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GRAFTING GOES MERRILY ON.

Attention has been turned for a moment from the grafting activities of city, state and federal officers at Detroit to those of the branch office of the secretary of state in that city where automobile licenses are being issued. It appears that many auto owners have been gouged out of an extra dollar by the over-worked (?) and under-paid functionaries of that department.

When the chief discovered that some one was grafting he got right into print. He told the reporters how he had slapped the naughty one right on the wrist and in no uncertain tone of voice informed him that he must never do such a terrible thing again. With this drastic punishment in mind the culprit in the future will no doubt use better judgment and more caution in selecting his victims.

The name of the grafter has not been made public and he is still on the job, his services being too valuable, the chief says, to be dispensed with.

How many dishonest bank cashiers or clerks on discovery have been told to hold their jobs for reason that their services were too valuable to lose? None. Many known grafters and money lenders are appointed to positions of trust by high-ups in the government, who before each election talk functionally and point to the pride to past party and personal achievements for the public good. Hundreds. And right there is found the root of the grafting evil in public office.

The petty grafting by a subordinate in that office is a minor incident in the affair. The real grafting is caused by the retaining of a dishonest clerk. The chief's concern does him no credit, nor will it help the public. His offer to return the money is acknowledgement that some one in his employ stole it, but who the guilty one is not made known, which casts suspicion on all who are employed in the office.

The Bride of the Snow

By JUSTIN WENTWOOD
(© 1924, Western Newspaper Union.)

Clough came slowly back, death in his heart. He came slowly back to the little trapping cabin, to the wonderful woman who waited for him there. Now he saw her, tall, fair as a goddess, her wonderful golden hair hanging about her shoulders. She was waiting for him—his bride of the snow.

Twelve months before he had found her. She was lying beside a guide, Jean Partout, whom he knew by sight, and an elderly man with white hair and a stern look, somehow softened in death. The man and the guide were dead. The wizard who had over taken them had killed them.

The girl was breathing. Clough had taken her to his cabin, thawed her frozen feet and hands, poured hot liquids down her throat. She had awakened, her mind a complete blank as to the past.

And Clough could discover nothing of it. He never learned who the old man had been. But he knew that the guide, Jean, lived fifty miles away at a small mining village.

He had gone there nothing to discover that Jean's wife had gone away, leaving no trace. There was known of the old man and his daughter. They must have come from a long distance. Perhaps Jean had picked them up in some distant town where they had been bound for.

For three months, the girl lived in the cabin. Attachment sprang up between them. Then, one day, the missionary had stopped at the door of the little place.

"My friend," he said to Clough, "you have not one of your people for our faith, but it is not right that you should continue living here unmarried."

"Nothing," she answered gently. "I was born here."
"Will you marry him?" asked the missionary gently. And he had agreed. So they were married.
And now Clough had learned who his wife was. The old man had been her stepfather—Emory, the mining magnate. He had been on his way to inspect a new property, and the girl had persuaded him to stop, her wish that they were overruled by the early November blizzard. She was a wealthy heiress, and they had been advertising for her, though it was surmised that what had happened had occurred. And the bitterness of death was in Clough's heart as he went back to her. He took her in his arms, he showed her the first he had taken from the traps.

"Why are you unhappy?" she asked later in the day, resting her cheek against his.
Clough could bear it no longer. "I have found out who you are," he told her.
She looked at him with mild surprise, her blue eyes. It did not seem a matter of great importance.
"They gave me an old newspaper which had your photograph in it. They recognized it as you. You are wealthy heiress. You are being sought for."

"Well, dear?"
"Well, don't you see? It means the end."

She took his face between her hands and said: "You have never told me who you are," she said.

"I?" Clough laughed. "I am the miser-do-well son of a wealthy father. They cut me off forever, years ago. I have lived so long in the wild that I have become like any trapper."

"OUR RUNDY SERVICE AT HOME"

Conducted by the Ministers of Farmington for the Sick, Aged and Others Who are "Shut In"

Discovered by Rev. C. W. Townsend, Dec. 1921, at Richland Center, Wisconsin.

HYMN—
Yield not to temptation,
For yielding in sin
Each victory will help you
Some other to win;
Fight manfully onward,
For the master is subtle,
Look ever to Jesus.

He'll carry you through.
SCRIPTURE READING—"And Zachaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

"Trading Temptations in the 17th Century"

Ancient books sometimes reveal interesting social conditions. The quaint language often tears of the mask of modern business crookedness couched in terms to throw dust in the eyes of the uninitiated. The gist of the ninth chapter of the book "Knowledge and Practice," by Rector Samuel Cradock, B.D., of North Cadbury in Somersetshire, Eng., published in 1673:

"Just Dealing in Traffic, Trading and Commerce."

In all contracts and acts of commerce it is good to put ourselves in their stead; and to make frequent appeal to our conscience, asking, "would I be thus dealt with?" (Galatians 6:14).
I shall give some directions for both buyers and sellers, that the black art of defrauding may be abhorred, for light and honest gains make a heavy purse, whilst great and dishonest make a heavy heart."

TO BUYERS

1. Let not the Buyer debase or disparage a good commodity that he is about to buy, to bring down the price, and to get it for less than he knows it to be worth. (Proverbs 20:14).

2. Let not the Buyer prematurely say he will give no more for a commodity than he offers, and yet intends to give more than to do without it. Often both Buyers and Sellers go from their words.

3. Pass not counterfeit or false money.

4. Do not work on the weakness or necessity of the Seller.

5. In buying take no advantage of Sellers oversight or mistake. (Genesis 43:12).

6. Buy not anything on the Lord's day, except upon absolute necessity.

7. Buy not anything stolen (if known) though the price be never so low.

TO SELLERS

1. Do not multiply words in selling. (Proverb 10:19).

2. Do not highly commend or praise a commodity you know to be faulty—and all this to skew a little more money out of their neighbors' pockets; and that sometimes so very little, that they sometimes say now, "now that man is an amazing rascal," and that thinks he has a soul can set it at so miserable and contemptible a price.

3. Do not disguise and hide

"No, dear. Why should I go back with me and resume my place?"
He thrust the suggestion aside. "I have done with all that. And I won't stand in your way."
"Then may I stay with you?" She was kneeling beside him. "I only want you, Harry. Will you let me stay?"
"Here?"
"No, in the further West that we have always dreamed and talked about. I don't want to go back to the life either."
"You will give it up for me?" he demanded incredulously.
"But I have given it up for you, dear," she answered gently. "I have only been waiting until you told me. For, you see, I have remembered—of since we were married."

Pleanty of Courts in Egypt.
Egypt possesses at least three concurrent jurisdictions. The native courts deal with all crimes committed by natives and all civil disputes between Egyptian subjects. The native judges representative of all the European powers holding capitulations in Egypt, decide civil cases between Europeans of different nationalities or between Europeans and natives. And the consular courts of the various powers decide all cases between their own nationals and charges of crime brought against such nationals.

Finally, the "Sharia," religious Moslem courts, decide all cases of inheritance and of what in English would be called "chancery" matters for Mohammedans, while the different patriarchal councils act in similar cases for Jews, Copts, Armenians and others.—Detroit News.

4. Do not sell by false weights or measures. (Amos 8:5; Prov. 20:10; Deuteronomy 25:14-15; Mark 6:70).

5. In selling do not work upon the ignorance or unskillfulness of the buyer. (Zeph. 1:9; 1 Thes. 4:6). Do not make him pay unreasonably, because thou feelest he extremely wants it and must have it. (Golden Rule). The truth is, in the whole business of traffic, there are so many opportunities of deceit, that a man needs to fortify himself with firm resolution against it, and have in his heart a great love of justice, or he will be in danger to fall under temptation.

6. Do not ingross corn in a time of scarcity. (Prov. 11:26). So let Buyers and Sellers consider:

1. The commandments of justice to a righteous Christian. The name of Christ is blasphemed among Turks and Infidels by the injustice, fraud and deceit that is practiced among too many that call themselves Christians. Therefore we should abhor it.

2. A secret cure usually goes along with ill-gotten goods.

3. What will it profit a man if he gain never so much, and lose his own soul? Thou hast been very cunning, when thou hast over-reached thy neighbor, but consider not, that there is another all the while over-reaching thee, and cheating thee of that which is infinitely more precious, even thy immortal soul. And, alas! What will it ease thee in Hell, to think thou hast left a great deal of wealth on earth?

4. And remember, what is unjustly gotten, by defrauding and injuring another, must not only be repented of before God, but restitution thereof, or other satisfaction made to party wronged, in kind or value, if he is alive, if not to his heirs, if unknown, to the poor. (Lev. 6:2-3, 4. Th. 2:3-8).

CLOSING PRAYER—O Lord and Father of mankind, we come to Thee as children tempted and tried with many unholinesses. We recognize Thee as the Owner of all things, and the Giver of every good and perfect gift. We have received much from Thy loving and merciful Father. Help us to be charitable in all our dealings with others—remembering that as a father piteth his children, so the Lord piteth them that revere Him. This we ask in Jesus' name. Amen.

HUMAN BODY HAS MANY PAIN SPOTS

Danger Signals Warnings Which We Must Obey.

ARE NATURE'S PHONE SYSTEM

In the midst of pressing political business President Coolidge took time out to write a cordial letter accepting the honorary presidency of the Gorgas Memorial Institute of Tropical and Preventive Medicine, to be established at Panama City. Five million dollars is to be raised for this purpose by popular subscription, and no more difficulty is anticipated in securing this amount than was experienced by the Red Cross in raising aid for stricken Japan. American generosity knows no stint when relieving human pain is the object in view.

Not is this high valuation of pain a product of modern thought. The early Roman law, while recognizing slavery, carefully prescribed the amount of pain any master might inflict upon his slaves. During the Middle Ages, when the value of pain was not so high, of great barbarity and decadence resulted. But English law began, gradually, to take account of pain. If one person injured another, the individual hurt could collect more damages for his pain and suffering than he could collect by his heirs if he were killed outright.

American law today, in most states, limits the damage for accidental killing of another person to a fixed amount, usually about \$5,000, but if the injured individual lives, even for a few seconds, and suffers conscious pain, there is no limit to the sum a jury may award for his suffering.

No Pain Inside of Body.
Nearly everybody instinctively agrees with this high valuation of pain, but very few realize the high value that nature herself has placed upon it in building up the human organism. Pain is the danger signal, and our bodies are so made that we are obliged to obey it, whether we want to or not. And the receiving stations for this natural danger signal are distributed over the body just where they will do the most good.

Scientists of ancient times believed that the whole body, inside and out, was sensitive to pain. Surgeons began to operate, however, before anesthetics were discovered, and the result of this early surgery, it was found that there were regions inside the body where no pain at all was felt.

The intestines, for instance, can be cut and handled quite easily without pain to the patient. This is a comforting fact to remember when the papers report that some hardy patient has taken only a local anesthetic, so that he can watch the operation performed upon himself. Cuts in the throat, the body wall would be painful, but the local anesthetic, usually an injection of cocaine, stops all sensation there. And once the surgeon gets inside the body he can cut away to his heart's content without bothering the patient at all. This fact led investigators to the conclusion that they must look for special pain organs in the body.

Millions of Pain Spots.
Everybody knows that sticking a needle into the flesh is a painful experience. But only those who have experimented upon themselves with considerable care realize that there are many spots to be found where a needle can be thrust deep into the flesh without causing the slightest sensation. Again, there are places where the slightest touch of the needle's point arouses pain instantly.

These are called "tender spots" and have been plotted out with considerable care by psychological investigators, as a seaman plots out islands on a navigator's map. It is estimated that the average number of pain spots on the human body is about 3,000,000.

After this discovery, it was thought that the problem of pain organs was solved. Each pain spot was found to lie near the end of a tiny nerve fibril, and it was believed that the organ too small to be seen with the microscope must be attached to the nerve ending to give rise to the feeling of pain. But such theoretical organs have never been found.

On the contrary, it has since been found that only those nerves which have no special organs, called "end-organs," attached to them can cause pain at the slightest touch. But end-organs, which at first produce a sensation of touch, or of cold, or of warmth, will cause pain if the pressure or temperature applied to them is too intense. The difference is only one of intensity of stimulus.

This discovery has led to an entirely new theory of pain in recent years, which credits the nerves back of the skin with causing a sensation to be felt as painful.

An English physician, Doctor Head, resolved to sacrifice his own nerves to science. He had a nerve trunk cut in his elbow, so that no sensations at all could be felt in his hand, and, lower forearm. Then the severed nerve was tied together, and it began slowly to heal.

As this process went on, there appeared areas on his hand where he could feel touch, but not pain. No matter how intensely the hand was stimulated, Doctor Head concluded, therefore, that there must be special pain fibers in the general nerve trunk which had been cut. The touch fibers, from the palm of the

hand referred to, healed first, thus carrying their messages of touch to the brain. But until the pain fibers healed no pain whatever could be felt.

Safety Valve Nerves.
Another Englishman, Doctor Sherrington, completed the tracing of pain messages from skin to brain. He experimented upon animals, sending electric currents over the nerves inside the spinal column. As a result Sherrington discovered that whenever any nerve was stimulated too intensely by the incoming nerve current, was drained off into a sort of safety-valve nerve, or pain fiber.

Thus we may feel touch and pain at the same time, from the same cause. But when these pain fibers reach the brain they are all subsiding into a sort of pain conduit, where all the overintense nerve currents, or impulses from all over the body, can travel without burning out the rest of the nervous system. Thus the nature provided a special telephone line, as it were, between the outside of the body and the brain, made of extra-heavy wire to carry emergency messages.

We begin to feel pain, probably, before we are hurt. Certainly within a few hours after birth the baby stomach begins to squeeze together causing "hunger pains." Immediately all else is forgotten. The baby cries, and the mother feels the need of food, and his internal pain is thus stopped.

Similarly, with grown-ups, a good, sharp hunger pang will take precedence of all else. The words of a friend glad scent attention, once the hunger pangs begin. And, in light of the discoveries of Head and Sherrington, we know why this must be so. The pain messages have a specially built trunk-line to the brain, so that they can always take precedence over all other sensations. A pain always means that the body is being injured, and nature has devised the clever pain above described to force us to pay immediate attention to the spot threatened.

If it were not for this emergency pain signal, a baby's hand, for instance, might be burned off before the infant withdrew it from the fire. In cases of paralysis this sometimes happens. Instances have been known in train wrecks where injury to the spine destroyed the pain connection to feet and legs. As a result the injured person may allow his lower limbs to be badly crushed by objects lying upon the tracks. If nature's telephone system were intact he would be forced to exert himself and remove the dangerous weight.

Our bodies, in short, are so arranged that whenever we feel pain we know we must get rid of it instantly, at all costs. History shows that nations whose laws and customs have placed the highest value on getting rid of pain have advanced most rapidly. The quick response of the United States to the call of human suffering is, therefore, one of the healthiest signs of American progress.—Chicago Daily News.

NOTED SCULPTOR AT WORK ON STATUE OF COLUMBUS



Attilio Piccirilli, noted Italian sculptor, is pictured above at work on his statue of Christopher Columbus, which when completed will be placed in Lorillard square, the Bronx, New York. The Columbus statue is being made under the direction of the newly formed "Circolo Cristoforo Colombo society," composed of prominent Italian residents of the Bronx who seek to glorify the memory of the discoverer of America. The statue itself is expected to be completed and ready for dedication on Columbus day, 1924.

FILIPINO SPORTS GO ARMED

Spectators at Cockfight Loss Pistol, Knife and Bole.

The authorities of Manila have re-doubled their watchfulness at public meetings, and especially at sporting events, as a precaution against disorders. This step is taken because of the feeling engendered by the recent campaign and election.

An example of the necessity for such watchfulness was recently given at a cockfight in the suburbs. All spectators on entering were admonished to part with their weapons. The result was an imposing stack of knives, bolts, "knucks" and pistols.

The Story of Wan Lung

By MORRIS SCHULTZ
(© 1924, Western Newspaper Union.)

"WAN LUNG! Oh, bother that again, I suppose! Smoking the pipe again, I suppose! Noting of attending to his business!"
A heavy-set Chinese tottered out of the back room, took the red ticket, grunted, and handed Mrs. Charlson her laundry. Back to the inner room, diffusing the faint aroma of the poppy. "Quite a good-looking Chinaman," suggested Mrs. Charlson's companion. "Well, all Chiniks look alike to me," that lady answered.

Wan Lung had come to the town a year or two before. His father, a naturalized American—in the days when this was legal. He had been born in China, after his father's departure. He came to America when he was ten. The father, who was proud of his son, sent him to the university. Wan Lung was twenty-three when he came to the town.

There was a mission to the Chinese. Wan Lung was already a Christian. Perhaps he pretended not to be, for the sake of studying under pretty Elsie James, who conducted the class. An innocent enough deception. At any rate, nobody knew he was a university graduate, in English.

"My star pupil," Elsie James would say to her friends. "It just shows what we can do among these Chinese."

"What you can do, my dear," said her father, looking at her pretty face. "Take care, Elsie, and don't let him fall in love with you," her mother warned her.

Elsie laughed. A week or so later she had him to the house, Wan Lung created quite a sensation among the guests, with his good English and his intelligent ways.

"I declare, I think these Chinese are just too cute for words," said Miss Hawthorne, Elsie's chum. "His manners are so good. But then all foreigners are."

Wan Lung, in short, was voted a success, and henceforward he was a star at church fairs and festivals, and a great favorite with the ladies.

Did Elsie know that her heart was falling in love with her? Of course she did. And did she lead him on? Well, most girls would, and Elsie was no exception. Though, of course, everything was done according to the rules established from time immemorial among Anglo-Saxon women.

Then came the flare-up. Wan Lung asked her to marry him.

"Oh, Wan," said Elsie reproachfully, feeling a thrill of delicious inward triumph nevertheless. "I never thought that you would misunderstand my friendship for you like that."

"But you love me one else?"

"No, Wan," Elsie admitted.

"Then can there be no hope? You understand, I am an American citizen. I have lived so many years in this country. I shall never go back to China."

"It isn't that," said Elsie. "What is it, then?"

"Why, Wan, it's because you're yellow of color."

Wan was about to leap to the room, but Elsie's mother had suspected something and had not been idle. She pounced upon Wan Lung.

"The idea!" she cried indignantly. "It's the most disgraceful thing I ever heard of, your presuming to dare to make such a suggestion as that to my darling daughter!"

"You will forgive me, I didn't understand," said Wan Lung humbly. "Didn't understand? You should have, then, Elsie, darling. It never pays to have anything to do with these Orientals. They simply can't understand our American ways. They only insult you."

Then Wan Lung made his little protest.

"I do not think I insulted Miss Elsie," he said mildly. "I was good enough to teach, to have to your house to tea, and I—I suppose I had forgotten that I was yellow."

And he went out.

But now, if you go to Wan Lung's laundry shop, you will have to wait a little before he staggers out of the little back room with bloody eyes and the faint aroma of the poppy about him. But Elsie's mother was correct. Wan Lung is yellow.

The Wandering Jew.
The Wandering Jew legendary personage condemned to wander over the earth until the coming of Christ for reviling the Saviour while he lay on the way to Calvary. According to Matthews Paris and Roger Wendover, he was a porter in the service of Pontius Pilate named Cartaphilus; but others identify him with Abimeus, a cobbler, on whose doorstep Christ attempted to rest when overcome with the weight of His cross. Abimeus drove the Saviour from the door with curses, whereupon Jesus calmly replied: "I truly am going; but thou shalt wait over the earth until I return." Southern's "Curse of Kehama." Croy's "Salathiel," and Sue's "Le Juit Errant" make use of this legend, although not in its original form.

Find Ancient Ruins in Italy.
Ruins of an entire ancient city, believed to predate the Romans by perhaps 1,000 years, have been discovered near Ferrara, Italy. More than 100 tombs have been uncovered. The result was an imposing stack of knives, bolts, "knucks" and pistols.