The Rev. Dr. John McNaily Discussed the Remarriage of Divorcees at Cathedral-Other Services.

Dr. J. H. Talbot, the recently appointed pastor of the Taylor-Street Methodist Episcopal Church, preached his first sermen here yesterday, and occupied the pul-pit both morning and evening. Dr. Talbot is one of the best-known clergymen of the Middle West, and comes to Port-land from the Indiana conference. He has served in Indianapolis and Evans-ville churches, and was presiding elder of several Indiana districts at different

Dr. Talbot spoke yesterday morning "The kingdom of God is from the text. at hand," Mark i:ii. In part he said:
"The Bible makes much of the kingdom of God, as all readers of it know. The prophets beheld and spoke of its rise, progress and glory. Christ's dispourses were given up to a delineation of its characteristics and a statement of its requirements. We may profitably spend this half hour in considering some of its requirements.

of its features.
"First of all I call you to notice that It has a great purpose to work out. Other kingdoms have as their purpose to pro-tect their possessions against assaults from without, and to secure the rights of their citizens among themselves. If any attention is paid to intellectual progress or to moral improvement, it is only as these things minister to better temporal conditions. But the kingdom of God has as its purpose to renew the individual life, regenerate the nature and inaugurate the reign of high and holy princi-ples, which will renovate society at last and will purify all civil conditions until more than primeval happiness shall be restored to the earth.

"In the next place, mark the unique method by which he great purpose is to be wrought out. The kingdom of God pays little attention to civil or social conditions primarily. The Roman Govern-ment was corrupt to the last degree in Christ's day, but he organized no conspiracy for its overthrow. Society was rotten to the core, as shown by the character of the prevailing slavery and by the utter degradation of the marriage relation; but Christ organized no society for the reform of society. The kingdom of God pays little attention to forms, rules, ceremonies and such like. Jesus laid down no law for the regulation of the number of fasts or the length of prayers, or for ceremonies of any kind; but, passing by the masses as found in governments and as represented in society, he singled out the individuals and made a straight dive for his heart.

"Through the reason, the affections, the Imagination, the will, he sought to secure the spiritual regeneration of the individual. This Illustrates the method of the kingdom of God. Not outward reform, inward regeneration, is its method. Christ refused to become simply a re-former. He did this that he might pursue the more far-reaching method of spirfinal renewal. The church of today does well to refuse to become simply a reform institution. It does reform government and godely, but its chief purpose is the apiritual renewal of the individual, and it does well to stick to its work.

"In the last place, note the singular re-guirement made of those who would acguirement made of those who would ac-quire and retain citizenship in the king-dom of God. Possessions cannot secure citizenship. Sometimes they stand in the way of it. Christ said to one: 'Sell all you have and give to the poor, and you shall have treasure in heaven.' Profes-sion cannot secure it. He said: 'Not every one who saith Lord, Lord, shall enter into the kingdom but he that death enter into the kingdom, but he that doeth the will of my Father in heaven.' Nor can social position secure it. Christ said to those in highest social positions: The publicans and harlots go into the kingdom of God, and ye are shut out.' But whoever would enter and abide in this kingdom must have an all-controlling desire for it 'Seek,' 'strive,' 'deny your-self,' these are the pivotal words. It is no easy matter for the selfish, proud, atubborn, to comply with such terms. But Christ has shown these are the suc-cessful ones. When he was asked, Who is greatest in the kingdom? he said: "Except ye become as little children ye pannot see the kingdom of God."

pannot see the kingdom of God."
"This kingdom is fitted for universal bonquest. It adapts itself to all conditions and ages. Already its banner is carried over all seas and to all continents. Soon it may be expected that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." At the last he will say to the vile profiler to selfish and incorrigithe vile, profigate, selfish and incorrigi-ble, 'Depart from me.' But to the humble, faithful and pure of heart he will say: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

#### GREETED NEW PASTOR. Dentenary Methodist Church Wel-

comed Rev. W. B. Hollingshead.

Rev. W. B. Hollingshead, the newly ap-pointed paster of Centenary Methodist Church, East Side, entered on his public work yesterday. At both morning and evening services there were large conevening services there were large congregations. The altar and choir loft had been attractively decorated with flowers, and on the front of the grand organ was the significant word, "Welcome." At the morning service Rev. Mr. Hollingshead preached on "Our Possessions." His text man can work. There have been those was from I Courthblars. His text was from I Corinthians III:21-22-23. He prefaced his sermon by saying that a week ago he had stood before a simi-

har congregation to speak his final words, but the faces were familiar, while these he now looked into were mostly those of the many kindly acts and expressions that had come to him within the past 10 leaves with their October tints, 'brown and acts all of which had inspired by the with their October tints, 'brown and acts all of which had inspired by the with their October tints, 'brown and willow and russet and acts and acts and acts and acts all of which had inspired by the with their October tints, 'brown and willow and russet and acts and ac days, all of which had inspired him with hope and encouragement. He said in part: "The Christian has a divine title to all

he possesses. He has a divine guaranty if he be loyal to God. Our claims cannot be disputed, but they have the divine seal, be disputed, but they have the divine seal, not the civil. Our claims are as certain as the power and existence of God. The grandest thought is that we are joint heirs with the father. All things are ours, although we may be poor in property, have no land or home; yet we are not poor, no matter how humble or afflicted we may be. As the Christian walks forth in this beautiful City of Portland today, he will be thrilled with the beauty day, he will be thrilled with the beauty of the surroundings, and his soul will be of the surroundings, and his soul will be stirred with the glary of God. But he must stand close to God to see all the glory of the hills or the true beauty in the flowers with which we are surrounded this opening service. this morning at this opening service. Only that one in love with God can see the true glory of his handlwork about us. "The ministry belongs to the church. Pastor and people should stand together with God. There were differences in the

Corinthian church. Paul was a logical reasoner, given to sound disquisition. Apollos was pollshed, ornate, eloquent and brilliant. Cephas was plain and direct and on fire with the truth. All three were only different in their method of expression, but at heart were advocates of the glory of God. All were equally consecrated and all preached the gospel. Min-

goes from city to city, from place to place. He is everywhere, and yet is not anchored anywhere. No one in the world appreciates little acts of love more than the minister. The flowers placed in the

PR. H. J. TALBOT PREACHED AT
TAYLOR-STREET M. E. CHURCH.

PROBLEM OF THE REV. Dr. John McNally Discussed

parsonage of this church, all prepared, gave that home a touch of love as well as beauty, and were a sign of love to a stranger in a strange land. No greater sin can a member commit than to refuse the newly appointed pastor his heart. He must be closer to the families of the church than even the families of the church than even the family physician. He must be with them in joy, in sorrow and sickness, at the deathbed and at the last parting at the grave. He should be last parting at the grave. He should be among them in the social life, "A minister should not select out a few

from a church and make these his chosen friends and advisers. He must be the companion of the humblest in the membership. All are to have access to him, Grand men have stood in this pulpit be-fore me. I can only succeed with the loving co-operation of the membership to carry the great burden that they bore. A friend who attended the funeral of the late Rev. G. W. Gue said that the funeral seemed more to him a triumph than a funeral."

Rev. Mr. Hollingshead closed his dis-Rev. Mr. Hollingshead closed his dis-course with an earnest appeal for the loving co-operation of the entire mem-bership. As he opened the doors of the church a number of new members were received. At the close of the morning services nearly the entire congregation passed the platform and welcomed the pastor with a grasp of the hand. The members likewise were generally pleased and congratulated each other as well. It was announced that a public reception wil given the pastor and his wife in the

### "SERMONS IN LEAVES." Pleasing Service at Mispah Presby-

terian Church. The Rev. Jerome R. McGlade, pastor of Mizpah Presbyterian Church, East Side, iducted an Autumn service yesterday priately decorated with Autumn leaves. accentuating the thought of the sermon. The text was, Isaiah lvi:4, "We all do fade

as a leaf." He said in part:
"There is no more eloquent voice nor
any more beautiful sentiment in nature than that which comes to us in Autumn. Sermons are preached from every hillside and dale, by the wayside or in 'the,
deep-tangled wild wood.' This is indeed
a time to 'go forth under the open sky
and list to Nature's teachings.'
"The results of the best of the state of the st

"The prophet Isaiah drew his illustrations from the midst of court scenes, or from the heart of nature. He takes the leaf as an emblem and preaches a pointed sermon. The first sermon that the leaf preaches which I name is that suggested by the prophet. Israel's prophet was not particularly sentimental. The condition of his people is too desperate for sentiment. Sin has cursed and blighted the national life. He is humbled at the thought. He sees the leaf falling to earth to be an emblem of Israel. And so Isaiah preaches his sermon. Sin still blights, curses, causes to decay. Many a life is like the blighted leaf. It is faded permanently. It is fallen into waste places. It is trodden underfoot. "Like Byron-whose days were in the

The flowers and fruits of life were gone the canker and the grief were his

So is often the pitiable condition of the life of man. "The Autumn leaf preaches a sermon upon the brevity of life. One brief Summer rounds out its existence. And so human life is brief. Oliver Wendell Holmes, in his 'Last Leaf,' mirrored his own life. At four score he wrote: 'I have lasted long enough to serve as an il-lustration of my poem. I am still one of the very last of the leaves which still cling to the bough of life that budded in the Spring of the nineteenth cen-

"The brevity of life is marked in so many ways. So many voices hum it into one's ears:

All life is brief; What now is bud will soon be leaf; What now is leaf will soon decay.

"The poet sees the state of man to be today putting forth the tender leaves of hope, tomorrow the fruition, and then the killing frost, which 'Nips his root and then he falls.' If this be the state of man, how pleasing the thought and fact of immortality; of mortality completed by immortality; of life, with its 'withheld pletions,' made perfect in the im-"The Autumn leaf preaches a sermon

and as such, it has been content to fill a leaf's place in the world. It may have sheltered from the storm or turned aside the flerce rays of the sun from a traveler's head. It may simply have helped to round out the full foliage of the tree, or have been a vital organ to in-hale the breath of life for the parent Its mission has been humble; it

has been content.
"So Ruskin said: 'We men, in what we presume to be humility, compare our-selves with the leaves; but we have no right to do so. We who live for our-selves and neither know how to use nor-keep the work of past time may humbly learn, as from the ant foresight-from the leaf reverence.' The leaf teaches us to be humble enough to fill that place in the world assigned to us.

in the world assigned to us.

"The sermon preached to us by this eloquent preacher is concerning life's fulfilled mission. 'Leaves have their time to fall, It is God's time—his set time. It is only a brief moment, yet it is all the time there was given. Is it not true also that he who metes out days for the leaf has something to do with the measure of man's life? Are we not immortal till our work be done? Only let us seek to fulfill life's mission; to do with our who have completed a life's work in a few years. Life's fulfilled mission depends not upon length of years, but upon and yellow, and russet red. preach a sermon upon the characters which man through the passing years of faith and hope has formed. The beautiful hues suggest the perfection of Christian character, And is it not true, as of the leaf, its bright colors increasing with altitude. its bright colors increasing with altitude and predominating on Alpine summits, so of life, character being made the more beautiful through trial, sorrow and suf

The purest streams of human love

Flow naturally never. But gusb by pressure from above. With God's hand on the lever. "Lastly, the Autumn leaf does not necessarily preach melancholy. We may posibly be impressed with pensiveness and sadness at the falling leaf. It is quite possible that such feelings steal over the soul, but it should not harbor them. them. Sagness only comes with the reflection that life has failed, like Macbeth, whose way of life had fallen into the sear, the yellow leaf; who, instead of troops of friends, found 'curses, not loud,

### LIFE OF J. R. N. SELLWOOD. Dr. Van Waters Paid Tribute to His

Services as an Educator. Services at St. David's Episcopai Church, East Twelfth and Morrison streets, were held yesterday morning in isters are commissioned to preach the gospel. You cannot judge the preacher by his sermons, although you may hear him through the year. He is the servant of the church. Both are to be helpful to each other.

"The minister selfor has a home. He will be self to the church of the chur "The minister seldom has a home. He who was born in the Methodist ministry usually has to keep on the move. He field." In part he said:

God's time will appear the harvest.

"All this is a proper prelude to the consideration of a life that was ever careful to scatter the seeds of truth. James R. N. Sellwood was born September 1, 1841, in Wendon, Ill. His parents devoted him to Christ while yet an infant, be-

ginning thus early to sow the seeds of truth. His first 12 years were spent in the town of his birth in faithful attention to religious and secular instruction.

These years powerfully influenced his whole life. In 1856 he immigrated to Oragon with his parents by way of the Isthmus of Panama. When about 18 years old Mr. Sellwood had a strong desire for college course and in 1850 artered the a college course, and in 1860 entered the preparatory school of Willamette Uni-versity. He was graduated in the classcal department and received the degree of A. B., July 21, 1895. Among his classmates were H. H. Gilfrey, one of the chief clerks in the United States Senate, also the late Samuel L. Simpson.

"At the age of 21 Mr. Sellwood was elected president of Philomath College, and headers in the contract of this of

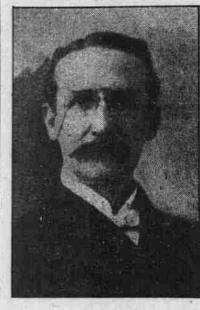
and life, man sows the seed of truth,

and besides the regular duties of this of-fice he taught Latin, Greek and mathe-matics. Some of the brightest pages of

the history of the college were chroniced during his administration.

"Mr. Sellwood taught in the public schools of Oregon for 16 years, and his work as a teacher here and elsewhere is

PREACHED FIRST SERMON HERE.



Dr. J. H. Talbot.

interwoven with the records of the early history of Oregon. Prominent people of this city and of this parish today were pupils of James R. N. Sellwood. The result of the seed-sowing of early days is seen in the lives of men and women now living.

'From the beginning of the existence of this parish before 1870, Mr. Sellwood had been in Oregon 12 years, and his family name was familiar in the little town of Portland. The history of St. David's Church cannot be written without his name appearing. He was always ready to do; he was ever happy in doing some kind of Christian work. It was not al-ways on the lines of parish work. He was charitable and large hearted enough to do the Master's work anywhare. For six years he was president of the Young Men's Christian Association. His example was an inspiration and blessing to puplls, teachers and officers in the church where he worked.

where he worked.

"Probably the brightest side of his life is to be found in his domestic relations. His devotion to his family was particularly commendable, and his love and Christian spirit was shown in the rearing of his children. Not only in this was he an example, but also in his faithful church extendance and Sunday abserved. church attendance and Sunday observance, When the church bells called to divine worship no Sunday picnic nor pleasure of any kind could allure him from attend-ance. In closing I can only say, after the contemplation of such a life, that in Christ's fold he finds perfect rest."

#### CHURCH AND DIVORCE, Rev. Dr. McNally Prenched on Th

Rev. Dr. John McNally, in the course of a sermon in the Cathedral yesterday, on faith, when contrasting the weak and doubting faith exhibited by the Jewish ruler, described in the gospel of the day. with that of the Centurion, as related in the eighth chapter of St. Matthew's gos-pel, took occasion, while pointing out the present-day dangers to that implicit faith

which should guide and sustain the con-sistent Christian, to refer to the leading editorial in yesterday's morning paper. He "The convention at present being held in a neighboring city has no special interest to us, as the most important questions under discussion were settled finally and irrevocably some 1900 years ago, and we, the universal church, are the undying wit-ness and the indestructible bulwark of that settlement. But, unfortunately, the contradictions and inconsistencies exhib-tied in this convention are employed by

those outside as an opening to attack the teachings and rulings of the church.
"Now, we knew that these people do not constitute the church, any more than a rotten and fallen-away branch consti-tutes a tree. Nevertheless, a silly remark to the effect that 'pity for innocent women should not influence the house,' alleged to have been uttered by a member of this convention during the discussion of the momentous question of divorce, is made by the leading editorial in this morning's paper the subject of what to us can be looked upon in no other light than as an insulting and unwarranted attack

on the teachings of the Holy Scriptures and the church.
"The scribe who thus presumes to dogmatize for the benefit of the public, and to clucidate his view of the 'Iron-clad rules, laid down with more or less real or feeded authority from St. Matthew and fancied authority from St. Matthew and St. Paul, and coming to us from 'the dark cloisters of the Middle Ages,' after exposing for our scrutiny some of the coun-sels found in the writings of the abovenamed apostles, proceeds to garble tife teaching of St. Paul and of the church on the question of marriage. 'St. Paul,' he says, 'regarded marriage as a mere

To keep the skin clean is to wash the execretions from it off; the skin takes care of itself inside, if not blocked outside.

To wash it often and clean, without doing any sort of violence to it requires a most gentle soap, a soap with no free alkali

Pears', the soap that clears but not excoriates.

Sold all over the world.

sexual act, therefore as a degraded state. Now, St. Paul never did this. On the contrary, he clevates it in the fifth chapter of his epistle to the Ephesians, where he says: 'A man shall leave father and mother, and shall adhere to his wife, and they shall be two in one fiesh. This is a great sacrament; I speak in Christ and in the church, to a plane from which modern 'reformers' of Christ's truth and law have succeeded in degrading it in practice almost to the condition which he calcular alleges was the teaching of the

falsely alleges was the teaching of the

"St. Paul tells us that virginity is a superior state to that of marriage, and I would like to see the man, using his reason and his conscience, who would say otherwise. Again he says: 'He (St. Paul) had no conception of its true nature as we know it . . had no hint of the Christian family of today, the bulwark of the state.' No, surely, if the apostle could come to us from his heavenly home, and give his opinion of the present state of that 'great sacrament,' as unravelled by the dally proceedings of divorce courts, with their story of sin and shame, or as witnessed in the millions of childless fami-iles, whose influence, as baldly portrayed on the same editorial page but a few col-umns over, does not show up famously as a substantial bulwark of the state, he would surely admit that this new ex-perimental science of human perversity adds materially to the infusion of divine

adds materially to the infusion of divine inspiration which his pen transcribed nearly 2000 years ago.

"It is needless to go over the whole ground and expose all the fallacies of this virulent attack on all that we hold sacred, but we must emphasize the fact that such newspaper articles are a serious menace to the faith of our people, and as such it is our duty to warn you and as such it is our duty to warn you and protect you against them. When the Jewish ruler believed, his whole house believed with him, and it is your duty, my dear brethren, to guard the faith of those under your charge, that no insidious polson such as is here contained should creep in to rob their young minds of Christ's saving faith. Unfortunately, they are too often not thoroughly imbued with its teaching, and to the wavering ones, when it appears thesome and unentertaining, the reading of Tom Paine, or of an article such as the editorial above described, with its dogmatic style and plausible assurance, atrikes them as rare wisdom in-deed. It is your duty therefore to pro-tect them, and to safeguard in every con-scientious way yourselves and your homes against such pernicious teaching."

#### "KNOWN AND READ OF ALL MEN." Lord Bishop of Newcastle Preached Sermon at Trinity Church.

A large congregation greeted the lord bishop of Newcastle, Dr. Jacob, at Trinity Episcopal Church, yesterday morning. He delivered an eloquent sermon, speaking from the text, II Corinthians iii:2-3, "Ye from the text, it corintnians illiz-s, le are our epistle, written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, writ-ten not with ink, but with the Spirit of the living God; not in tables of stone,

but in the fleshly tables of the heart."
"The epistles of Paul," said the speaker, "usually follow the same model. The scheme of one epistle is much like that of others. Paul opens with a salutation of affection to the church addressed, then follows with a statement of the doctrines that he desires to teach, following that with an exposition of the moral principles which he desires to enforce, ending with another salutation of affection. In the second epistle to the Corinthians, Paul points out the difference betweeen living epistles and those written in pen and ink. Surely the people to whom his words were read were surprised when they heard, 'ye are our epistle.' At the words, 'written in our hearts,' they certainly must have felt as if this were a problem to be solved. This phrase they must have soon perceived was an allusion of deep affection. They must have understood that the message was first written in Paul's own heart, and that he was pass-strike at which some

ing it on to them. rasmuch as ye are manifestly declared to be the epistle of Christ,' in this clared to be the epistic of Christ,' in this the point of view is somewhat changed. Christ stands forth as the real writer, while Paul is the minister of the church. The epistic of Christ is written in a loving spirit, as Paul says: 'Not in tables of stone, but in the fleshly tables of the compared with the glaring defects of stone, but in the fleshly tables of the government of almost any other nation of the globe. Its administration has been faulty—as human nature is faulty It was engraved first on his own

heart, and then on his hearers as well.
"Yet, when Paul's metaphor was thoroughly understood, the most important application that could be made was conapplication that could be made was contained in the words, 'known and read of all men.' The metaphor is one of contrast. The epistle of pen and ink is contrasted with the epistle of the living Christ engraved on the hearts of men. The people are said to be the 'epistle known and read of all men.' Paul did not mean that his writings would be widely read, but that the people of Corinth—the Christians—would be observed of all

sentatives of the new faith, and that all their deeds and actions would have a peculiar significance to the rest of the

world. "Epistles of flesh and blood are not read the same way as we read the epistles of Paul; first, the salutation of affection, next the statement of doctrine, following with the exposition of moral principles, and ending with a salutation. When the world begins to read a man it looks first at his life. If his life stands investiga-tion, if he is unselfish, if he is a Christian, and loves and honors the truth, if he is a man of humility, of charity, and consideration for others, then the world may go back of his life to seek the doc-trines and teachings that have aided in making him so. If we find a man of purity, of humility, of fine and noble character, we may inquire what doctrines caused this moral life. What is back of it? The Corinthians lived in a great and wicked scaport. They were in a position to spread their influence all over the world. Paul knew this, so he addressed his people in this way. It is the same way with modern Christians. They are known and read of all men. The revela-tion of Jesus Christ, they represent in flesh and blood, in a concrete shape. So it is also with communities, with cities, and nations, who stand for Christianity. If we forget the terrible responsibility that is resting upon us as the representatives of Christianity, then we are forgetting something that we will have to answer for before the bright, bright throne. In our private and public life we must strive to illustrate the doctrines of Jesus Christ. If we fail in this we are hindering the great work of the church. When the church is engaged in spreading salvation to all the regions of the earth, we must remember that upon us rests the responsibility of representing those truths and doctrines in our practical daily life, not only as individuals, but also as plea for alms for the Seamen's Institute setting forth the temptations to the sail-

communities, cities and nations."

The lord bishop then made a stirring ors that exist all over the world, and impressing upon his hearers the fact that by their sallors were the English and American peoples judged in many of the ports of the East, where no other representatives of the Anglo-Saxon civilization

### MARTYRDOM NOT IN VAIN.

McKinley's Death Aroused Nation to Menace of Anarchy.

SAN FRANCISCO, Oct. 10 .- (To the Editor.)-Few benefits have fallen to man-kind, without sacrifice; some times bitter and heavy, but not without an overshad-owing reward; and in the assassination of the late President McKinley, this is again demonstrated.

The Nation has sorrowed and wept at his death; but parodoxical as it seems, it is almost a matter for universal thanks-giving, for it has roused the Nation to the performance of a duty. After the President was struck down by the hand of a mad assassin, a merciful Providence per. mitted him to live a week with those who loved and reverenced him; and where his ear could hear the lamentations of the people. He died a peaceful, happy, noble death; and though his death was premature, it was not in valn.

Fate had laid him upon the sacrificial altar, for the benefit of his country, and he did not murmur at the sacrifice. No no but a President could have filled that

one but a President could have filled that Bright, good and patriotic as McKinley

was, as Governor, or in any other official capacity his death would not have thrown

capasity his death would not have thrown the Nation so into mourning, for above and beyond his personality was what he represented—the Government.

The blow was struck, not at the man, but at the Government. It was not hate of a man; it was hate of law, order and authority. It was a fiendish desire to strike at that which others revered; which generations passed had instituted and baptized in their blood; which following generations had fought to maintain. ing generations had fought to maintain.

-but the Constitution of the United States seems almost to bear the touch of divinity so nearly perfect is it, and the blow was at this! But the blow was not struck in vain, the martyrdom was not in vain; for it has roused the people from a lethargy;

a disgrace to civilization. It is the acme of madness itself, without the slightest conception of what liberty means; illogical, unreasonable and chaotic.

If our President had not been slain,

these malicious mad men and women. would have gone on unmolested, for the noise of the rattlers of these snakes, has been drowned by the din of commercialism: but it struck its fangs in that—beside which, commercialism sinks into insignifi-cance—liberty, the government, law, order, the very life of the Nation. Its fangs shall be pulled; its rattlers shall be silenced, and its body shall writhe and die!

For the American public will not stand anarchy, when the aim of this small, but dangerous body of people is at the Government. Not that the pigmy could ever hurt this giant, but we will not permit another representative of this Government to be the victim of its malice. They have been treated with indulgence, be cause the extent of their madness was not known. We know it now; and the people will not permit the fountain of liberty to be polluted by one drop of this anarchistic venom.

Next to the Government one of the most treasured of our institutions has been the freedom of the press; and this has been one of the most potent factors in our advancement; but alas! many of our papers have taken advantage of the priv ilege, and degenerated into journalistic anarchists; have turned liberty to license, anarchists; have turned liberty to license, freedom to indulgence, and run the entire gamut of indecency. The name of no woman is sacred from its profane touch: the reputation of no man, where it wishes to malign, for personal or political motives, is safe from its villification and falsehoods. It has contaminated the minds of the imporant, pandwed to the minds of the ignorant, pandered to the envy of the malicious, and corrupted the minds of the young, and its death warrant is signed and sealed.

The Nation has two festering sores awaiting the surgeon's knife. They are the mad and menacing doctrines af anarchy, and the ribaid license of the press.

ELLA COSTELLO BENNETT.

### Mr. Stockton and the Florist's Cow.

Saturday Evening Post. It has been Mr. Frank Stockton's cus tom to pass the Winter months away from his Summer home. When he and his famlly returned in the early Spring after these prolonged absences, it was frequently found that the house plants had died during their absence from lack of care. Instead of vigorous and flourishing palms and ferns the majority of the plants were wholly beyond resuscitation, only a few

pale, spindling growths showing any signs

THE PROBLEM.

OROTHY in the nursery can calculate the

price of Ivory Soap per cake, but it would

take a mathematical genius to calculate its

true value. For he must take account of

time, labor, and materials. He must deduct from the

apparent cost the saving in the longer life of the cake,

in the longer life of the washed fabric, in the labor

required, in the time consumed, in the strength ex-

pended, in the results obtained. When all is finished,

Ivory is the cheapest soap in the world. It floats.

whatever of life. After several experiences of this kind Mr. Stockton decided that the less trouble-some plan would be to rent plants from a florist during the time of his Summer stay; so the next year a near-by florist received orders to supply Mr. Stockton's Summer place with plants. Porches and grounds were decorated, and the family congratulated themselves not only on the beauty of the new decorations, but also on the fact that there need be no worry over the future life of the plants, for when the time came for the Winter flifting, they could be sent back to the florist, and thus the family would be freed of responsibility for them during the cold weather.

But one night a cow gained entrance to the premises and the next morning, when the master of the house appeared, discrder and desolation met his eye. The hired plants were ruthlessly torn and trampled, and before Mr. Stockton's mind there arose a vision of an frate florist demand-ing payment for his ruined plants. But (as though to prove the truth of the as-sertion of Mr. Stockton's connection with a lucky start, it was found that the intruder who had caused all the destruction was-the florist's own cow!

### Wild Dreams of Wealth.

New York Tribune. Hope springs eternal in the breasts of many visionaries, who imagine that the may get possession some day of enormous estates in England. The latest delusion that sort is inspired by a ridiculous fable to the effect that in the British Court of Chancery property amounting in value to more than \$290,000,000 is awaiting proofs of descent to be submitted by American heirs, who base their claims on a lineage going back to an English ancestor dead some 200 years. How wild and fantastic are the dreams of such Americans!

### Will Study American Railroads

NEW YORK, Oct. 15.—The White Star liner Celtic, which arrived today, brought a party of English railroad men, who have come here to spend a month study-ing American railroads and inspecting systems. They are George S. Gibbs, general manager of the Northeastern Railroad; Norman D. Macdonald, T. M. Newell and E . Worsdell, directors of the line

"Don's talk so awfully loud, young man, said the Judge to the lawyer who was try-ing his first case. "you may have heard that Justice is blind, but she is not deaf."— Youkers Statesman.

# **=LAST WEEK OF** THE CARNIVAL

Woodmen of the World Tonight In their competitive drills.

LAST APPEARANCE OF THE

Tribes of Wild Indians In their exciting war dances and fierce battles.

The Yodlers In their wonderful warbling. The Viradelas Celebrated Gymnasts.

## The Polyscope

Will give a life-like reproduction of President McKinley's last speech, and of his funerals at Buffalo, Washington and Canton.

Two Full Military Bands Afternoon and evening.

SEE PROGRAMME PUBLISHED ELSEWHERE IN THIS ISSUE.

ADMISSION 25c, CHILDREN 10c ADMISSION TO FIELD 10 CENTS. CHILDREN UNDER 12 FREE.

Carnival Tickets may be purchased during the day at A. B. Steinbach's and Meier & Frank Company. Special Rate Tickets issued by Transportation Companies-Good seven days.