

PIONEER LIFE IN IDAHO
By L. N. Perkins

Jim McCarter and Joe Reedy were the owners of the Tyrannus, the former being the brother of my companion. The next morning after we arrived in Hailey Jim McCarter said to me: "I thought you might wish to buy a cayuse. An old prospector has some here to sell, if you wish we will go look at them." I had never heard of a cayuse, and had no idea what they would look like, but I did not wish to expose my ignorance and he laughed at so I said "Yes I would like to see them, where are they?" "Oh, they are in a corral back of the livery stable" said he. So in a short time we were on our way to the corral to see the cayuses. When we arrived at the corral, what do you think we saw? Nothing more or less than a few Indian ponies trotting around the lot. Cayuse is the Indian name for a small horse, and was borrowed from the Indians (I mean the name) and much in use at that time. The Indian pony was a very valuable horse and was much used by prospectors, travelers, etc. They are not to be confused with the "dollar a dozen" Shetland ponies we have in the U. S. Those cayuses would carry a man 60 miles a day one day with another and live on bunch grass. After we had examined the insufficiently Mr. McCarter and I each bought a Cayuse and before ten o'clock we were on our way to Tyrannus. The horse I bought proved to be a very valuable one that I kept as long as I lived in Idaho, and then I gave him to my nephew who kept him as long as he lived. He had been trained by an old prospector and was not afraid of wild game and would stand perfectly still and allow you to shoot off of him as long as you wished which was a great advantage to hunters after game as you can get much nearer to wild game in horse back than on foot.

I will have to explain what was known as a "prospector" in that country. They were professional miners, but were not content to work for wages, but expected to make a fortune "strike it rich" as they would call it, by hunting over the hills and mountains for the precious metals. They would work in the mines in the winter months and get a little money ahead, then when spring came they would get them a cayuse, a small camping outfit, a pick and shovel, frying pan and coffee pot, and would spend the summer months hunting over the hills and mountains for gold and silver, camping out alone, living mostly on wild game their nearest neighbors being coyotes, mountain lions, bears, etc. There were a great number of them at that time all over those mining localities and they would keep up the business every summer as long as they were able to work. One perhaps in a thousand would strike it rich and become independent, but the great majority of them eventually went to an alms house and filled a pauper's grave. I knew one man personally who made an independent fortune mining. He worked in the mines until he had some money of his own and he then obtained an option on a silver mine near Hailey for \$60,000, went to London, England and sold the mine for half a million dollars, thus making a clear profit of over \$400,000.

Another instance—a young man from Illinois came to Wood River Valley and decided to try prospecting a while. He bought him a pick and shovel, went out into the hills where there were some men at work on a claim, and told them his business. They at once set him down as a green horn from the states (which he was) and thought they would have some fun at his expense. So they took him to an old abandoned excavation and told him that was the place for him to work—thought he would soon strike it rich—and went back to their work chucking over their stult. The young man went to work with a vim and in less than a month he struck a rich vein of ore sold his claim for \$2,500.00, put the money in his pocket and went back home leaving the men who showed him the claim sitting on the hill cursing their fate. Such instances as these are rare but they are enough to excite the mining men to try their luck with the results mentioned above. As before mentioned the Tyrannus was situated about thirty miles from Hailey near the base of the Saw Tooth mountains, near a

small stream of water known as little Smoky. On the day mentioned our party arrived at the Tyrannus a little before sun down. This was about the 10th of July. There was plenty of snow on the north side of the hills, much of it remaining all the year. We found the boys comfortably situated in their mining cabins which were built of logs. They were working a few hands and had a Chinese cook. There were several mines in that section, the most of them paying properties, but the "camp" as it was called was twelve or fifteen miles from any farming section and the hills were rough and the south sides covered with grass and sage brush. The north sides were covered with a heavy growth of fir timber, and along the water courses the boiling hot springs were numerous, so much so that a perpetual steam was rising from the water that in the distance very much resembled the smoke from a steam engine and the strange part about it was the close proximity of the hot and cold water. I have stood in places where I could put one finger of my hand in boiling hot water and at the same time I could put the other hand in ice cold water. I was shown one spring where the hunters and miners would cook their meat by putting it in a bucket and sinking it into the hot spring, and it would cook it as thoroughly as it could be done on a cook stove. I have tasted the water from different hot springs after it had cooled enough to drink, and it all has the same taste, which though not unpleasant, has a strong mineral taste. It is supposed to have medicinal properties and is recommended for rheumatism and other ailments. We stayed one day and two nights at the mining camps and then mounted our cayuses and started to Big Camas prairie a distance of about twenty miles from the mining camps across a small mountain. I enjoyed my visit to the camps and was much interested in the mines and the personal of the men who work in the gold and silver mines. They are very different from the men who work in the coal mines. (I spent a few days with my brothers who had charge of a coal mining camp in Kentucky before I visited the silver mines of the west) the gold and silver miners are intelligent and most of them fairly well educated and it is a pleasure to converse with them on account of their experiences in different parts of the country some of which will be of interest to many who are not acquainted with mining men.

(to be continued)

Chinese students attending the university of Chicago avail themselves of 20,000 books of Chinese, Japanese, Mongolian and Tibetan literature. This library reports the possession of 101 books printed prior to 1500.

The limequat is a new citrus fruit obtained by crossing the West Indian lime with the kamquat orange. The new hybrid possesses the hardy characteristics of the kamquat and is more disease resistant than the lime. The color is light yellow and the rind is edible.

"Bootleggers oppose any movement for the return of light wines and beer," declares an exchange "preferring Mr. Voistead's open shop."

The Spiritual Message of Radio.

(Reverend F. M. Higgins of Boone in the Western Recorder, Louisville, Kentucky)

WHO maketh the clouds his chariot: Who walketh upon the wings of the wind. (Psalm 104.) God's great thoughts were expressed in articulate speech. Man, unlike all the other creatures whom God made, was endowed with this capacity. He was given the power of speech that he might glorify his Creator and bless man. To this end we have seen the development of this God-given faculty. The order of the development has been as follows: speech, written language, printing press, telegraph and telephone, and radio. The Editor of the Homiletic Review has referred to these as "epochal milestones of human progress." They have been used to express the thoughts and purposes of God, and will be so used in the future, as they have been in the past, as they are consecrated to these high and noble ends.

That there are great possibilities for the development of radio in the service of humanity, no one will doubt. Its possibilities are along the lines of government service, navigation-guider, and protection of ships at sea, in the realms of commerce and industry, as an educator, and as a means of spreading Christianity.

My purpose, however, is not to discuss the development and use of radio, but to indicate its spiritual message, which to my mind, are suggested along parallel lines of thought as follows:

1. The messages of radio go out in every direction from the broadcasting station. It "washes out" to every point of the compass. It does not show any honors as to directions, or people to be served. It is irrespective of races, nationalities, or conditions of humanity. It practically annihilates distance, and goes with the speed of light to the ends of the earth. It is said that messages have been received from the broadcasting stations of Schenectady, N. Y. in every state in the union; in the far off provinces of Canada; in Mexico; 200 miles in the Atlantic; southeast 2,450 miles on the Pacific; and in France. The messages are easily heard within a radius of 2,500 miles.

Just as the broadcasting station sends its messages in all directions to all people, so God's love, his concern, and interest in man whom he has made, go out from the great broadcasting station of heaven to every one of his creatures. The high, and the lowly, the rich, and the poor, the great sinner, and the moral man, and the savage bound by ignorance and superstition, are alike the objects of his love. His love knows no classes, is bound by no lines of geography. Like the sunshine, it beams upon all, and is withholden from none. His love is winged with the flight of omnipotence to the very ends of the earth brooding with solicitous concern over the millions of China, and Japan; over India and the suffering people of the east; over Africa, South America, and Mexico.

Peter declared in the household of Cornelius: "God is no respecter of persons." God's love recognizes no distinctions of race, color or social standings. Peter's declaration under

mines the standing ground of the anti-missionary, and teaches us that God loves all. And since God loved all, he sent his Son, to die that he might save all who would accept him in repentance and faith.

2. There must be the proper adjustment of the receiving instrument in order that the sound may be heard. No word can be received without this adjustment. The air is full of messages but we are unable to hear them if we had the instruments unless they are properly adjusted.

The soul which God has given us is the receiving instrument. Proper adjustment of the soul must be made if we are to hear the messages of God for our lives. If we allow sin in any form to enter our lives, that sensitive receiving instrument, the soul, will become maladjusted. The fine sensitiveness and receptivity of the soul is marred by evil thoughts, permitting the mind to dwell upon the obscene and impure things of life, by the pursuit of the vain pleasures of the world; by deception; by dishonesty, compromising one's integrity with the ways of the world; by becoming engrossed with the affairs of the world, materialized to the extent that we lose sight of the spiritual; by the cultivation of a scientific spirit which does not take into account the things of God; and by letting skepticism, the spirit of unbelief, and lack of reverence for sacred things, to get the ascendancy in the life. These things will dull the sensitiveness of the soul to the voice of God, and leave the life parched and barren. If we are to receive the message of God for our lives we must live close to God; we must come to him daily for cleansing in the precious blood of Christ. We must live clean before God and man.

3. The third suggested similarity is from the fact that the message of radio is actually received. The concert, the address, or the sermon is distinctly heard and understood for thousands of miles from the broadcasting station.

For the Christian there is no doubt in his mind that he hears the message which God speaks to his soul. Through Jesus Christ, the Saviour and Mediator, he is in communication with God. Jesus Christ is his one, only, and sufficient medium. In Jesus Christ God speaks to men. It is the Holy Spirit which reveals the things of Christ to us. "The spirit heareth witness with our spirits."

This relation of communion with God is reached and maintained thru prayer, reading of the Word, and the consecration of one's life to the service of God. God also reveals himself through nature, and by contact with good people. There are many ways in which God reveals himself, but as a Saviour, only in Christ. If we could be more in the listening attitude, we could hear him more. It is the privilege of every one to "listen in" if he will comply with the conditions. The message of God received in the soul strengthens one for the duties and responsibilities which come upon him.

4. Finally, the voice on the radio is recognizable. We can recognize the voice of a friend. So the voice of God as it comes to us is recognized. Jesus thinking of himself as the good shepherd, and speaking of his disciples said: "They know not the voice of strangers." In some way we have the moral capacity to recognize the voice

of our heavenly Father when he speaks to us. We can tell that voice from Satan's voice or any other.

It is reassuring to recognize his voice from the many others, for just as the air about us is full of messages going in every direction, so there comes up from the world many voices to the Christian. Many of them are sinister and devilish. They seek to turn us aside, this way or that, from the right. Some of these voices are high-sounding but they are deceptive. But the voice of God comes to us also, and that voice we know, and should follow. A noted preacher of the south, whose church is equipped with a strong transmitting apparatus in the home of his mother, who lives back many miles from the city in her little mountain home, voice of her son as he brings the message of God to his people. Think you not that the voice is not recognized from any other she might hear? Think of an accomplished daughter, the pride of her mother, who has attained success in the musical world. She is to have a part in a great concert to be given in a distant city. The mother is "listening in" not only to On Sunday morning she hears the

hear the concert, but to detect, if she may, the voice of her daughter. There is the sound of many instruments and voices. Presently she catches the beautiful voice of her daughter. As she listens it grows more distinctly, and all the others almost cease to be heard. If you are "listening in" silently and reverently, with clean souls and pure lives, we can hear the voice of God as it comes to us over the tumult and confusion of the world's many voices, saying "Peace be still."

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