THE MORNING OREGONIAN, WEDNESDAY, FEBRUARY 28, 1900.

DOBLEY DESCRIBES SLUMS

POETRY OF THE BIBLE: BY DR. E. E. HALE right leg. He sustained other minor brukes, but was mailefied to come off as well as he did. This sidewalk is a dan-gerous place, and people will have to ex-Copyright, 1900, by Seymour Eston. ercise great caution

THE OREGONIAN'S HOME STUDY CIRCLE. DIRECTED BY PROF. SEYMOUR EATCH

GOLDEN AGES OF LITERATURE the Greek should sing one of the Habrew's songs you would know he had berrowed it in a

IV .- THE GOLDEN AGE OF HEBREW POETRY.

10

BY THE REV. E. E. HALE, D. D. The most careless render of the Bible knows that the Pasims were the hymns of the Hebrews. Even our English name implics that. But, as our Eiblies are gen-erally printed, the reader does not know, outside the book of Panima, whether what ha reads in the English version were writ-

haps, made by the revised variation to the popular reading of the Bible is the ar-rangement in the printed page of the poetry in each Testament so that to every reader's eye it looks like postry. Every reader sees that it is postry-that it was written by some post whose work was so good that it has survived the millenbe good time. Every one knows that he is to read it as he reads poetry. Near the end of the book of Deuteronomy, for instance, the blessing of Mores, before he died-printed as a poem-reads:

"The Lord came from Sinal, And rose from Seir unto them: He shined forth from Mount Paran

And He came with ten thousands of boly enes. And His right hand was a flery law unto them,"

And so the ode or song of triumph goe with a reference to each of the li thes. The mere form of the lines suggrats poetry, where the old prosalc text used by the early English transintors sug-gents the patient narralive of an annalist:

"And he said, the Lord came from Final, and runs up from Heir unto them; He shined forth from Mount Parm, and He ense with ten thou-mand of mainis; from His right hand went a fiery law unto them. The commission which prepared our new

or revised version says of the prophets that they have not extended to the prophetical books this arrangement in lines. because the language of these books "is rather of the nature of lofty and impas-ment prose, except in purely lyrical pas-mages." Lofty and impassioned prose sages. Lorry and imposioned prose comes very near to poetry. And in gen-the Old Testament, he says. He says that the Aistorical pealme, written perhaps long after the events referred to, are the in-terpreters of the bistorical books. For Isalish to the end of the Old Testament. Speaking roughly, we may say that the first half of the Old Testament, the books which go as far as Eisther in the usual arrangement, are narrative or historical; years a that after that point, beginning with the book of Job, they are poetical. The book of Job is often called a dramatic poem. ims are a collection of several odes and hymns, from many authors is many centuries. Then follow the Proverbs, which are cast in poetical form; the book of Ecclesiastes, which, while printed as prose in the revised version. Is frequently marked with the character-istics of Hebrew poetry: the Song of Eongs, which has all the characteristics

iongs or odys. ion clied of Mones; such is the song of Deborah. In the prophetic books, on the other hand, we have sometimes a frag-ment of history. But, speaking rather roughly, as I said, the first half may be alled historical and the second postical.

Hehrew poetry and that to which we are accustomed. It must be enough to say that it does not seem to have had any that it does not seem to have had any that it does not seem to have had any the set of the strictly marked by the count-ing of syllables. We know too little of the original pronunciation of the words to the original pronunciation of the words to what we call "accent" was considered in the composition. One peculiarity is observed in which the Hebrew noets induiged themselves much

GOLDENDALE, Feb. 28-(To the Edi-tor.)-In a recent issue of The Oregonian appeared an editorial under this boading: And so if it were the other way." ". Of course, said their other way. In the conversation. 'Homse, if you call him so, sings the thing made, David sings the imaker; or, rather, Homser thinks of the thing made; David thinks of the maker, whatever there are: "Sca Power and Open Door," wherein it is stated that it was Great Britain that inst auggested the Monroe doctine to the United States. You have made this

made, David finishe of the many, "I was going to say that Homer would sing of sittles and David of the life in them." "It is not so much what they say as the way they look at it. The Greek sees the out-adds-the beauty of the thing. He plains the picture David sings the life of the plains."

he results in the English Vermon vere write ten as poetry is written, with the en-thusias and purposes of poetry, or whather he is to read it as he reads the hard facts of history. The most important contribution, per-haps, made by the revised version to the popular reading of the Bible is the sr-rancement in the archide hare of the bible is the set of the Sole is the state of the Power of powers, rancement in the archide hare of the is to read the sole is the state of the sole is the state of the sole is the sole is the state of the sole is the sole is the popular reading of the Bible is the state of the sole is the so ment it became necessary to decide upon the attitude of our Governmint toward questions in European policies. The questions in European politics. The United States declared for a policy of peace and friendship with all nations, free from all entangling alliances. Here is what President Washington said in his famous neutrality proclamation, and rethe Life of lives, or the King of kings. And he is writing or singing because he wants to do this thing. It is not as Lord americal in his farewell address, as a legacy to his countrymen: "The great rule of conduct for us in regard to foreign Somerville wrote a poem upon hunting; it is not as Thomson wrote a poem upon the seasons; it is not as Byron wrote the poem of Maseppa-in each case because they wanted to describe certain actions or us, have rone, or a very remote, relation. Our detached and distant situation invites movements of men. It is that the singer or the writer had in mind the living God, and that he wanted to make those who heard ox read feel that "in Him we live and move and have our being." Why forego the advantages of so peculiar a situation? Why interweave our destiny

The Panima.

The great German poet, Herder, more guit your own to stand on foreign ground than 100 years ago wrote some very vaiu-able essays on Hebrew poetry, which have a Government, the time is not far off when great interest for persons who really want to read the Oid Testament in the spirit of those who wrote it and with an under-standing of the customs of the time in which it was written and the people for we may defy material injury from external annoyances. When we may take such an attitude, as will cause the neutrality we may at any time decide upon, to be scrupulously respected. When we may

whom it was written. This book, I will say in parsing, would be of great value for people who are con-ducting Sunday classes in church and irychoose peace, or war, as our interests, guarded by justice, may demand." It appears from the private correspon-dence of Jefferson and Madison that the

ing to interest young people in the books of the Old Testamont. Herder mays again and again in the course of these essays that whoever wants principle embodied in the Monroe doctring had occurred to them, as it had to others, long before President Monroe proclaimed it to the world. When Monroe issued his It to the world. When Monroe insued his celebrated message declaring that we should consider any attempt on the part of the allied powers to extend their sys-tem its any part of this bemisphere as dangerous to our peace and safety, he was simply following the suggestions laid down in Washington's neutrality proclamation. In the discussions to which the negotia-tions between the Russian Government and the United States gave rise, concern-ing their respective rights and interests on the northwest coast of the Continent. really to get at the life and movement of the poetical books of the Hebreus had bet-ter study the book of Panims first. Make that the center of the whole of the Old instance, a person understands the narra-tive of the crossing of the Red San better after he has acquainted himself with the triumphant songs in which hundreds of years after the Israelitos thanked God for His goodness on the occasions there de-scribed. details of the continent, be arrange-ments by which they may terminate, the occasion has been judged proper for as-

Their Authors and Aims,

serting, as a principle in which the rights and interests of the United States are in-volved, that the American continents, by the free and independent condition which they have assumed and maintain, are Remember, then, that the book of Pealms, as we have it, consists of five different collections of psalms, made at different times, and prohably by different lifferent. henceforth not to be considered as sub people. It is quite as in an old church you sometimes find a hymnbook which contains the Psaims of David as trans-lated by Dr. Watts, together with a coltets for future colonisation by any European powers. The holy alliance formed in 1822 by Euro-The holy alliance formed in 1823 by Euro-pean powers, while estemably directed to the maintenance of peace and friendship among themselves, was, in fact, a league for the miunel aupport of royal dynasiles. About the time the holy alliance was formed, the Spanish American colonies declared their independence, which the United Status scknowledged. The British Coversment did dyname a cure some joint t which has all the contractorstors ile postry, and then the prophets, and another collection of hymns made by another collection of hymns made by another. Of these five subdivisions the prophets of the second with first or Money such is the sour of the first or Money such is the sour of the second with Pmalm 72, the third ends with the 59th Fraim 42 the third ends with the synh and the fourth with the 106th Psalm. But the first two cannot be said to be the oldest, for some pieces are found among them which belong to the period of the Captivity. The collection of the whole was probably made as late as the second century before Christ. Every one of these collections has some names of David and Government did propose to ours some jo'nt action against the holy alliance from pure-ly -seifah motives, but our Government could not accede to this without deparing Rhythm. Meter and Form. It is impossible in a single paper like this to go into any detail as to the dis-tinctions between the external form of Hebrew poetry and that to which we are hebrew of it must be enough to say could not accede to the without deparing from the doctrine which was Washington's legacy to his countrymen. Mr. Monros took an independent position and asserted a purely American policy. The Declaration of Hidependence, issued in 1775, was directed against Great Brit-aln alone, for the purpose of establishing in the Western bemisphere a Government of the mennic by the purpose for the

One pscultarity is observed in which the Hebryw posts indulged themselves much more frequently than those of the West-sem nations. It is generally spoken of as "parallelium." This word means the method of composition by which one line or verse takes up the language or per-hops the ides of a previous verse and re-peats it, with more or less variation, in peats it, with more or less variation, in of this famous Democratic do trine, known as the Monroe doctrine, has it been in-tringed upon-ones by France, and once y Great Britain, and in both instances

EXAGGERATES THE DETAILS TO EN-THE MONROE DOCTRINE. TERTAIN HIS WIFE.

Question Baised as to Its Origin, and Trics to Turn Her Thoughts Away Who Should Have the Credit of It. From a Desire to Go to the French Ball.

the United States. You have made this statement on several previous occasions, and I desire the privilege of replying through the columns of your paper. The history of our country snows very clearly that early in the Nation's develop. an editorial in an evening extra on "The

an endormai in an evening extra on "Lie Baby's First Tooth," a subject in which he was not at all interested. "I'm just dying for a novel experience of some sort," said Mrs. Dobley, "and i am at my will's end to think of some-thing. Can't you suggest".-"Funny thing," said Dobley, in a rude, absentimined way. "Dust isize to this absent-minded way. "Just listen to this, gry dear." He began to read: "There may be subjects of more importance than nations is to have with them as little political connection as possible. Europe has a set of primary interests which, to the baby's tooth. But not to the baby, If you will notice the added tendences in a baby's smile after it is able to fiach its first tooth, you will find yourself be-ginning to think. It is a good thing to think. But it is a better thing to be able to draw a salary for writing things without thinking."

with any part of Europe? Why entangle our peace and prosperity in the tolls of European amb.tions and rivalry? Why "Is that a 'Cosy Corner' joke," asked Mrs. Dobley, with scorn, "or is it a 'Helpful Hint?

"It's great stuff!" said Mr. Dobley, de lighted with the idea that he had switched lighted with the idea that he had switched Mrs. Dobley's thoughts in another chan-nel. "As he says, it makes you think"-"Well, think hard," said Mrs. Dobley. "and decide on something we can do to vary the monotony of existence." Dobley's jaw dropped noticeably and his brow grew furrowed. He knew by the way the which Mrs. Dobley snoke that he way in which Mrs. Dobley spoke that he

was in for it. "In what line?" he asked nervously. "The opera or the theater-or-?" "Oh, anything funny-or out of the common or just a little disreputable," said Mrs. Dobley. "I get tired being respectable! "I find it very exciting," said Mr. Dob

ey. "Oh, yes-but you reformed when you were married. I never had a chance to sow an oat! Sometimes I wish I were a college boy and could go on a lark and mush windows and yell." "My dear Mrs. Dobley, hadn't you bet-

"My dear Mrs. Dobley, man't you bet-ter take a brome to quiet your nerves? Such a state of mind is extremely regret-table in a female"-"Don't you dare to call me a female, Mr. Dobley; I simply won't have it!" "In a feminine mind," went on Dob-ley, "that is supposed to be like an aco-lian here turned to gentice mainding. These

lian harp, tuned to gentler melodies. These erratic tendencies which you display at times toward whoop ng things up, whi.e attractive, perhaps, in the first flush of girlhood"-

"You always encouraged me in it," said Mrs. Dobley. "I recollect the night you proposed, you said that you first discovered that you loved may be when you saw me turning a double somersault off a apringhoard at Bar Harbor." "One has to tell a girl some lie or other when he proposes," said Dobley.

'I d dn't tell you you were the only girl I ever loved." "No, you couldn't," said Mrs. Dobley, "for I know better. You were engaged to that scraggy Hipkins girl for nearly a year." "She was a gentle, domestic creature,"

said Dobley. "Well, I am tired of being a mouse." said Mrs. Dobley, "and unless you think of something new I'll do something desperate. I'll go alumming with Cora Van

Ripper!" "Do women go slumming nowadays?" "Well, we go on an atternoon's four of the shops. It's the same thing." "I suppose that is a very desperate ex-

"of the people, by the people, for the people." Our forefathers succeeded in se-tabilating it. Then came a second declar-ation, issued by a Democratic Administra-'Well, you'd think so, if you tried or tion, and directed against the whole of the Eastern hemisphere, forbidding land-grab-bling, or the stabilshment of any monar-chical form of government in the Western hemisphere. Ony twice, since the issuance hats and coats and tailor gowns in about 14 places and had a biscuit and a cor-dial at each place. When Cora Yan Rip-per and I go on one of those trips we always have to take a hansom home, and sometimes we forget where we live. Last time Cora told the man to drive to a number of Fifth avenue, and when we got there it was the reservoir."

to come up and ask about your health, and tell you thoy've been coming here whose the place was started. Then they' tell you how it used to be in the old days. They ask you if you know the proprietor, and you forget that you've shock hunds with him about seven times already, and you go up and do it all over again. About this time the waiter brings some frapped brimstore and tails was that your dinner

he says he'll have it done with pleasure. You shake hands with him.

By this time the excitament is at its height. The air is filled with cigarctic smoke Every one is laughing and tak-ing, and when the band plays a song you join in whether you know the words or not. It doesn't matter a particle, if you only make noise enough and keep things lively. You see your waiter and give him a dollar, and he brings more soup and some loggy claret-colored liquid in a wina bottle. Then he gees off and forgets you." "Nothing but soup?" asked Mrs. Dob-

'Oh, you don't mird a little thing like "Oh, you don't mird a intre thing the thail You see, no one goes there for the dinner. If any one speaks about setting mything to eat, you all tell each other that no one goes there for the dinner. It's a good thing you don't, for you don't get it. It's the sport you're there for, and for you fee any one you know-end you alget R. It's the sport you're there for, and if you ree any one you know--nnd you sh-ways are somebody you know-you smile in a recklers way as though to say: "Tou see. I'm right here at the oid atand! One of the boys! You can't best me!" Then you go up and shake hands with him, and present him to the proprietor and to the band. You whisper to the leader and ask him to play 'Hannah Lady' and sive him four 'A-cent chars.

Lady,' and give him four 's-cent cigars. "In the meantime the walter brings up some dishes with sauce covering them, and if you have a detective in the party It's his turn to play. He guesses at it, and every one passes. Then the whiter gets angry and splits something on you, and you give him money to go away. "By this time the band plays The Star-Spangled Hanner' in ragtime. Every one shared works of more and work and works."

sings all sorts of words, and you wave your handkerchief and give three cheers for the proprietor. Then you happen to see sumebody drinking champages, and

for the proprietor. Then you happen to see somebody drinking champagne, and il strikes you that this is the best idea that has occurred to you during the even-ing. You suggest it to your wife, and ahe says ull right, but her voice sounds atrange, and when you look around you find you're talking to another lady. "You see a man you've met somewhere, and you ask him who he is and he tells you he's the proprietor. You tell him what a good fellow he is, and ask him if he'll please lead you to your wife. By the time you find her you discover that the waiter. In a fit of good-heartedness, had not only brought coffee, but two cakes with little seeds in them, two apples, a raisin and four nuits. The hand plays "Tankee Doodie." The patriotic feeling mounts to a perfect fervor. Everybody shakes hands with everybody else. Tou ace some people going home, and you think how foolish they are to leave such a soene. Then the room begins to go round, and you suggest the ides that the block and come back. Every course, and you

milre party go out and walk around the block and come back. Every one agrees. You get your wraps and go out, and your abmen selze you and push you forcib!



and Controller of Arngan. On this voy-age, Columbus was accompanied by the following five Jews: Louis de Torres, inter-preter: Rodriga Sanchez, nephew of the Treasurer-General of Aragon; Alonso de la Calle, Dr. Maentre Bernal and Surgeon-Marco. The astronomical tables which he used were the work of Abrahum Za-cuto, and had been travated into Spanish-by his pupil, Joseph Veclatio or Visino, both master and pupil being Jews." Tou will confer a favor by giving this communication a place in your valuable

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absolutely fireproofs electric lights and artesian water: perfect santtas tion and thorough veniliation. Allow

peaks it with more or less variation, in other words. The writers of Hebrew odes in some frequently used this method in intranging verses which should be sund internative by different chuirs. There is a resemblance to the strophe and the antistrophe of the Greek choruses, but that the alternate verses in the Hebrew peems are much shorter than those of the

ple singing:

And another on the other side respond-

'And the firmament showeth His handtwork." Concus: "Day unto day uttereth speech." Anti-chorus: "And night unto fight showell Innowiedge.

"There is no speech nor language. us: "Their wolco cannot be heard." "Their line is gone out through of

tus: "Aud their words to the end of

In America the late Dr. Hastings in-troduced in many churches a renewal of such alternate singing. These who study the subject may well read his little treats

ther feature which occasionally appears in Helinew poetry is the reference. Biterally, to the latter with which the poems are written. For instance, the 19th Psalm consists of 25 stamas, each of eight lines. In the original the first verse consists of lines beginning with the letter A, the second verse of lines beginning with the letter B, and in most Bibles the He-brew letter is printed at the beginning of three separate subdivisions.

This sort of ingenuity, sometimes show-ing itself in acrostics, and sometimes in other ways, appears in many of the poems.

The Spirit.

But it is the spirit of Hebrew poetry which has given it its value, an infinite value to the world. "And Envid's lyre is mightier than his throne."

There were very likely many poems or ballade writter in the Hebrew language which have not come down to us which were not so bathed in the divine spirit as those which have survived. There is no reason why lovers should not have written love songs, why soldiers should not have written ballada, why meditative in-dividuals should not have written what unced to be called didactic poems in Palee-line as well as elsewhere. But for what-ever reason, the poems which survive are, almost without exception, poems alive with the life of God. The writer looks at the subject with which he has to deal with distinct reference to the infinite life which courtois movement, which gives effect to controls movement, which gives effect to cause, and is the vigor and strength of what he is to say. I once wrote a little absorb is which, for my purpose, I imag-lead a meeting between Homer and David. wanted to contrast the poetry of the Groeks with the poetry of the Hebrews. I made Homer sing his description of a meaw storm, and David, in comparison, sing to him the M7th pealm:

"He gireth more like wool; he matternth the hoar-front like makes; he constath forth His he like moraris;

Track. Immediate one choir on one side of a tem-ing this, as David the shepherd may have agent it, be writes the lines which most of us remember: "It is the dow of Hermot That cometh down upon the mountains of Zion For there the Lord commanded the bisming. Even life for evermore. On the other hand, after David is a king, after he has obtained the mastery over the tribes which infested Isreal with their inroads, he will sing a stateman's gong: "He maketh wars to cease unto the end of the He breaketh the bow, and cuttoth the spenr in

sunder. He burneth the charlot in the fire."

And which he praises God, it is not now because He has "led us as goats over the mountains." or "strongthened our hands so that they break an iron bow." But be-cause God is "King over all the earth."

It would also be a good exercise care-fully to read the life of David in the his-torical books, where you will find more than one instance where his poetry is introduced in the very place where the cdy

or the posm was composed. But you may go further than this. You may read so carefully in the history on the one clde and in the hooks of Panimi the one side and in the books of Pailms on the other that you will form for your-selves the impression as to the place where most probably a certain pailm belongs. It has been proposed indeed, that for one of our English oratorios this connection between the history and the poetry shou d be traced along and followed out in the ilbretto for the performance. The songs would furnish the available back as the songs

would furnish the specially tyric part of the oratorio, and the framework from his-tory would give additional interest to the poems as they were produced one by one. There is a composition, not so well known as it was half a century ago, by the com-poser Neukomm, which is based, in a manner, upon this idea, but the full working out of an oratorio is left for some great American composer.

Ellamo E Hale Boston.

C. B. Bartel's Narrow Escape,

C. B. Bartel was severely injured and b. D. Daries was severely injured and narrowly escaped failing from the side-walk on East Morrison street to the ground below, last evening, while return-ing with his wife from a visit to Peninsu-lar. Passengers on the etrect cars have to transfer in both directions while re-pulrs are in progress on the elevated road-way, and there is a constant stream. The mattern line near line work.
The mattern line and the forth His is like moreals;
We can stand before Mis cold?
Se endeth forth His is like moreals;
We wanted forth His is like moreals;
Se endeth His is like moreals;
Se endeth His is like moreals;
Se endeth forth His is like moreals;
Se endeth His is like work with them;
Is is dewalk remaining. There is no bar, for the desk calen;
Se endeth His is is evening, when we were showed endeth His hat and umbrells fell to the low ground, a distance of hoard across the like is evening in and their subject;
There is a strange difference here while; and the max is more places of hoard across the moreals;
Se endeth His is like moreals;
Se endeth His is like moreals;
Se endeth his erest more places at the form we was and their subject;
There is a strange difference here while; and was bruleed. Mr. Bartid strange of hoard across the more his more like his hoard across the like moreals; one place while a the form while; fait here is another shake hinds with the head this here is a d

has been enforced by Democratic presi-"That reminds me." said Dobley, have heard of a new place to go slum-If you have any reliable authority to ming. controvert any statement I have made in this article, I would be pleased to have you produce it through the columns of your paper. E. W. ENOS. your paper. - -----A B C LESSON IN ASTRONOMY Why a Day Is "Gained" in a Trip to Manilla. PORTLAND, Feb. 26 .- (To the Editor.)-

lease state for the information of a umber of your readers, who were discussing the question "What date and hour is it at Manilla, P. I., when it is 12 o'clock noon, February 28, at Portland? Also explain how it is that a day is lost or gained in going or returning from there. Your reply will be appreciated by MANY READERS.

In round numbers, the difference in time between Portland and Manila is eight hours. For convenience' sake, the day is considered to begin at the 190th degree of longitude west from Greenwich, and when it is Monday on the east side of that line it is Tuesday on the west side, so that when it is noon in Portland on February 28 it is 4 A, M. March 1 things? (no leap year) in Manila. Thus the time by the clock in Manila is 16 hours ahead of the time in Portland, although there is only eight hours difference in the time between the two places. If a child were born in Portland at the same moment of time that another was born in Menlia, the young Filipino would, by the clock, be 15 hours older than the young Oregon-

inn. Such calculations are very confusing to persons other than astronomers. as they get puzzled as to the rising and setting of the sun and the time kept by the lock, when in reality there is no time. and the sun does not rise or set-it just stands still, and the earth goes gyrating and revolving around it and man keeps a record of his brief span of life by keeping count of the number of times night and day succeed each other. This may

appear to be something after the style of Christian Science, but it is practically correct, which Christian Science probably e not

As the day "changes step" at the 189th degree of longitude west from Greenwich. a person passing that point, going west from this Coast, say at noon on Sunday, drops a day, and in a second is in the middle of Monday, for following the sun one goes an hour every 15 degrees of longitude he passes over. Coming from Asia to America, if the 180th degree in reached on Sunday, the next day is called Sunday, also because in sailing from west to

"Oh, how perfectly lovely!" said Mra. "Oh, how perfectly lovely!" said Mra. Dobley. "Tell me about it." "Why, you make up a party." said Dob-ley, "and you go in cabs"--"Oh, it's more fun to go in cars when you go slumming." "But it is more sporty to go in cabs." said Dobley, "and then you are sure of getting home. The dinner is dreadful and the muric is dreadful, but it's the real thing. Every one goes, and you have to engage your table weeks in advance. Then you take a detective"-

Then you take a detective"-"Is it so had as that?" said Mrs. Dob-ley, delightedly. "What do you have to take him for?" "I've never been able to tell why you

Twe never been able to tell why you take him, but it's the proper caper. You see, it's in a cellar-a dinner in a cellar-and it's not safe to go in a cellar with-out a detective. But I understand the detectives are all upset about it." "Their minds?" asked Mrs. Dobley. "No, their digaetional You put a de-tective an this dinner heat for about a

No, they digestions: You put a de-tective on this dinner beat for about a week and he gets in a dream. You see they make him taste the dishes and de-tect what they are made of. It takes a sleuth to trace some of the food you get. The proprietors are Persians." "Do they wear feases and turbans and things?"

"No they wear satisfied smiles when No, they wear satisfies miles when they see the amount of coin they are rak-ing out of the pockets of a guilfble, fad-crary public. You see, they have a ry-tem-a magn facent system! Freshing on and I were taiking the other day about opcning a restaurant on the raime plan. He thinks there's a forture is

He thinks there's a fortune in at. "What do they do?" "It's like this," said Dob'oy, "When you first sat in they give you a small place of Persian knockout drops. After that you can't escape. It has batheest in it, and everything gets toos-colored in n it, and everything gets rose-polored in hurry.

a hurry." "Like oplum?" said Mrs. Dobley. "Pipes." said Dobley, "are as nothing to the Persian knockout. You begin to thick that life is a beautiful dream, and you feel grateful to the proprietors for allow-ing you to live. Then you go up and shake bands with them both and hring them over and introduce them to your wile, and then you are presented to the londer of the hand, and everything is on a nice social, easy, genial basis. It would be impolite to kick at anything after that, you see. Then the band plays." "What do they play?" "Now you've got me in a tight place." said Dobley. "It's supposed to be real Persian music, and there's no time or no tune to it. The wilder it is the more the people under the spell of the hasheesh, you understand, applaud. "In the meantime carriages are rolling."

"In the meantime carriages are rolling up to the door and depositing their freight of formine loveliness encorted by manu-line victums at the threshold. It is the correct thing to wear all your best clothes and to have a dashing, devil-may-care



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