## HE PREACHED ON EHINA

BISHOP CRANSTON'S SERMON AT GRACE CHURCH.

He Did Not Speak Highly of Chinamen-Defended the Missionaries.

Grace Church was crowded to its ut-most capacity last night to hear Hishop

Cranston on China. In opening, the Ushop stated that it was not his purpose to treat of the his-ic.y of Chin; or to discuss the publical situation, but rather to speak from a per-sonal view, the result of an eight months' sojourn in Chins. The missionaries, he said, seem to have been the only foreigners in China who were aware of the danger that has been long th estening, and repeatedly warned the Ambassadors, until they were accused of saying "Wolf! when there was none.

The danger to forein rs was made minutly evident to the bishop by the act that the lives of his own wife and daughters were imperfied by the attack of a mob in the circuit of Pekin. The Government of China has be a unable and unwilling to preserve the rights and safety of fo.eign residents, and there is a constant stress and sense of impending danger. There is no responsible govern-ment in China, nor has there been for a long time. The days in Pekin have been habilitually days of confusion and the nights were bideous with demoniacal

yells.
The lack of government is shown in the abom nable and ary condition of Camese cities. What the beggar and the dog, the only scavengers, leave is left to offend

the eye and the nostrils.

The officials of Caina are incompetent to deal with the situation. They are made so by their circumtion. The ideals of centuries ago prevail. No matter what office m man is to fill, in army or state, the edu-cation of all men is the same-a monot-chous memorizing of the Confucian clas-There is nothing in Chinese education to arouse the intellect or atimulate the moral sense. Stagnation is heaven in China. Everything in China is dead; the government is dono; the people are dead When the mi slowery society of the Meth-odlet church pu chased a gravysard for their church and school (at Foo Chow) it was typical of the work of the church in China. When the grounds of the en-

in China. When the grounds of the en-closure were enlarged, it was by pur-chasing additional graves. So China must be reclaimed grave by grave. "then't tell me," said the speaker, "that China cannot be converted. The nutive Christians are themselves building churches year after year." Bishop Cranston then proceeded to cor-rect the impression of missionary work-ers that so shroad because of partial and

ers that go abroad, because of partial and incompetent information. Missionary work is carried on with intelligent effort and the spirit of cranky and goody-good evangelism is less prevalent in mission

evangelism is less prevalent in mission-ary work than in the work at home. In regard to the charge that it is the missionaries who have stirred up the peo-ple of China and provoked them to hostilities against the foreign-ers, the Hishop indignantly char-acterized it as being made by people who know nothing of missionary work. He then told of the marvelous and self-sacri-ficing work, especially of the medical mis-sionaries, and puld a magnificent tribute to the women medical missionaries, womto the women medical missionaries, womn of the highest education and refine-ment, "two American indies", nothing is onre contemptible than the insinuation ometimes made that women missionaries

"I believe," said he, "that God will have

Thelieve, said he, that God will have a special rod in pickle to punish those who call these noble and refined lady medical missions less coarse. Beforing again to the character of the Chinese people, the apraker said that the two most notable traits are memory and cusuing. As for conscience or character, the Chinaman has neither. He is honest only as for as he is watched. Li Hung only as far as he is watched. Li Hung Chang signed the pelition to the English Queen against the importation of optum, while at the same time his family were the greatest optum-growers in all China. There is no process of saving China except by training her people generation after generation to think; when you can get a man to thinking, his idols will go fast enough. This work the missionaries only possible solution of the problem of peaceable contact between civilized na

peaceante contact netween civilized in-tions and China and Corea.

The bishop replied with vigor to the at-tacks on missionary work. He dwelt on the superior character and attainments of the missionaries, and showed that sussicion had fallen on them only because of the brutal and greedy conduct of foreign merchants and the lackcusable violence fereign nations, greedy for territorial quisition. The work of the Protestant missionaries has always been conciliatory

missionaries has always been concillatory and winning to the people.

Measured by oll standards, Protestant missions aiming at the renewing of a world in rightsousness, represent the best there is in humanity, and the brightest there is in divinity.

"If you should call all missionaries home," he said, "the conflict in China will not cease. It is an irrepressible conflict between civilization and barbarism, It must go en until the world is turned bottom side up, with the thieves and ottom side up, with the thieves and tyrants turned down and the oppressed The world cannot remain half

civilized and half large an.
"In weighing the resp nability for this conflict, we must distinguish. The Chiunable to distinguish friends from foes,

The missionaries are the hope of China. They are newing the seed of a civilization walch will yet transform China into a garden of the Lord."

## NEW SANCTUARY DEDICATED. Methodist Church.

The dedication of the Swedish Methodist Church on Borthwick and Beach streets in Upper Allina, which was com-pleted recently, took place yesterday af-ternoon at 5 o'clock. Bishop Crunston and Presiding Elder G. W. Gue performed the ceremony. The modest, neatly fin-lehed auditorium was filled, and the classroom was also thrown open to ac-commodate the crowd. At 3 o'clock the services opened with hymn and prayer, and Bishop Cranston read the 65th Then the congregation was requested to rise and, while standing re-ligious selections were read by several pasters in both the English and Swedish languages. Bishop Cranston delivered the

dedicatory sermon. In part be said: Many times our minds revert to the send libs messenger to free us, to burst bonds that bound us, and we lift bearts in thesisful prayer to him it. There is a contact between God and man that comes about through the temple that is the secret of this contact-too. I meet many people on Sunday morning who stroll along the street in an aimless way, and not toward the church of olid. Some of them are bur-dened with heavy loads, and they bear them in a sullen and hopeless way. They ne faith in God, and consequently are hopeless. They have no knowledge of the temple wherein we worship God, and consequently are not in contact with him. Here we are in the midst of such people, and let us reach out to them the hand that sures and lifts us. Bring them into the temple of God, and they will we that hupeless condition for a better

and avail ourselves of the privilege of in Colorado the mining town of Leadville, his senctuary, we come to know ourselves better, we are more conscious of our week parts, and we learn how to strengthen them. People should put the strengthen them to be a strengthen them to be strengthen to the way of learning these that the strengthen them to be strengthen to the way of learning these to be strengthen to the way of learning these to be strengthen to the way of learning these to be strengthen to the way of learning these to be strengthen to the way of learning the strengthen to the strengthen

things, and bring themselves into tact with all that is divine and holy by attending worship. Life is a disapp ment unless people know what it m and its relation to the future life.

and its relation to the future life.

"To attain a rounded and complete life requires daily and constant effort, and our life should be lived in preparation for the final etd. Be prepared for the high and lofty station designed for us by the great Creator."

Remarks were made by Dr. Gue on the subject of church debt, and he proceeded to raise by subscription the debt of \$50 remaining to be paid on the church A sum of nearly \$140 was raised, and the Ladles' Ald Society piedged themselves to raise the remainder. Bishop Cranston then read the dedicatory serv-Cransion then read the dedicatory services according to the Methodist form, and the service was closed with a relection by the choir. At the close a delictous luncheon was served by the Ladles' Aid

The cost of the building is \$1500, and the pastor, Rev. Mr. Barton, and his congregation are pleased to be in their new house of worship.

### THE ARMY CANTEEN.

Suggestion That It Be Superseded by Lord Roberts' "Institute."

NASHVILLE, Aug. 9 .- (To the Editor.) The canteen question, already a vexed one, will without doubt be very much pefore the public before receiving satisfactory solution. In reading Lord Roberts "Forty-one Years in India," it seems to me that his solution is both a wise and fourthly not the time of the Ouera's me that his solution is not a wise and feasible one. At the time of the Queen's jublice this was the measure that he urged on the Government of India, using these words: "The British Army in India could have no better or more generally beneficial memorial of the Queen's jublice than the abolition of that relic of barbarism, the canteen, and its supersession by an institute, in which the soldier would have under the same roof a rending-room, recreation-room and a decently managed refreshment-room."

In his book, Lord Roberts explains that "hoping to attract a better class of men to the army, it appeared to me an anachronism that the degrading system of the canteen should still prevail."
The government met his views, and
"the Regimental Institute" speedlir became a recognized establishment. Funds having been granted, a scheme was drawn

up for the erection of buildings and for up for the erection of buildings and for the management of the institutes. All attractions were removed to the recrea-tion-rooms. The name "liquor bar" was substituted for "canteen," which was reduced to small proportions, and to avoid an excuse for frequenting it, the men were allowed a limited amount of beer, to be served, if required, with their suppers in the refreshment-room. Lord Roberts likewise induced an amal-Lord Roberts likewise induced an amai-Lord Roberts likewise induced an amalgamation of all the existing temperance societies, together with an allotment of a separate room in each "institute" for the exclusive use of this regimental association. "It is to the grant of this room," he says, "that I attribute in a year 1900:

## ISLAND TRADE BOOMING

HOW IT HAS INCREASED IN THE PAST TWELVE MONTHS.

Particularly Marked Gain in the Case of Porto Rico-Comparative Statement for Three Fears.

WASHINGTON, Aug. 10.—Commure: between the United States and Porto Rico during the two months in which the new tariff act has been in operators shows an enormous increase over that of the corresponding two months of the preceding year. This is the more observable because of the averain which has frequently been made during the past few months that the island is practically impoverished since the storm of last August. Notwithstanding the conditions due to the storm, both as to material for ex-portation and fac'ities for purchase, the exports to the United States in May and June, 1900, were 50 per cent in excess of those of the corresponding months of 1800, and the imports from the United St tes were more than double those of the same months in 1800. In May and June, 1800 the imports into the United States from Porto Rico, as shown by the reports of the Treasury Bureau of Statistics, were \$1,461,298, and in May and June, 1970, they were \$2,322,124. In May and June, 1883, the exports to Porto Rico from the United States were \$66.857, and in May and June. 1990, they were \$1.857.478. The figures of the total commerce with

The figures of the total commerce with Cubs. Porto Rico, Hawaii and the Philippines show in each case a marked growth, especially in exports. To Cuba, the total exports of the year are \$25,518,618, against \$25,616,517 in the fiscal year 1891, and \$9,561,656 in 1898. To Porto Rico the exports in 1800 are \$4,640,455, against \$2,65,546 in 1839, and \$1,615,945 in 1838. To the Hawaii religious the exports for the year. Hawaiian Islands the exports for the year 1900 are \$13,509,148, against \$3,3,5,470 in 1839 and \$5,907,155 in 1838. To the Philippines the exports of 1900 are \$2,650,449, against \$404,193 in 1838. To the Samoun Islands the exports of 1990 are \$146.207, against \$56.502 in 1999 and \$39.803 in 1898. To Guam, the exports of 19.0 are \$13.247, against \$6853 in 1889, and \$4070 in

The total exports to Cuba, Porto Rico, the Hawaiian Islands, the Philippine Islands. Samoa and Guam for the three years are as follows:

1		Fiscal year			
	Exported to— Cuba \$ Porto Rico Hawaii Philippines Samos Guam	1598, 9,561 (56 1.5 5 946 5,907,155	18'9. \$18 616 377 2,683,548 9,355,470 404 193 56,522 6,883	1900. \$26 513,61	
ı	Totals\$				

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ARTICLES.	ıba	orto Rico	awafi	illippines
Provisions	35,214,499	\$ 870,8571	\$ 434,363	\$ 00 244
Iron and steel and manufactures of	3,717.12	579,500	4.064, 06	
Stendstuffs	2.911 8 6	1,012, 04	1 027,955	158,726
Wood and manufactures of	2 122 55	111.8, 85	1,314,957	84.147
Animals	2.983. (16)	2.701	23 ,6.2	441,930
Vegetables	825,000	1:4.199		54.814
Coal and coke	778 614	20,30		142 793
Malt liquors	6 7,592	101 21	186, 20	563,950
Cotton manufactures	612 252	3(5,(8)	577,551	29,744
Eggs Olis, mineral		31	9, 46	******
Chemicals and drugs	454,984	99,296	227,680	7,774
Lesther and manufactures of	434,521 340 570	59, (98	197,788 3,7,270	32 341
Paper and manufactures of	271,9:7	52.514	10 .2 4	52.8 8
Cars and carriages		21,175	.0. 59	24,197
Scientific in truments	318 707	2 309	115,827	13,112
Tobacco, manufactures of	196 553	1.64	332, 59	12.493
Agricultural implements	155 516	7.189	17,628	1,725
Wass and glassware	158 474	14.412	51,311	6.012
Copper, manufactures of	111.860	8.047	18,200	57
Fish	89,869	5 .676	234 227	3,129
Fruits and nuts		14.887	196,935	27.217
Ferniture, of metal	76,135	2.305	5.858	*****
ndia rubber, manufactures	73,765	7,092	66,170	4,906
Bricks	62,041	*******	51,280	
Naval stores	59,298	6,096	6,729	671
Lamps, etc.	54,194	6,174	15,475	4 974
Scap Vegetable fiber manufactures		17,595	71.613	1,965
Sugar, refined	44,487	-17,942	124,759	3,753
Hav	26,787	10,984	165 634	161.119
Tocks and watches	23,848	C49	18 627	19.614
Spirits dis Hied	20,768	8.763	47,109	150,252
Wool, manufactures of	12.751	1.83	111,689	1,595
Wine	5,987	5 888	97.5 1	8,357
Rice		153,882	290,575	
[100	0,140	105,882	290,3191	******

great measure the success or my under-

His : on demonstrated, for members of the Army Temperance As eciation. On receiving the grand cross of the Indian Empire, he writes: "I valued still more than this the acceptance by the government of my recommendation to establish a club or institute with every regiment and bettery in

You've 'elped the soldier's load, And for benefits bestowed Bless yer, Bobs."

Cassell's Magazine.

The old saw which declared that the first duty of an Ambassador was to keep a good cook had much truth in it, as it s a short and pithy way of indicating hat he must entertain and make him-elf agreeable. To keep himself fully in-ourned as to what is going on he must e in touch. In constant contact, with the foreign court and people, and he accomforeign court and people, and he accom-plishes this by a generous but discrimin-ating exercise of hospitality. So well is this principle recognized that the salaries of Ambassadors and Ministers are regu-lated by the cost of living and entercalming at the various embassics and legans more than by any other considera-

ple that we are apt to underestimate the really enormous part played by the per-sonal element in the affairs of other countries. We are inclined to overlook the truth that elsewhere trade does not rest on so stable and independent a basis as it does with us, but is influenced by this or that man's particular course of policy, by the movements of parties, by the character and disposition of individ-ual statesmen, and so on to an extent which is unknown among ourselves. And It is not only trade which is affected by the personal element in governments abroad, but everything else. It is, therefore, abrolutely necessary that our Ambassadors should be personalities dischirging exalted official functions and carrying on the routine of business.

## "Boxer" Societies in England.

New York Times. There are plenty of people new living who can remember all too vividly how the "Luddites" terrorized Derbyshire. Lancashire. Yorkshire. Not inchemitire and other English counties. For the space of two whole years, in the effected areas, no man's life was safe fr m the vengeance of "King Ludd" and his henchmen, and it was only after 64 of them had been executed in one gigantic batch that the horrors came to an and. Thirty years of the rioters being the destruction all turnpikes throughout the p incipality.

High Altitudes in Colorado.

New York Evening Sun. The highest village in Europe is Avers Platz, in Switzerland (790); the highest inhabited point in Europe is the Hospice of St. Bernard, in Switzerland (820 feet).

## CHRISTIAN SCIENCE.

Examination of the Cult's Claim to the Word "Christian."

PORTLAND, Aug. 12 .- (To the Editor.) -In an aticle in yesterday's Oregonian in defense of the Christian Scientists by one David B. Ogden appears a statement which is so grossly misleading to the unwary and so utterly and pulpably false that I beg the indulgence of The Oregonian for a small space in which to refute
it. Answering some pevious expressions
in The Oregonian that 'the teachings of Christian Science are un-Christian," he

"As to the latter, let me state that no class of religionists rely more implicitly upon the teachings of the founder of Christianity, and none strive more ear nestly to follow his example the only preaching the gospel, but by healing This brazen cold-blooded ite is an in-

sult to Christ and his teachings. To any one who has taken the trouble to investigate the doctrines of Christian Science, this statement is one of unprecedented impudence and falseness. The doctrines and teachings of the Christian Science religion are to be found in this book, entitled "Science and Health, with Key to the Scriptures. by Mary Baker G. Eddy, founder of this seet. This book, which is their oracle, is full of perversions of Scripture and teeming with absolute denials of the true, fundamental principles of Christ and the Christian religion. In the first place, Christian Science denies the Holy Trinity. On page 152, we read: "The theory of three persons in one God (that is, a personal trinity, or tri-unity) suggests beathen gods." Again, on page "Life, truth and love constitute the trium God, or trebly divine principle." In denying the Hely Trinity, Christian Science at once brands liself as unchristian. The simplest Christian could not be led astray if this were clearly understood. Again, Christian Science denies the rock of Christ for us. On page 257 we "Final deliverance from error

. . . is not reached . . by pinning one's faith to vicarious effort." And on page 223: "One sacrifice, however great, is insufficient to pay the debt of sin." And yet again on the same page: "That God's wrath should be vented upon His beloved son is divinely unnatural. Such a theory is man-made." Not satisfied with that, Christian Science teaches shamefully, page 230, 'The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing in his veins." How can anyone, pretending to believe in the Bible, make such vile assertions? Again, Christian Science denies the sufferings and agony of Christ. Page 343: "The eternal Christ

never suffered. One could fill every column of The Oregonian if one were to record the iniquity of this sect and its unscriptural teachings. Christian Science denies that Jesus is the son of God. It teaches that Jesus is the son of God. It traces that there were two persons in Christ. It de-nies that Christ exists, It denies the death of Jesus. It denies that God cre-ated the world. It denies that life is real. It denies that man fell into sin. It denies sin and death. It denies the judgment day. It denies holy baptism. It denies. denies the use of prayer and insinuates that God is not influenced by prayer. On page 213 we find that the "divine ear is not an auditorial nerve": Christian Science denies that God could exist without man. It denies that man has a sep-arate existence. Any one can prove to his own satisfaction that it denies all these principles of Christian religion by their

principles of Christian religion by their "Key to the Seriptures."

As plain as the Christian Scientists show up their own belief to be unbelief, they can yet say, with brazen hypocrisy or dense, ricleurous ignorance, that "no class of religionists rely more implicitly upon the teachings of the founder of Christianity, and none strive more earnestly to follow his example" than they do. Verily, these are they against whom Christ warred the are they against whom Christ warned the multitudes, "Beware of fake prophets, which come to you in sheep's clothing; but match come to you in sneep's crotting; but inwardly they are rayening wolves."—
Matthew, vi:15. And Faul foretells in II Thes, ii:10, ii, a departure from the faith of such as these, when he says: "They received not the love of truth, that they might be saved; and for this cause God shall saved. shall send them strong delusion, that they should believe a lie." Christian Science is exactly as Webster

Christian Science is exactly as Webster defines humbug—an imposition under fair pretenses. It is distinctly outside of the Christian church, unscriptural, a stimulus to ungodliness, inconsistent, a glaring falsehood, an "old-wives' fable." I Tim. iv:I, denying Christ and perverting his truth. It is beyond the comprehension of a true follower of Christ, that any man with an ordinary degree of intelligence and knowledge of God's word could put faith in this old wives' fable and filmsy pretense of Christianity. With such a foundation to their religion as they have, they have never yet accomplished one cure through the true and living faith in Christ. through the true and living faith in Christ, "Keep that which is committed to thy trust, avoiding profane and vain habblings, and oppositions of science, faisity so call d, which some professing have erred concerning the faith." (I Tim. vi.20, IL.)

ERNEST A. JACOBSEN.

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Tacoma Hotel, Tacoma. Donnelly Hotel, Tacoma European plant Rates, Sc and Club Life in China.

London correspondent.
Club life is not confined to civilized
Western countries. The rich Chinaman
has hed his club for centuries, and, as a
rule, in the elegance and splendor of the
internal decorations there is nothing comparable with it in London or New York.

Most of the larger Chinese civiles like Most of the larger Chinese cities, like Canton or Pekin, contain a club for man-darins and rich men with pretensions to rank. Some have a political taint, some are merely social, but all have one peculiar feature. This is a room or oratory set strictly apart for religious exercises. In the oratory the image of a Chinese god is placed. From time to time members of the club enter the sanctuary to offer their devotions. Apparently it is no uncommon thing at the beginning or successful ending of a great enterprise—such as, say,

the murder of an enemy, or the consum-

mation of a political conspiracy—to see a Chinaman hastening from the secular part of his club bearing a rich offering, or a prayer, for the god in the club sanctuary. sin and death. It denies the judgment day. It denies holy baptism. It denies that Christ came to save sinners. It denies that Christ came to save sinners. It denies the doctrine of the Lord's supper. It

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## **NEW YORK DENTAL PARLORS**

again prostrate themselves as a star pumpkin, or a strawberry as large as a to protect the legations have roamed usually a war divinity, but now, in the well-grown temato. Thus far thou shall about Pekin trespassing where Chinamen centers where the Boxers hold sway un-disturbed, it is more than probable that the Boxer god has been placed in all the clubs. clubs.

WORE AN "ASK ME" BUTTON But She Rid Herself of It as Soon as

She was fair of face and—well, say 25. Her clothes were neat and cool. Pinned to the bosom of her shirt-walst was one of the large buttons distributed by the Sureau of Information for the accommodation of information for the accommodation of strangers visiting this city during the session of the Democratic National Convention. This large button bore the talismanic words, "Ask me." When she tripped into the car and took a seat the men stared at her. The women did likewise. Opposite sat a middle-aged woman with a 7-year-old daughter. The child stared at the large button

the shirt-waist, and then, pointing to it, asked, "What is that, mamma?"
"It's very rude to point, don't you know, my dear?" quoth mamma.
"Well, what is it?" she again inquired.

The young woman heard the inquiry and reprimand and smiled at the perversences of the child; then, holding out her hands, said; "Come here, little sweetheart, and I'll explain it to you." The child looked at her mother, who nodded assent. She went over and was lifted to a seat in the young woman's

'Now I'll tell you all about it. These buttons were designed for the purpose of furnishing information to the many vis-itors who will come to Kansas City next week. If they are seeking a hotel or street or store, all they need do is ask the wearer of a button like this. In other words, the wearer of a button

like this will answer questions asked. Do you understand now?" she asked. The child nodded her head. "And are you going to answer questions?" queried the child.
"Just try me and see," replied the

The child fingered the button in silence for a few moments; then she suddenly "How old are you?"

"Are you as old as my mamma?" per-sisted the child. Mamma frowned. The young woman smiled. "Are you married?" was the next ques-

tion.
"No, dear, I am not."
"Why don't you get married?"
"Why don't you get married?" The young woman showed signs of em-

"I expect to—some time," she replied.

A Chinaman came into the car. The child took her eyes off the young woman long enough to see who was the new

"Would you marry that Chinaman?" she asked, pointing to where he sat. Mamma smiled, the men laughed and the young woman blushed furiously. Putting the child down, she signaled the conductor to stop and stepped from the car.

Before the car was out of sight she threw that "Ask me" button as far as she Library Association of Portland could send it .- Kansas City Star.

egain prostrate themselves the last thing. We shall never see a pear as big as a other capital of the world. Guards sent go, and go no farther, is as true of variations as of the waves of the sea. To improve the pear it is little use to sow the seed of the Sekel if a good spley flavor is desired, or of the Pound pear if we desire large size. We must select some variety that already lacks some one point of excellence, and improve on that,

New York Post.

A Rome correspondent describes Pope as particularly grieved at the destruction of the new Roman Catholic Cathedral in Pekin, toward the erection which he was a generous subscriber. It seems that the building was an objecof offense to the Empress Downger, by reason of its spires overtopping those of the Imperial residence. To satisfy her scruples the Archbishop of Pekin acqui esced in various architectural alterations but apparently these were not sufficient to avert the antagonism of the lady and the "Boxers."

Disregarded Established Customs. Leslie's Weekly.
Foreigners in China have shown a disegard for established customs and laws hat they would not dare display in any its lair.

themselves are not allowed to go, creating disturbances and alarming the supersti-tious by the reckless discharge of fre-arms from the city wall, while their re-ported attempt to enter the Forbidden City, those sacred precincts reserved ex-clusively for the Son of Heaven, could not fall to income the people and gain recruits for the robels.

Chaffee at Chefoo. The Cable brought the message From Tien Tsin to Wu That affairs were lecking brighter With Chaffee at Chefco.

The Russian bear breathed freez

with Chaffee at Chefes.

—Minneapolis Journal Not the Manarchical Kind. Spokane Review.

When you come to think of it, isn't it rather ridiculous to imagine President McKinley in the role of an "Emperor"?

Will Soon Be Rendy for Nalling Walla Walla Statesman.
The campaign lie will soon come out of



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