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### SOME INTERESTING WAR STORIES

Correspondent of the A. P.)  
London, Jan. 23.—There are certain stock war stories which persist in cropping up under new guises at regular intervals, and which find wide credence among some classes of people who believe everything that is printed to the discredit of England's enemies.

One of these stories is about a German governess in whose trunks bombs were discovered wrapped in cotton. Never has such a case been reported to the police, yet the story bobs up time and again. Punch has suggested that it would be interesting to gather her various employers around the same table.

Another is the postage stamp yarn. In this, the writer, a British subject detained in Germany, writes a rosy letter to friend in England, tells how he is in the camp and calls his friend's attention to the curious postage stamp affixed to the letter.

The friend soaks off the stamp and finds written in a minute hand underneath, "Don't believe a word of what I have written—it is all lies." The latest version of this yarn comes all the way from Nova Scotia.

The story of the Belgian joker pretending to betray a grave military secret to the German commander at Brussels, who thereupon placed a permanent guard at the aquarium, has been banded back and forth between the British and French papers for two or three months. The Belgian's story was that the pikes in the aquarium had been trained to carry messages down the river to Antwerp. Only the other day a London afternoon daily paper printed the story as translated from a provincial French contemporary.—Statesman.

### SCAPPOOSE.

Santosh Tribe No. 42, Redmen, and Milkoma Council No. 23, Degree of Pocahontas, had a surprise on Brother Bert West Saturday night, the purpose of the surprise was to present Brother West, the past Sachem, with a great jewel, a token of appreciation for the faithful performance of his duty in advancing Redmanship during his term of office.

A fine supper was served, Brother Platt serving the coffee in his usual pleasant way. After supper Brother Englert, chief of records of Santosh Tribe, gave them a fine talk; also complimented the ladies of the Pocahontas for the fine spread that was served, which was well applauded; acting as a representative of the chief of the great council of Oregon, he presented Brother West with the Jewel, a few remarks from Brother West, thanking them for the honor, when Brother Butler's voice rang out "first couple on the floor names the dance." Mr. Morris presided at the piano, Mat Grewell the violin and everybody danced until one o'clock. Everybody went home thinking their time well spent.

### WHAT TWO REST-DAYS A WEEK MEAN

Last summer, for the first time, a few of the larger of New York City's department stores yielded to the urgings of the Consumers' League of that city and closed their doors all day Saturday throughout the hot months. The half-day which they had formerly claimed had profited them little—four hours or for four and a half, on the dullest morning of the week, when many of their customers were out of town for the week-end and the rest unwilling to shop in the morning—they could well afford to give up the little trade that remained, and cut down the lighting bill, and other running expenses. The innovation meant for some of the stores a real saving. What did it mean for their clerks? In response to inquiries from outsiders interested in the movement for Saturday holidays, says the New York Evening Post, representatives of the League visited the stores in question and interviewed many of the clerks, with the following result:

The answer was uniformly appreciative and enthusiastic. One clerk in the suit department of one of the stores said the two days off a week were "just like another week's vacation."

"It certainly was a treat," declared the clerk in the stationery department of another store. "You couldn't hope for better hours than that."

"It made the time go so quickly," said another saleswoman. Several remarked upon how well and rested they felt.

A clerk of a Fifth Avenue firm said: "You have no idea what a difference those two solid days off make. I have been here six years, and I never felt better able to begin the year's work than I do now."

One girl said that she could start in the day's work with a different spirit when she knew that the hours were not going to be fatiguing. "The time to herself" seemed to be

the important thing with her. "I really enjoyed working this summer. The time passed so quickly, and I felt so rested and unhurried," she remarked. Another salesgirl asserted that the clerks as a whole felt much better rested, and went on at their work in a very different spirit. This "different spirit" was quite manifested in every girl interviewed.

One girl in the waist department summed it up when she said: "I'm mighty lucky to be working here. You know, I feel now as if I would stand by this house through anything. A store that treats its clerks as this store has in the past summer deserves something in return, and I for one am going to give it the best service I can. Those two days off were lovely."

In one store a salesgirl declared that the store had gained more than it had lost, for little business was done in the half-day during the summer anyway, and for the little lost in trade the store had gained much in loyalty from the clerks and in having the entire force rested and ready to start work with enthusiasm.—Literary Digest.

### SCIENTIFIC MORAL SUASION

All children may perhaps be roughly divided in to great classes—the spanked and the unspanked. Similarly, most parents belong either to the class of spankers or to those who depend upon the spoken word and the reproachful eye. For a long time people have taken sides arbitrarily on this matter. The opinion of the child was not consulted, and his physical, mental, or psychological make-up was often left out of consideration entirely. The adult prejudice in the matter decided it definitely and for all time. To all this, the Spokane Spokesman-Review avers, a change is likely to come:

With the object of ascertaining what children think about right and wrong, 3000 children whose ages ranged from six to sixteen were asked what they would have done in this supposed case.

"Jennie had a box of paints. While her mother was out she painted the chairs to make them look nice for mama. But her mother took her paints away and sent her to bed."

The replies fell into three main classes. The youngest children in prepondering numbers reasoned that Jennie had been naughty, had inflicted injury or sorrow upon her mother, and should have pain or damage visited upon herself. Children of intermediate age argued that the paints should be taken from Jennie, he withheld until she knew enough not to do more mischief with them, and that she be warned not to repeat the offense or be threatened with penalty for doing so. The oldest children urged that the mother should have reasoned with Jennie and have explained the use of different kinds of paints and the principles of interior decorations.

The revealing of the spiritual growth of childhood is startlingly suggestive, and the reversion of the individual to the childhood of the race is not without significance. The youngest, those in whom the moral instinct is awakening or aborning, think predominantly in terms of revenge or retribution. To the more developed child the prominent idea was the prevention of future wrongdoing. The most advanced children, however, showed more concern for Jennie's moral welfare than with damage to property or punishment for transgression. The suggestions of these children recognized Jennie's good intentions and sympathized with her ignorance and her need of instruction and guidance.

The practical application of the experiment appears to be fairly obvious. The youngest children comprehend the logic of retaliation and may be punished for offenses through penalties and privations. Children of ten to thirteen can be handled through methods that should prevent repetition of wrongdoing. The oldest children should be reasoned with.—Literary Digest.

### NEWS OF TRENHOLM.

Mrs. Wm. Ketel and family are visiting in Houlton for several days. Mr. Eastman and Mr. T. W. Robinson, of Portland were Trenholm visitors last week.

Mr. Clifford Bramble is enjoying a few days vacation on business and Mr. McIntyre is taking his place.

Mr. Guy McAllister and Francis Coolidge attended the Yeakton dance Saturday night.

Miss Agnes Brown, of Happy Hollow, spent Saturday and Sunday with friends.

### EPISCOPAL CHURCH.

There will be service in the Episcopal church next Sunday, February 7, at 7:30 p. m.

Also the Holy Communion will be celebrated Monday morning, February 8, at 9:30.

### Universal Instinct for Play.

In providing for enjoyment the church uses one of the greatest methods by which human society has developed. Association is never secure until it is pleasurable; in play the instinctive aversion of one person for another is overcome and the social mood is fostered. Play is the chief educational agency in rural communities and in the play-day of human childhood social sympathy and social habits are evolved. As individuals come together in social gatherings, their viewpoint is broadened, their ideals are lifted and finally they constitute a cultured and refined society.

It is plain, therefore, that the church which aims at a perfect society must use in a refined and exact way the essential factors in social evolution and must avail itself of the universal instinct for play. If the church surrounds itself with social functions which appeal to the young among its membership, it will fill a large part of the lamentable gap in rural pleasures and will reap the richest reward by promoting a higher and better type of manhood and womanhood.

### Social Needs Imperative.

The average country boy and girl have very little opportunity for real enjoyment, and have, as a rule, a vague conception of the meaning of pleasure and recreation. It is to fill this void in the lives of country youth that the rural church has risen to the necessity of providing entertainment as well as instruction to its membership among the young. The children and young people of the church should meet when religion is not even mentioned. It has been found safest for them to meet frequently under the direction and care of the church. To send them into the world with no social training exposes them to grave perils and to try to keep them out of the world with no social privileges is sheer folly. There is a social nature to both old and young, but the special requirements of the young are imperative. The church must provide directly or indirectly some modern equivalent for the bustling bee, the quilting bee and the singing schools of the old days. In one way or another the social instincts of our young people must have opportunity for expression, which may take the form of clubs, parties, picnics or other forms of amusement. One thing is certain, and that is that the church cannot take away the dance, the card party and the theater unless it can offer in its place a satisfying substitute in the form of more pleasing recreation.

### NOTICE TO GRANGERS.

Pomona Grange will meet with Yankton Grange February 6, 1915. A good attendance is desired as there will be speaking in the afternoon. R. N. LOVELACE, Master.

### A FRESH SHAVE

Adds tone to any man. That's why we are so busy and there are so many tony people in this town.

15 Cents a Tone.

LYNCH & GIBBS,  
St. Helens, Oregon



### Jim, Run This Editorial Tomorrow

THE law-abiding citizens of this city want the privilege of drinking beer—the drink of True Temperance. They are weary of blind tigers, speak-easies, blind pigs, holes in the wall—the off-springs of prohibition.

Prohibition has driven away the material prosperity of the people. It has cut off from this community the revenue derived from decent beer saloons and has increased intemperance. It has largely increased public expense in the vain effort to enforce laws which cannot possibly be enforced. It has added seriously to the burden of taxation. It has depreciated the value of real estate. It has thrown many out of work. It has discouraged investment—capital has learned to shun prohibition localities.

Give the people what they want—the right to drink moderately of beer and practice the teachings of True Temperance.

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Returning leaves Portland 2:30 p. m.  
Arrive at St. Helens 4:45 p. m.  
C. I. HOOVER

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NO STING,  
ALL RIGHT?  
SURE THING!

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