BETTER GAME LAW

Measure to Come Before Next Legislature.

IS UNSATISFACTORY AT PRESENT

Bill Will Be Submitted, the Aim of Which Is to Condense Present Statutes Into One.

One of the matters to come before the Legislature in January will be a bill whose object is to summarize the existing fish and game laws and combine them in a single act.

At a general meeting of the Oregon Fish and Game Association held last January, the present highly unsatisfactory condition of the laws in regard to fish and game was discussed, and a legislative committee was appointed, with A. E. Gebhardt, secretary of the association, as chairman. The object of this committee was to revise and codify the fish and game laws and suggest such changes therein and addition thereto as might be deemed desirable. Mr. Gebhardt has devoted a great deal of time to carrying out the objects for which the committee was appointed, and will submit a draft of what he considers a suitable fish and game law at the next general meeting of the association in a few days; to take the place of the numerous contradictory and conflicting statutes on that subject, which now encumber the books.

In endeavoring to ascertain what changes should be made in existing fish and game laws, Mr. Gebhardt has corresponded with sportsmen and members of the association in all parts of the state, and the best of the suggestions received have been adopted by him and will be incorporated in the proposed new law.

Mr. Gebhardt was interviewed by a reporter in regard to the necessity for remodeling, changing, simplifying and codifying the existing fish and game laws, and the following statement made by him in regard to the matter will convince any one that such action is highly desirable and necessary.

In regard to a number of laws on this subject, Mr. Gebhardt said:

"Hill's Code of 1892, which is supposed to contain all laws of a general nature in force January 1, 1892, contains 21 sections concerning the protection of game, 12 of which have been repealed and four of which have been amended; besides an act protecting pheasants, which has been repealed, and also an act protecting song birds and one protecting seagulls. It also contains five sections concerning bounties on wild predatory animals, one of which sections has been amended. The code also contains 15 sections concerning the protection and propagation of fish, seven of which have been repealed. Also three acts concerning fish protection, all of which have been repealed. In addition to the sections in Hill's Code which are still in force, the Legislatures of 1893, 1895, 1898 and 1899 have passed various acts for the protection and propagation of fish and game, as follows:

"The Legislature of 1893 passed four separate acts for the protection of fish, one of which was first amended and afterwards repealed. It also passed four separate acts protecting game, one of which has expired by limitation and one of which has been repealed; also one act concerning bounties, one to prevent trespassing, and one to prevent forest fires.

"The Legislature of 1895 passed one act protecting song birds; one general game law, portions of which have been repealed; and two acts protecting fish, one of which has been repealed.

"The Legislature of 1898 passed two acts protecting fish, portions of one of which have been amended; and two acts protecting game.

"The Legislature of 1899 passed seven separate acts concerning fish, one general game law, and one bounty law; all of which are, of course, in force.

"Now, I don't think we need any more game or fish laws, but what we do most urgently need is one concise, clear and uncontradictory act covering the subject of fish, and another covering game, song birds, etc., acts which shall embody all the good features of the laws on these subjects now in force, and definitely and specifically repealing all former laws by specific reference to the various sections and laws which are intended to be repealed, so that there may be no question as to what the law is. It has been the habit of the Legislatures of the various states to add at the end of laws which are intended to repeal others the sentence: 'That all laws and parts of laws in conflict with any of the provisions of this act be and the same are hereby repealed; thus leaving the important questions as to what the intention of the Legislature was, what acts or portions of acts are intended to be repealed, and what the existing law is, to be determined by the judicial officers of the state.

"Fish and game laws are laws which are intended to prevent crimes against public policy, and for that reason, if for no other, they should be clear and uncontradictory, so that a Justice of the Peace in a rural district, who may not have a law library at hand, can determine what the statutory law is as readily as the Justices of the Supreme Court.

"In nearly every instance the offender against the fish or game laws, who is prosecuted at all, is tried before a Justice of the Peace. Is it reasonable to suppose that the average Justice is going to take the time or trouble to examine these various acts and determine what portions thereof have been repealed by implication? Would it not be better if the prosecuting officer could place before the Justice an act and say, 'There is the statutory law on the subject, as it at present exists'?

"It is, of course, in the very nature of statutory law that circumstances and conditions will make changes therein necessary from time to time; but there is no good reason why these laws should be allowed to accumulate and to become so numerous, mixed and contradictory that no one except an attorney or a Justice of the Supreme Court can determine what the law is. Such a state of the statute law only encourages litigation and appeals to the Supreme Court, which is against good public policy.

"My idea is to wipe out all contradictory or doubtful legislation on these subjects and to re-enact in a concise and orderly form all the essential provisions of the law now in force, with such slight changes as experience may have shown to be necessary, specifically repealing all former acts or parts of acts which have not been repealed already, and to start in afresh with a law which all can understand, respect and obey."

New York Has a Malay Colony.

New York Post.

We have a small number of Malays and Lascars in the sailors' boarding-house district, which is situated near the East and North Rivers, downtown. The Malays are chiefly Manila men, although many come from Batavia, Samarang and Singapore. The Lascars are from India. They are all so dark as to be taken easily for negroes, but their features are Caucasian and their hair is straight, stiff and wiry. They are peaceable and orderly up to a certain point, and then they lose all self-control and generally resort to the knife. The number varies from 50 to 400 and 500. They are inveterate smokers, and many of them use opium as well as tobacco.

Mountains Beneath the Pacific.

Philadelphia Public Ledger.

From a scientific standpoint one of the most interesting discoveries made by the Government survey in the Pacific was that of a submarine mountain range about 500 knots from Guam, which apparently connects with the one which extends from the coast of Japan to the Bonin Islands. In this range was found a single peak which came to within 498 feet of the surface, and a careful survey of it developed the fact that it closely resembles in outline the famous volcano, Fujiyama, near Yokohama, Japan. To the north of this range, according to the report, the bed of the ocean slopes gradually to the eastward into the great Japanese Deep, which for years held the record for ocean depths.

UNDER STARS AND STRIPES.

Nearly 2000 Bolo Men Took Oath of Allegiance at Vigan.

MANILA, Dec. 2.—Sunday in Vigan was a great day for the American cause. Twenty-two hundred natives of the region, nearly all fighting rebels, crowded the church, and took the oath of allegiance to the United States. The oath was administered by the priest. All but 500 of those sworn were bolomen. The number included the 1200 bolomen who had previously surrendered.

The proceedings in the church occupied the entire day, and included an address by General Young and an exhortation by the priest. Scarcely any rebels remain in the vicinity of Santa Maria. General Young attributes this fact to three causes—the re-election of President McKinley, the arrival of a stronger body of troops and the especially rigid enforcement of war measures and the deportation of prisoners to Manila. He reports that it is necessary to occupy all the barracks in order to protect the natives from the vengeance of the Tagal raiders.

SERIOUSLY MENACED.

Four Companies of German Troops Near Pao Ting Fu.

TIEN TSIN, Dec. 2.—Four companies of German troops are reported to be seriously menaced 35 miles west of Pao Ting Fu. Eight companies of French troops, with three days' rations, have left to go to their relief.

PORTO RICO TARIFF ACT.

Native Press Seriously Discusses Its Abrogation.

WASHINGTON, Dec. 2.—The abrogation of the Porto Rican tariff is being seriously discussed by the press of Porto Rico. The Porto Rican tariff act, it will be remembered, provides that "whenever the Legislative Assembly of Porto Rico shall have enacted and put into operation a system of local taxation to meet the necessities of the Government of Porto Rico, by this act established, and shall by resolution duly passed so notify the President, he shall make proclamation thereof, and thereupon all tariff duties on merchandise and articles going into Porto Rico from the United States, or coming into the United States from Porto Rico, shall cease, and from and after such date all such merchandise and articles shall be entered at the several ports of entry free of duty."

The Porto Rican Legislature, elected November 6, the date of the general election in the United States, is to meet shortly, and will, under the provisions of the Porto Rican act above quoted, have the power to immediately terminate the Porto Rican tariff by enacting legislation which will provide funds for the necessities of the Government of Porto Rico, and the question whether this action shall be taken and the 15 per cent tariff thus terminated is being discussed by the press and public of that island, as is shown by the following leading editorial taken from the San Juan (Porto Rico) Daily News of November 13, 1900, just received by the Treasury Bureau of Statistics:

"We have lived now for six months under the 85 per cent preferential tariff. The question now is, Is it good or bad? Has it helped or injured us? The Legislature will have these questions to decide.

"We now have the question to deal with aside and apart from politics. Its use as a campaign club is past and gone. The burden of deciding this very important question is solely upon the Legislature. As it decrees, so shall it be. If it desires to abolish the tariff and operate the island upon a free-trade basis, it can be so ordered.

"If the people of Porto Rico, through the Legislature, desire to continue the tariff, it can be done. A precedent has been established which will permit this class of taxation. It has been legally decreed that such action is constitutional.

"If the tariff is abolished, it is at once evident that a more burdensome and higher rate of internal taxation must be imposed. Where and upon what shall this be levied is indeed a perplexing question.

"Aside from all the difficulties that may or will arise from the abolition of the tariff, let us glance at the tariff itself, and see what it has done. In the last six months the 15 per cent tariff has afforded the island as much, if not more, revenue than the 100 per cent tariff. The theory that 'the way to increase revenue is by lowering the taxes' is proven to be true for Porto Rico. This revenue will be constantly increasing as our trade increases, as it is sure to do. It has helped the consumer, for it has lowered the taxes he has to pay, not only on American goods, but upon all goods that enter our market in competition with them. This results in an increase of importations. This helps the producer by constantly providing him a means to carry his goods to the great American market, which is always so hungry for the product this island has to dispose of. Again, unless we have a traffic both ways, the steamers must make one trip without a cargo, and the freight is thereby doubled.

"A tariff helps us as borrowers; it will give our securities a stand in the United States, which they could not have without a permanent revenue like the tariff revenue. The argument so often advanced in favor of a tariff tax as against other means of raising revenue, that it is easily collected, is especially forcible in Porto Rico. We would advise that the tariff is necessary, and if it were not, it would still be the most convenient and logical means of raising our revenue. Let the tariff stand at 15 per cent."

Prison-Breaking.

London Spectator.

The gift of prison-breaking is among the rarest of human gifts. Jack Sheppard, for instance, was born with the genius of escape, and it is unlikely that the best instruction would have improved his genius. The handcuffs which could inclose his wrists were never forged; no wall was ever built that he, stripling as he was, could not batter down, and the barest cell his guardians could prepare always contained whatever materials were needed for his escape. Latude, whose supposed persecution was a support to the French Revolution, possessed Jack Sheppard's talent in a less degree. It was rather coolness than ingenuity which enabled him to escape the restraints imposed by a severe government, and the famous rope ladder was not all of his own making. The worst is that, pretty as the gift is, few men of distinction have the opportunity of exercising it. The prison-breaker too often blushes unseen, because there are no walls for him to scale. But for once talent and occasion met in Captain Aylmer Haldane, whose escape from Pretoria is among the most brilliant exploits of the Boer War.

HEARD FROM THE PULPITS

DR. M. C. HARRIS, OF SAN FRANCISCO, AT GRACE CHURCH.

Rev. Robert McLean on the Doctrine of Evolution—Woodlawn Church Debt Raised.

Dr. M. C. Harris, of San Francisco, preached yesterday morning at Grace M. E. Church on "Divine Providence in Christian Missions," founding his remarks on the words of Haggai, the prophet, "I will shake all nations, and the desire of all nations shall come." He said in part:

"These words are pertinent to the peoples of our time. God is literally shaking all nations. He is the power, in the cultivated phrase of Matthew Arnold, that makes for righteousness.

"Since the integrations and disintegrations, the use and fall of peoples, the advance and retrogressions of races, are attributed to the living God, who is in all and above all, guiding and shaping and controlling in the establishment of his universal kingdom.

"We are impressed these days with the working of the intangible, unseen forces in the world, and can only look upon these with wonder, and, while we cannot measure or determine its ends, we are assured that the goal is the progress of mankind."

The speaker discussed some of the instruments of the spread of the kingdom of God. "War," he said, "has always been made use of to awaken and develop peoples. In our days among civilized Christian races it is not used to destroy. The Spanish-American War was an instance. It was the last resort for the freeing of long oppressed peoples. Among its immediate results was the granting of liberty—political, religious—to 12,000,000 of peoples. In Japan the bombardment of Shimonaseki and Kagoshmin awoke that hermit nation to the realization of the superiority of Western civilization and determined the people to break with its past and enter with great zeal on the paths of progress.

"The gospel of Christ rendered into the languages of the world is a greater instrument for the shaking of nation. This gospel, though peaceful in its aims, yet conflicts with old systems of belief and custom, and the contact produces great changes, even precipitating revolutions, and shaking peoples to the foundation."

Japan was referred to as a nation born in a day, contrasting the people of 30 years ago with the present, with their liberal constitution, parliaments of the people, freedom of speech and worship, new and enlightened codes of laws, and the happy working of the new treaties causing universal satisfaction, even admiration. Japan quickly aligned herself with the Christian powers, and played a conspicuous part in the rescue of the beleagered missionaries, merchants and Legations.

AGAINST EVOLUTION.

Sermon by Rev. Robert McLean, Third Presbyterian Church.

Rev. Robert McLean, pastor of the Third Presbyterian Church, East Ninth and East Oak streets, concluded a series of sermons at his church yesterday morning, in the course of which he has disagreed pointedly with the views of Rev. H. W. Kellogg, pastor of Taylor-Street Methodist Church, on the subject of "Evolution." Dr. McLean declared that, instead of all leading scientists having accepted "evolution," on the contrary, 600 leading scientists of England had rejected it. Yesterday morning Dr. McLean spoke on the subject of "Faith," and said in part:

"'Faith is the substance of things hoped for, the evidence of things not seen,' is an old and not to be improved definition, but we have become so accustomed to it that it really needs defining before we can have its full meaning clearly in our minds. I want, therefore, not to improve on this Pauline definition, but to give another to give it new form. Faith I define as a belief in the unseen. This is, I think, a sufficiently clear distinction between what is commonly accepted as faith and what is understood as reason.

"It is too common among superficial thinkers to make an unwarranted distinction between faith and science, as if faith were something visionary and unreal, while science was exact knowledge. Faith is just as essential in the realm of material science as in the realm of theology. Both science and religious belief are led by faith, and both are explorers of the unseen and otherwise unknown world. Step by step scientists follow the leading of the inner light until he emerges upon a new world, and grasps the hitherto unknown treasures of that world. Step by step faith follows the leading of the inner light and fuller and fuller becomes the knowledge of the hidden things, until at last the faith disciple can say, 'Eye hath not seen, nor ear heard, nor hath entered into the heart of man the things which God hath prepared for those who love him; but God hath revealed them unto us by his Spirit.' It is faith alone that has developed the hidden resources of the world. Without a strong belief in the unseen possibilities of human development, and in the protecting power of the unseen God, the exponents of those sturdy principles which make the bone and sinew of our National life would never have planted the flag of civil and religious liberty on these shores. Faith has led men to grasp the forces of nature; but how far would the conquest of nature have advanced had there not been a firm belief that back of these forces was an intelligent Creator and preserver, who held creation to fixed laws?

"The other day a man said to me: 'You ministers have always stood in the way of progress.' I did not feel badly on account of his dictum, because I knew he spoke through ignorance. Not a few would-be scientists are merely dealers in second-hand goods. There is a large class of shallow, semi-infidel talkers about science who persistently run after anything which promises to remove God and the idea of accountability to any law higher than their own wills. Corresponding to these we have not a small class of would-be advanced preachers who would not for anything be in the rear of any procession, whether it headed toward Zion or not. The credulity of these strong thinkers is something marvelous.

"We have gone through this century at a rapid pace, and we have also worked miracles, but the age is producing no great thinkers. For great thoughts we go back to Homer, Milton, Shakespeare or Pascal. At the present rate, duty, hope and love will be forgotten words, and we will be the helpless creatures of fixed laws. At that stage the young man will no more approach the object of his affections in fear as to the outcome of his suit, but with all the confidence of a thorough acquaintance with exact science he will present himself, saying: 'By the fortuitous concurrence of atoms I am what I am, and by the laws of natural selection I am drawn to you as the one destined to be my partner, while we, as a part of the all in all, are performing our part on what is called the stage of life.' Any hesitation on the part of the young lady to obey the dictates of science so clearly demonstrated would, of course, be punished by excluding her from the elect.

"It is presumptuous for me to give my unsupported opinion in a matter so important as evolution. But as a scheme for dispensing with God and Christianity, it was not only publicly repudiated over their own names by more than 600 of the leading scientists of Great Britain a few years ago, but probably is repudiated today by the great mass of scientists and scholars in all countries. This fad, for fad only it is, leads to naturalism, and if we wish to know whither naturalism leads, the first chapter of Romans will tell us.

"Faith in God is still the power that moves the world. He has given man a conscience, and conscience stings and clamors for satisfaction of sin. By faith we fight, by faith we stand, by faith we overcome."

"REGENERATION."

Sermon by Rev. Ray Palmer at Second Baptist Church.

Rev. Ray Palmer preached Sunday morning at the Second Baptist Church, on "Regeneration; Its Necessity and Results." He spoke, in part, as follows:

"'Marvel not that I said unto thee ye must be born again.' Vital to every man is this great teaching of Christ.

"Regeneration is from above; it is, therefore, more than morality, baptism, church relation, attending church or saying prayers. The most vicious people say prayers.

"These words were not spoken to great sinners, but to one exceedingly exemplary in life. Regeneration cannot be explained any more than God can. To the trusting soul all is made plain, as the glory of the sunrise from beyond the mountains and pillars of cloud. Man's part of regeneration is to accept Christ. Men are not lost because of Adam's transgression, but because of their rejection of him who died to save.

"As the glowworm crossing the field by night finds light for the way, so he who moves towards Christ is not left in darkness.

"The results of regeneration are, first, spiritual life. Kowalski gives us a painting of Spring. The earth puts on robes of green, birds sing, while the young bride and groom, in country wagon, make their way merrily toward home. Spring is a fit likeness to regeneration.

"The Cascade Mountains divide countries quite distinct in climate and production. To the East, Winters are cold, Summers hot, trees small. To the West, an equable climate, verdure all the year, while tall spruce and fir commune with the clouds. The soul before regeneration is cold and barren; afterward, full of verdure, flowers and song of birds.

"The artist Scott gives us 'Idle Moments,' a maiden fair, with listless air, holding in her hands a peafowl feather. The picture by no means illustrates the normal Christian.

"The regenerated man is a willing slave of Jesus Christ. You have seen the painting, 'The Circassian Slave.' The poor, half-clad girl turns her face to the wall as though she would shrink from the gaze of inhuman eyes. The owner and the new purchaser, in Oriental attire, show no spirit of mercy or humanity. The Christian is not such a slave; he is the glad bond servant of his Lord. He lives in hourly expectation of the coming of his Master. Emmanuel Spitzer puts on canvas the school while the teacher is out. One girl is drawing pictures on the blackboard. Two have scattered pictures over the floor, and two are dancing. A pupil rushes in the door and says, 'The teacher is coming!' Imagine the confusion should our Master return today. How would he find us?

"James Sant immortalized his name in 'The Soul's Awakening.' A beautiful maiden all but speaks from the canvas, with her auburn tresses upon her shoulders, her Bible pressed to her heart, and her large brown eyes turned towards the throne of God! Oh, what a vision she has of the light of love and the glory of God! May the Lord give us all such a glimpse of the golden gates!"

DEBT IS RAISED.

Woodlawn M. E. Church Lifts an $1800 Incumbrance.

There is great rejoicing on the part of Rev. Andrew Monroe, pastor, the members and official board of the Woodlawn Methodist Church that the big debt of $1800 that has been carried by the church for so many years has been raised. The Woodlawn Church and manse were built in 1891, at a cost of $4000, and the church is one of several Rev. G. M. Pierce was instrumental in erecting on the East Side. The mortgage of $1800 was held by Mrs. Evans, of Albina, and become due December 1, and she was desirous that it should be paid. To raise such a sum in a month's time was not an easy matter, but Mr. Monroe and the members undertook the job, and Saturday night they had $900 in the bank and one cash subscription of $100 that came too late to place on deposit. Mrs. Evans agreed that she would donate $800, and so she placed a receipt for that amount in an envelope and turned it in as her subscription toward the payment of the debt. That wiped out the entire debt and left the Woodlawn Methodist Church and manse free of all incumbrance. At 2 o'clock today, Mrs. Evans will receive the $1000, and the mortgage will then be canceled. All this has been accomplished within about a month. Aid has come from the other Methodist churches of Portland and also from outsiders—all in cash. Residents of Woodlawn also have taken hold and helped the debt campaign. Neither pastor nor members abated energy since they started. Money came in in sums ranging from 10 cents to $100. The Sunday school children took hold and saved their pennies and dimes to help swell the total, and when Saturday night came the whole sum was made up. Yesterday there was a feeling of relief and rejoicing that the job was finished. In the course of a few weeks there will be a celebration over the happy consummation of the work, and the mortgage will be publicly burned. It is hoped that Bishop Cranston will be present on this occasion. All the friends in the city who have aided this little church in rolling this big church debt off will be welcome to be present on that occasion.

Ministerial Banquet.

There will be a ministerial banquet this evening, in the United Presbyterian Church, corner of Wasco street and Grand avenue. It will be for all the ministers in Portland, and all are invited to attend and participate. The ladies of the United Presbyterian Church will serve the banquet in the lecture-room, where also the addresses will be delivered. The banquet will begin at 8 o'clock. Rev. W. O. Forbes, pastor of the Forbes Presbyterian Church, of Albina, will preside as toastmaster. Rev. L. E. Rockwell, D. D., presiding elder of Portland district, Methodist church, will speak on "The Proper Scope of the Ministerial Association." Rev J. F. Ghormley will speak on "The Ministerial Association and Municipal Reform." Rev. A. W. Ackerman will speak on "Ministerial Association and the Minister." After these addresses there will be running comments. A very interesting and profitable evening is expected. The banquet is given to promote a better and more harmonious feeling among the ministers of the city. Dr. Gibson, the pastor, and the members of the church trust that every minister will make it a point to attend.

The Scallop Shell.

Notes and Queries.

The wearing of the scallop shell does not necessarily mean that the pilgrim has visited or is bound for the shrine of St. James of Compostella. The tradition runs that at the famous battle of Clavijo (A. D. 939) the saint in question appeared on a white horse, whose trappings were studded with scallop shells, waving aloft a white standard; and he so helped King Ramirez of Spain that 60,000 of the invading heathen Moors were left dead upon the field of battle. From that time religious pilgrims appear to have usually carried scallop shells. It may be remembered that Sir Walter Raleigh, in his poem called "The Pilgrimage," enumerates the articles required by medieval palmers:

Give me my scallop shell of quiet;
My staff of faith to lean upon;
My scrip of joy (immortal diet;)
My bottle of salvation;
My crown of glory, hope's true gage,
And thus I'll make my pilgrimage.

BIBLE IN THE SCHOOLS

REVIEW OF ATTORNEY-GENERAL BLACKBURN'S OPINION.

Declared to Be Opposed to the Constitution, and Offensive to Sound Policy.

PORTLAND, Dec. 1.—(To the Editor.)—Correspondence from Salem, published in The Oregonian, November 27, under the heading, "Bible in Schools," brought Attorney-General Blackburn's opinion that reading of the Bible and saying the Lord's prayer in public schools is permissible, and pupils failing to take part in the worship may be expelled if the Board of Directors does not object.

With the greatest deference to the learned Judge, I cannot help saying that his opinion on this question is opposed to logic, contradictory to the broad and liberal laws of our state constitution, and inconsistent with studies on Christian and other religions in general.

The question at issue arose from a fact, as stated in that correspondence, contained in the following: A teacher in one of the schools of Washington County (either from zealousy to piety or to shortening the time of tuition) has been each morning reading a chapter from the Bible and repeating the Lord's prayer, compelling the pupils to stand up and repeat or listen to the same. Her passionate ardor for Bible reading and mania for saying prayers brought her so far that she did not even hesitate to expel pupils because they would not share her priestly exercises. The solons of the board (except the chairman) approved her action. After some appeals, the Superintendent of Public Instruction, J. H. Ackerman, submitted the question to Attorney-General Blackburn, who rendered the quoted opinion, based on the following questions:

1. Has a teacher the right to use part of the school time in reading to her pupils as a school exercise a chapter from the Bible, with or without comment on said chapter?

2. Has the teacher the right to require her pupils to repeat the Lord's prayer, or to require said pupils to stand while said prayer is being repeated as a school exercise?

3. May a pupil be expelled from a school for refusal to repeat the Lord's prayer, or to stand while said prayer is being repeated as a part of a school exercise?

Taking to account Mr. Blackburn's arguments, I cannot help stating that they are too feeble to stand criticism. Now for facts:

1. Rule 43 of the school laws (quoted by Mr. B.), authorizing teachers to control the studies of their pupils, subjects the same control and studies to the course prescribed by the State Board of Education, and as neither religious instruction nor the Bible are entered in that course, it follows that neither the teacher nor the county directors may introduce such an innovation. The reason is obvious, because otherwise the schools of the various places in the state would vary in their programmes of education and cause detriment to the education of those pupils who happen, for one or another reason, to change their residence from one place to another. Changing the uniform and general system of common schools is prohibited by section 3, article 8, state constitution. Such an innovation is an unlawful action of the teacher, who usurps the rights of the State Board, producing a course of studies of his own, and no doubt such a teacher has no right to waste any part of school time in reading text-books chosen by his or her own caprice. How Mr. B. could not see this point in the rule quoted by him is more than I understand.

2. Subdivision 12, of section 11, of the said rules, quoted by Mr. B., provides, among other things: "Boards of Directors shall have entire control of the public schools of their district, and the teachers employed therein, to establish rules," etc., but neither this, nor any other section or clause gives any Board of Directors of a county school any right to introduce any other text-books than those prescribed by the State Board. Such an innovation is unlawful, hence for disobedience to such unlawful requirements the pupils cannot be excluded from school.

3. The matter in issue involves the following questions:

Whether the Bible is a sectarian book?

Whether the saying of the Lord's prayer, or other prayers, in public schools is admissible?

Whether the reading of the Bible in public schools is constitutional?

The first question, according to Mr. Blackburn's opinion, is decided affirmatively. He goes even further, and considers the Lord's prayer nonsectarian. With pathos he exclaims: "But the reading of the Bible, and the repeating of the Lord's prayer in the public schools have nothing in them of a sectarian nature." I beg leave to differ with him, and state that the Bible is a purely sectarian book. Here are the reasons: Every populated place in the Union contains people of various religious convictions. King James' version of the Scriptures is held by the Roman Catholic church incorrect as a translation and incomplete. Instead, they adopted the Douay and Rheims version, commonly known as "Douay version." The reading of the Bible they allow only to their authorized teachers. Many consider Martin Luther's version the most correct. The Jews, the owners of the Old Testament in the original, claim all translations incorrect and misrepresented for certain purposes, reject the divinity of Jesus and the veracity of the facts told in the New Testament. Consequently, no version of the Bible is common to all, and is the cause of religious strife and opposition, hence sectarian.

The second question, "Whether the saying in public schools of the Lord's prayer, or any other prayers, is admissible," to my opinion, must be decided in the negative. It is not admissible. Because every sect has prayers composed by its pious men, and those who reject the divinity of Christ will most decidedly object to say or revere his prayer. Compulsion to read this prayer interferes with the right of conscience, expressed in sections 2 and 3, article 1, Constitution of Oregon.

The solution of the third question, "Whether the reading of the Bible in public schools is constitutional," necessitates the definition of the phrase, "reading the Bible." "Worship," according to Webster, Worcester, the Imperial and the Bible Dictionary, means reverence to him whom people accept as God, containing in prayer and reading his holy word; hence, "reading of the Bible" is part of worship. The learned Supreme Judge J. Lyon (76 Wis., 194) says: "Reading of the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is 'instruction.' . . . Some of the most valuable instructions a person can receive may be derived from reading alone, without any extrinsic aid by way of comment or exposition." Hence the reading of the Bible in public schools is twofold unconstitutional. First, it turns the public school from a secular into a religious or theological institution; second, it interferes with the right of conscience. Sections 2, 3 and 5, article 1, Constitution of Oregon, read:

All men shall be secured in the natural right to worship Almighty God according to the dictates of their own consciences.

No law in any case whatever shall control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience.

No money shall be drawn from the treasury for the benefit of any religious or theological institution, nor shall any money be appropriated for the payment of any religious services, in either house of the Legislative Assembly.

And it requires no argument whatever for the maintenance of such schools no money shall be drawn from the treasury.

Speaking of the above quoted sections of the state constitution, Mr. Blackburn says:

These sections are provisions in what is usually termed the "Bill of Rights" of the constitution of the state, and whether or not their adoption by the constitutional convention, and their subsequent ratification by the electors, were acts of wisdom is not a question which can now be considered. They are part and parcel of the organic law, and must be enforced in strict accordance with the letter and spirit, wherever they are applicable to the question presented.

In his first sentence he questions the wisdom of our lawmakers over whom the spirit of liberality hovered, and methinks that he would gladly return to the times of intolerance, when Jews and other nations who did not believe in the veracity of the New Testament were driven by force to hear Christian sermons, their children torn away and converted (maybe by such pious maiden religious teachers); and, therefore, he postpones the consideration of the wisdom of our lawmakers for a time unknown. In my humble opinion, they were men of wisdom, tolerance, and true citizens. I beg to quote no less an authority than Supreme Judge J. Orton (75 Wis., 319). In a question of Bible reading in public schools, he says: "Religion as a system of belief cannot be taught without offense to those who have their own peculiar views of religion, no more than it can be without offence to the different sects of religion. How can religion, in this sense, be taught in the common schools without taxing the people for or on account of it? The only subject, purpose or use for taxation by law in this must be exclusively secular. There is no such source and cause of strife, quarrels, fights, malignant opposition, persecution and war and evil in the state as religion. Let it once enter into our civil affairs, our Government would soon be destroyed; let it once enter into our common schools, they would be destroyed. Those who made our Constitution saw this, and used the most apt and comprehensive language in it to prevent such a catastrophe." The same may be said of our lawmakers.

In the second sentence of Mr. Blackburn's quoted paragraph, he acknowledges the binding power of those sections of our constitution. He is right, but how could he arrive at a conclusion which is just the opposite to those laws, I cannot comprehend. Maybe he was misled by several decision that uphold his view, as 38 Ms., 376; 12 Allen (Mass.) 127, and others; but those decisions can have no application to the broad and liberal Constitution of Oregon.

REV. DR. N. MOSESSOHN.

HERE'S A WIRE THAT TALKS

The New Kind of Phonograph Is Just a Piece of Piano Wire.

Think of a phonograph without a cylinder or diaphram, a phonograph that simply strings its records on a piano wire, as you might file so many written sheets of paper. That is exactly what a New Orleans electrician says he has invented.

Its description is not difficult. When you talk over a telephone the vibrations of your voice send out a series of delicate electric waves. In the new machine a telephone is connected with an electro magnet, which is excited by the little waves as they travel through it in infinitely rapid succession, and at the same time a long piece of piano wire is drawn past its two poles, very near, but not touching. This magnetizes the wire, but as the magnet itself is continually varying in power, owing to the vibrations, there is a corresponding variation in the effect. That is, the wire is magnetized in different degrees all along its length, as if it were divided into millions of very thin disks, each of a separate magnetic power. These disks are your record.

For reproduction a mild electric current is sent through the magnet, and the same wire is again passed in front of the poles. The irregularly magnetized wire breaks the current into exactly the same kind of waves that were originally sent out from the telephone, and when an ordinary receiver is connected with it you hear a reproduction of the voice, just as you now hear it over the telephone.

Old Egyptian Quarries.

The Chautauquan.

On the way to Philae and the head of the cataract, a short distance south of Assouan, we come upon the ancient quarries which supplied granite for the columns, statues and obelisks throughout Egypt for many centuries. An obelisk which we saw lies in its native bed. It is 95 feet in length, and three sides have been carefully cut, but for some unknown reason it was never separated from the parent rock. The surface bears the tool marks of the workmen. The grooves in it show that it was to have been reduced at the sides. It is supposed that the stone was split from its bed by drilling holes in the rock and filling them with wooden wedges, which were afterward saturated with water, the swelling wood furnishing the power. From illustrations in the temples, it is clear that these great monuments were floated down the river on flatboats and rafts, and then carried inland by artificial canals or dragged inland by thousands of slaves. In one of the tombs at Beni-Hassan is a picture illustrating the process. The great stone is loaded upon a huge sled drawn by a multitude of workmen. One man is engaged in pouring water upon the runners to prevent friction. Another stands at the left of the statue and beats time that the men may work in unison, while overseers, provided with whips, urge the laborers to their task. What King desired to extricate this block from the quarry, why it was left here, what it was to commemorate, we can never know. The riddle of the Sphinx is solved, but the riddle of the obelisk in the quarry will no doubt remain with us forever.

Northwest People in New York.

NEW YORK, Dec. 2.—Northwest people registered at New York hotels today as follows:

From Portland—B. Campbell, at the Manhattan.

From Tacoma—F. W. Snow, at the Holland; J. L. Smith, at the Hoffman.

From Seattle—William Cawley, at the Astor.

Downing, Hopkins & Co.

WHEAT AND STOCK BROKERS

Room 4, Ground Floor Chamber of Commerce

BOTH TELEPHONES

CUT OUT THIS ADV.

Enclose It to Me With Ten Dollars

and I will furnish you my highest power belt, all complete, by mail, without any further payment to be made. I positively guarantee it to be superior to any other belt offered you by others and for which they ask $40.

DR. SANDEN'S BELT.....

has no equal for the cure of Nervous and Physical Debility.

Act Today

because this offer will be held open only for a limited time, as I want to favor the many sufferers who can not afford to pay more for a first-class electrical appliance such as the Sanden is.

DR. A. T. SANDEN Corner Fourth and Morrison Streets, Portland, Oregon.

AT THE HOTELS.

THE PORTLAND.

Frank S Taggart, Spok
Theo Mansfield, N Y
E J Marx, St Louis
A E Gleason, Seattle
A L Sumption, Lo Ang
A Weller, St Louis
P Johnson, N Y
W E Eldridge, N Y
Frank J Carter, S F
O W Judd, Salt Lake
J Deon, do
R Ostrom, So Omaha
C H Herrman, N Y
R B Cradlebaugh, Smp
H H Hess, wife and child, Denver
M P Randolph, Seattle
W T Chutter, Astoria
H D Shind, do
W F Bowers, S F
A Stoddart, St Paul
Miss Ankeny, Eugene
W B Raccigh, N Y
A F Howe, N Y
Mr and Mrs Leo Peterson, city
L F Wood, California
Harry Beck, city
Sig Wertheimer, city
E G Hawkins, Seattle
W L Ross, Astoria
John S Howell, S F
E Goldberg, S F
J H Spear & wf, Spok
Walter C Barnhart, Tac
G Schlesinger, S F
L M Stern, N Y
Geo H George, Astoria

THE PERKINS.

James Rice, Hay Crk
H E R Stock, Toronto
Geo Sletz, do
A B Smith, Salt Lake
F T Hurlburt, Arlngtn
Andrew M Joys, Spok
D S Mackie, Ashland, W
M Haldeg, Detroit
J B Pesmott, do
C W Phillips, W W
T Baird, St Louis
John Bunt, Fremont
L E Mayhall, Tacoma
J W Crow, Pendleton
A Smith, New York
O Haskell, do
C Ward, do
Miss Michuren, do
Miss Madrick, do
Frank Wooley, do
Geo Chapman, do
Frank Dishon, do
W H Carroll, S F
W H Raleigh, N Y
Chris Peterson, wife & two children, Astoria
F D Crandall & wf, Stella
D Stewart, Astoria
F M Allison, Prineville
Lute Vrohman, N Y
Louis Peters, do
Oscar Luckstrome, do
Jas Rice, Hay Creek
Mrs M E Vinton, Grass Valley
Mrs J H Rinearson, do
Oliver Stewart, Suanville, Or
W F Rand, do
R W Cook, city
Mrs R W Cook, city
F Welsh, Mosgrove
R Pryer, Chicago
M A Lillie, Wasco
Frank L Spencer, Okld
N Coe, Veroqua, Wis
John Naocratil, St Pl
Emma Safronk, do
Sumner Burgess, West Falls
W S Cone, Bay City
Washington football team—
A D Remington
J S Dodge
Guy H Robertson
G A Minkley
Richard W Hunborn
A E Davis
H C Coffman
J G McGilin
— Calhoun
— Fields
— Cosgrove
— Geary
— Ryan
— Duffy
— McElman
— Shauss
— McPherson
— Hill
James M Kyle, wife & two children, Salem
O P Dabney, Salem
Mrs Tenbrook, Empire
F Watson, Marshfield
F R Price, St Louis
S P Carlson, Rathton
Ole Olsen Co—
Stephanta Hedin
Sinchi Hedin
Elm Sydsen
Linca Petterson
Ben Hendricks
Mrs Hendricks
William Gray
Sadie Connelly
F R Grannis, S F
Edwin Sharpe, Tacoma
Jacob Newman, La Gd
Mrs Jacob Newman, do
Mrs E B Conant, Tac
Master Conant, do
Mrs F E Mayhill, do
Mrs Tullayson, Kalama
John Carlson, do
Jno Siefert, Shelbyville, Ind
Henry Rehme, do
H B Weber, Minneapls
Mrs H B Weber, do
J K Nellemos, Granite Falls

THE IMPERIAL.

C. W. Knowles, Manager.

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J R LaTourrette, do
F C Fischer, do
A B Miller, do
Mrs A B Miller, do
J E Failas, Grd Rpids
T J Parker, Walla W
M E Lippenott, Pttsb
R Ostrom, So Omaha
W E Osborn, S F
D A Jones, Applto, Wis
E G Jones, do
E E Goodell, S F
B W Dennis, S F
T W Potter, Chemawa
Alma Wade, Palmer
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E P Lawrence, Cuya C
Fred Yorgenson, do
Geo W Webster, S F
Miss Addie Coulter, Canby,