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TODAY'S WEATHER -Partly cloudy, with

PORTLAND, SUNDAY, MAY 6, 1900

#### THE PRESENT IN THE PAST.

There are no isolated events in hu an history. All transactions, great ad small, are connected with others, out of others and pass on into thers, through an endless series. We ave now in mind the history Thomas Kay, woolen manufacturer, of em, who died a few days ago. The family is one that has had a prominent lace in English industrial developnt, during nearly two centuries, ind in the great work of many vol-mes, entitled "Social England," published a few years ago-a work that overs the social and industrial life of country for a thousand years an ount of John Kay, of Bury, Lancare, ancestor of Thomas Kay, the nanufacturer of Oregon, which condas matter that will interest many enders who have knowledge of Thomas Kay's work here. John Kay, of Bury, Lancashire, was

first engaged in a woolen factory at thester, but in the year 1720 set up at Bury as a reed-maker. His first patent for twisting mohair and twining and dressing thread did not come to ch. But in 1733 he took out a patfor a flying shuttle. The shutwhich carries the woof, had itherto passed from one hand of weaver to the other, on its way through the warp. This was at slow process, and made it im possible for a weaver to weave any but arrow widths. In fact, the common st of woven cloths is still three-quarters of a yard, a width fixed by the of passing the shuttle from hand to hand. For wide goods two opwere required, who sent the shuttle from one to the other. The esnce of Kay's invention was that the shuttle was thrown from side to side by a mechanical device, instead of being passed from hand to hand, and the readily as narrow. This invention rev lutionized weaving, but Kay was not ssful in keeping any of the profits to himself. As is common when great eventions are made, this one was stolen from Kay, and government was unable or unwilling to protect his pat-Nor was this all. Kay's looms were broken up by labor mobs, and he was compelled to flee to France for Like other great labor-saving nventions, this one of the flying shuttle also had to run the gauntlet of viopersecution. But this violence uld not be judged in the light of the sperience and knowledge of our own times; for labor-saving machinery is accepted now as indispensable—though in some localities, where the state of industrial development is still low, and working people still remain uneducated, there are yet outbreaks now and then against machines which are believed to restrict employment. It was amon everywhere in England many Years ago. Readers will remember that the second of Charlotte Bronte's great novels, "Shirley," deals largely with conditions of this kind,

John Kay also finds mention in the sixth volume of Lecky's great "History of England in the Eighteenth Century. A short sketch of his career is given, with the remark that "it is melancholy to observe how many of the inventor whom the pre-eminence of English alth is mainly due, lived and died in poverty, or were exposed to fierce storms of opposition." We have seen mething of this in America, yet very little in comparison with what was used in England-for our indus trial development was later. The house of Hargreaves, at Blackburn, inventor of the spinning jenny, was raided by a mob and he was compelled to fly for his His machines were shattered; the b traversed a wide extent of country, destroying all spinning jennies with ore than twenty spindles, all carding engines, all water frames, every machine turned by horses or water The spinning and calico-printing maery of Peel, great-grandfather of the statesman of recent times, was own into the river at Altham, and great manufacturer, finding his life poures, retired to a distant town, ere he took up a permanent abode rge mill built by Arkwright, anof the great inventors, was deed by the mob, in spite of the ce of a powerful body of police nd military, who, of course, sympa-

ed with the perpetrators of the outut the work of John Kny, in spite his misfortunes, was the foundation a long line of manufacturers. Memers of the family, we are told, still continue the business in Lancashire. What Thomas Kay did in Oregon was worthy and memorable, and will have sting results; though his life was cut ort before he was able to get well der way the plans and purposes he

eath at the advanced age of 8 f Rev. T. H. Small, at his home Waldo Hills, a few days ago, ors of the pioneer preachers of the omination to which he belonged. A aberiand Presbyterian of the old ol, "powerful in prayer" and mighty ine, he was a colaborer as early as 1850 with Rev. Nelli Johnson, Rev. Cornwall, Rev. William Jolly and | form, one of God's works of creation."

Rev. J. H. D. Henderson. All of these names appear and reappear in the an-nals of the denomination in the Willamette Valley for a period covering a third of a century, more or less. Each was the uncompromising exponent of an uncompromising creed, and the pearer of the message, "Repent, lieve and be bantized " with its awful sulphurous alternative to the stiffnecked sinner. The leafy solitudes of many a meeting-place in the beautiful wilderness have become vocal in the good, old days with the sonorous voices of these, even then, old men, as they delivered the message to their "dear hearers," and the cabin home in many a clearing, with its earthen floor, widenouthed fireplace and benches ranged against the walls, through which the Summer breezes played or the Winter snow drifted, answered to them the purpose of a "meeting-house." Sturdy nen, a sturdy gospel was a necessity to them, and they did their full part in striving to convince the unregenerate settler that it was a necessity to him also. The death of Mr. Small closes the ranks of this company of veterar old theology expounders, he having survived his colaborers in this specia field of denominational work in Oregon by many years.

## SLAVES OF THREE AGES.

"Quo Vadis?" at one theater and Mrs. Stowe's immortal story at another brings before us two widely differing communities alike in one thingthe possession of human chattels and its seeds of racial decline. The South was saved from its slaves, but by theirs the ancient Romans dragged down. There is no need to analyze the causes and incidents of Rome's declining years. It is sufficient to scan the picture of her domestic life as ordered by her nominal slaves, but virtual masters. The once proud, selfrespecting, virtuous citizen had becom in one short century, under influences from beyond the Adriatic the listless inhabitant of a semi-Asiatic city. Slaves managed his business, ordered his household, adorned his home, reared his children and in ways the most insidious and influential arranged his easures. Cunning, patient, shameless and unscrupulous, they had enthroned themselves by ministering to base pasdons, fostering luxuriousness and stim ulating taded desire. The transforms tion from sturdy vigor to bejeweled and enervated effeminacy was swift and complete. Slavery, if not the cause, was the agent.

How far along this road the Southern planter would have traveled as the segro gained in intellect with infusion of Caucasian blood no one knows or is competent to judge, least of all those who saw American slavery close at hand as under a microscope. The his-tory of the South, in true historic perspective, and with patient elaboration of detail, has yet to be written, and the theme has points of repulsion. there are native qualities of the African and qualities acquired through slavery that might readily combine a character not unlike the old Roman slave, and if the true American type s wiser than the Roman he is hardly nore virile. African slavery, we know, had within it the possibilities of infinite noral and physical deterioration, and no stronger proof of it is furnished than the testimony the slaveowner himself oore to the black's unfitness for freeiom. The economic redemption wrought or the South through elimination of slavery is probably a small matter compared with the service rendered by pening a moral way of escape from abysmal ruin. The self-control which nables Oriental peoples to subsist along with slavery is no more American than it was Roman. This Oriental serfdom is just no

thrust upon us by the acquisition of the Sulu Islands, with their ancient Mohammedan slavery. The nature of this institution is entertainingly set out in Mr. H. O. Dwight's article in the May Forum. If we imagine Sulu slavery to be the same as our own Southern slavery, Mr. Dwight shows us we are much in error. And he goes on to show how tolerable is the lot of Uncie Sam's Asiatic slaves, and how deeprooted is the system. The slave, under the Moslem, is not a being so truly miserable as we should unknowingly suppose. His treatment is humanely regulated by the same great code that justifies his enslavement. He is a member of the family, with rights and privileges well defined by Koran or immemorial usage. Manumission has a certain automatic form of bringing itself in. Male and female slaves of exceptional capacity achieve for themselves positions of comfort and hono Perhaps they ride in their own coach with menials to wait upon them. Per haps they obtain, for a nominal rental a partial manumission under which they may carry on business, hold proj erty, travel, etc. Attachments of great strength are frequent, and suicide slaves at parting from old masters is

said to be a common occurrence. After all, it is but slavery, and this re are pledged on every consideration to destroy, though about all we kno about ways and means as yet is that simple, direct emancipation is the or thing we cannot dream of. This ideal. ist programme would not only be monstrously unjust in practice, but the sys tem itself is so derived from sacreauthority and so embedded in the ous life of the people that we can pro eed decisively only on pain of war with the whole Mohammedan world, or all of it that can be interested in the Sulu islands. "Any attempt to release by force from the houses of the people slaves whom these Mohammedans have obtained in regular conformity to their eligious law, and who form part of the family life which that law has conscrated," Mr. Dwight informs us, "would e an attack upon the Mohammedan religion itself, to be resisted with the lercest wrath of fanaticism by a gen eral appeal to arms, whether made in Central Africa, in Turkey or in the Sulu Islands."

They have some curious ideas-thes Mohammedans. Their Bible taught them that Kings were selected by Deity himself; their idea of conversion in religion is largely that of unreasoning obedience to a celestial command they are able to produce for almost every tenet of conduct, contradictory as many of them are, a supporting pas sage from their sacred Scriptures, and hence they derive authoritative sanc tion for belief that the man marked for slavery "shall serve his brethren all his days." All this in his mind, Mr. Dwight is persuaded that it is a difficult task to circumvent the Koran, specting which the only question for doubt or discussion is whether it has been eternally coexistent with God, or whether, like other beautiful things of the earth, it is, in its present literary

Verily hath expansion, as its remote rvices discover themselves, come ach us strange things.

## EXCISION FATAL REVISION.

The doctrine of everlasting punish-

ment was once sarcastically described by Oliver Wendell Holmes as "the alleged but disputed value of the hangman's whip over the witness-box." Dr. Holmes, who grew up under this old orthodox Calvinistic belief, in his early years accepted it, but when he out grew it he was denounced by an eminent New England theologian as "a moral parricide," because he attacked this doctrine of his cierical father's creed. The generally professed belief of the orthodox Protestant world, as expressed in their creeds, is that the great mass of mankind are destined to an eternity of bodily pain, according to the literal teaching of the Scriptures. At the bottom of this doctrine is the hatred of God to mankind in virtue of their first disobedience and inherited deprayity, and according to the teaching of Jonathan Edwards, "master of logic and spiritual inhumanity," man inherits the curse of God as his principal birthright. Civilization has crowded out the old superstition-laden legends by "the naked individual protest the voice of the inspiration which gives man understanding," uttered by Burns in Scotland, who did the poet's part in preaching the new gospel that has supplanted that of Edwards when he stigmatized "the fear of hell as a hangman's whip to keep the wretch in or

The text-books of astronomy and theology have worked their way between the questions and answers of the catechisms and the doctrine of infinite hope has been substituted in many minds in place of that of infinite despair for the vast majority of mankind. The present movement for the revision of the Westminster Confession began with the revolt of the Andover Congregational School of Theology against the condemnation of the heathen to everlasting torment. The candidates before the Missionary Board rebelled against the teaching that millions who cannot know Christ should be entirely lost because of blameless ignorance Veterans in the missionary field have in some instances protested against the fron-clad terms of the Westminster Confession, because it fails to reconcile the justice and love of God with the amon sense and sentiment of man The Rev. Dr. Parkhurst, of the Madison-Square Presbyterian Church, New York City, says:

If we are thorough Presbyterians and If we are thorough Presbyterians and be-lieve what our doctrinal prospectus advertises us as believing, we believe it probable that some of the children in your homes, little children, perhaps the babe of your boson, is damned, siready damned, damned before it was born, damned from everlasting to ever-lasting, and then you are invited to come into clurch and say "Our Pather." Why, any man who should become a father for the sake of the joy and "glory," he would use in better ling and racking his own offspring, deliberateing and making his own offspring, delibera-ly creating a child with a view to the agon into which be was going to torture it, woul be chased from the earth, as a fiend, and a

Dr. Parkhurst is no authbling, clerical pettifogger; he admits that the doctrine of election and eternal punishment is an anachronism today, when cieties for the prevention of cruelty to even brute animals have been established; when cruel and unusua punishments have been abolished throughout the civilized world, which nstinctively revolts from the doctrine once universally accepted by Christenm that God has condemned or wil ondemn a great part or any part of his creatures to everlasting torment in hell. Modern humanity rejects this cruel dogma and prefers the conclusion

of the apostle who said that "in every nation he that feareth God and work eth righteousness is accepted him": the conclusion of the Hebrey prophet who asks, "O man, what is re quired of thee but to do justly, to love mercy and walk humbly with thy God?" The day of any sincere acceptance of mere creeds or subservience to

And buit his homilies with his brother worms. Is gone, never to return. The preacher who resents any lay criticism or expression of opinion concerning the ulti-mate issue of the revolt against his iron-clad creed as fiercely as a surly gamekeeper would the presence of a oacher in his preserves ought not to forget the rebuke that Professor Jowett gave the self-sufficient under-grad uate at Oxford: "No one is infallible not even the youngest of us." It is pure pettifogging to pretend tha

the Bible does not teach the doctrine of eternal rewards and punishments that it does so teach is the consensu of the professed bellef of Christendom To comply with Rev. Dr. Parkhurst's demand for the expunging of the doc trine of election logically brings up fo discussion the question. "Is the Bible an infallible authority upon that matter, or any other?" For this reason any attempt to secure any such radical evision of the creed as the excision of the doctrine of election will come to naught, for the General Assembly knows that the revolt against the doc trine of election leads directly to the rejection of the sole authority on which their faith is based, for the Westmin ster Confession has no vitality except as it gets its life from the theory of the inspired infallibility of the Bible. Behind the General Assembly stands St Paul. Behind the Westminster Confession stands the epistle to the Romans

## LEAP YEAR, AND OTHER SORROWS Mr. J. L. Henderson writes from

I have been reading The Morning Orego quite regularly for nearly 30 years, and to it one of the best newspapers in the Ur States. In politics it suits my views on ne every important question before the per It shapes the views of thousands of hos sinterested voters, simply because it is ay vigorous, profound and honest. Six can be no perfection under the sun nere can be no perjection under the sun, it constitutes makes mistakes. In daily of 2d net., page 5, fifth column, near the bottom, peaking on subject, "Why 1900 is not a leap ear," you say:
"The year 3000 will have twenty-nine days."

in February." Is this correct? I think the millennial years must be divisible by 4000 to

e lesp years. The Oregonian's statement was cor rect, and the year 2000 will have twenty-nine days in its February. The calendar as at present arranged come very near being correct, but "since there can be no perfection under the sun," with all the tinkering done by Popes and others, the civil year still exceeds the true solar year by twentysix seconds. As it will take 3323 years for these odd seconds to amount to a day, no formal or definite provision has been made against an error which can only happen after so long a period of time; but as the difference between 3323 years and 4000 years amounts to so little in this matter, it has been proposed

further to correct the calendar by making the year 4000 and all its multiples on years; that is, to omit the

19th of February in these years, So the leap year situation stands as follows: Every year the number of which is divisible by 4 is a leap year, excepting the last year of each century. which is a leap year only when divisi ble by 400, but 4000, 8000, 12,000, 16,000, etc., are to be common years. This will not make the calendar perfect, but comes so near it that, by adopting this the year would not vary more than a day from its present place in 20,000 years, by which time everybody will be perfectly familiar with the leap year

Let us give thanks, therefore, that the leap year problem may be dis missed from worrying us again until the year 4000, A. D., before which time nany things must intervene; so that all now on earth are assured of escape from its perplexities, and perhaps new chronology may be built up with all these troubles absent. What with the leap year problem and the end of the century problem, and the square foot or the foot square, and the cause of the Boer war, the burden of intelectual existence, especially in its newspaper form, is becoming almost insupportable. No one can doubt that the iniverse is ruled by a benign purpose when he reflects that the end of the century controversy becomes acute only once in a hundred years. Methuselah must have passed through nine of these heart-breaking campaigns, and this experience of the patriarchs is doubtless the real reason, if the truth were known, why the days of a man's life were mercifuly cut down to three score years and ten.

# NONE TO HIMSELF ALONE.

Fetter it were to sit etili by the sea
Loving somebody and satisfied—
lietter it were to grow babes on the knee
To ancher you down for all your days—
Than to wander and wander in all these ways
Duty forgotten, and love denied,
—Josquin Miller, 1874.

Naturally, a staid, moral, domestic ommunity like that at Forest Grove would be intensely shocked at a sudden death, under mysterious circum-stances, in its midst, stung into wildest vagaries of imagination at the suggestion of foul play connected with it, and horrified beyond expression at disclos ures of immorality that lay behind and possibly led up to it. It is to the credit of the community that this is true Every man who contributes to its decent, orderly home life; every woman in it who bears the honored name of wife and contributes to its domestic happiness, has an opinion-a theoryevolved from the social chaos created by the sudden death of Mrs. Hatch last veek, and the disclosures that have followed the event, which is to a greater or less extent instinct with a sense of the wrong that has been imposed upon Is it true, then, in spite of our modern ideas of individual independence, that "no man lives to himself alone"? Can a man shirk the duties that underlie the very fabric of social and domestic life and permeate its warp and woof, and not, in sinning against himself, sin against the community? Can a woman in rating her own wemanhood so low as to accept the position of wife secretly, upon purely animal basis, safely scorn all remonial claim that her private life is her own business? Are not people of this class shirks, so far as every obligation to all that is highest and nost stable in community life depends Are they not worse than this-cormo rants who secretly prey upon the moral life of the community while availing

themselves of its defenses? A man may be honorable in his busiess dealings and relations with men a prosperous citizen, and charitable in the wider and more superficial sense, but if, professing love for a woman. he permits her to toll on indefinitely in the small ways of woman's accumu lative endeavor to maintain herself, her me and possibly others dep upon her, that he may have the free dom of "a man without a family," he is clearly lacking in the essential element of true manhood. And when to add to this he makes her occasional visits to keep up the pitiful fiction that he intends to marry her, coming in on a late and going out on an early train, having spent the night at her house on plea of "business," he may well be characterized as a social sneak a domestic shirk, a poltroon who fattens upon the very essence of commu nity life-its morality and usefulnes as distilled through homes and fami lies, the love of honored wives and the oringing up of children, born in wed-

And the woman striving to hold up an honest face in the community, willing to marry him, yet weakly permitting him to hold her in the bondage of illicit love, that makes marriage unnecessary as a passport to wifely favor what of her? Let the life of pitiful subterfuge in the community laid bare by the disclosures of this death; of strained endeavor to maintain respect ability free from suspicion by overtaxing herself with church work; the small fabrications and the hurried endeavors to "get him off" in the morning be fore the neighbors should become ware of his presence in the house, at test the weight of the handicap she carried in the race, and under which at last-mercifully-she fell. Trem bling lest her sin should find her out hoping that the man would yet conclude to relinquish his "freedom" and give her the protection of his name and the comfort of his home, and yet afraid, because of his power over her reputation, to urge him to do so-surely her punishment was bitter enough to atone to some extent, so far as she was individually concerned, for the weak lowering in her hands of the

standard of womanhood. This sudden death, whether the tragedy that some believe it to be, or a merciful call of kind nature, is interesting chiefly because of the moral turpitude that was revealed by it. Not in the line of gossip and of scandal, since these can feed to the full upon far less painful conditions. It lies along lines which meet and cross in community ife, always to its detriment, whether they steal along under the hedge-rows and are lost in the morasses of vice, or break openly into public view in the great whirlpool of crime. The commu nlty is the gainer by the establishment of every well-ordered home that is set up within it. It follows that it must be the loser by the substitution of one that rests upon the precarious and shameful basis of the Halson. It is not in law to correct an evil of this kind, the most that law can do is to furnish as in the case of the Cycle Park mur der, when it breaks out into open vio lence, or to investigate, with a purpose of inflicting penalty, where cause

ends the shameful farce that masquerades under the name of love. The con dition represented is not a new one, having manifested its presence in community life throughout its history; nor will it be eradicated while indvidual irresponsibility lowers and debases the standard of manly and womanly duty. The man who shirks the responsibilities of family life, yet professes love for one woman to her detriment rather than to her honor; and the woman who lenies herself the pleasures and shirks the duties of maternity from selfish dread of its responsibilities and perils, are barnacles upon the community life carried and nourished by the fabric to which they cling, but scorning to pay tribute for the protection that it guarantees.

Lord Roberts has three lines availa-

ble for his advance. Moving by his right flank, by Winburg and Bethlehem, he can turn the Boer position at Kroonstad and at the same time threaten the rear of the forces holding the Drakensberg passes. Should Roberts move by the left flank, he can in like manner turn any position on the Vaal River, but with Bloemfontein made his secondary base, he is likely to move on Kroenstad by the central line of railway. There are no positions south of Pretoria that cannot be turned by the British. The Vaal River does not afford any protection to the Transvaal, it being fordable at every dozen miles. The position at Biggarsburg car also be easily turned. The London Morning Post's correspondent at Bloem fentein, under date of April 30, sends a dispatch which reports that the Boers up to March 19 had lost 6500 prisoners 8000 killed and wounded, while 14,000 had dispersed to their homes. are extremely short of wagens, and were short of wheat until their raid into the Wepener district, where the harvest has been the finest on record. Their mealies are in bad condition Smokeless powder for their big guns is almost exhausted, but other stores and rifle ammunition are plentiful,

The destruction by fire of Sandon the second mining town of the Slocan district, is most unfortunate, in that it took place at all, and yet fortunate in that it took place at a mild season of the year. A total of 1200 people homeless and with stores and supplies practically wiped out is serious enough in May. In September, or any month between the two verging toward Winter, it would be appalling. The mining town is a filmsily built affair, generally speaking. Sandon was probably less so than many others, since the rigors of Winter there make adequate protection from the cold necessary to Temporary relief is being rushed rapidly to the people huddling among the blackened ruins, and, no doubt, so great is the recuperative power of such towns, all vestiges of the fire will have disappeared before Winter sets in.

General Otis has been the victim of nuch abuse; but it is his singular good fortune to have received the warm commendation in his difficult work of every person who has had the opportunity of informing himself as to the magnitude and embarrassments of the General's task. Adverse criticisms upon his ability and purposes have en at long range, and they have most frequently been by persons or papers who had no means of learning the facts and no disposition to state them accurately and fairly, even if they did know General Otis deserves a rest and he merits, too, appreciation and gratitude for his high patriotism and unyielding devotion to duty in a great

Lord Roberts spares his men. Waste of life would result from impetuous movement; and the British commander, supported by great resources, can afford to proceed cautiously and slowly. policy is to weaken and exhaust the Boer forces by continual pressure, rather than attempt to destroy ther by sheer fighting, which would result in great waste of life. But the Britis forces are steadily getting forward nevertheless; and the Boers cannot support the strain for a very long

Seattle is putting plans on foot to aid the Government in taking the census there. As a preliminary, persons going to Cape Nome are modestly requested to leave behind "the necessary data." The highly efficient service the Seattle boomers have given in the compilation of bank clearances abundantly demon strates that they have a proper estimate of their own abilities to increas and multiply either population or the figures thereof.

Mr. Bellows, of Vancouver, gets a fat Federal plum because of his superior foresight in divining the exact where abouts and direction of the Senatoria band wagon at Olympia a year or more ago. Senator Foster is displaying great ligence in rewarding the members of the Legislature who had the rare acu men to pick on him as their candidate

The Goebelized press is now charging Governor Taylor with absenteeism from his post of duty in Kentucky. chief Democratic complaint heretofore was that Taylor had no post of duty, and the state ought to be permitted to go along without him. The rare jewe in the head of Kentucky's ugly polit ical toad is a shining inconsistency.

Some of the counties are very far short in their registration. But there are yet eight days. Multnomah thu far is much ahead of the average. In many counties 40 per cent of the vote is yet unregistered. In Multnomah the proportion is perhaps less than 15 per In Union, which threw votes in 1898, the registration thus far is but 2007.

Silver leaders are right in attaching to importance to the fact that 16 to 1 as omitted from the Iowa Democrati platform. The Democrats of Iowa are systematically omitted from considers tion when the people of that state hold an election.

The Coal Famine in Germany.

Consul-General Guenther. There has never been a year in the his ory of Germany when greater demands and been made upon the coal production lithough the output of 1899 was over 100, 00,000 tons, against 96,000,000 tons in 187 and \$1,000,000 tons in 1897, the supply has been entirely inadequate, and much em-barrassment and annoyance have resulted. The seiling price of coal increased during 869 over 1858 from 30 to 85 per cent, and ooke from 90 to 36 per cent.

to Take the Stump.

"The infymus ring is a tryin' to fasten he soft pedal of suppression on the claron voice of the people. Are we slaves hat our encient and honnyrable liberties can be gagged by a havin' a collar put religion. In truth, the religion of Jesus &, around our necks? What is the in some respects, the final religion. Chriswrongs of Porty Ricky besides the tianity was the product of a perfectly inikities the Republican Juggernaut is spontaneous movement of the human soul. rubbin' into the City of Portland, County of Multynomy, S. S. Talk about your Chinese tariff wall around the islands of the sea and starvin' inhabitants thereof: it's a rickety four-rail fence comparisoned to the appallin' sword of Dammycles that is a-hangin' like a piller a-fire by night over the devoted heads of our sleepin' to sound the alarm. But it's too much like one a-cryin' in the wilderness of an and sorrer; them as has ears to hear hears not; them as hasn't any cars'—and the Rounder paused and looked reproach-fully around—"seems to prefer doln' their drinkin' alone, while engaged in the mad-denin' rush around in the malestorm of booze. Has the adder been sufficiently fed this mornin'?"
After this somewhat puzzling exerdium
the wants of the inner man were duly attended to, and the Rounder proceeded to

elucidate: "I've just been to see Mackay. 'Don-aid,' sez I, 'the Sunday School ca'm into which this campaign has fell makes me

tired. I'm a-goin' to take the stump, "'All right,' sex be, 'I don't own it. But

"All right, ser he, I don't own it. But is the bars closed up?" sex he.

"'No they aln't, sex I. 'Storey bein' a candydate for re-election; but that's another story,' sex I. a-crackin' a joke, which he didn't see, bein' a Canuck. What this here campaign needs is vim and vinegar, with a little dash of ginger, sex I. 'Donald,' sex I, 'I'm open for in-

"Well, you might as well put up your shutters, sex Donald. We ain't offerin shutters,

shuttera, sen Donaid. 'We ain't offerin'
no prizes for bar-room orytorry.'
"Donaid,' ses I, 'the dark day will come
when you will repent in sack cloths and
hashes for a-permitten' me to devote
my talents to a-emashin' the ring. I
have now discharged my full duty of aofferin' to heave you a lifepreserver of
hope while you're a-strugglin' wainly in
the dismai cattyelism of despair. I'm

the dismai cattyelism of despair. I'm now a-goin' to see Reid, the great re-former, sex I. That's all right, sez Donald, affect?

in' to be indifferent, and addin', in a feeble effort to be joecose: 'When you go out you'll see two doors before you. Take the first; the second ain't there.' This was a playful allusion to my occasionally

seein' double.

"When I called on the Reformer 1 found him busy a-reformin' a nice new set of resolutions for the eddyfication and puryficcation of mankind. Reid, see

set of resolutions for the eddyncation and puryficcation of mankind. 'Reid,' sez I, 'Tm a-goin' to mount the platform with the rest of the pattryots.'
"'Well, the facts is,' sex he, actin' embarrassed like, 'we are a-havin' some slight diffycuity a-adjustin' our platform to the different-sized feet of our happy fambly of candydates,' sex he. 'I had prepared a platform that was a elegant monayment to my litererry skill and faginyment to my litererry skill and fa

monnyment to my litererry skill and fastidyusness, and submitted it to O'Day,
who scrutymized it, and says: I don't see
no pro-Boer resylutions here, an' ne
chucked it in the waste basket. We hain't
got no platform yet, see Reid.

"I don't mean a platform elucydatin'
your principles, if you have any. The
Chicago declyration of independence is
good enough for me, and Bryan and me
ain't a-goin' to have no revised editions
at Hansas City, see I. 'I mean the platform where spellbinders do most constygate. If O'Day says pro-Boer, proBoer goes. I'm the greatest smooth-bore grygate. If O'Lay says pro-Boer, pro-Boer goes. I'm the greatest smooth-bore Gatlin' gun of ellyquence that ever spieled from any rostrum rostorum. I was in the aldeshow business for half a century,' sez I, 'and your game suits my hand; so I'm just your stem-windin' huckleberry. George is my candydate for Sennytor, too.'

'We haven't precisely arranged that little matter yet, sez Reid, and we are a-maintainin a dignyfied and discreet si-lence on that subject."
"Certingly, sex L Ten on to the delly-

cacy of your situration. You don't have to treepan my skull in order to pour a idear into it. You an' me thinks through the same quill about George,' sez L. When the thunder of George's mighty boom bursts over this devoted state, the electrifyin' truth will be conveyed to our respective sairy beliums by the identicale same lightnin' rod, sex I. 'What terms are you a-offerin' me to take charge of your learns."

your lyseem?" "Orators ain't what we need,' sez he. orators ain't what we need, see he.
It's votes, Ennybody can talk, Even Balaam's ass could make a speech. But he
couldn't vote.
"Your alluston to my late friend Balaam & mawlangrypper, and I."

laam is mawiapprypow, see I. 'I want it understood that I ain't a-tryin' to pose as his posterity. Which reminds me of a little epic I learned in my childhood's happy days." "Then I goes him the following:

"In days gone by, when animiles we havin' things their way.

The ass he used to talk a lot, 'long 'bo election day He'd tell the critters what to do, and who to vote agin, An' every day he'd raise his voice an'

argify like sin. "The critters fust they thought a heap o' what the ass 'ud say From far an' near they'd chase to hear when he began to bray,

tow'rin' ears comin' evils, they would all admit they had their fears. But one fine day they came that way wise and solemn owl; He listened to the shoutin' scowled a awful scowl;

Sez he, our friend he talks a lot, that fact is plainly seen, But I misdoubt that he don't know what all them speeches mean. "And then the critters all got hot, and says they to the ass What song and dance of yours is this?

Can't you keep off the grass? You've been a feedin' us the stuff that you've got learned by rote, Why, when we come to think of it, you haven't got no vote." "And since that day had orators has never

stood much show ... Fur people find out mighty soon much that they don't know, But them that's useful to a cause greatly in demand, parties who employ 'em always hold the winnin' hand.

Which goes to show that there is orators and orators of which I am one and some-body else is the other, as the case may

"Then you didn't get a chance to speak?" was asked.
"I was trun down by the machine in both parties. I guess I'll go and hunt up Storey an' Tom Jordan an' run independ

The Limitations of City Life. Lestie's Weekly.

In a little city one gets in time to know

the faces and the general conditions of life so that the visible population of the streets ceuses to sitr perpetual specula-tions in his mind as he walks abroad, But in New York men's knowledge of one an other is necessarily so much more limited that in every day's procession crowds of new characters transpire and put their queries to the eye as they pass. Think of the enormous shifting population of city, contributed day in and day out all creation! You may have lived years in New York, and yet when there are two or three familiar faces in a crowded stre-car it is unusual.

shown, when a less tragic form of death | ON THE SUPPRESSION OF ORATORY | MASTERPIECES OF LITERATURE-XII

Why the Rounder Failed in His Effort Universality of Christianity-Ernest Renan -Rev. J. H. Allen's Translation.

It will thus be understood how, by an exceptional destiny, pure Christianity still presents itself, after eighteen centuries in the character of a universal and e-ernal religion. In truth, the religion of Jesus &, spontaneous movement of the human soul. Emancipated at her birth from all dogmatic restraint, she struggled 300 years matic restraint, she struggled 300 years for liberty of conscience; and now, in spite of the failures that have followed, she still reaps the fruits of her illustrious origin. To renew herself, she has only to return to the Gospel. The kingdom of God, as we conceive it, diners utterly from the supernatural apparition which early Christians hoped to see flash out in the clouds; but the sentiment which Jesus introduced into the world is surely ours. His perfect idealism is the lottiest rule His perfect idealism is the loftlest rule of a pure and virtuous life. He created the heaven of pure souls, where are found what we seek for in vain on earth—the perfect nobility of the children of God, absolute holiness, complete cleansing from the stains of earth; in a word, lib-erty, which actual society discards as an and impossibility, and which can find its fullness only in the domain of thought. Jesus is still the great Master of those who take refuge in this ideal paradise. He first proclaimed the sovereignty of the mind; he first said, at least through his acts, "My kingdom is not of this world." The foundation of true religion is verily his work. Since him, it only remains to unfold it and make it fruitful. mpossibility, make it fruitful

"Christianity" has thus become almost synonymous with "religion." All that may be attempted outside of this grand and noble Christian tradition will be storika Jesus has founded religion in human nature—just as in human nature Socrates founded philosophy, and Aristotle acience. There was philosophy before Socrates and science before Aristotle; since Socrates and Aristotle, philosophy and science have ande immense progress, but it has all een built upon the foundations they laid down. In like manner, religious thought had passed through many revolutions be-fore Jesus; since his day, it has made great conquests; yet we have not advanced, and we never shall advance, beyond the essential principle which he laid down, whereon he has fixed forever the idea of pure worship. The religion of Jesus is not limited. The Church has had her periods and her phases; she has shut herself up in symbols which have lasted and can last only for a time. Jesus, on the other hand, has founded absolute re-ligion, which excludes nothing, prescribes nothing, unless it be the motive. His symbols are not fixed dogmas; they are images susceptible of indefinite interpretations. We should seek in vain for a theplogical proposition in the Gospel.

Let us beware, then, of mutilating his tory to satisfy our petty scrupical Which of us, pigmies as we are, could do what was done by the extravagant Francis of Assist, or the hysterical Saint Theresa? Let medical science give its names to hese grand estrays of human nature; let t maintain that genius is a disease of the train; let it see in a peculiarly sensitive norality the first symptom of physical de-dine; let it class enthusiasm and love mong nervous accidents-it matters littie. The terms health and disease are en-tirely relative. Who would not rather be diseased like Puscal than healthy like the mmon herd? The narrow notions curcent in our time respecting insanity most travely mislead our historical judgments in questions of this kind. A state in which t man says things he is not conscious of, in which thought is produced without the ammons and control of the will, exposes him to being confined as a lunatic. In old times this was called prophecy and in-spiration. The noblest things in the world are done in a state of fever; every great creation involves a loss of balance, child-birth is, by a law of Nature, a process of agonising struggle.

What the golden age of Greece was for art and profane literature, the age of Jesus was for religion. Jewish society ex-hibited the most extraordinary moral and intellectual condition which the human ecles has ever passed through. It was one of those divine hours in which great hings seem to grow of themselves, by the or-working of a thousand hidden forces; n which great souls find a flood of admiration and sympathy to bear them on. The world, delivered from that narrowest The world, delivered tyranny of petty municipal reput joyed great liberty. Roman desponded trails the liberty of the liberty o er: and it was, besides, always less op-pressive in distant provinces than at the heart of the Empire. Our petty preventive interferences, far more murderous than corture to things of the spirit, did not exist. Jesus, during three years, could lead a life which in our societies would have brought him 20 times before the magistrates. Our laws upon the illegal practice of medicine would alone have sufficed to cut short his career. The dynasty of the Herods, on the other hand, scaptical from the beginning, occupied itself little with religious movements; under the Asmo-neans, Jesus would probably have been neans, Jesus would productly nave sear arrested at his first step. An innovator in such a state of society risked only death; and death is a gain to those who labor for the future. Imagine Jesus re-duced to bear the burden of his divinity entil his 60th or 70th year, losing his celestial fire, wearing out little by little un-der the burden of an unparalleled mis-sion: Everything favors those who have a special destiny: they attain glory by a sort of invincible compulsion and command An' when he'd howl calamity, and pint his of fate.

This sublime Person, who day by day still presides over the destiny of the world, may well be called divine—not in the sense that Jesus has absorbed all that is divine, or was one with it; but in the sense that he is the one who has impelled his fellowmen to take the longest step toward the divine Mankind, taken as a whole, shows us a multitude of degraded beings, selfish, superior to the animal only in the one point that their selfishness is more reflective. Still, from the midst of this dead level of commonplace, columns rise to-ward the sky, and testify to a nobler des-tiny. Jesus is the loftlest of these columns, which show to man whence he comes and whither he should tend. In him was guthered whatever is good and devated in our nature. He was not without sin; he overcame the same passion that we struggle against; no angel of God comforted him, except it was his good conscience; no Satan tempted him, other than each one bears in his heart. In the same way that many of his great qualities are lost to us through the lack of intelligence in his disciples, it is also probable that many of his faults bave been concealed. But, more than any other, he made the interests of humanity preminate in his life over earthly vanities, Unreservedly devoted to his idea, he sub-ordinated everything to it to such a de-gree that the universe existed no longer for him. It was by this transport of hefor him. It was by this transport of her-role will that he conquered howen. There never was a man—Sakya-Muni alone per-haps, excepted—who so completely tram-pled under foot family, worldly pleasure and all temporal care. He lived only by his Father and by the divine mission with which he believed himself charged.

which he believed himself charged.

As to us, evermore children, doomed to impotence, who labor without reaping, and who will never witness the fruit of that which we have sown, let us how before these divine men. They could do that which we cannot do-create, affirm, act. Will great originality be born aguin, or will the world henceforth be content to follow the paths opened by the bold originators of ancient time? We do not know. But whatever unlooked for events the fu-But whatever unlooked for events the fu-ture may have in store, Jesus will never be surpassed. His worship will uncoasing-ily renew its youth; his story will call forth endless tears; his sufferings will subdue the noblest hearts; all ages will proclaim that among the sons of men no one has been born who is greater than he.