

GATES

Joyce Presler — 897-2707

Visiting with Glen and Lola Henneson from May 28 through June 5 were Lola's cousin and wife, Mr. and Mrs. Arden Hall from Sacramento, Calif.

Mr. and Mrs. G. J. Geston travelled to Cottage Grove on Friday, June 7 to visit with their son and family, Mr. and Mrs. Charles Geston. Many friends were also visited before leaving for home on Saturday, June 8.

Spending Sunday, June 9, with Clare and Margaret Rush were Mr. and Mrs. Bill Rush from Corvallis and Mr. and Mrs. Gary Keenan. The Keenan's (Ruth is the Rush's granddaughter) graduated from Eastern Oregon College on June 1. They are planning on living in Terrace, B. C., Canada. Mrs. Vera Rush graduated from Lynn-Benton on June 7. She is Ruth's mother.

Mrs. Velma Carey left with Mr. and Mrs. Don Carey of Stayton on Saturday, June 8, to attend Expo '74 in Spokane. They returned home Tuesday, June 11.

Graduating from Oregon College of Education June 7 was Melody Barnhardt. She plans to work for the Forest Service in Detroit this summer then will teach third grade in Lake Oswego this fall.

Mrs. Velma Carey accompanied by her son, James and friend attended the Lawrence Welk Show in Portland Wednesday, June 5.

The WWI Barracks and Auxiliary held their meeting and dinner Saturday, June 8, at the clubhouse in Gates. About 30 attended.

Mary Stafford went to Roseburg with Mrs. Paul Hamilton and Mary Hamilton to visit a long time friend and past resident of Mill City, Mrs. Mabel Carlson, on Friday, June 7.

Thought for the Day: Be not the first to quarrel, nor the last to make up.

Riddle of the week: Why is a dog biting its tail like a good manager? Because he is making both ends meet.

Linn County School District #129J will hold its monthly school board meeting (tonight) Thursday, June 13, 8 p. m. at the school.

THE FAMILY LAWYER

Blind Corner—

Alex dutifully halted his car at the stop sign. At that point, which was about 30 feet back from the corner, his vision of the intersection was blocked by some high bushes. Nevertheless, he moved briskly into the crossing.

Result: a collision with a car coming along the other street.

Was Alex guilty of negligence? He insisted that he was not, pointing out in a court hearing that he had brought his car to a full stop at the sign.

"That's all the law requires," he said. "I stopped, looked, and listened at the designated place."

But the court found him guilty of negligence anyhow. The court said a "blind" corner imposes extra duty on motorists—regardless of stop signs or traffic signals—to proceed with caution.



The law does recognize, however, that caution is a matter of degree. For example:

Another man also entered an intersection that he could not see because of shrubbery. But this time, the man edged forward at a snail's pace, glancing in both directions. Even though he still got in the way of an oncoming car and caused a collision, a court ruled

"YOUR LAND AND MY LAND"



by Hazel Hayes

The Stove Wars—

If this had happened in warm, sunny California, it would not have been much of

afterward that he could not be held legally liable.

"The law does not require the impossible," said the court. "One cannot be held guilty of negligence because he is unable to see through impenetrable objects or to bend his vision around them."

What about the responsibility for making the intersection blind in the first place? Unless a special statute so provides, the local government ordinarily cannot be held liable for this kind of hazard.

However, courts have occasionally placed the blame on a private property owner who has brought such an obstruction into existence. Liability has been based on the theory that the condition of his premises could foreseeably cause some luckless motorist, some day, to get hurt.

Public service feature of the American Bar Association and the Oregon State Bar. Written by Will Bernard.

If the number following your name on The Enterprise label reads 6-74 it's time to send a check for renewal.

a story but winters in New England are cold and stormy.

The Puritan nature which made our forefathers and foremothers leave their English home to come to these wild, barren and unwelcoming shores, forbade heat in their meeting houses (churches.)

Many were the quarrels and discussions that arose in their communities over the purchase and use of stoves.

Mrs. Peck, the wife of an anti-stove deacon came to church with a look of resignation, on the Sabbath of the stove's introduction. She swept past the unwelcome intruder with averted head. She sat in her pew through the service growing paler with the unaccustomed heat, until the minister's words heaping coals of fire brought too near a sense of the unhealthy stove and she fainted. She was carried out of the church. Upon recovering she said, "It was the heat from the stove". A most complete and sudden revival came when she was informed that no fire had yet been lighted in the stove.

There were many anti-stove wars.

In another village, seven young men bought a stove and

asked permission to put it in the church. It was all arranged on Saturday afternoon. On Sunday, the seven took their seats earlier than usual to watch the reactions. The stove stood in the middle aisle. People came in and stared. Good old Deacon Trowbridge shook his head as he felt the heat reflected from it and passed up the aisle to the deacon's seat.

The seven hid their broad grins.

When the editor of the village paper, Mr. Bunce, (who was a believer in stoves in churches) came in, he warmed his hands over the stove in a most realistic manner, keeping the skirts of his great-coat tucked between his knees and saying, "Ah, this is more like it. Thank you young fellers." Whereupon the young "fellers" came forth to light the fire.

The church in Brimfield in 1819 refused to pay for a stove but ordered instead two extra doors placed on the gallery-stairs to keep out draughts. When in that town a few years later a subscription was made to buy a church stove, one old member refused to contribute, muttering "Good preaching kept him hot enough without a

3—The Mill City Enterprise, Thursday, June 13, 1974

stove." It was claimed that the stoves caused severe headaches and worst of all that the heat warped the ladies' tortoiseshell back-combs.

Their religion thrived on severity and simplicity. It took more than a century to bring the Puritan mind to so advanced a reform as proper warmth in the churches in winter.

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that we get. About 30 cents of that dollar has to cover the expenses of the community where the sale is made . . . to pay the people who work there . . . to return something on the capital invested . . . to help support the civic facilities such as churches, schools, fire and police protection, road and street maintenance, etc.

◆ Of course, when we spend our

money away from home we get no personal benefit whatever from the 30 per cent of it which goes for community business and social improvement.

◆ Doesn't it follow, then, that when we give checks or money for out-of-town purchases, nearly one-third of the amount goes for something we don't get? Isn't that very much the same as discounting our checks or money?

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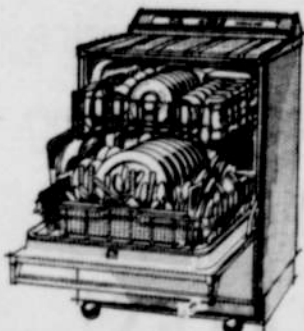
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