Glory, an unsuccessful warfare for eighteen centuries against Satan, sin and death. But here we learn from the Great Teacher's own lips that his Kingdom is not of this Age. It belongs to the "world to come"—the Age to come.

Do we inquire, then, who has been the ruler of this world, this Age? The answer of the Master is that Satan is the Prince of this world. He is an usurper. The dominion of earth was given to man. But Satan, deceiving our race, putting darkness for light, has become thereby the real ruler, using humanity merely as his tools. He is styled "the god of this world," and the "Prince of the world." He now works in the hearts of the children of disobedience. When we reflect how many of humanity are disobedient, we see the vastness of the empire controlled by the Prince of Darkness. And when we see the few, comparatively, who are soldiers of the cross and followers of the Lamb we perceive that, as the Master said, his following during this age is to be a "little flock."

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