

The Oregonian

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PORTLAND, TUESDAY, DECEMBER 5.

THE MARQUAM PROPERTY.

The final decision in the well-known Marquam case has been rendered. Marquam has lost the property and others have "absorbed" it. The Supreme Court holds that the methods and procedure were legal. That cannot now be questioned. But nothing can clear the public mind of the conviction and regret that the law in this case, as in so many others where wealth has the advantage, has not been able to point a way to distributive and proportional justice. Marquam allowed his rights under the law to lapse, confiding too much in his trustees, who also were his creditors. It is one of the ways by which great wealth rolls itself constantly into greater and greater proportions. These things, or some of them, are lawful, but they lack conscience. It used to be thought there was no remedy but the conditions of recompense pointed out in the parallel case of the demolition of the old city, and encouraged by the growth of democratic principles and power, the people still cling to the hope that ways will yet be found of putting checks upon the extreme rapacity of wealth, mother of the most grievous of all social wrongs.

THE BAPTIST SEMI-CENTENNIAL.

A semi-centennial of interest to a much wider circle in this community than that included in the denominational name is the celebration of the fiftieth anniversary of the First Baptist Church. This occasion recalls the fact that on a certain Sunday in 1855, less than a dozen adherents of the Baptist Church met together in a humble room in a small settlement on the border of a great and beautiful wilderness and reverently set up the standard of their faith. Immigration readily supplies the details of a fact thus briefly outlined. There was the pastor and chief actor in the scene—Rev. W. F. Boyakin, and his gentle wife, whose names have long been silent in the community; Josiah Felling, his wife and their daughter, Elizabeth, the five thus named being the nucleus who formed this first organization. Of the other five, local records are silent because the statement that they were of the little band that composed the First Baptist Church of Portland.

Names, however, do not count except as they are pronounced reverently "in memoriam." The work of this organization through the years in the life of the community; the shaping hand that it has laid upon morals, upon religion, upon charity, upon the social amenities; its drift in intelligence; the impulse of its growth, that make up its half-century of history. In the very nature of things much of this record is unrecorded except as it may be traced in the events of the years and in the lives of those that were touched by it. This much, however, is clearly set forth in the annals of the time. The First Baptist Church has grown from small beginnings, year by year, until its membership is recorded by figures that run up into the hundreds. It has stood steadfastly and strictly denominational and therefore rigid and exclusive lines for what is termed religion. It has stood, according to the conception of its creed within these lines, for what is termed righteousness. The voice of its pulpit has been within the limitations of its many successive pastors, been raised in behalf of morality, of temperance, of reform. All individuals, all organizations, have their limitations; the First Baptist Church is no exception from this general rule. It has had prosperous seasons and seasons of depression, times of grief and anxiety and times of joy and self-compassion. It rounds out its half-century in one of the latter seasons, and, as becomes an organization that has fought a hard fight through fifty years of varying success and disappointment, it is jubilant in its year of jubilee.

AN INTELLECTUAL REVIEW OF ITS RECORD

This community shows that many a rivet in its creed has been sprung by the tug and strain of fifty years. This is merely to say that this church has not stood still, while all the world about it has moved. It is for the thoughtful men and women of the community—in the Baptist Church and out of it—to say whether or not the advance has at all points been along higher lines. The Oregonian does not essay this task. Congratulations, no criticism, is its purpose at this time, and in this behalf, itself a pioneer, and an earnest worker in the civilization of half a century, it extends greeting to the First Baptist Church in the celebration of its semi-centennial.

As the principal religious publication upon the Pacific Coast, The Oregonian feels bound to take note of a recent unhappy interchange of epithets between two pastors, both of whom it esteems and loves. This tragic occurrence we shall not attempt to palliate. Such a course of conduct would not permit; but we may try to explain it. We say "try to explain"; but to try is one thing, to succeed is something very different. Probably the best we can do about such a bad matter is to patch up something that will perhaps look like an explanation. At any rate, we shall do our best.

AN EXPLANATION.

The Governor of Vermont has announced that Dr. E. L. House, who is an arch-expert in sacred politics, had fixed things to spring a resolution in the Ministerial Association, and he was backed by some forty or fifty of the best-looking pro-suffrage ladies he could find to hustle away from the polls anybody who should try to vote against it.

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ADVANTAGE OF WATER COMPETITION.

Clearances of coastwise vessels from Portland during the month of November included twenty-one lumber-crafts and thirty steam and sail craft, carrying grain and miscellaneous cargo. The lumber-crafts took out over 12,000,000 feet of lumber, and the miscellaneous fleet carried over 25,000 tons of general freight. All of this coastwise movement was in competition with the railroads, as every foot of lumber and every pound of general cargo was landed in California at a terminal point that is also reached by the railroads. As it was handled by the ocean craft instead of by the railroads, there was undoubtedly a saving effected by the shippers by using the water route. This is an economic advantage which the seaport shipper will always have over the shipper who is located at a point served only by the railroad.

COINCIDENCES IN PRINEVILLE.

The account of the remarkable experiences which have befallen Wilford J. Crain, of Prineville, naturally turns the reader's mind toward the subject of coincidences. In the series of events which have culminated in his broken skull and expected death there are a number of coincidences so startling that one who is not fortified by ample knowledge of the law-abiding character of the citizens of Prineville, and of Marshal Harrington's absolute devotion to his duty, would jump to the rash conclusion that the occurrences were the work of ordinary human passions, and no coincidences at all. For coincidence excludes all intention, preconcert or plan, and when one of two enemies clubs the other to death it naturally looks as if there had been intention in the act. Our first hasty inference is corrected by recalling the fact that Mr. Harrington, who did the clubbing, was the Marshal of Prineville, and that his brother-in-law, Crain, was said by the Marshal to be drunk when he was clubbed. The enmity of the Marshal and Crain, as a result of a letter assault formed, therefore, a mere coincidence. The statement of witnesses that Crain was sober may be excluded as irrelevant. Didn't the Marshal say he was drunk? Whether or not it is the custom in Prineville to club all drunkards to death is not known. Presumably it is. Presumably a drunkard upon the streets of this town is liable to a letter assault, and the slight so rare and so deeply shocking to the moral sense of the Commercial Club, besides setting such a bad example for the young, that the city fathers deem it wise and just to inflict summary death upon him. Presumably, we say, if that city does not inflict the penalty of death upon all drunkards, it has at least been some special reason for inflicting it upon the drunkard Crain. What could that reason have been? We prefer to believe there was no such special reason. We prefer to believe rather that death is the ordinary punishment for drunkenness in Prineville than that Marshal Harrington was "beating his old hatred" when he clubbed Crain with fatal violence. The long-standing bad blood between these two men, taken with the lethal beating, form, as we have already suggested, a coincidence, only this and nothing more.

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formed another. So much the logical mind may perhaps admit. But some minds are not logical. Some minds will persist in seeing cause and effect here, in spite of all we know about the self-control of Prineville and the absolute devotion of Marshal Harrington to his duty, such minds will continue to believe that the neighbors set fire to Crain's barn to express their love for their persecuted Congressman, and that Harrington seized the excuse of Crain's alleged drunkenness to kill him under the pretense of an arrest. Such is human perversity. And yet the case is not remediless. Something can be done. The Prineville Commercial Club can denounce The Oregonian for printing news which gives rise to such unkind suspicions, and they can also pass resolutions of confidence in their City Marshal. Such action will place the club in the correct moral attitude toward the Press, whose real and principal news is indeed the police to all those news interest or safety requires news to be suppressed; and, better yet, it may convince some feeble-minded person that Harrington did not crack his brother-in-law's skull with malice aforethought. It is wonderful what white-robed Truth can accomplish when she is under skillful management.

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redress to ineffectual weapons, like prayers, tears and scoldings. Mrs. R. McKinstry has made a decided advance in the ancient art of dealing with a drunken husband. Her method is in every way commendable, and should be widely imitated. She provided herself with a good, substantial ax-handle, and when her husband and his friend-Busch entered the house bringing their usual jags, she sallied in upon them. Both the method and her application of it are praiseworthy. She spared her husband, who, presumably, contributes more or less to the support of the family, but the friend-Busch she smothered with the ax-handle of the Lord and of Gideon, and, having smitten him hip and thigh, she turned him over to the police, who haled him away to a duncery. We admire Mrs. McKinstry's conjugal forbearance; but if her husband comes home drunk next Sunday, we really only one fitting use for the ax-handle of the Lord and of Gideon, and that is to deprive him of it, and may her nerve not fall at the critical moment.

SILHOUETTES.

The handwriting on the forged papers in the state land-fraud case looks like that of S. A. D. Pater. The hand may be the hand of Pater or of McKinley; there is no great difference, for the spirit of the thief is in them both.

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Full Text of Remarkable Speech by New York District Attorney. New York Sun November 29. I have first to declare that in my opinion New York City is not the wickedest place in the world. I believe there are other cities than New York, and that some of them have not the difficulties that we encounter here. We are here to hold a sort of experience meeting, to swap yarns—I was almost tempted to say to swap lies, but that isn't so. I want to say that what we ought to look for are two things, ultimate results and immediate results. We have got to live here. Our lives might have been passed in other places, Jersey City, Cleveland or Philadelphia. Here, however, is where we must work out our problems. We would like to have some immediate and vital reforms. The trouble with our city is not a democratic tendency; it is not able to realize the Anglo-Saxon way of remedying an evil in the most direct way; it wants some spirit of philosophic evolution in it.

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Reollections of Bishop Newman—Archbishop Bourne, visiting Palermo, has revived memories of John Henry Newman's stay there many years ago. The future cardinal—we mean Newman—was an Evangelical clergyman; but he always thought he had provisions in Sicily of the work he was afterwards to perform as the reviver of Catholic ideals in England. He fell ill in Sicily, and during his fever he said to his servant, "I shall not die; for I have not sinned against light." Newman said afterward, "I have never been about to make out of my hair any more than the cryptic speech did not end with that. One morning Newman sat down on his bed and began to sob bitterly. His servant who acted as his night watchman, called him. Newman could only answer: "I have a work to do in England." Aching to go home, he got off in an orange boat, and was while he was being rowed, a weak in the Strada di Bonifacio that he wrote the lines, "Lead, Kindly Light." The Sunday after Newman returned to Oxford, Keble preached a sermon which inaugurated the Oxford movement. Newman, who believed himself light-led throughout, found in this fact the key to perhaps the strangest coincidences ever met by even a traveling Englishman to a bewildered body servant—London Chronicle.

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Lord Kitchener's Love Story—Let me give you a little account of your illustrious details of Lord Kitchener's youthful love affairs (writes a correspondent). Of late years "K. of K." has lavished his best affection on his mother-in-law, and his father-in-law, for whom, incidentally, they are his aunt's (his mother's) sisters, and his great soldier is seen in his most charming aspect when he is with these charming old ladies. Lord Kitchener has confided the presentations made to him after his Egyptian successes; also the notes he has himself collected. Possibly his husband's name is in the list of those spent in their company.—M. A. P.

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Several Disraeli Epigrams. Harper's Weekly. The following are some of the little-known epigrams of Lord Beaconsfield recently collected by an admirer of Disraeli: "Frank and explicit. That is the right line to take when you wish to show your own mind and to confound those who are in the wrong."

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