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TODAY'S WEATHER - Fair; northwest

PORTLAND, SUNDAY, AUGUST 12.

WHY CHINA HATES FOREIGNERS.

How indefensible soever the course which the Chinese are pursuing may be, in the treatment of the diplomatic representatives and foreigners in general, now in their country, it must be admitted that China has much provocation and a real grievance. This matter is set out in an article in the August number of the North American Review, by the president of the Anglo-Chinese College at Foo Chow, on "The Causes of the Anti-Foreign Feeling in China." The writer places the blame alike on the present reigning dynasty and on the foreigners themselves; and it must be admitted that the latter are entitled to no small share of it. Ching has, in fact, been subjected to indignities such no nation should be expected to brook. But her method of redress can have no justification. Still, when it is remembered that China is not all penetrated with the ideas that prevail in Europe and America, her action, though Inconsiderate and outrageous, cannot be regarded as surprising.

This writer does not spare "the wretched and cruel Empress"; yet he lays a full share of the blame at the doors of European governments, whose encroachments upon China have known scarcely an intermission, during many Latterly they have been more Britating than ever. In 1884 France made an assault on China, upon the shallowest prejext, and without decla-ration of war destroyed the Chinese fleet in the Min River, killing 3000 persons. Again, only two years ago, a force of French marines killed many Chinese at Shanghai, because the latter had opposed the selzure of a "resthouse for the dead" which the French Consul wanted for extension of the French settlement. But perhaps the outrage that stirred the Chinese most was Germany's action at Shan Tung, less than three years ago. A riot had occurred there, in which two German missionaries were killed. The Germans had long desired a foothold on Chinese territory, and they made these isolated murders a pretext for territorial aggression. Troops were landed and the Chinese Government was forced to cede the country around Kiao Chou to Germany. During the past two or three years there has been continual talk on the part of the powers of Continental Europe, of making inroads upon China and partitioning her territory among them. Hostility to all Christian missionaries naturally has arisen from these proceedings, but the missionaries themselves have not always been discreet. "In religious matters the Chinese are the most tolerant of men." this writer says; but, he adds, alone will not do" in carrying Christlanity to them. When it is remarked further that "the missionary should have in addition the great virtue of intellectual sympathy, the power of appreciating another's position, the ability to see the truth where it exists, and tact which is unfailing," we gather what evidently he deems the leading points on which missionary work has been at fault; and this writer is one whose life has been spent in missi and educational labor among the Chi-

The news that the Russian Govern ment has given authority to its Ambassador to leave Pekin under escort natrally excites suspicion that Russia means to act independently of the other powers. It is not probable, however, that this fact would alter the determination of the American, British and German forces to proceed to Pekin as rapidly as possible. Nor would the safe delivery of the Russian Ambassador help the case of China with the other powers. For if the Pekin Government is able to deliver the Russian Ambassador safely, it is perfectly well able to protect him and all the other resident Ministers in all their rights at Pekin, and the safe delivery of the Legutlons under escort would only confirm the present judgment that the whole anti-foreign movement was born and bred in the Imperial palace, which has all along been able to control the storm it evoked. Under these circumstances the independent action of Russia and the safe delivery of her Ambaasador would not halt the march of the other powers on Pekin. The Emperor of Germany is in no mood of leniency. He will march his troops to Pekin and there obtain full justice if Count Waldersee conducts nobody but Germans thither. But it is morally certain that the Japanese, English and American forces will march with him and make a final settlement with the Pekin Goverament face to face. No other mode of settlement would be of any value for the future. It is not likely that Russia ould hold back, for it would be stupid diplomacy to breed distrust and jealousy through refusal to join a movement that she cannot prevent. Russia is in no situation on the Pacific Coast of Asia to dictate to England and Japan united, even if she were backed Germany, and she will hardly attempt it against the will of Germany. For these reasons, nothing that Russia does or may do is likely to halt the march of the allies on Pekin. When gationalists of the sternest quality, peace is made it will be made at Pekin, Nevertheless, they deliberately set

and there will be no effective negotia-tions until the allies occupy Pekin and find out who is responsible for the trouble.

ARISTOTLE ON ANTI-IMPERIALISM The fundamental difficulty of the cultivated anti-imperialist lies in the purely ideal nature of his political thinking. With the visionary in free trade, civil service, currency reform, We are already familiar. To him there is no shade of difference between the ideal and the practical. He takes account of principles, but he takes no account of human nature's imperfect character and the circumscribing environment of untoward and adamant conditions. Is free trade the ideal expression of the accumulative faculty? Then it is superfluous to inquire whether anything in the mental constitution of the people in question or in peculiar physical circumstances of their habitat renders the complete application of that principle undesirable. Has authoritative discussion of money and credit laid down the elements of an ideal currency? Then we shall proceed safely without inquiry into the habits, prejudices or industrial peculiarities of the country specifically in hand. So with polity. Grant that self-government through representative Legislatures and elective executives is the ideal form, and logic insists upon the instant application of that system to all peoples of whatever history and sta-

Now it is the crowning glory of philosophy that it almost universally rejects the process of reasoning with which these and other like conclusions are reached. It seeks out abstract principles, but with equal application it explores human nature. Perhaps our greatest political philosopher is Edmund Burke; and if Burke stands for anything, he stands for a protest against the dogmatism of logic in polltics. He insists upon studied adaptation of political principles to specific circumstances. He goes so far as to say that as to fixed political principles there are none whatever. Burke, it may be surmised, got this truth from Aristotle. Perhaps Aristotle got it from Piato. At any rate, it is luminously set out in the pages of Aristotle an excellent summary of whose "Politics" is given by Professor W. A. Dunning in the Political Science Quarterly (Columbia University).

What, asks Aristotle, is the best state? No categorical answer can be given. We must consider not only what form is the best absolutely, but what is the best attainable by the particular men we have under treatment, and under the given specified conditions. Fitness must determine. The best must rule. Under certain supposable combinations of rich and poor, wise and ignorant, different forms of government can be assigned with certainty as the best in the various cases. Circumstances, Aristotle holds, may make any form the best. Thus, democracy is best where the poor greatly exceed the rich in numbers; oligarchy where the superiority of the rich in resources and power more than compensates for their inferiority in numbers. Where the middle class is clearly superior to all the rest, the best system is "a diffusion of functions among various organs, with assignment of offices by a combination of lot and election"-that is, a republic something like that, of the United States, or a mixed aristocracy, like

It ought to be clear without further argument how far outside the pale of Aristotle's thinking falls the dictum of requires us to establish a republic there and sail away, just as we might give him the self-binder that took the prize at the World's Fair, because in it he would find the acme of harvesting facilitles. Let us leave the matter, then, of less present need. Aristotle, it is ideal character is to be developthe citizens of the state, by designating scientific education as that means. It is but a short time since Mr. Herbert Spencer gave to the world his latest volume, in which for the menace of socialism he assigns the same remedy. We may detect here one of those marvelous anticipations of modern thought with which Greek philosophy abounds. No one can smile today at the omnium gatherum of ills for which modern thinkers prescribe the training of the mind and the discovery of nature's secrets. How much more than in Aristotle's day are we compelled to rely upon scientific experiments to inculcate character and repress disorder! The old constable, ecclesiastical authority. is losing his powers every day, and the police force of civilization is more and more recruited from the demonstrations in physical law. That is the tendency. Who knows where it will stop?

GOD AND THE CONSTITUTION.

Repeated efforts have been made since the adoption of our Federal Constitution to theologize it by inserting a recognition of God into the preamble These Constitution tinkers have recentbroken loose again in the press of the East, and advocate the insertion of the following words: ;

We, the people of the United States, (ac-mowledging Almight; God as the source of all wer and authority in civil government, the rd Jesus Christ as the ruler of nations, and waled will as of supreme authority in

civil affairs), etc. A constitutional adoption of these words would have precisely the effect of the recognition of the creeds of the Christian church, for those who claim to be the authorized interpreters of revealed will" are and always have been the makers of creeds, whether Protestant or Catholic, and the statements of dogmatic theology contained in the "Westminster Confession" or in the creed of the Catholic Church would become the standard by which to judge the civil affairs of our country. We should have union of church

and state with a vengeance. The fathers of the Constitution re frained from doing this very thing because it was their deliberate purpose to separate our institutions from all ecclesiastical entanglements. These fathers and framers were by a very large majority men who recognized the church and were ardent avowers their faith in God. Even, Franklin, who is historically rated as a Delst of the Voltaire school, arose in the first Congress and moved that a proper invocation be made to the "Great Father of Lights." The great majority of the fathers of the Constitution were not merely Delsts like Franklin, but trinitarians of the most approved orthodox type. They were Presbyterians, Episcopalians, Roman Catholics or Congre

church and state apart, and provided carefully for the enduring separation of the two in the first amendment to

the Constitution. Today, to incorporate theism into the Constitution would be nothing but an empty form; a mere profession. It would not make the Nation a whit more religious, more patriotic, more devout the Ten Commandments nor the Sermon on the Mount any more respected in practical statesmanship than they are today. It would help to solve no problem, touch no portion of the public conscience. Without any incorporation of theism in the Constitution we are in no sense "a godless" people today. The principle of religious freedom is more completely exemplified in the United States than in any country in the world; for even Great Britain has a state church which has higher privileges than any other under the law. to worship God in any way he pleases, or not to worship at all. Any man who cannot find a fellowship or denomination whose tenets accord with his convictions can establish one to suit himself without danger of disturbance, unless the practice of his faith is a violation of the public law. Under our Federal Constitution, from

which theology is utterly absent, more than a hundred different denominations of Christians enjoy absolute religious freedom. It rests entirely with the individual whether he will join a church, when he will leave it and when he will organize one of his own. If he chooses to join the Catholic Church, he submits to its authority by his own individual volition, just as when he voluntarily accepts the limitations which come with membership of certain orthodox Protestant denominations. In any event, under our Government we do not inflict any pains and penalties upon heretics or heathen, whether they are rebels to the authority of the Protestant or Catholic Church. We do not interfere with any church unless the church attempts to suppress the public law. The "heathen Chinee" can worship his wooden joss and bury his dead with absurd pagan rites and ceremonies, but a Mormon may not practice polygamy, because under our public law we have decided that polygamy is contrary to sound public policy, despite the fact that the Mormon pleads in its defense the example of the Hebrew theocracy from the Old Testament. The fact that without a bit of theology in our Constitution there are over a hundred Christian sects in America proves that we are nevertheless a very religlous people with a keen relish for theology. In essentials nearly all these different sects are Christian, and in non-essentials the difference between them is slight. The great leaders among them are in practical agreement upon the fundamentals of religion; they all hold to the great truths Jesus taught; they all treat him with reverence as the supreme moral teacher, hero

and martyr. The recognition of God in the preamble to the Constitution is not among the dreary wants of the time, and while Congress was strongly urged by a Massachusetts Congrersman but a few years ago to submit to the several states a theological amendment to the Constitution, his proposal hardly obtained a respectful hearing. The truth is that the orthodox clergy, who were members of the conventions that framed the Constitutions under which the thirteen states formed the original Union were the ablest and most earnest advocates of non-theological govern-The question was vigorously ment. the Aunties that the Filipino's welfare | debated in the Massachusetts constitutional convention, and the clergy with substantial unanimity protested against any language that would seem even faintly to foreshadow a recognition of church and state. They had a bitter memory of what dissenters had suffor a digression of greater interest if fered at the hands of the state church in England and on the Continent of impressive to recall, answers the ques- Europe, and they wanted no theology tion as to the means through which the set forth in the preamble of State or Federal Constitution.

THE COMING AGE OF ALUMINUM.

In an article in a recent number of the Century Magazine, entitled "The Problem of Increasing Human Energy," Nikola Tesla, after eulogizing iron as the most important factor thus far in human progress, and noting many examples in proof of this statement, declares that the "coming age will be the age of aluminum." While the immediate future of iron is assured by its cheapness and its unrivaled mechanical and magnetic qualities, he is decided in the view that at a time not very distant iron, in many of its now un-contested domains, will have to pass the scepter to another. Though it is only seventy years-less than threequarters of a century-since this metal was discovered by Woehler, the aluminum industry, scarcely forty years old, now commands the attention of the entire world. Conviction that this new metal will in a relatively short space of time displace not only iron, but copper, in the mechanical and industrial world is based upon the wonderfully rapid advance of this industry, the product of which but a few years ago was sold at the fanciful price of \$40 a pound, but which today can be had in any desired amount for as many cents per pound.

Tesla sees, moreover, in new and improved processes of production the time not far distant when the present price will be considered a fanciful one. Most of the metal is now produced in the electric furnace by a process combining fusion and electrolysis, which, while offering a number of advantageous features, involves naturally a great waste of the electrical energy of the The ideal solution of this current. waste of heat energy will, he thinks, be solved through a cold electrolytic process of manufacture, and aluminum be given supremacy over iron, and copper as well, through the medium of cheapness in production. The annihilation of the copper industry through advance in the production of the newer metal is regarded as certain. The two industries cannot, he thinks, exist and prosper together. Even now it is cheaper to convey an electric current through aluminum than through copper wires; aluminum castings cost less. and in many domestic and other uses copper has no chance of competing successfully with its light, white rival in

the mineral world. While, however, a further material reduction in the price of aluminum cannot but be in the long run fatal to copper, the progress of the former will e checked and hindered, the larger industry absorbing for a time, as is usual in such cases, the smaller: the giant copper interests will control the infant aluminum interests; slow-pacing copper will constrain lively-moving aluminum to its gait, and delay but not avert the downfall of King Copper. And this is not all. In a few years can get all the game?

at most Tesla sees aluminum, having reduced copper to a subordinate place in the world of mechanical energy and progress, engaged in deadly but more doubtful strife with fron. The issue of this contest will largely depend (all things being subject to the requirements of applied electricity) upon whether iron shall be found indispensable in electrical machinery. This future scientific and mechanical experiments alone can determine. It is regarded as highly improbable that a cheaper material will be discovered that will equal or surpass iron in its magnetic quality. This feature as exhibited in iron, an isolated phenomenon in nature. Unless a radical departure shall be made in the character of the electric currents employed, fron will be indispensable. To dispense with iron seemingly insuperable difficulties in the line of producing greater magnetic forces than those with which that metal has is the privilege of any man in America | been endowed by nature must be overcome. Once overcome, says Tesla, "Iron will be done away with and all electrical machinery will be manufactured of aluminum, at prices in all probability ridiculously low." while a severe, would not necessarily be a fatal blow to iron. But in many other industrial lines, wherever lightness of structure combined with strength is preferable to heaviness with a similar combination, the progress of aluminum will be much more rapid. Briefly, for all purposes for which it is

suitable, the new metal will sooner or later supersede the old. The qualities that make aluminum other things being equal, preferable to fron in mechanics are thus summed up: First of all, there is thirty times as much aluminum as iron in proportionate bulk available for the uses of man; the former is much more easily worked, which adds to its value; in many of its properties it partakes of the character of a precious metal, which gives it additional worth: its electric conductlyity, for a given weight, is greater than that of any other metal, while its extreme lightness simplifies the problem of transportation of objects manufactured from it. But Professor Tesla, an enthusiast, as becomes a student of nature and her tremendous reserve forces, believes that "the greatest civilizing potency of aluminum will be in aerial travel, which is sure to be brought about by means of it." The time has passed when the conclusions of the experimenter, who makes the subtle forces of nature his companions first, and then the creatures of his will, may be scouted as the vagaries of the dreamer. Hence, though based to some extent upon untried theories, the views expressed by Nikola Tesla beget expectation cather than skepticism in the realm of applied mechanics, or, in other words, in the realm of energy.

Rev. Heber Newton complains that. because he says "immortal life must be conceived in accordance with the doctrines of evolution, he is accused of holding peculiar views of the hereaf-ter." Views of the hereafter, entertained by each and every person who lives on this earth, are "peculiar"—that is, unlike the views of others; and so It ever has been. No two alike, and all changing from age to age. Profound change of such views has undoubtedly been produced during recent years by the doctrines of evolution. Change as profound was produced further back by astronomical science and consequent discovery of the place of the earth, man's habitation, in space and time. There is nothing so subject to the principle of evolution as theological science-if theology, which is merely a record of human opinion and its changes, can be called a science. The branch known as eschatology is perhaps the most changeful and indeterminate of all. There are as many varying "views of the hereafter" as there are individuals of the human species. Apologies are not due from Dr. Newton.

Traffic Manager Campbell's reply, on E. Hsu, Pekin (Forward):
Powers on the march. Say they will behalf of the O. R. & N., to the Northern Pacific, printed elsewhere in this paper, makes interesting reading. It will be seen that Mr. Campbell joins issue directly with Mr. Mellen over a statement of fact. This part of the controversy, therefore, is a question of veracity, and must be susceptible of documentary proof, one way or the other. The O. R. & N.'s offer for the future, however, is a different thing. If it is bona fide, and there is no reason to doubt its genuineness, the decision of the Northern Pacific to route its Eastern Washington wheat by way of Tacoma must, if adhered to, rest on ome other basis than the considerations hitherto alleged. It has the privilege of announcing merely that it prefers to haul its wheat over its own lines. That is its business, and that would be a candid declaration. As to the actual effect of the new arrangement upon the movement of wheat, The Oregonian will endeavor to follow it in due time, and print the facts.

The Street Fair and Carnival has progressed far enough to make it a certainty that Portland will be overrun with visitors as it has never been before. They are coming by the trainload from all over the Pacific Northwest, and even from Montana, Utah and Callfornia. The moral is, spruce up. Streets and sidewalks, stores and dwellings, should be near and presentable. Paint repair, clean up. Everybody has a duty in this respect. A good impres-sion may bring forth fruit in investment of capital or active business ven-

Some of our fellow-citizens profess to have a profound dread of militarism. Yet they apparently wish to provoke a war with Great Britain, whose re-sources for war exceed those of any other nation of the world. And they profess to think we are "subservient" to Great Britain because we do not provoke a war with her on South Africa, the Alaskan boundary, the Chinese question, or what not. These esteemed fellow-citizens are only talking for the purpose of an election in the United States.

There is positively no difference between the title by which we took Louisiana, Florida and California and that by which we took Porto Rico and the Philippines. The inhabitants were not consulted in either case, and there was no more "outrage" in one than in another.

Even the horses of the Willamette Quimby's discovery that sportsmen obey the same laws but farmers do not. What are game laws for, the horses

SLINGS AND ARROWS-

The Transplanted Cayuse (Oregon cayuses are to be caught and sold to stockbuyers, who will break them to saddle and find a market for them for

He will shake the bunchgrass prairies, where he garnered colthood's joys, For surroundings altogether new and strange, He will swap the bold now-punchers for the small Chicago boys, And he'll save himself from canning by the

change.

And if you see him cantering along the Lakeshore driva.

You'll never know him for the nag who ran Around the hills and rimrocks, looking very more alive.

much alive, But all the same with one foot in the can. Will be miss the gaunt coyote, whose crescendo

evensong
Awakened terror in his youthful breast,
As it rang across the prairie when the pony
loped along.
To find a sheltered hillside mock and rest?
Will he miss the fleet jackrabbit, who would
whistic through the air,
A streak of ears and fur and that was all?
Will he think of him I wonder, when he sees the Beigian have Cooped up in wire netting by his stall?

He will wear a shiny saddle, set with burnished studs of brass, He will champ a bit that girnms with silver

He will see the horseless carriages and stylish

He will see the horseless carriages and styllab turnouts pass.

And he'll learn to trot a dainty mincing galt.

He'll forget the restful Siwaih who could only smoke and grunt

Within his tepes on the canyon side.

He'll forget the boys who used to do a lofty tumbling stunt.

When they lassooed him and sought to get a ride.

But in shiny leather trappings or before i varnished cart.

varnished cart.

He will be a cayuse pony just the same,
They can alter his environment, but never
change his heart.
And they'll find a cyclone easier to tame.
He's a pretty long-tailed pony, when he gallons o'er the plain.
But he's meant for ornament and not for use.
And they'll teach him city manners and a gist. And they'll teach him city manners and a gentle gait in vain, Forhe's just a vicious-tempered brute cayuse.

A Fighting Race. Ould Oirland's plinty ly ixcellent fightin' min, They always come out when there's war in

the air. The throuble with Kruzer sot mighty excitin' whin Thim Boers got the word that ould Roberts

And the fightin' in Chiny, an Oirishman's ladin' it Before him the King an' thim Boxer min Iwas only last night that ould Hiddy was The armies belongs to a mon thot's named Powers.

> Intercepted Telegrams. Shanghal, Aug. 1.

Kwang Hsu, Alleged Emperor, City Jail, Pekin: Powers want to know where the Minsters are. Answer. L. H. CHANG.

Pekin, Aug. 1 L. H. Chang, Shanghai: Am not in jail. Fine you 1,000,000 taels for lese-majeste implied in word "alleged." K. HBU. Keep them guessing.

Shanghai, Aug. 3. K. Hsu, Kalser, Pekin: Powers will scalp me if I don't tell them where Ministers are. L. H. CHANG.

Pekin, Aug. 4. L. H. Chang, Shanghal: Ask them how they'd like to be the iceman. I am no Kaiser. Don't get funny with your betters. K. HSU.

Shanghal, Aug. 5. K. Hsu, Ice-Trust Magnate, Pekin: Powers say they will commandeer my property if you don't fork over those Min-Are going to march to Pekin, What's to be did? Rush answer.

_ L. H. CHANG.

Pekin, Aug. & L. H. Chang, Shanghai: Tell them to wait a week. Do you think I'm Dick Croker? Fine you another million for lese-majeste. Am geing to seaside. Don't bother me with any more telegrams. K, HSU. Shanghai, Aug. 7.

hamstring me if Ministers are not delivered. What shall I do? Rush answer.

Ho Tell-by-the-Sea, Aug. 8. L. H. Chang, Shanghai: What's the matter with harl-kari?

K. HSU. Shanghai, Aug. 9. K. Hsu. Pekin (Forward):

Emperor William has told his troops to boll you in oil. Situation critical. Rush L. H. CHANG. answer today. Ho Tell-by-the-Sea, Aug. 11. L. H. Chang, Shanghai:

Coghlanize him. Can't you let me K. HSU. Shanghal, Aug. 12. K. Hsu, Pekin (Forward):

Powers have got me up a kopje. How about those Ministers? Answer immedi-L. H. CHANG. ately.

He Tell-by-the-Sea, Aug. 12, 11:59 P. M. L. H. Chang, Shanghal: What Ministers?

And here, unfortunately, some one cut the wires, and Kan Li, the correspondent, was able to follow the dispatches no fur-

After the Storm.

Grass is growin' greener.
And the sky is brighter blue,
Fleids an' woods an' mountains,
Has took on a warmer hue,
Air is feelin' fresber,
An' we like to breath it deep, Nights is sort o' chilly, Just the kind to make you sleep;

Ain't no dust a-floatin' An't no dust a-floatin'
In the breeze that rusties by,
Ain't no smoke a driftin'
Here an't here across the sky,
Mornin's crisp and brach,
An'the days is bright an' warm,
Nothin' quite so swaster.

As a Summer thunder storm.

J. J. MONTAGUE. The North Carolina Amendment.

The Oregonian, in common with other Hanna rgans, protests when the fouth makes an edcational and property qualification for the roter. In the South this strikes at the negro yoter. In the South this strikes at the negro-Republican yoter. But these papers have noth-ing to say against a similar law in Rhods-Island, where it affects the poor white man. With these organs it is a mere question as to which ticket they yote as to the justice of any law. A law that disfranchises the "poor white trash" is all right, but it is all wrong when the same law disfranchises the Repub-lican perro. There is a marked difference in lican negro. There is a marked difference in the case when the Republican on is being gored. -Portland Dispatch.

It may be supposed the Dispatch does not know this amendment in North Carolina was devised, drawn and enacted expressly for the purpose on the one hand of disfranchising the illiterate black man, Valley will laugh at Game Warden and as expressly for the purpose of saving the elective franchise to the illiterate white man, on the other. An educational qualification is all right. The Oregonian would like to know, if not to keep city would say the more severe the better. But folks out of the woods so the farmer why require more of the negro than of the white man?

OREGON PIELDS IN MIDSUMMER.

This being the time of year when the in us, the present ruthless abandonment of urban comforts and home cheer in riding-ponies in Chicago.)-Local news favor of spray-washed rocks and forest coverts must be viewed as quite in the course of Nature. Probably civilization will never entirely eradicate the native savagery of man that still shows itself at intervals in an affinity for what is wild and unsubudued and tameless. annual outcropping of the race-old nomadic instinct—the restless impulse to possess ourselves of Nature's unconquered solltudes, if only for a Summer's day necessarily strong in the people of the Pacific Coast, whose largest inheritance is a hunger for new dominion that no peril can quench, no calamity daunt; a people who, only a generation ago-urged by the stern ploneer spirit that braves new dangers in order to win a new vantage-ground for the race-pushed on, stubborn and resistless, to the boundary

line of Anglo-Saxon sovereignty. This, at last, is the garden of their content; and this, the heyday of the year, when the primal nomadic spirit of unrest returns, is the time set apart by Nature for exploration and discovery, taking an inventory of its wonders. A bold enterprise certainly. Not in one, two, nor yet in haif a dozen generations, will the feat be accomplished. A hundred years from now there will still be craggy heights unscaled by man, priceless veins of ore still locked in the silence and darkness of the rocks, lava caves still unopened by spectacled geologist, jeweled arrowheads and Indian amulets still unsought in the sands of the river-bed, tender mysteries of bird-life and flower-life still unsolved by puzzled botanist and ornitholo-

No doubt the best way is to begin humbly with the beauties that lie nearest one the flowers, whose thousand and one elusive charms of color duli-witted man has not been able yet even to find names for, though he has tried it in three languages. Greek, Latin, and the vernacular. A few weeks ago as we looked kingdom of God. abroad over the fields, the whole world seemed to have a whimsical attack of the blues. Heaven itself must have been surprised. Had earth received a special commission to be its understudy? No two blossoms in the field exactly tallied in hue. Each one apparently had a different conception of what blue ought to be; the lupine made 20 different shifts at It in a single flower; the fris started out bravely, but grew discouraged and faded into a melancholy iliac; the wild hyacinth and Hing were a bit too timid; but the larkspur and the corn-flowers showed the full courage of their convictions in a blue that was deeper than the sky lizelf at

Midsummer. That mood passed, however, for Mother Earth is as variable a creature as any of her children; and now the woods and fields are aglow with yellow splendor; the year grows bolder as she grows older, and mixes her dyes with freer hand. The vulgar tar-weed that flooded the meadows with aunlight a week ago, is giving way to more pretentious beauties. East of the Cascades, where the air is drier than in much. here, countless thousands of sunflowers are holding high carnival. Gaudy, flaunting things, you say, these sunflowers; Nature was in sportive mood when she made them, and plainly intended them for caricatures. If so, old Sol is not the only one on whom the laugh was turned by one on whom the laugh was turned by fall, they may receive you into everlust. Mother Earth when she modeled the ing habitations.

sunflower. Hand a microscope to a grumbling somade up of two classes, idlers and workers. He will show you that every sunflower is a picture of the world in miniabut a whole colony of flowers. Each one of the yellow false petals that encircle the heart and give the plant its brilliant Lord, shall enter into the kingd are the idlers, living only for show, who take no part in the work of the colony, huddled out of sight into a compact group in the center, for they are too small to away even that which he hath. be seen by the naked eye, yet it is they who attend to the big duty of propagating the species. Every sunflower, therefore is a colony of some hundred or more individual flowers, each with its separate mission, whether of ornament or of suseful work governed no doubt by laws of supply and demand, quite like the great

world around it. The golden-rod, which is just now in its perfection, and may be found in almost any shady thicket around Portland, s even more complex. It furnishes an interesting study of co-operation, for the work of the plant is much more evenly divided than in the sunflower, all the microscopic flowerets bravely bearing their share in the division of labor. This is esflower-stalk being composed of a dozen or so groups of tiny commonwealths, so that the whole is a republic very much like

the one in which we live. These "composite flowers"-the sunflower, golden-rod and a multitude of others-are the most complex and perfect type yet evolved in flower-life, and at the same time the most abundant, for they are found on every hillside. August and September are above all other months of the year the most favorable for studying them. Many of the compositae still contain unsolved mysteries. No doubt it would sound fantastic and absurd to advise our philosophers and statesmen to throw aside all their old tenets and humbly go to these common wayside flowers for wisdom, yet who will say that if they did so they might not find systems of government that would startle the world no less than did Plato's "Republic" or More's "Utopia" in centuries past? GERTRUDE METCALFEL

Along the Way.

Ripley D. Saunders in St. Louis Republic. A little love, a little cheerfulness,
A little sense of home along the way,
A little heartening in the battle's stress,
A little singing at the close of day—
And oh! this life is not all cold and gray,
But sweet with comfort and with sunsh
height bright,

If that we keep, each belping as he may, These little things in sight.

A little hope, a little faith serene A little nope, a little taith serens,
A little word of strength for those who fall,
A little smilling, the the team come between,
A little charity if need should call—
And O! not paitry is our life, nor small,
But hig and fine and filled with sweet de-If that we keep, each for the sake of all, These little things in sight.

America Sets the Styles.

Washington Times.
Among other things the Parisions are

earning from the great crowd of American women who are attending the Paris Exposition is how to dress properly. It it noticeable everywhere in France that the ladies from this country who are visiting the big cities of that country as dressmakers and milliners on the within full of dead men's bones, and of other side of the Atlantic.

MASTERPIECES OF LITERATURE - XXVL

Aphorisms of Jesus.

Let the dead bury their dead. Judge not, that ye be not judged. The kingdom of God is within you. Blesned are the pure in heart: for they

The spirit indeed is willing, but the fiesh is weak. Blensed are the mesk: for they shall

inherit the earth. If the blind lead the blind, both shall fall into the ditch

Be ye therefore wise as serpents, and harmless as doves. If a house be divided against itself, that house cannot stand.

If any man will do His will, he shall know of the doctrine. The sabbath was made for man, and not man for the subbath,

I am not come to call the righteous. but sinners to repentance. The life is more than meat, and the

body is more than rain The disciple is not above his master, nor the servant above his lord. Ye are the light of the world. A city

that is set on a hill cannot be hid

Whatsoever ye would that men should do to you, do ye even so to them. will the eagles be gathered together, When thou doest alms, let not thy left

hand know what thy right hand doeth God is a spirit; and they that worship him must worship him in spirit and

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Think not that I am come to send peace

earth: I came not to send peace, but No man, having put his hand to the plough, and looking back, is fit for kingdom of God.

Suffer little children to come unto and forbid them not: for of such is the Render therefore unto Caesar the things

which are Caesar's; and unto God the things that are God's. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Whosoever therefore shall humble him-

self as this little child, the same is greatest in the kingdom of heaven. If they hear not Moses and the proets, neither will they be persua

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Whoseever shall do the will of my Father which is in heaven, the sur my brother, and sister, and mother

Not that which goeth into the mouth deflieth a man; but that which cometh out of the mouth, this deflieth a man. He that is faithful in that which is

tenst is faithful also in much: and he that is unjust in the least is unjust also Take heed, and beware of covetous ness: for a man's life consisteth not in the abundance of the things which he

ssesseth Make to yourself friends of the mammon of unrighteousness; that, when ye

For what is a man profited, if he shall gain the whole world, and loss his own cialist who believes that the world is soul? or what shall a man give in exchange for his soul?

He that leveth father or mother n flower is a picture of the world in minia- than me is not worthy of met and he ture. It is not a single flower after all, that loveth son or daughter more than me is not worthy of me. Not even one that saith unto me, hord,

color, is, in fact, a distinct flower. They heaven; but he that doeth the will of my Father which is in heav For unto every one that hath shall be

bearing no seed. All the real workers are given, and he shall have abundance: but huddled out of sight into a compact group from him that hath not shall be taken Give not that which is hely unto

> dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. And if thine eye offend thee, pluck is ut: It is better for thee to enter into

> the kingdom of God with one eye, than having two eyes to be cast into hell fire. I say unto you, that likewise joy shall be in heaven over one sinner that re-

> penteth, more than over ninety and nine just persons, which need no repents If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?

And whoseever shall give to drink unto share in the division of labor. This is es-one of these little ones a cup of cold sentially a democratic community, each water only in the name of a disciple. verily I say unto you, he shall in no lose his reward.

Consider the liltes of the field, how they grow; they toll not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. But the hour cometh and now is, when the true worshippers shall worship the Pather in spirit and in truth. Come unto me all ye that labor and are

heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all they mind. This is the first and great commandment. And the second is

like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Let not your heart be troubled: ye helive in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto

myself: that where I am, there yo may No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the gar-ment, and the rent is made worse. Net-

ther do men put new wine into old bot-tles; else the bottles break, and the wina runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. for ye neither go in yourselves, neither suffer ye them that are entering to go in. We unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation, Woo unto you, scribes and Pharisees, hyp crites! for ye compass sea and land r.ake one proselyte; and when he is mad a part of their attendance at the expo-sition are dressed in better taste than ever a Parisian dreamed of. The Western Continent before very long will take away the paim of setting the fashions from the dressmakers and millions are