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PORTLAND, SUNDAY, JUNE 28, 1903.

JEFFERSON AGAIN.

A new book, by James Albert Woodburn, professor of American history and politics in the University of Indiana, sums up its review of the first contests of our political parties under the Constitution, terminating with the triumph of Jefferson, with this remark: "Jeffersonian democracy has ever since been seriously combated by any political party, but all subsequent parties have assumed to represent its principles."

The distinctive principle of Jefferson were set forth by himself in the Kentucky resolutions of 1793, and were repeated in the Virginia resolutions of 1798. But the doctrines of these resolutions, constituting an elaborate attempt to reduce the authority of the General Government and to exalt that of the state, are not now accepted by any party.

Our succeeding states in 1800-61 merely asserted Jefferson's theory that the extent of the powers of the General Government was subject to the judgment of the states, and that where any dispute should arise between a state or states and the General Government, "each party has an equal right to judge for itself as well of infractions as of the mode and measure of redress."

Jefferson continually used the word "compact," and the effect of his theory and argument was that if any state or states deemed the "compact" violated by the General Government, they had the right to adopt any method of redress they might deem expedient. A group of states, acting upon this theory in 1861, declared the Civil War, by which the Jeffersonian interpretation of our political system was completely overturned.

Jefferson's whole scheme of politics was to limit the powers of the Nation while enlarging the function of the state. It was this scheme that lay at the root of the Civil War. The shallowness of Jefferson's argument, noted by the best minds of the country at the time, was the more dangerous because it was shallow. "Encroachments," he said, "are more to be feared from the General Government than from the states. Encroachment from the state government is a mere encroachment of liberty which will correct itself; while those from the General Government will tend to monarchy and will tend to fortify itself from day to day, instead of working its own cure."

In one way Jefferson rendered the country a great service. He was our chief of expansionists; yet on his principles no federated nation could hold together. His principles were those of the destructive, not of the constructive, statesmen, and his political philosophy is utterly discredited. The first party platform ever constructed in America was the Kentucky and Virginia resolutions. They contained the sum of Jefferson's policy and statesmanship. But the party that still lauds Jefferson never ventures now to reaffirm them. It is a pity that such a book as that which now emanates from the Indiana University should be written in these days, when events have made the outlines of our National history so clear that there is no excuse for the delirium of the country to Jefferson, the expansionist, is enormous. Against it is the work of Jefferson, the disintegrationist and author of secession and the Civil War.

The rule of the Board of Education of New York City that the public schools should be opened with the "reading of a portion of the Holy Scriptures, without note or comment," has given rise to the question if the Roman Catholic, or Douay, version of the Bible may not be used under it. The Rev. Dr. McGinnis, a Catholic priest, announces that in advising teachers of his faith to use that version he is backed by the authority of the State Superintendent of Education. The Douay Bible is distinct from the King James version in the

form of the rendering of the originals into English, and also in its inclusion in the Old Testament of books denominated by Protestant canons as Apocrypha. The canonical Scriptures as defined by the Council of Trent are the New Testament the same as those accepted by the Protestants, but the difference as to the Old Testament is represented by the books commonly called Apocrypha, which are described in the Westminster Confession as "not being of inspiration, as 'no part of the canon of Scripture,' and 'therefore of no authority in the Church of God, nor to be otherwise approved or made use of than other human writings.'" In the thirty-nine articles of religion of the Church of England it is declared: "The other books (as Hierome sayeth) the church doth read for example of life and instruction of manners, but yet doth not apply them to establish any doctrine." Luther said of them that they are "books which are not placed on an equal footing with Holy Scripture, yet are profitable and good for reading."

WESLEY A MAN OF AFFAIRS.

It is two centuries this day since John Wesley was born. He was an evangelist, an Oxford graduate and man of culture, an ecclesiastical statesman, a practical philanthropist, but the genius that made him one of the most memorable men of his century was his capacity as a man of affairs. He was not a great thinker, not a great theologian, not a great preacher, not a man of high literary power. He was a man of intensely practical nature, with great capacity for organization and system. In his day Macaulay recognizes the resemblance between the reform of the English Church through the ultimate secession of the Methodists and the reform of the Church of Rome through the work of Loyola when he says: "Place Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first general of a new society devoted to the interests and honor of the church." Loyola, through his spirit and policy, purified the court of Rome. Loyola was something of a visionary, while Wesley was a sober-minded evangelist; yet Loyola was a consummate man of affairs, and to his practical policy in organization and government his great order owed its power and success. Wesley in his day studied the career of Loyola, for his father spoke of him with entire respect as a great and good man who had wrought a wonderful work in redeeming his church from the hands of those who did nothing but degrade it by religious indifference and dissolute conduct. Wesley found the English-speaking people in both Great Britain and the American colonies living in a state of drunkenness and licentiousness. In the reign of George II the English clergy were not equal to their responsibility. Irrigation degraded the life of both rich and poor. The educated classes laughed at religion; the leading statesmen were unbelievers and men of grossly immoral lives. Walpole was drunken and grossly obscene in his talk. The Duke of Grafton took his mistress for a wife. Lord Chesterfield's "Letters" to his illegitimate son instructs him in all the arts of seduction. London was full of ginshops where the people could get drunk for a penny. The priesthood were apathetic; the bulk of the clergy were indolent, poor and without social standing. The rich were profligate, the poor degraded and filthy; the church was powerless through its gross worldliness. This was the situation that confronted Wesley, and he sought to alleviate it, not by the methods of a visionary, but by those of a man who at bottom was a man of business. He was a devout, religious man of the quality of mind that made Dwight L. Moody a successful revivalist without being in any high sense an eloquent evangelist. The Anglican Church was becoming paralyzed. It was worthless from here. Wesley saw that formalism must be dispensed with in order to reach the people, and he promptly subordinated dogma and creed to life. He revived the democratic Christianity of Jesus and his apostles. He did not leave the Anglican Church until its pulpits were closed to him. Wesley never thought of founding a new sect. His Methodist societies were not intended to be churches. The relation that they were intended to bear to the Church of England has been compared with that of the Jesuits and other missionary orders to the Catholic Church, or that of the Moravian society to the Protestant Church in Germany, or with that of the Societies of Christian Endeavor to the various Protestant churches of the United States. It was with reluctance that Wesley followed Whitefield in the matter of outdoor preaching. He would have kept Methodism within the Church of England, even as Channing would have preferred to see the Congregational body in New England undivided while leavened by Unitarianism. Wesley, practical man that he was, did not allow his exclusions, not dogma nor polity, nor ritual, but Christian life. The Wesleyan movement has not been the development of a new theology, but out of Wesley came prison reform, emancipation, popular education through the newly awakened religious life of the people that crowned his efforts. John Howard, prison reformer, was Wesley's friend, and Wesley inspired Wilberforce to his church, to labor for emancipation, saying that "slavery was the sum of all human villainies." A great man of affairs was Wesley. Macaulay compares him to Richelieu in his genius for government; Buckle calls him "first of theological statesmen"; while Leslie Stephen calls him "the greatest leader of men in his century." He was tormented by a jealous wife, and when she left him, pursuing never to return, Wesley wrote in his diary: "I had a vision of her; I did not displease her; I will not recall her."

Socrates was not more patient with his Xantippe, and Milton, when his wife

deserted him, behaved with far less self-restraint. In all the relations of life Wesley seems to have borne himself with the calm and constant mind of a philosopher. His practical good sense is shown, too, in the fact that he was a man of tolerant spirit; he banished the great heathen moralists like Socrates who would obtain salvation, and he did not put much stress on preaching lurid "hell-fire" sermons. If circumstances of early environment had not made Wesley a preacher, he would have shone in the world of business, politics and diplomacy, for he had much in common with Franklin in worldly capacity for dealing with men and things in his attitude as a practical philanthropist.

A BRIDAL COURSE AT RUSKIN.

A vexed question is about to be settled technically. At least, Professor Morgan, of Ruskin University, thinks he has struck the keynote to the solution. This is not, as one might suppose, the servant-girl question, but one perhaps equally important in the domestic life of the people—that of divorce. Professor Morgan, after giving the subject careful consideration, is convinced that divorces are caused by "women being unable to understand their husbands." Proceeding upon the basis of this assumption, he has decided to establish a department in his university in which women can receive instruction upon this important point. Naturally enough, mathematics, foreign and dead languages and the sciences are to be discarded as unnecessary adjuncts to the bridal course. A working knowledge of reading, writing and spelling is deemed ample for the purposes of this course. Special attention is to be devoted to housewifery, including marketing, the ability to discern the difference between fish and game, to raise bread without having resort to mechanical means, and to vary the daily bill of fare without involving the man who has assumed the role of "provider" in bankruptcy.

Now, if this knowledge and much more of the same sort is imparted in order to insure to the man of the house, not to mention the women and children, the comforts of a well-ordered home. But there is reason to believe that its universal dissemination would not entirely put divorce lawyers out of business. It may be submitted that the court records do not bear out the assumption that the lack of housewifery accomplishments is the cause of divorce. The greatest skill along these lines can hardly be expected to produce a full and toothsome meal from an empty larder, or to induce a man who enjoys lying out nights for booze or cards to do his part toward making home happy. Then there are other causes for divorce, as disclosed by the records, but which here shall be nameless, which there is no reason to suppose are due to a lack of housewifery virtues on the part of the lawfully wedded wife.

It may well be supposed, therefore, that Professor Morgan is going to look deeper into his subject than this before he turns out graduates from his bridal course. Much attention will be paid to physiological studies, the purpose of which is to enable a woman to tell before marriage just what a man will be afterward. A man's conduct before marriage, the faculty holds, is no criterion for his fitness to be a husband. But by the psychological course the expectant bride will be trained to study the occult forces that lie concealed behind the mask of his conduct, understand his disposition and "read his mind." Upon this showing, is it pretty safe to say that men contemplating matrimony will steer clear of the graduates of the bridal course? It is to be hoped that the graduates to the enjoyment of their divining powers, and thus defeat the purpose of the course.

SELF-SACRIFICE IN SHAKESPEARE.

An English critic recently said: "Shakespeare's men are fine, brave, compassionate fellows, full of passionate love, jealousy, ambition, of humor, gravity, strength of mind, of laughter and rage, of the joy and stress of living. But his women are self-sacrifices as Sydney Carton's, for example, scarcely enters into the scheme of things as he, she, it, and they are by no means men to be reckoned with." This statement is too sweeping. Such self-sacrifice as that made by Sydney Carton in Dickens' "Tale of Two Cities" you would not expect to find in Shakespeare, because it was an act of sentimentality performed by a man who was a drunkard, and who became so moribund by drink that he goes to the scaffold to save from a man who had been his successful rival for the hand of the woman that Carton deeply loved. Shakespeare has no taint of dime-novel melodramas in his art; he would have tolerated the self-sacrifice of Carton to save the life of the woman he loved, but Shakespeare knew human nature too well to violate art and picture the rejected lover as dying to save his successful rival from death. The deed of Carton was not a self-sacrifice for a man moribund by the drink habit, who, despairing of himself and his future, had resolved on self-destruction and executed it in the shape of an act of self-sacrifice for the woman he loved; but Shakespeare does not deal in such characters. Had Shakespeare lived in our day and read the story of Sidney Carton he would have said that if the man had not broken his nerves down by drink and become saturated with sentimentalism he would have bided his time, allowed the scaffold to claim its legitimate victim, and then reformed his life and tried to marry the widow. While none of Shakespeare's heroes are men capable of such acts of sickly sentimentality as the so-called self-sacrifices of Sydney Carton, there is no lack of capacity for self-sacrifice in the sense of dying for an idea on the part of some of his heroic men, and it is the attribute of all his noblest women. Coriolanus is clearly capable of self-sacrifice. He spares Rome in obedience to the prayers and tears and supplications of his mother, when he knows that in doing this he has signed his own death warrant. The great soldier foresees his own doom when he says: "O my mother, mother! O you have won a happy victory to Rome, but for your son—believe it, O, believe it. Most dangerously you have with my prevail'd. If not most mortal to him, but let it come. He is going to death for an idea. A tender husband and father, an affectionate friend, he sacrifices his domestic peace, he helps kill his friend, because of his wrong-headed fealty to an idea. The whole demeanor of Brutus in the quarrel with Cassius is that of a man to whom it was instinctive to sacrifice self for an idea. He is without ambition for office or honors; he is both high-minded and noble-minded, even when wrong-headed. He is a notable historical illustration of the man who is always ready to go to death for an idea. His name has always been in-

voked by political martyrs whom enthusiasm quickly hurried to the scaffold. Even Antony is capable of self-sacrifice for the woman Cleopatra, whom he truly loved. Hamlet surely is an idealist capable of self-sacrifice, of going to death for an idea. If patriotism and readiness to die for the common and readmission of the world to try "going to death for an idea," why then Faulconbridge was capable of self-sacrifice, and so was Hotspur in his eagerness to risk life in desperate quest of honor; so was Prince Hal, who dares all for honor and risks his life to save his estranged father in battle. Othello was clearly a man capable of self-sacrifice, and the ill-starred Romeo died for love of his Juliet. It is not difficult to show that Shakespeare's heroes included many men who were capable of self-sacrifice, of going to death for an idea; but it is far easier to quote brilliant examples from Shakespeare's memorable women, who are really the most heroic characters he ever drew. Women as a rule idealize those they truly love more extravagantly than men do, and women are hard and coarse, as selfish, mercenary and suspicious as men, because they have been victims to the same unlovely experiences and environment; but a woman who has been fairly sheltered from youth to maturity idealizes those she loves, and is easily capable of complete self-sacrifice for their sake. Miranda confesses her love to Ferdinand in "The Tempest," and says: "I am your wife, if you will marry me; if not, I'll die your maid." The passionate Juliet, if she owned the world, would have hastened to give it to her Romeo, and Olivia is an older creature of the same quality. Desdemona sacrifices everything to her eccentric yet high-minded lover for her heroic life. She willingly loses her life at his hands, yet blesses and forgives him with her dying breath. Cordelia is changed for her heroic attempt to rescue the silly old father who disinherit her. Hero and Hermione suffer insult and injury worse than death from those they love, but submit with sweet patience and resignation until time revenges and adjudges all their wrongs. Isabella, too, she who gave her life for her condemned brother, refuses to part with her soul, Portia surrenders promptly her house, her servants and herself to her affianced Bassanio; Viola is another Miranda in her sweetness and almost abject loyalty to her lover. Imogen dares everything for the sake of her husband; she deserves as much as Hero or Hermione the praise that— "Women will love her that she is a woman. More than any man, men that she is. The rest of all women."

ROOSEVELT'S PRECEDENT IN LINCOLN.

President Roosevelt has been criticised by both Democrats and hostile Republicans for his action in securing endorsement for nomination in advance of any National convention. But this was exactly the course followed by the friends of President Lincoln to circumvent any possible opposition to his nomination in 1864. Mr. Lincoln was, however, a man of very great popular strength, but was not popular with the Republican politicians whose influence was strongest with Congress. In the early fall of 1864, Richard H. Dana, then United States District Attorney at Boston, wrote that in the political life of Washington "the most striking thing was the absence of personal loyalty to the President. He had no admirers, no enthusiastic supporters, none to bet on his head." Secretary Chase said that Lincoln did not act or talk or feel like the ruler of a great empire in a great crisis. Secretary Chase avowed his dissatisfaction with Lincoln's policy and with the management of the Army of the Potomac. Mr. Chase carried his freedom of dissent beyond the limits of official propriety. Chase wrote a letter to Lincoln on February 25, 1864, announcing that the Massachusetts legislature (Chase) had yielded to the solicitations of a committee of Senators and Representatives and had consented to the use of his name for the Presidency. In a previous letter written to a friend Chase had said that "if to his kindness of spirit and good sense Mr. Lincoln joined strong will and energetic action, there would be little left to the radicals." The radical anti-slavery men all preferred Chase to Lincoln in 1864, as did some conservative Republicans like John Sherman, who believed that Mr. Chase was superior to Lincoln in executive ability. Senator Pomeroy, of Kansas, not only arraigned Lincoln's Administration in a speech on the floor of the Senate, but issued a circular in which he declared that Lincoln would be defeated at Baltimore in 1864 and would be defeated at the ballot-box. But Lincoln, while a perfectly upright man, was a far more astute politician than any of the leaders of the Republican opposition to his nomination. He knew his vast popular strength, and he knew how to organize it at the proper time in his favor. In December, 1863, one of Lincoln's most confidential political friends said: "You can overturn a pyramid as easily as you can upset Lincoln in popular esteem." But Lincoln did not leave his interests to the chances of popular favor. The plan of his friends, as directed by Postmaster-General Blair, was that every state should declare for Lincoln in advance of any National convention, thus preoccupying the field and concentrating public attention on a single candidate.

SOMETHING IS THE MATTER—WHAT?

Many thoughtful citizens of Portland, while hesitating to criticize the present management of the police department, regard with apprehension, if not dismay, its very palpable inefficiency as now directed. There is no reason to suppose that the members of the force are inferior in sagacity, industry and bravery to a similar body of men anywhere.

It is indeed a matter of public knowledge that the force has lately been weeded, according to a severe standard, of all incapable men, and the fair inference is that never before in the history of Portland has a finer body of men worn the department's uniform and worked under the orders of its Chief. Yet seldom if ever has the belated citizen felt that the character of his reaching his own door with his purse and watch still in his possession were so dubious as now, and seldom have business men regarded with such apprehension as now the probability that their stores will be looted between the closing and opening hours of trade.

Within the past month a number of daring highway robberies have taken place in the city, and the night upon our public streets; one man has been murdered by footpads and innumerable small burglaries have been committed, while the perpetrators in every instance have escaped arrest and are still at large. And as for gambling—the perplexed and baffled Chief, evidently at the end of his resources, appeals to the denigration of the street railway companies, asking them to offer rewards for the arrest of the bold highwaymen who have more than once held up their cars and robbed their helpless passengers. Now and then, as if to make terms with his conscience or soothe the irritation of the public, he orders a Chinese gambling den raided, as results show, "for revenue only," and then, with what calmness he can assume, he awaits the next movement of the under world.

Under these circumstances it is impertinent to ask, as some of our citizens are asking of each other, "What is the matter with the police department?" On the contrary, is not this the most natural inquiry in the world? Is it true or not that the present Chief of Police is unable to grasp the police situation of the City of Portland? He has an efficient force. Else, if the tests of efficiency required by the new regulations empty and vain. He has the support, and certainly in the beginning he possessed the confidence, of the Mayor; his intentions are generally believed to be of the best, and his recorded promises of a clean, aggressive police administration are many. Because the school in which he got his experience with criminals and their methods has been outdated by time and events. Perhaps, were he to return to the City of Providence and reassume control at police headquarters, he would find that criminal tactics even there have changed with the changing years while he has stood still. Whatever the cause, Chief Hunt's second administration in the police department has thus far failed to meet the expectations of his friends. In the language of the college athlete, "Buck up, Chief, and show the public that you can perform as well as promise." Otherwise—but we forbear to trench further upon probabilities.

The vicious element in colleges and the subtle and powerful influence that it exercises on the student body for evil over boys of quick intelligence, good home training, honorable parentage and excellent prospects in life is well illustrated in the case of Guy Lloyd Hunt, of this city, now in jail at Cambridge upon a grave criminal charge. Theft serious enough to amount to grand larceny has been laid at his door, and indeed, he seems to acknowledge the charge, having been taken with the stolen goods in his possession. The young man, it is thought, holds one of the secret societies of college students that require its initiates to do things that, if found out, will involve them in conflict with the

acceptance, intimated that if the Union Republican Convention to be held at Baltimore, June 7, 1864, should nominate any one but Mr. Lincoln, he would withdraw in favor of that nominee. Other Republicans opposed to the President tried to turn the current of popular favor from Mr. Lincoln to General Fremont. An enthusiastic mass meeting held in New York on June 4 to express gratitude to General Grant and the soldiers under his command was intended to mask the movement.

But President Lincoln turned this occasion to his own advantage by writing a letter in eulogy of Grant and his army and expressing the hope that those participating in the meeting would shape their words that they might turn to men and guns moving to the support of Grant. The meeting failed to serve the end for which it had been contrived, and General Grant made it known that he would not accept a nomination for the Presidency, and that his name must not be used by politicians to divide Union men. When the National convention met at Baltimore, January 7, 1864, all the 500 delegates voted for Mr. Lincoln as the nominee for the Presidency. Grant, except those from Missouri, who had been instructed to cast their votes for General Grant. These facts show that President Roosevelt's political tactics find an excellent precedent in the methods employed by President Lincoln and his friends to smoke the enemy out of camp and into the open field early in 1864. Lincoln and his partisans quietly awaited the opening of the next month. A careful estimate from data that have been furnished indicates that about 25,000 teachers of all grades of public school work will attend this convention. A large proportion of these will go up from states and cities that are relatively new as compared with Boston and other educational centers of the New England and Middle States. But they will carry thither the abundant life of the great West and Northwest as pulsing through an educational system founded upon Eastern models, but which has expanded wonderfully to meet the conditions of growth and opportunity in these vast, busy sections of the country. The Western cities, says the Boston Herald, "which are now leading the Nation and eager to bold educational experiment and devotion to the broadest ideas of popular education, have had the advantage of a clean slate for marking out their task, and freedom from fettering inherited traditions. They can plant as they please in preparing for the future without having to tear up by the roots a system planted long since and pronounced 'divine.'" There is a good deal in this estimate that the far-seeing educator will appreciate, but there can be no radical departure from educational standards set up in Boston and other cities of the East, while yet the West was an untrodden wilderness, without more or less loss to true culture. These standards can be elaborated, but never destroyed. That they have been elaborated, sometimes to the detriment of education, is not to be learning, is everywhere marked by diligence, energy and persistence. The great West, Northwest and Pacific Coast may well be proud of the representative teachers when they send to this convention, representing as they will expansion in an educational system that has strengthened old lines while raising many that are distinct with the vigor and the promise of youth.

NOTE AND COMMENT.

The Lament of the Weather Man.

"I'm just a simple weather man And do my best to please. But I can't make a shining bright. The people want to freeze. When's it I fix it nice and warm The people cry for rain, And should I sprinkle everything They wait it dry again. When's I chase the clouds away, And sweep the heavens clear The bunch begins to call me names. Oh, how I wish the time would come When I could do things right And people wouldn't all get sore. And wish that black was white."

Life's Minor Trials.

BILLS. Scoundrels. Hold-ups. Open draws. Crying babies. Wooden walks. Insurance agents. Washington street. Losing ball teams. Paying water rent. Crowded street cars. Open cars in the rain. Friend with bad cigar. "Buy now; call again." Rough edges on collars. Rain in the summer time. Magazines with uncut pages. Telephone lines out of order. People with subscription lists. People with champion-steed eggs. Friend who would like to borrow a V. Messenger boys who want "10 cents for delivery."

By Their Voices Ye Shall Know Them.

In the good old summer time, In the good old summer time, Walking down the shady lane, Wld you—(Here the unfortunate singer broke out to sneeze, and the reader will have to supply the rest of the song himself.)

As They Do It There.

(Being an extract from the "Holy City Morning Bugle.") A large band of angels will be put to work on Jerusalem street today, laying the new gold pavement, which was ordered some time ago. The surface coating of metal will be three inches thick, on a base of six inches of silver. The space in between the outer and inner pavement will be paved with rubies, laid in diamond dust. St. Peter avenue is to be improved in the near future, with an amber roadway, and meerschaum gutters. The curbs are to be of pearl, with a platinum band along the outer edge to keep the chariot wheels from defacing the improvement. The authorities are contemplating the laying of amethyst sidewalks along Bethlehem boulevard. This will make this thoroughfare one of the most attractive in the city, as the driveway is already surfaced with a fine pavement of jade blocks. The new walks will have cameo set in every ten feet. Mount Oliver Park is to be greatly improved during the coming Summer. A large alabaster statue of Adam will be erected at Nebuchadnezzar Circle, and several radium drinking fountains will be set up in different parts of the park. A new gold bandstand will be built at the Gates of Gaze, and the Holy City Harp Band will give a concert every other evening.

Abate the Nuisance.

Desert Evening News. The public put up with a great deal of unnecessary noise on the Fourth of July, and say little about explosions that have nothing attractive about them, because they are looked upon as allowable on that occasion; if not as exhibitions of patriotism, as vehicles for the boisterous enthusiasm of the small boy who delights in making a rummy bang. The moral of much patience exhibited over the racket that is being made now, by day and by night, on the streets, with toy torpedoes and other combustibles. Bombs are exploded on street-car tracks, and all too frequently into a panic, accidents are frequent and the public peace is disturbed, and all to no good purpose. There is not even the excuse of "moral sympathy." The police should be instructed to arrest the peace-destroyers who are thus guilty of breaking the city ordinances, and an example should be made of a few of theurchins and hoodlums who have no regard for the feelings of other people. The nuisance is becoming unbearable, and ought to be stopped.

Danger in Groundless Strikes.

Chicago News. The strike is labor's last resort. Its making is a serious and so serious that the experienced labor organization will go out of its way to get a fair settlement by other means. So long as this weapon is held in reserve or used only when all other weapons fail, its moral effect is great. When a union which has made itself known to the public as opposed to needless strikes finds itself so unjustly treated that a strike is unavoidable, it has strong claims to public sympathy. The feeling will be widespread that such a body resorts to extreme measures only because all its other methods of getting justice have failed. It is equally plain that the effect of frequent and groundless strikes must be to destroy public confidence in labor unions. Experienced labor leaders recognize this and are using their influence to prevent unnecessary and therefore unjustifiable strikes.

A Good Example.

Indianapolis News. Mr. Fouike is setting a very commendable example by quitting his Government job because he wants to engage in partisan political work, but it is so unusual that it is not likely to become what could be called a custom.

The Side of Safety.

Denver Republican. Incidentally, if you see a boy with a toy pistol, take it away and give him a real revolver. It is less dangerous.

The Ballad of Dead Ladies.

Rossett's translation of Villon. Tell me now in what hidden way Is Lady Flora the lovely Roman? Where's Hippocrene's fount and who's That's neither them the fairest woman? Where is Echo, beheld of so man, Only heard or remembered of mere— Mother or son, who's more than human? But where are the snows of yester-year? Where's Heloise, the learned nun, For whose sake Abelard, I ween, Lost manhood and put priesthood on? (From Love he won such love and sent) And where, I pray you, is the Queen? Who'll bid that Buridan should steer Sowed in a sack's mouth down the Seine? But where are the snows of yester-year? White Queen Blanche, like a queen of hills, With a white like any mermaid— Bertha Brodrick, Beate and Alice, And Ermengarde the lady of Maine— And that good Joan whom Englishmen At Rouen doomed and burned her there— Mother or son, who's more than human? Where, never ask this week, fair lord, Nay, never ask this week, fair lord, Except with this for an overword— But where are the snows of yester-year?

Today at Middletown, Conn., the commencement exercises of Wesleyan University will include an address by President Woodrow Wilson, of Princeton University, on "John Wesley's Place in History," and Richard Watson Gilder will recite a poem.

On this side of the water everybody

will say "So mote it be" to Emperor William's sincere wish for closer and stronger relations between the United States and Germany.

Emperor William's tribute to President Roosevelt

will make good campaign literature for distribution among German voters in the Fall of 1904.

Lipton at lunch with Roosevelt,

the German Emperor dining with Ambassador Tower—this seems to be an active relation for mixing in the highest social circles.