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YESTERDAY'S WEATHER—Maximum temperature, 61; minimum temperature, 62; precipitation, none.

TODAY'S WEATHER—Fair and cooler, with westerly winds.

PORTLAND, TUESDAY, AUGUST 6.

AN IMPERFECT RUFFIAN.

In setting out to present in Tillman the figure of a flawless ruffian, Nature evidently set herself a task which she has only imperfectly performed. He looks the part, but he has the properties, he exemplifies the true ruffianly instincts in a pre-eminent degree. But his otherwise ideal character is marred by an infusion of horse sense and an unaccountably close imitation of personal honesty. Therefore, it comes about that his "eloquent" apothecary of lynching, delivered in Wisconsin last Sunday, is not an idealistic creation by the glimpses of ethical truth to which he is admitted. It shatters one's confidence in divine omnipotence to come across marks of light and leading in an otherwise perfect blend of all that makes a thorough intellectual scoundrel and political assassin.

No one who has ever made a satirical inspection of Tillman can doubt the probability of his dictum that all men are not created equal. The mere ordinary man has been denied the malevolence and brutality which shine egregiously resplendent in the South Carolina Senator. The selfish and unreasoning brutality which Nature has stamped alike upon his face and his intellectual output could not be enjoyed by many men, without overtaxing the malevolent capacity of her well-balanced workshop. He bears about in himself irrefragable proofs of her partiality.

It is not easy to say what the Fathers meant by the equality of all, and it is no easier to say how much of truth dwells in their famous asseveration. We know that men are not equal in native endowment or in opportunity of their environment. We know that they are equal neither in enjoyment of nor capacity for self-government. We know, moreover, that the equality of men was held by the Fathers synchronously with the theory and practice of African slavery. These are things that Tillman would loathe to hear, but the unsuitable use he makes of his knowledge is the painful one sequitur, that as the negro is unequal he is the proper subject of mob law.

We give Tillman credit for sufficient acumen to understand that lynching is not the expression of sociologic conviction or high-minded chivalry on the part of the poor whites who find in him faithful and able a representative. It does not spring, as he says it does, from a desire to protect Southern white women from telling in open court the story of their shame. It is a habit, vicious and unreasoning as the Tillman pitchfork. It assails the black man not only for rape, the erroneously believed in as well as the proved, but for suspected murder, theft, adultery, or offenses, actual and potential, real and imaginary. His wicked animus is well reflected in Tillman's hostility to such noble work as Booker Washington is doing with industrial schools. Mr. Washington counsels the negro to forget politics and culture a while, and learn a trade. This enrages Tillman. The negroes, he says, are not only to participate in elections; they must not learn to read, they must not learn to work. They are fit only to be burned at the stake.

Among the things most scornfully expunged from the Tillmanian lexicon must be accounted manners. As he sees no reason why a man should be a gentleman so he is oblivious to the supreme part that manners play in the molding of a people. If his ideas are to prevail, the South has a most unpromising time ahead of it. For the real lynching problem is not what becomes of a few miserable, benighted darkies, but what becomes of the Southern whites. Another generation is growing up, and the South and its destinies will be in the hands of men who have learned moderation and self-control, who have been trained to do justice and love mercy, to respect law and desire order; or else its destinies will be in the hands of men who have been trained to shoot first and investigate afterwards, to condemn before trial, to hang and burn without semblance of law, to gloat over the writhings of the poor wretch at the stake, and fight over relics of the sickening scene. These things do not concern Mr. Tillman, but they will concern those who come after him, they will afford a measure of his fate.

There are many wholesome truths an ignorant North should learn of the difficult problem that confronts the South and of the impossibility of negro domination. But it will not learn many of them from Tillman. You might as well send John L. Sullivan out to preach the

culture of the Bostonese, or Richard Croker to enlighten heathendom on the blessings of Christianity.

IS THE SUN HOT?

It is hoped that no reader of The Oregonian has missed the entertaining and instructive discussion between Mr. C. F. Sutton and Dr. E. O. Smith on the important question whether or not the sun is the source of terrestrial heat. The popular view of the matter is boldly challenged by Mr. Sutton and defended by Dr. Smith. The evidence submitted and arguments advanced by each side seem of about equal force, and as a challenge from one to the other has been accepted, it will perhaps be profitable to outline the issues as they stand to date.

Mr. Sutton truly remarked in his original attack on the sun's torridity that the pioneer in great achievements is usually accounted a crank or a lunatic. He expects, therefore, the same fate of derision that contemporary society visited upon Columbus when he ventured that the world is round. This melancholy lot, but taken indeed the common lot of the bold adventurer upon unfamiliar ground. The arrogant world of science has always put its scorn and contumely upon the man who could square the circle, demonstrate the earth not a globe but a plane, apply the prophecy of Daniel to modern life, show that Bacon wrote Shakespeare, unveil the lost Atlantis, or prove that the Newtonian system of astronomy is contrary to the Scriptures. What can Mr. Sutton expect, therefore, but unreasoning hostility?

Though Mr. Sutton has "never received any opportunity for an education," and is altogether dependent upon "the fruits of individual research under the most opposing circumstances," he is not without a certain amount of learning. His limitations, as he heroically declares, do not "detract from my duty to give to the people any advanced idea that I may have come in possession of." Then he elucidates his theory with the aid of common facts. If the sun is the source of heat, asks Mr. Sutton, how is it that the earth is so unevenly warmed? It shines upon the tropics as well as upon the equator. Could you heat so unevenly a needle held at arm's length from an apple of molten matter? Who, moreover, does not know that the nearer you approach the sun, the more you approach the sun, the more you become? As for reflection and radiation, Mr. Sutton says, these weak inventions are also disproved by experience. For is it not hotter at the furnace door than ten feet off, where radiation and reflection are in full swing? His conclusion, therefore, is that the earth itself is the source of heat, and its direct agency is "magnetic vapor" of peculiar efficacy, not only heating the surface of the globe, but bringing rain to rainy regions and withholding it from the arid.

This clearly puts the burden of proof upon the advocates of solar heat, and Dr. Smith is to be commended for his ingenious rejoinder, though his argument appears to us inferior to Mr. Sutton's. The difficulty with the Sutton illustration from the needle and apple, according to Dr. Smith, is that Mr. Sutton fails to take into account a lens between the apple and fire and the needle which concentrates the heat rays of the apple upon such points on the needle as are in focus. He therefore concludes that the sun's rays are variously focused on different portions of the globe. In the case of the furnace, also, he finds that the cause of the heat is not the fire, but the heat waves from the door is found in the fact that we get out of focus. Magnetic iron or sands in the soil give us good conditions for the focus and bring heat, whereas timber exerts a contrary effect and attracts moisture.

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