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**EDITORIAL NOTES.**

A rival to the Standard Oil company has loomed into sight in the Wyoming oil fields. But it would be safe to predict that it will be swallowed like all the other rivals that have preceded it before it gets to be full grown.

Iowa, sometimes known as the Massachusetts of the west, now has a law requiring each country school to set apart annually from 5 to 15 cents for each child of school age for the purchase of books to make up a circulating library. Before Iowa can fairly be called the Massachusetts of the west it must have a public library in every town.

Complaint is made by one of our consultants that German manufacturers and engineers are using our locomotive as models on which to build home-made engines. This is not a very grievous offense. When American agents find something worth copying in Europe it is generally considered praiseworthy to do so. That is the way the world thrives and progresses.

The New York World says the Standard Oil company has declared a quarterly dividend of 10 per cent, making 45 per cent for the year, or \$45,000,000 in profits. The dividends for the last four years have averaged about 32 per cent. And this is the benevolent monopoly whose "reduction in the price of oil" is held up as a cover for its wickedness in crushing competition, corrupting politics and manipulating the government.

The Methodists in conference at Chicago are expected to declare against the increasing facility for divorce and to demand measures designed to make the family tie stronger. Whatever the Methodists may accomplish in this direction will certainly be approved and appreciated by the great mass of people generally without regard to creed or denomination or absence of creed altogether.

American industry and American enterprise have not conquered the whole world as yet. Unlike Alexander there is no occasion to weep because there are no more worlds to vanquish. The American consul at La Guayra, Venezuela, writes to the department to state that there is not a single American dry goods house in all of Venezuela. The business is altogether in the hands of Germans and French. European manufacturers daily book large orders in Venezuela, while American firms get a small order once in awhile. Yet a live American firm could outclass and undersell any European firm. The same can be said of other South American countries, and even of Central America, which surely should be a better customer of the United States than it is of Europe. The Monroe doctrine will work all right as far as politics are concerned, but when business is a stake the greatest hustler, independent of his nationality, gets there.

**Woman as Inventor.**

Physiologists agree that the inventive genius of woman has not been developed as yet by the progress of civilization. Up to within 100 years the history of mechanical invention is a blank so far as the contributions by women are concerned.

While necessity is regarded as the mother of invention, nearly all the devices for lightening the task of woman have been the brain product of men. The sewing and knitting machines, the washboard and wringer, the cooking range, and in fact nearly every modern kitchen utensil have been devised by men. The first patent taken out by a woman in this century was a machine for weaving straw mixed with silk, the second for a corset and the third for a powder for cake-making.

Within the past twenty-five years, however, women has entered the domain of invention on a more extensive scale. Recent women's patents include articles of furniture, typewriters, weaving machines, children's toys, musical instruments and household utensils. One woman has made a small fortune through a glove button hook. All in all, however, women are still far behind men in the number and variety of patented devices and it is doubtful whether they can ever compete with men in the field of inventive genius.

This deficiency is not due to a lack of opportunity or a lack of material to work on, but arises from the difference in the organic make-up of men and women. In other words, women are not endowed by nature with the faculty of invention, although clever in utilizing all the labor-saving devices.

**Culture and the Bible.**

There seems to be substantial ground for the belief that the Bible, considered either as a literary classic or as an inspired work, has become a back number among nineteenth century readers. The admission of this fact is humiliating alike to those who strive for the spread of culture and to those who would awaken popular interest in theology.

An interesting article on the subject of "Significant Ignorance About the Bible" appears in the May number of the Century Magazine, written by Rev. Charles F. Thwing, president of Western Reserve university. Dr. Thwing wonders whether the American people are really aware how far the Bible has ceased to be a force in both their literature and their theology. He says: "The Bible might continue to be a great force in theology and cease to be a great force in literature; or one can easily think that the Bible might maintain a high place in literature and yet lose its primacy in theology. The critic is causing it to lose its theological value, and, apparently, among the people it is ceasing to be known as a classic should be known."

He recounts the results of examinations made by him of college students, men and women, regarding their knowledge respecting the Bible. These examinations, made at different times, consisted of a series of twenty-two questions, based on extracts from Tennyson, each of which contained a biblical allusion and which the students were asked to explain. The answers developed a surprising ignorance. The correct answers received were less than one-half the possible number.

From these and other investigations not so exact Dr. Thwing concludes that notwithstanding the immense publication of the book by the Bible societies, "the people do not read it, or if they do read it they are not impressed by it. Its history, whether received as veracious or as fabulous, is not known. Its heroes are less familiar than Jack the Giant-killer or Jack the Housebuilder. Its poetry is not appreciated. The majesty and the magnificence of its style, its deftness of phrase and sweetness of allusion, its perfection of literary form, as well as the profound significance of its ethical and religious teachings, are ceasing to be a part of the priceless possession of the community. Explain the condition as best we may, point out the results as one ought, yet the first emotion is one of grief over this impoverishment of humanity."

The causes of this condition he finds in the fact that the world has become a world of books, magazines and newspapers and is no longer Puritan England or New England—a people of one book. The decline of family life of the past parents read the Bible to their children, who became familiar with its stories and committed to memory its passages. Nor has the Sunday school taken the place of the family as a teacher of the facts and truths of the Bible. Thwing asserts that "the teaching of the Sunday school is exceedingly inadequate. The teachers themselves are ignorant of the book which they are set to teach." The elimination of the Bible from the public school and the decline of the observance of the Sabbath (which he says "is becoming, has already become, a holiday, and has so far ceased to be a holy day") have tended to increase the ignorance of the scriptures.

"May it not also be added as further cause that the religious emphasis of our

time has been changed from a book to a life and to life itself?" asks Dr. Thwing. "Bibliolatry has ceased. Men formally worshipped the bible; they no longer worship it. The Bible has come to be regarded as an agent and not as in itself a purpose. The more intense religious thought of our time has come to center about Christ, who, though he be the one of whom the Old Testament is a prophecy and the one whose deeds the New Testament records, whose words it reports, and whose doctrine it expounds, is still apart from the book itself. Christianity might exist without the Bible, for it did exist without the New Testament for more than a generation; but Christianity cannot exist without Christ. The world now directs its worship to a divine person, and not to a divine book."

Dr. Thwing thinks that to know the evil is the first consideration for removing it; but "to change our ignorance of the Bible into knowledge, we are to change ourselves," he says. In concluding, he suggests: "By giving the Bible such a rational treatment of its contents as it deserves to receive, we should aid in its restoration to the intellect as well as to the heart and conscience of man."

The church owes it to itself to provide methods, within its own circle, to quicken knowledge of the Bible among its membership—particularly among the people in the families of its members. But there is still broader field for the study of the book.

**Schools in the Philippines.**

General Otis says the Filipinos are eager for schools and are clamoring for them everywhere and he stated that if he were to continue in the Philippines and had his way he would build schools everywhere. The government will undoubtedly gratify the desire of the people there in this direction as rapidly as possible. There has been no intimation as to what authority has been given the civil commission, on its way to Manila, but it is safe to say that the establishment of schools will be an important part of its duty and very likely the system adopted in Cuba will be followed as far as practicable in the Philippines.

A considerable number of schools are already established in Luzon and according to General Otis \$40,000 worth of books have been supplied to them. It appears, however, that the demand has exceeded the supply, which is evidence that the school attendance is large and that the people are taking full advantage of the opportunity to obtain instruction. It is needless to say that every possible encouragement should be given them, for in no direction can the government spend money to better advantage. With well conducted schools as nearly as can be upon the American model, employing Filipino teachers to as great an extent as practicable, the people of the islands will get a better impression of what American rule means than in any other way. At present there is little understanding of a real republican government, says General Otis, but the people are eager to learn and they readily assimilate American ideas and become Americanized.

The marked success of the system of public education which has been established in Cuba there is every reason to expect will be repeated in the Philippines, since it appears that the natives of the latter are quite anxious to learn as are the Cubans and have equal aptitude. The school follows the flag and promotion of public education in the Philippines is a duty that must not be neglected.

**The White Clover Cheese Factory,**

Operated by T. S. Townsend, will begin on February 1st, working up the farmers' milk into cheese by the pound, or on the co-operative plan. Will guarantee first-class article and quick sale; also will guarantee the highest market price when sold. This change has been made at the request of several of my patrons. Call at factory for full information. Come one. Come all.

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**Secular Shots at the Pulpit.**

In a recent sermon a Chicago minister said that giving away money is the surest promoter of longevity. If he had directed that the contribution basket be again passed after the sermon he might have been surprised at the large number of his congregation that didn't care to live to extreme old age.

A woman and man are rivals for the pastorate of the Universalist church in Washington, and on Sunday both preached sermons from the same pulpit in competition, as it were. Rev. Ida C. Fulton and Rev. Mr. Van Shaick. Each won favor, but the contest, which has aroused no slight antagonism, isn't over yet.

The ecumenical missionary conference is in a position to sympathize with Uncle Sam. It has a polygamy problem on its hands. Briefly stated, it is this: If a pagan, who has several wives and families, embraces Christianity, should he be compelled to abandon all but one of those wives and the families thereunto appertaining?

Several months ago a Methodist minister at Stroudsburg Pa., prayed that God would strike a big brewery there with lightning. Monday night lightning struck the brewery, and the minister is walking round now with his chin up in the air. There was some delay, to be sure, in sending down the thunderbolt, but maybe prayers are answered in the order of their receipt.

The best example of wasted breath on record is the spectacle of a minister preaching against worldly amusements on the day before a circus is to be in town. Yet it is hardly any more absurd than the decrying of worldly amusements under any circumstances. So long as we have to live in this world—and a few of us are clamoring for removal—what other kind of amusement are we to have?

Long ago the Roman Catholic church decided that celibacy is necessary for the priest; long ago, also, the Protestant church decided that it was better that the preacher should be married. Such being the case, it is surprising that when the relative efficiency of married and unmarried missionaries are discussed in the ecumenical conference nearly half of those who spoke exalted the advantage of celibacy for the missionary on the ground that marriage interfered with his work. One speaker cited the case of a missionary who had six wives in a Chinese cemetery and another buried in this country. The speaker doubted the value of the missionary's work who summoned one American woman to a place where speedy demise was apparently certain.

**Blasts from Ram's Horn.**

A quiet mule is better than a bulky horse.

"Patience will cure more pains than physic."

The seed of prayer always springs up into praise.

No one who is fit for heaven wants to go there alone.

Love that enriches not another impoverishes itself.

Be grateful for your blessings and it will make your trials look small.

People do not grow much in grace while they are having their own way.

To be contented with what we have is about the same as to own the earth.

A warm-hearted preacher will generally find a way to warm up a cold church.

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