The Oregonian

Entered at the Postoffice at Portland, Or., as second-class matter.

REVISED SUBSCRIPTION RATES.

By mail (postage prepaid in advance)—
Daily, with Sunday, per month $0.85
Daily, with Sunday excepted, per year.. 7.50
Daily, with Sunday, per year 9.00
Sunday, per year 2.00
The Weekly, per year 1.50
The Weekly, 3 months ..... .50
Daily, per week, delivered, Sunday excepted.15c
Daily, per week, delivered, Sunday included.20c

POSTAGE RATES.

United States, Canada and Mexico—
10 to 14-page paper 1c
16 to 30-page paper 2c
32 to 44-page paper 3c
Foreign rates double.

The Oregonian does not buy poems or stories from individuals, and cannot undertake to return any manuscript sent to it without solicitation. No stamps should be inclosed for this purpose.

EASTERN BUSINESS OFFICES.

(The S. C. Beckwith Special Agency)—New York: Rooms 48-49, Tribune Building. Chicago: Rooms 510-512 Tribune Building.

KEPT ON SALE.

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YESTERDAY'S WEATHER—Maximum temperature, 60 deg.; minimum, 44. Precipitation, none.

TODAY'S WEATHER—Fair and warmer; northwest winds.

PORTLAND, SUNDAY, MAY 8, 1904.

IT IS LONG HISTORY.

It is a singular spectacle to the modern world to behold the religious devotion of the masses of the Russian people, used with effect by the rulers in stimulation of the war spirit against Japan. And yet among these same rulers, the nobles and the so-called upper classes of Russia, skepticism and infidelity are very prevalent; nowhere more so. Russian peasants are very devout, especially those who belong to the dissenting sects, of whom there are large numbers. Among others, of the orthodox creed, religion is rather a mechanical ritualism, yet it holds them under bonds as severe as the most intense fanaticism. But since the days of Peter the Great the spirit of doubt and skepticism, characteristic of the 18th century, has pervaded the nobility and governing classes. Recent observers say that among them atheism is as general a doctrine as Christianity, while infidelity has supplanted faith; yet the common faith is used by the rulers as a means of controlling the masses, for the latter have not risen to the stage of mental development and independent spiritual culture which elsewhere long since rendered this impossible.

Elsewhere in the Christian world there is nothing that corresponds to the complete ascendancy of the national religion over the political and social thought of these masses; for Christianity in Russia is not merely a creed or a religion, it is above all a national institution, the first, the most venerable, the most popular. For though skepticism is widely prevalent, and often asserts itself in the national literature, the Church is seldom or never assailed—unless in recent times by anarchists here and there, who, as far as they dare, denounce the use of it as an instrument of a general despotism.

Thus, the Church that has this sway in Russia is an anomaly in the modern world. It has come down through a period of more than one thousand years, under conditions that have isolated it from the movements of modern life. Of course, it finds its strength in the nature of the people, and is suited to their general condition and stage of development. A religion or church cannot be progressive unless the people among whom it exists are so. Hence the conservatism of the Church in Russia, and its use by the rulers as an instrument of the state, are facts corresponding with the general condition and slow progress of the mind of the country, and have their part in maintenance of the common despotism.

In his historical review of the causes of the separation of the Greek and Latin churches, Dr. Philip Schaff remarks that "no two churches in the world are so much alike, and yet so averse to each other." The Pope and the Czar are the two most powerful rivals in Christendom. The immediate causes of the great schism between the Oriental or Greek, and the Occidental or Roman, churches, which culminated in A. D. 1054, were ecclesiastical in their nature and were inflamed by disputes over abstract theological ideas; but political events had material and even profound influence in preparing the way for separation. The foundation of Constantinople, the dismemberment of the empire, and the complete separation, in a political sense, of the East from the West, exalted the pride of the patriarch of Constantinople and raised his see to pretensions to an equality with that of Rome, and he as indignantly resented the Pope's claims to supremacy as they were vehemently asserted. The Eastern Church made its boast of direct affiliation with apostolic times; it rejoiced in its careful preservation of traditions; the first heads of the Church were Greek, the name of Pope was Greek, and the Eastern Church easily convinced itself of its especial right to be considered the true heir and successor of the Founder of Christianity. The literature of this subject, theological and political, is immense, exceeding in bulk that of any other subject in the history of letters.

The East had been, indeed, the home and fountain head of literary activity; the cultivation of letters was there carried to a far greater extent and held in higher estimation than in the West; the Greek mind was fond of argument and skilled in scholastic disquisition and controversy; was nice in definitions and distinctions. Down to the sixth or seventh century the Greek Church took the lead in theology and the Latin learned gratefully from her. All the great councils were held on the soil of the Byzantine Empire, in or near Constantinople, and carried on in the Greek language. Upon such facts the growing claims of the church at Rome were withstood and resisted, and the first main cause of the separation was the ensuing politico-ecclesiastical rivalry of the patriarch of Constantinople backed by the Byzantine Empire, which had taken the Eastern Church under its protection and control, and the Bishop of Rome in connection with the new German or Holy Roman Empire. But the Roman Church inherited the greater and more fruitful field in the new and vigorous nations of the South and West of Europe; the Latin daughter outgrew the Greek mother and, numerically, is twice or thrice as strong, without counting the Protestant secession.

It is not probable, indeed it seems impossible, that the Eastern and Western churches of Christendom should ever be reunited. A great writer on ecclesiastical history, dealing with this topic, has said: "Where the two churches meet in closest proximity, over the traditional spots of the birth and tomb of the Christ whom both accept as their founder, at Bethlehem and Jerusalem, they hate each most bitterly, and their respective devotees have to be kept from violent collision by Mohammedan soldiers."

OLD THEORIES IN JEOPARDY.

The military glory that is crowning the arms and seamanship of Japan is not more startling than her successive demonstrations in the art of self-government. Of these brilliant ventures into the methods of Western civilization, the latest is the promulgation of the entire code adopted by The Hague tribunal. How slowly Europe and the United States advanced to those many ameliorations of war's misery and horrors, how reluctantly they were agreed to by some nations, and by the United States itself only in part, is still fresh in memory. But in an hour, so to speak, Japan took up that elaborate product of a thousand years of military development, and in the realization that it represented the best that modern thought could agree upon, wiped off the slate of medievalism and at a single stroke put into force the result of centuries of evolution. It was as if a modern printing press had been produced in a day by some genius of the stone age.

We have been taught that all the properties, privileges and duties of self-government are the slow and painful growth of many generations, not elsewhere to be attained; but along comes the phenomenon of new Japan and calls in question all our theories. Heredity and environment in Japan are Oriental. There are certain limitations which experience has set to the capacity of the Asiatic and all the brown and yellow races. These things they can do, we have said, and these things they cannot do. However fair the surface appearance of their achievement may be, it need not seriously disturb the serenity of the Western mind. No imitator can surpass the originator. Let us admit that the imitation of military skill and spirit in Corea and Manchuria is sufficiently genuine for all practical purposes. Tell it not in St. Petersburg that the brain of the Mongol is unequal to that of the Caucasian or that what has been going on around Port Arthur the past ten days is only the counterfeit presentment of real war.

Instructive as the Japanese spectacle is from a political or historical point of view, the transcendent interest of all such studies pertains to its bearing upon the greatest of all problems—the origin of life and the destiny of man. What life is we can only seek as yet to derive from how life works; and it is with the human species that investigation yields the most directly useful and indirectly among the most valuable results. Present readings of evolutionary development differ most radically and widely upon the problems of heredity and environment. Whether we take the humblest living organism or the highest society, the issue which divides biologists is whether heredity is practically all or environment is practically all. At one extreme there are those who hold that the whole capability of a species is contained in its original heritage; at the other are those who think they see the inheritance of the individual profoundly modified from generation to generation by the history of parent, transmitted to offspring.

It is needless to say that the doctrine of the almost limitless power of environment to work changes in the individual within its lifetime is of recent growth. Hard and fast conceptions of heredity have long prevailed unchallenged; but experiments in botany, pisciculture, and all the way up to the education of foundling orphans, have demonstrated the most startling possibilities in favorable surroundings to bring out latent qualities and suppress supposedly inevitable tendencies. Within its own lifetime a humble wild plant may be brought from seed to brilliant exhibitions, and domesticity may be imposed upon a ferocious animal, and the child of the slums, taken in infancy, may be brought up to high character and distinction. It is therefore held by the Neo-Darwinians that the difference between the Indian medicine man and the composer Beethoven is simply that one has been surrounded from infancy with the highest and the other with the lowest musical influences.

Bringing these antagonistic theories to the wonderful rise of the Japanese, we are met with the incontrovertible fact that one generation of these remarkable brown men has lifted itself from the depths of Asia to the heights of Europe and America. Self-government with them has not been a growth, but a made-to-order contrivance artificially imposed from without upon a national life whose inheritance is monarchy, feudalism, rigid caste and fatalism. American manufactures, German military organization, and to some extent even an alien religion have been put upon the Japanese people and carried by them as easily as if they had had the training of a thousand years of representative government and Christian ideals. It is evident that much we have been taught to believe of heredity, in the light of this evidence, falls to the ground. Asiatics can do what we have thought no Asiatics could ever do; and the line of demarcation between brown and white loses much of its distinctness.

But because the Japanese have shown so wonderful a capacity of a race to rise to dizzy heights of achievement within the lifetime of a generation, it does not necessarily follow that this capacity is proved for any other Asiatic people or other colored race. When all has been said of the capabilities of uplift discovered by the application of Western ideals and methods to Japan, we still come to an irreducible residue of acumen, fertility and fiber in the Japanese nature which has attested its quality in the response it has made to outside influence.

It is not too much, accordingly, to say that China, India and Egypt have been brought in contact with high European civilization for generations of years as closely as has Japan; yet there is in none of these peoples the result that so electrifies the observer of Japanese progress. We come back to the conviction that breed is more than pasture; and find our explanation in the fortunate blend of ancestry behind the ruling classes of Japan, the favorable situation of her island home, so conducive, like Great Britain, to alertness and self-reliance, and perhaps more than anything else to the unique chivalric code which has formed the Japanese mind through hundreds of years for the acceptance of the best in Western civilization, and has fortified the Japanese nature for the supreme test of national greatness it is now bearing with such resplendent glory. Japan would seem to be not a miracle-flower, springing full-organed from the magician's hand, but rather the century-plant, bursting into bloom in due and orderly seasons when the years of its preparation have been fulfilled.

FROM OREGON TO OXFORD.

It is to be regretted that no more than one Oregon student—Mr. Densmore, of the University of Oregon—felt sufficiently attracted by the Cecil Rhodes bequest to take the requisite examination for an Oxford scholarship. Where else than on this farthest shore of the Republic's continental domain should our scholastic life welcome the opportunity to form direct connection with that old and perennial fountain of truth and learning? There is no source of knowledge so fruitful for youth as the lessons and the counsel of age, and Oxford has stood so long in the stream of time that its origin is lost in the mists of legend. An academy there is described as ancient by Pope Martin II in 802, and "the schools" are known to have been one of the many noble undertakings of the great and good Alfred, whose millenary was gratefully observed by all the English-speaking world some three years ago. It is certain that the university proper was incorporated by "mighty Elizabeth" in 1570, and that, in the words of a Rhodes trustee, "for the last three centuries Oxford has been turning out with the regularity of clockwork the literary statesmen of Europe."

Partly due to the fact that superior men drift somewhat naturally to the great university, but also to the training there bestowed, Oxford has contributed a most important part to the history of Great Britain. Of the nineteen Prime Ministers since 1806, nearly half, or nine in all, belong to Oxford—Lord Grenville, the Duke of Portland, the Earl of Liverpool, George Canning, Sir Robert Peel, the Earl of Derby, William E. Gladstone, the Marquis of Salisbury and the Earl of Rosebery. Of the others Cambridge may claim six—Spencer Perceval, Viscount Goderich, Earl Grey, Lord Melbourne, the Earl of Aberdeen and the present Premier, Mr. Balfour. Of the remaining four Premiers, who were neither Oxford nor Cambridge men, Lord John Russell and Lord Palmerston were of the University of Edinburgh, while the Duke of Wellington and Benjamin Disraeli achieved distinction without the aid of a university education, as also did the eminent Bright and Cobden.

The significance of Oxford training for American youth and Oxford influence on American life lies, as well as in its venerable traditions, in its conservatism—that "peculiar vein of reverence for tradition" which Disraeli noted in Cobden and which is readily discernible not only in him, but also in almost all English statesmen. Oxford is the home of tradition, the meeting point between the Middle Ages and the modern world. From time immemorial, also, Oxford has been the favored seat of learning for the aristocracy, and naturally has been in turn a mother of Tory, Conservative and Unionist statesmen, while the opposite tendencies of Whigism, Radicalism and Liberalism have naturally, as a rule, proceeded from Cambridge. How thoroughly Oxford has retained its ancient heritage of scholastic calm and high spiritual serenity has often been told, but never more eloquently than in the words of one of her own greatest sons, Matthew Arnold:

> Beautiful city! So lovely, so unravaged by the fierce intellectual life of our century, so serene! And yet, steeped in sentiment as she lies, spreading her gardens to the moonlight, or whispering from her towers the last enchantments of the Middle Age, who will deny that Oxford, by her ineffable charm, keeps ever calling us near to the true goal of all of us, to the ideal, to perfection—to beauty, in a word, which is only truth seen from another side?

What reader of these lines can be so careless as not to discern in the quality and charm of Oxford a force and an influence supremely calculated to impress for good such representatives of our hurried and distracting Western life as find abiding-place within its walls? Calling us to the ideal, to perfection, to beauty, to truth!—surely never was a call to the holier and deeper things of life addressed to a more needy object than the land where speed seems sometimes to be the only desideratum and money the only good! Deprecate and minimize as best we may the rush and avarice the American sees in the successful men all about him, there is yet an undeniable absence here of anything that might take the place of reverence for the old and deference to traditions ripened and approved by time. In a country without an established church and its momentum of spirituality; without a court and its inheritance of stateliness, grace and decorum; without those venerable piles and atmosphere of classic thought and artistic reverence that impress the most thoughtless stroller along the Isis or the Cam, what should be a more fitting complement to an Oregon boyhood than an Oxford degree?

We hope that Mr. Densmore will go to Oxford; that he will be followed, as time goes on, by many other ambitious ones from Forest Grove and Albany, Salem and Corvallis, as well as from Eugene, and that they will here return for life's active years, bringing with them some portion of the Oxford spirit and the Oxford charm, to temper the pride of the New World with some reverence for the Old, to soften our industrial and commercial strife with some hallowing and restraining influence of the Past. The perfect man is not only firm as Oregon's mountain peaks of eternal snow and unswerving as her stately rivers and sturdy as her giant trees, but in his hours of serious thought subdued to such solemnity as sleeps round Oxford's walls and amenable to grace and beauty like that which broods o'er Oxford's meadows and droops in Oxford's vines.

The Naval Board appointed by the President to find out why the guns of the Iowa exploded in target practice inclines to the opinion that smokeless powder was at fault. That is to say, black powder would have given a muzzle velocity of 2100 foot-seconds, whereas smokeless powder increased the velocity to 2300 foot-seconds, and the guns, unable to stand the increased velocity, exploded. If this means anything, it is that if smokeless powder is used the Navy will have to get stronger guns or instruct the gunners to reduce the charges. It is well to determine these matters in time of peace. The lesson would be altogether too costly in time of war.

TOO PASSIONATE FOR A PHILOSOPHER.

Herbert Spencer in his "Autobiography" has a very interesting reference to Carlyle, whom he refuses to class as in any sense a philosopher. Spencer is a competent critic, for while he was not an imaginative man, he possessed the judicial faculty in a very high degree, and above all he was a man of absolute intellectual honesty; so free from prejudice that he could appreciate and set forth his own father's intellectual limitations. Spencer says of Carlyle that he either could not or would not think coherently; never set out from premises and reasoned his way to conclusions, and habitually dealt in intuitions and dogmatic assertions. Spencer further points out that Carlyle always thought in a passion, and finally he denies that any man deserves the name of a philosopher "whose implied belief was that the rule of the strong hand, having during early ages and under certain social conditions proved beneficial, is therefore good for all time, proved by it how little he had got beyond that dogma which children take in along with their creed, that human nature is everywhere the same and will remain the same forever."

This is a sound estimate; Carlyle was not a philosopher, either in temper or in his methods of literary expression. He was a monumental egotist and dogmatist, who, through his splendid poetic imagination was a most eloquent writer. He was a kind of latter-day prophet in his style and his wonderful power of imagination. It is absolutely clear that he was a man of great genius. His most memorable book, "The French Revolution," is a dramatic poem in its wonderful succession of tragic pictures. Nobody would read it as a pure history, but as a bit of splendid painting it has obtained Carlyle a first place in the list of the greatest writers of his century. He was always a man of genius in his possession of the poetic imagination. Whether he deserves to be rated as a prophet in any high sense depends upon the reader's estimate of his sincerity. If he was sincere in all his utterances, he must have been a man of ugly, morose temper, and if he was insincere he was a magnificent charlatan. His "French Revolution" is easily his greatest book, because it was written in his prime, in 1837, and the subject was so great that it roused his great powers to their greatest and most sincere display. Later in life, when he saw salvation for the people only where a strong man ruled by right of the divine reality speaking through him, he was asked who was to determine whether the strong man was the good man, whether might was right, he exclaimed savagely that "hell fire would be the judge, as had already happened in the French Revolution."

Andrew Lang, who tells this story in his recent review of the "New Letters of Thomas Carlyle," holds that Froude's biography is really masterly in the success with which it has preserved for us the extraordinary personality of Carlyle, even as Boswell succeeded in preserving for us the personality of Johnson. Mr. Lang concedes that it is quite probable that the bulk of Carlyle's work will be little read in the future, as has happened to Johnson, but that in the record of his life he will continue, like Johnson, to "amuse, to instruct and to dominate." This is true, but only in a limited, superficial sense do Johnson and Carlyle resemble each other. Both were boorish men; both were men of extraordinary gifts of wit and humor in conversation; both had known what it was to struggle hard for recognition; but Johnson's struggle was by far the most difficult and most heroic. Carlyle was gifted with a splendid imagination, and much of his prose has the eloquence of a great Hebrew prophet; Johnson could write good verse after the model of Pope; he had great knowledge of the world, and he had the humanity and the sound moral sense essential to a wise philosopher; but Johnson lacked the grand poetic imagination; and he never was a writer of such eloquent poetic prose as Carlyle.

Nevertheless Boswell's Johnson, written by a man whom Macaulay describes as little short of a fool, will be read when Froude's Carlyle will be forgotten, and the fault will not be Froude's. It will be due to the fact that while Carlyle was a person of greater literary genius than Johnson in his gift of imagination, he will never be so interesting a character because Johnson was really a greater man. Johnson is supremely interesting because he is in his weakness and his strength always so intensely human. His struggle with noisome poverty is bitter, but always upright; he never writes "pot-boilers" for opinions that he does not entertain; his heart is always kind and temper just. He is patient and genial with his old fool of a wife; he supports, besides, two or three repulsive pensioners; he comes to the rescue of the improvident gambler and rake, Goldsmith; he wins the friendship and holds the reverence of so great a man as Edmund Burke and so amiable and accomplished an artist as Sir Joshua Reynolds to the day of his death. Burke was bitterly opposed to him in politics, for Johnson was always a Tory.

Johnson's fatherly kindness to little Miss Fanny Burney, the novelist; his spontaneous benevolence and his unostentatious piety, all his days; his veracity, his loyalty to his friends, all make him an intensely humane personality, while all we know about Carlyle reveals him, compared with Johnson, as a man of inhuman temper and worse than this, as something of an intellectual and moral charlatan, which Johnson never was. Does anybody suppose that a man of Carlyle's temper and manners would ever have commanded the friendship and reverence of so philosophic and imaginative a mind as Burke, or so profound a scholar as Gibbon, or so genial an artist as Reynolds? The flaw in the diamond of Carlyle is that he was a man of morose, malicious temper. He was always a bitter Tory. He told the "New Ireland" party that what Ireland needed most was "submersion"; he hated the cause of the American Union; he hated the cause of Mazzini and "Young Italy"; he believed in negro slavery. He heroized Frederick the Great, who was a man of great military genius, but a man of corrupt private morals; a man who loved to be malicious in speech and cruel in action for cruelty's sake, which was never imputed to Napoleon by his worst enemies. Carlyle was a good deal of a charlatan. He belched about shams and dandies and snobs, and yet he was a toady who would go to aristocratic houses to which his brilliant and accomplished wife was not invited. He wrote an eloquent tribute to his pet horse, saying that he would never in case of infirmity kill him, but would put him in a paddock, but when the horse began to fail he rushed him off to the "knacker's" yard. The difference between the personality of Johnson and Carlyle is not a difference of intellect. Carlyle had probably more of what the world calls literary genius, but Johnson is the greater and most permanent figure, because he was by far the greater, the manlier, man.

FORTIFIED AGAINST FAILURES.

Oregon compares very favorably with the Middle Western States in diversity of agricultural resources, and may therefore be considered more stable in her industrial affairs. Leaving out of consideration products which constitute less than 1 per cent of the total, Oregon's agricultural wealth is made up as follows: Hay and grain, 27 per cent; livestock, 28 per cent; dairy products, 10 per cent; vegetables, 5 per cent; fruit, 3 per cent; miscellaneous, 26 per cent. Compare this with Nebraska, a representative state of the central part of the United States: Hay and grain, 49 per cent; livestock, 44 per cent; dairy products, 2 per cent; miscellaneous, 3 per cent. North Dakota, in the same section, but further north, makes the following showing: Hay and grain, 88 per cent; livestock, 8 per cent; dairy products, 3 per cent; miscellaneous, 2 per cent.

In the year of a bumper crop of the kind produced, the grain states have little to complain of, but when there is a slump either in yield or prices there is nothing to fall back upon. It is different in Oregon, for if one crop should suffer a partial failure there are others that will be adding to our commercial wealth. This will be more notably true when the completion of many large irrigation projects has materially increased our cultivated area and has made the harvest as certain as the rotation of the seasons. The dairy and fruit industries are steadily growing and will gradually assume a more important position in the list of Oregon industries.

But the products mentioned in the lists given above are only those of agriculture. To these should be added our fisheries, lumbering and mining, which are unknown to the Middle Western States, with which comparison is made. The nature of their industrial resources makes the working population of those states largely migratory. During the harvest season immense numbers of men flock into the farming sections, work for a month or two and then depart with their earnings. Not so in Oregon. The diversity of our resources affords employment for laborers throughout a greater portion of the year, and harvest workers are drawn largely from among the permanent residents of the state. They earn their money here and spend it here, supporting families and building homes. These conditions make Oregon and her sister state, Washington, peculiarly free from influences that would be injurious to states of the Middle West. No part of the country can better endure unfavorable crop seasons or financial panics than can the Pacific Northwest.

HAZING STILL IN CONTEMPT.

The failure of the House of Representatives to pass the bill which would have restored to Annapolis Naval Academy two cadets dismissed for hazing is good for the academy, for an act of Congress overruling a sentence of a naval court would have relieved hazing from the official odium that now attaches to it and encouraged its revival at Annapolis. Hazing is nothing but cowardice at its best and gross brutality at its worst.

A manly man, who, by his choice of an honorable profession, is presumed to be a gallant gentleman in spirit, will never by the exercise of might outrage the primitive personal rights of his fellow-man except in the execution of official duty. Hazing is a most repulsive and disgusting practice, because it is utterly cowardly in its outrage of personal rights by the force of superior numbers. Even the prizering recognizes fair play; even on the race course, under the rules, there is fair play. The gross abuse of hazing is that it always utterly outrages the sanctity of a fellow-man's person by an overpowering rush of numbers. It is a very base, cowardly practice and very vicious preparation for the quarterdeck or the Army post, for it is in the line of cowardly brutality.

In one of Kipling's "Short Stories" of military life an officer in a moment of impatience insultingly strikes an old soldier on drill. His superior officer expresses his deep regret that he should have committed so stupid a blunder. The young officer in the execution of some duty has the enlisted man he has insulted detailed to accompany him, and when a quiet spot is reached frankly apologizes to the enlisted man and offers him satisfaction in a stand-up fight. That shows a better spirit than this miserable, cowardly hazing, which allows a man no fair chance to fight at all, but simply overpowers him by numbers and outrages his personal rights.

As often as sentiment comes in conflict with commercialism it is defeated. The struggle is sometimes a persistent one, but the result is always the same. This fact was lately illustrated in the attempt, by arousing popular sentiment against it, to prevent the building of a banking-house in the village of Worcester, N. Y., on some lots in an old cemetery where the grandparents and great-grandparents of President Garfield were buried. The town had encroached upon the old burying ground and the exact location of the Garfield graves was not known, but when excavations began for the buildings upon the quarter acre wherein the rude forefathers of the hamlet slept a strong effort was made to have the site preserved in memory of the late President. Members of the Garfield family were appealed to, but they considerately left the decision to the citizens whose commercial interests were involved. Many bones were uncovered by the excavators, but all were treated as of one common clay, and sentiment, baffled in its purpose, abandoned its semi-patriotic effort. This is well. President Garfield will not—does not—lack tributes from loyalty, from admiration, from sympathy and from honor. The manner of his death and the position that he held at the time would insure this, even though his record as a soldier and a statesman did not claim recognition of history. His fame does not rest upon the ordinary fact that his ancestors lived, died and were buried, but upon the personal endeavor by means of which he rose from a poor lad, dependent upon his own exertions and the immediate guidance of his widowed mother, to the highest position in the gift of the Nation. A worthy citizen, he honored his ancestors by achievements that enrolled the Garfield name in the list of a Nation's honored sons.

The clubwomen of Montana and the chivalrous men of that great state as well are proud of the May day edition of the Anaconda Standard, which was issued by the Butte Woman's Club. The members of that club had complete charge of the Standard on that day and excepting in the mechanical department all of the work on the issue of May 1 was done by women. No apology for the paper in any of its departments was necessary, as it was fully up to the "Standard." It was stated, however, that many of the editors and reporters had never had any previous experience in newspaper work, and a number of them had never been in a newspaper office until they undertook to issue the May day paper. The Helena Record remarks that while the fact last stated was evident in the work of many of the fair contributors, certainly not one of the women most interested had occasion to apologize for the paper as a whole, or for any part of it, adding: "The clubwomen of Butte issued a real newspaper, and not a freak. Original, interesting, clever, their work speaks for itself in black and white. This is merely to say that the clubwomen of the Copper City are intelligent and capable and are able to make common sense and alertness in observation stand in stead of experience when they undertake to do anything outside of the prescribed realm of woman's sphere, for which they have not had special preparation.

The great War Governor of Massachusetts, John A. Andrew, after the Civil War favored reciprocity with Canada and Newfoundland. At the annual meeting of the New England Agricultural Society after the war, Governor Andrew said:

> "The first thing that New England needs to do is to take the lead in free trade and unrestrained commerce all over the continent of America. We want the Canadas and we want Mexico as new hunting grounds for the active enterprise, ingenuity, and thrift of our New England mechanics." And in a letter to his friend, Francis P. Blair, he said: "Much to my surprise, Massachusetts has not favored in Congress the continuance of reciprocity in trade between the United States and the British provinces. Our men are divided on the subject. I am a warm and confident believer in it."

It seems that Edward Bok, of the Ladies' Home Journal, in his zeal to tell women what they ought and what they ought not to do, has invaded the realm of the proprietary medicine man, and as a result the latter will undertake to show to the satisfaction of a court and jury that there are some things that the publisher does not know, asking incidentally $200,000 for setting him right. The case is one of more than usual interest, and will be followed attentively by some thousands of women who have been accustomed to take advice on social and domestic matters from the Journal and medicine from the doctor.

The Catholic Sentinel, in a long article on The Oregonian's remarks upon the myth or figment of the "Fall of Man," uses harsh language—as if it were disreputable, or even infamous, to bring forward the conclusions of rational and scientific knowledge, accepted by all competent writers and scholars, Christian, Jewish or Rationalist. The whole difference is in the attitude of the mind toward such inquiries. If one gives himself up wholly to a devotional faith he will discard and reject all the principles of critical inquiry, and, of course, their conclusions.

Kansas, attempting to speak in time, announces that she wants between 40,000 and 50,000 men to gather in her harvests. The obstacle in the way of securing help during the harvest season is found in the fact that capable men, whose labor is their capital, cannot afford to run after work that promises even good wages for less than a quarter of the year. The steady job is the job that pays, even though it does not command the emergency wage.

What is the subject at issue in the June election in Oregon? President Roosevelt. The biggest majority Oregon can give to the Republican candidates is necessary to show the country, through this first election of the year, what the strength of the sentiment for President Roosevelt is. There is now a united Republican party in this state, and no reason why any Republican should not vote the ticket of his party throughout.

The Smoot case has gone over until the next session of Congress. The fact that the Mormon vote is not only the deciding factor in Utah, but in Idaho, is suggested as a reason for the delay. Of course a case of this kind should be decided upon its merits before the open court of justice, public decency and common sense. But no one is so unsophisticated as to suppose that it is.

Optimistic Russia! She is glad that Port Arthur is at last completely invested, since she is thereby relieved of the necessity of maintaining a long and perilous line of communication. On the same principle, her warships that have been destroyed are completely out of danger, and she will have no further trouble about them.

The leading Indiana Democrats are reported to be favorable to Mayor McClellan, of New York City, if Parker cannot be nominated, because of Bryan's opposition. It is reported that McClellan and Bryan are on the best of terms because McClellan voted for him in 1896 and 1900.

Justice Brewer, of the United States Supreme Court, in the Sing Tuck case, laid down the principle that a Chinaman claiming to be an American citizen is entitled to the same legal treatment that would be accorded to any Englishman who made the same claim.

Russians say that Port Arthur can't be taken; but it is observable that all the Grand Dukes, Admirals and Field Marshals got out of the fortress, thereby avoiding the risk of being made prisoners.

Ten thousand majority for each will be about the figures for the Republican candidates for Congress. Full registration and full vote will make it as certain as the movement of the stars.

If anybody in all Oregon hasn't registered for the June and November elections—and some have not—it is well now to observe and remember that only the present week remains for it.

NOTE AND COMMENT.

Education Almost Completed.

G. W. Clark will finish training his ho this week.—Independence Enterprise.

The Camm shacks are a sort of Po Arthur.

A carnival by the name of a flea should be sweeter.

Unless Kuropatkin has a card or tw up his sleeve he will go down in histo alongside the man who made the bear r —after him.

Drinkwater has joined the Butte team Sporting item.

If his name means anything he's wa dered off his beat.

The Seattle Argus would like to ha Pike street widened, although the na row way appears to have entered upon new era of popularity in Seattle.

Vassar girls have broken several re ords in such events as the hundred yard which shows that the higher education growing higher and higher every day.

If one may judge from some of t ads of Japanese embroidery and sil merchants, the present war with Russ was apparently begun to boost the sa of these articles.

Circus ads are beginning to appear the country papers. Now comes the se son when—

> . . . name of Slave and Sultan is forg And it's hail to the clown upon his thr throne.

The Russian soldiers are asking t Japanese names for tea and tobacco that they will be able to ask for tho necessities when they capture Tokio. present the Japanese are giving the Ru sians hades without being asked for

Among the advantages of life in Farm ington, as set forth by the correspondent of the Hillsboro Independent, is "a smith where James Adams will repair you clock or sharpen your plough." Some the metropolitan smithies omit the refe ence to the plough.

Miss Esther P. Hoppin and Dr. Eugene Pool were married yesterday afternoon at t Brick Presbyterian Church, Fifth avenue a Thirty-seventh street.—New York Sun, May

Althouh rather early in the season f a plunge, the bride was perfectly rig in taking advantage of leap year to ho in.

Several Sumpter girls are said to ha paraded on the streets in the garb men. Women, even in the glamour of th footlights, rarely looks more graceful than a camel when she appears in any thing but skirts, so it is hard to see wh the girls of Sumpter should be anxious shed their frills.

The Philadelphia Press tells the sto of a young Scottish minister who ma ried the daughter of the wealthiest ma in his congregation. When asked by th reporter where they intended to live, th minister replied, "At the old manse When the paper appeared the next morn ing, the groom was horrified to see h reply given, "At the old man's."

Fortunately The Oregonian has no rea son for including in its lists of hotel a rivals such an announcement as this fro the New York Sun of May 1, when it ap peared under the apt caption of "H Own Press Agent:"

> The first Jersey mosquito of the season wa found last night perched on an ink bott in the reporters' room at Police Headquarte in Jersey City.

Men-of-war in Japan are named wit more poetic feeling than those of othe nations, although such names as "Daw of Day," and "Mist of the Morning seem somewhat inappropriate as name for instruments of destruction. Th Japanese name for a torpedo, howeve could not be bettered in any respec "Suiral," they call it, a word meanin "water-lightning." A torpedo-boat a "water-lightning ship," and a mine gyokeisuirel, which means water-light ning in the form of a fish.

There is no lack of variety in Los An geles, if one may judge from the synopsi of "city news" in the last number of th Times received here. The list beins th way:

> The City.—Deadly rivalry breaks out betwee prominent members of the colored 400.... Partisans of cock fighters threaten to lync Humane Officer Carpenter....Big Methodi Conference will open today....Herman Puck ett stabbed by a woman....Distinction be tween a Socialist and an anarchist puzzles Po lice Commission....Bench show opens today.... Potatoes cost Charles Parker $5 apiece.... Fake Healer Winters to leave city.

In Seattle at present they are telling a man who fell off the roof of the Mu tual Life building on Pioneer Square. crowd rushed to the spot where the bod struck the pavement, and a physicia was on the scene almost immediately. careful examination showed that the ma was slightly stunned, but otherwise un injured. Papers found in his pocke showed that he was a business man o Tacoma. "That explains his escape, said the physician, "he was too slow t fall fast."

All of which goes to show that Seattl must have its jest.

The New York Sun digs up this story o Yankee cuteness:

> The other night a man in Kennebec Coun ty went on a spree, and late at night foun himself in Gardiner, three miles from hi home and with no way of getting there ex cept by walking, which he was both unabl and unwilling to do. He had but $2, and s was the least for which any stable keepe would agree to transport him.
>
> The inebriate scratched his head and grinned He went to the house of a physician and rappe loudly, saying that there was a serious case o the Litchfield road and that the doctor mus come with him at once. The doctor said tha he would charge double fee, or $2 to go thre miles at that time of night.
>
> This was satisfactory, and away they went Arriving at the inebriate's home the doc tor inquired for the patient.
>
> "Tha'sh me," replied the rural sport, wit a deep chuckle, handing out the $2.
>
> He declared that he had won a bet of $1 also, some one having wagered him that muc that he couldn't get home for less than $4.

The Seattle Argus pins this story o Sam Piles, the King County man—or on of the King County men—who would b Senator:

> Some years ago Piles was going east an got on pretty good terms with the Pullma porter. The porter was inclined to chin little and Piles encouraged him. The porte finally said:
>
> "Ah kin putty near tell wot kind of a fel lah a man is jest by lookin' at him. Tha man ovah in de cornah is a drummah, sual He spends his money and talks flip-like. An that man ovah dar is a preacher, for certain And dat fellah—"
>
> "How do you know, he is a preacher?" de manded Piles.
>
> "Ah jes knows it; Ah'll go ask him if yo wants?"
>
> "Never mind. I'll take your word for it," said Piles. "What do you think I am?"
>
> The porter looked at Piles critically for minute and then said solemnly:
>
> "Well, you has plenty ob dough, but ain't dead suah whether you are a politicia or a gambiah!"

WEXFORD JONES.