

CURPENTERS' CONFESSIONS

NEEDED: A HOLIDAY FOR CONFESSING OUR SINS

BY J. L. JONES.

SOME years ago Ambrose Bierce said that the Southern Pacific Railroad magnates should be hanged on every limb of every tree on every acre of land in California. Or maybe it was in California; I don't remember which. It all amounts to the same thing, anyhow.

Probably Bierce had no idea that this awful fate is in store for all of us as well as the railway magnates, and that he himself is not exempt. The human body is composed mainly of gas and the mind is even more attenuated. When we die and our bodies decompose only a small percentage of mineral matter returns to earth. The gassy part goes back to the atmosphere whence it came and is quickly absorbed by trees and plants. Even during life the human body is constantly eliminating gases that are absorbed by vegetation. The atoms that enter into the composition of our bodies in April may be hanging on the trees in June.

After the leaves fall and become incorporated with the soil, they are converted to grass. Cattle and hogs eat the grass and we eat the cattle and hogs. It is literally true that all flesh is grass and also gas. There is no exception in favor of Kings or Senators. Windsor Castle is a castle of wind, sir. We are all cannibals. We eat our own parents and our children and they devour us and consume our substance. We even swallow ourselves and eat our own words. We can't make a meal of corn or cabbage without absorbing substances that have been constituted by the organs of our own bodies or those of other people, a month, a year, 10,000 or 10,000,000 years ago.

God surely made all nations of one blood, and all liquids, gases, and solids, brewed in witches' caldrons. The only essential difference between a California Senator and a Georgia nigger is in the pigment of the epidermis. Both are unregenerate, both at enmity with God, in the gall of bitterness and the bond of iniquity.

And the report of Professor Vries in the difference in the epidermis. To condemn a negro merely because of his color is to cast a slur on every man

with dark complexion and every woman with black eyes or hair. These are all strains of the same color drawn from the original protoplasm from which races and nations have been evolved. When we meditate on these things and consider that in the past we may have been cats or crawfish or pumpkins, we ought to be ashamed to mortify our pride and be careful what we swallow either in the matter of food or belief.

The greatest need of our beloved country is not more laws or lawyers, more millionaires or free libraries. It is more national holidays, so that we can have time to enjoy our blessings and repent of our sins. Holiday means holy day. Our days are unholily. They are consumed in vanity and wasted in labor that profits not.

What we need most is a National holiday to offset and balance up Thanksgiving day, a day of consolation to those who have nothing to give thanks for. There ought to be a general confession of sins. Everybody could share in this more or less cheerfully. It should occur about the end of the year and be observed with special religious ceremonies.

All the ashes from cigars and pipes accumulated during the year should be scrupulously preserved and put away in a sacred urn devoted to this use alone. Then on confession day this dust and ashes should be sprinkled on the ground and the fact of the being consecrated for the purpose. The penitents, clad in sackcloth or buclap, should sit upon the ground and try to recall all the foolish things they have done, and blunders they have made in the past year. They should tell sad stories of blighted hopes, broken promises, forgotten resolutions, dreams that never came true and bills that are still unpaid.

Of course, this would not be a feast day, but a day of fasting. Instead of the raven, the eagle, its sacred sandals should be the raven, the owl and the crow. The penitents should not be expected to eat anything except, possibly, the death of the crow, and they must not crow over their achievements, but crouch and mourn for the things they have left undone. The great National sins of this country are the following: the selling of, and the use of confession should be to put a restraint on these tendencies and foster the growth of a disposition to the truth and deal honestly and humanely.

But the chief purpose of the day should be for all the people to confess their be- setting sins and temptations before the faces of their neighbors in the open congregation, and thus spare their neighbors from the ungrateful task of confessing them privately behind their backs.

The trouble with the present system of confession is that Mrs. Green confesses Mrs. Brown's sins and shortcomings to Mrs. Brown when Mrs. Brown is not there. This sort of confession is embarrassing to the confessor, and does not insure forgiveness at all. In fact, the sins are usually magnified instead of diminished. They increase like balls of snow, and the confessor, as they would do in the sunshine of candid confession. There is no assurance of forgiveness except to those who confess their own sins in public, unfeignedly, and bring forth fruits meet for repentance.

This means that they must stop committing the sins and make restitution of the same as a condition of confession. If necessary, according to the damage done. Thus, if a merchant has sold a citizen a suit of shoddy clothes, he ought to present a good suit of cloth to the citizen. If a banker or lawyer has robbed a citizen

But There Must Be Restitution in Full; Public, not Private Confession, and None by Proxy.

of his estate by legal processes, he must restore it and reimburse the costs. Those who hold possessions which they have acquired legally but not honestly must return them to those who do need them and to whom by right they belong.

This is what is meant by bringing forth fruits meet for repentance. There is no genuine repentance without restitution and restoration, and no minister nor priest of any church is or even can be authorized to pronounce remission or absolution of sins on any other conditions than these. The penitent must first seek forgiveness from the person he has wronged before God can pay any attention to his prayers. There is no use praying to God to condone sin. How can God forgive any one for injury done to another person unless he first settles with the injured person? Sins are like debts—they must be paid off if the bills are allowed. But 90 per cent of the debts of the world are fraudulent, and 90 per cent of the sins fictitious. The real debts and sins must be sorted out and paid off and the fraudulent bills thrown out.

With the above in mind, the professional Christian man should stop swearing, dancing, drinking beer, playing cards, going to the theater, staying away

from Sunday school, and putting buttons in the contribution-box. But accumulating wealth by legally defrauding their neighbors in business operations is not counted sin at all, though it is based on the loss of money, which is the root of all evil.

Before instituting a day of confession President Roosevelt ought to appoint a commission to investigate the nature of sin generally. There ought to be a clearer definition of what constitutes sin, and then the various sins ought to be classified, according to their degrees of enormity. A person should not be punished externally for the sin of chewing tobacco if he is allowed to steal railroads with impunity and keep the stolen goods. This is like straining at a gnat and swallowing an ocean steamship. I am aware, however, that there would be considerable objections to the nature of sin. The commissioners themselves would first have to be confessed and completely absolved before their report would be generally accepted, and the rest of the law to be another commission appointed to inquire into the best methods of doing this. Corvallis, Or., Dec. 26.

MUTATION THEORY VS DARWIN'S NATURAL SELECTION

Scientists Willing to Accept Experiments of De Vries as Substitute for Great Evolutionist's Theory

BY FATHER O'HARA.

AT the annual meeting of the Association of German Scientists and Physicians in 1901 three of their number were commissioned to report on the present status of the theory of descent. The committee consisted of the botanist, Hugo de Vries, of the University of Amsterdam; the paleontologist, Koken, of Tuebingen, and the zoologist, Ziegler, of Jena-Haeckel's stronghold. In his report Ziegler, as became a disciple of Haeckel, insisted that science had transferred the idea of teleology to "the realm of mysticism," and was positive that the concept of creation was regarded as mystical by every mind at all "aufgeklaert." All in all, Ziegler gave an interesting account of what he called "the Haeckel's dogmatic system. For the teachings of science we must have recourse to the reports of his colleagues.

Professor Koken, of Tuebingen, confined himself to the positive results obtained in his own field of investigation—paleontology. He found in the past 40 years that his preliminary remarks on Darwin's merit in arousing interest in the study of fossil re-

mains, he stated that "the purely paleontological method has separated us from Darwin to an extent that could not have been considered possible during the first decades after his work appeared." Professor Koken then proceeded to cite facts witnessed by the geologic record, which indicate an abrupt transition between related organic forms, and are incapable of explanation on the hypothesis of gradual transformation postulated by natural selection. This point was taken up in the report of Professor Vries and dealt with from the standpoint of biology.

The report prepared by Hugo de Vries possesses a double interest. It proclaims the failure of the selection theory and brings forth a substitute for that theory. In speaking of the interesting account of what he called "the Haeckel's dogmatic system. For the teachings of science we must have recourse to the reports of his colleagues.

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from existing species by sudden and permanent modifications or "mutations"—whence the name, "Mutation Theory." This is diametrically opposed to Darwin's concept of gradual modification. Darwin regarded mutations as variations as the first steps in the formation of species. De Vries denies that common fluctuating variability ever leads to permanent mutations. He affirms that species are like islands in a sea of variability, and that there is no important point upon which the rival theories of selection and mutation are not mutually exclusive.

Before passing to consider the mutation which the new theory has met among men of science, we may call attention to the fact that it escapes the most serious objections that have been urged against the selection theory. The facts revealed by the geologic record, though fatal to an hypothesis which postulates a gradual process, cause de Vries no concern whatever. On his theory no "missing link" ever sought for. He tells us that there were no links; that the new species spring from existing ones full panoplied like Pallas from the brain of

Zeus. The selection theory was hampered by its demand for an "inconceivably long time" for the process of speciation. Darwin's theory, on the other hand, has no difficulty on that score. The strength of the mutation theory of course consists in this, that it is based on facts, whereas Darwin's is not. It is verified in his work, "Die Descendenztheorie" de Vries describes his experiments with the evening primrose in the most interesting manner. Another distinguished investigator, Father Wassmann, S. J., in a recent work records the results of his experiments with the genus *Dianthus*. He, too, saw the rise of a new species from the parent species without intermediate forms.

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peramental observations." After giving an exposition of the experimental grounds on which the mutation theory rests, Dr. White continues: "The Vries supports all his statements with the most minute account of his experiments, the results of which he also discusses fully. These facts and discussions are of such a character that it seems difficult to see how one can avoid accepting his conclusions without denying the facts. Furthermore, the origin of a new species, another distinguished investigator, Father Wassmann, S. J., in a recent work records the results of his experiments with the genus *Dianthus*. He, too, saw the rise of a new species from the parent species without intermediate forms.

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the mutation theory from the pen of the distinguished scientist and Professor at the Sorbonne in Paris, Dr. de Vries refers to natural selection, Professor Dastre has this to say: "It may be noted that natural selection is not a simple hypothesis; it is a linking together of three hypotheses. If we separate the links in this chain we can show that not one of them will stand the test. The first hypothesis is that of the advantage in the struggle for existence, which is given to an animal by the possession of small adaptive variations; the second is that of a preservation, by transmission, of this acquired character; the third is that of a selection, always in the same direction, of these profitable variations, which, accumulating, finally create a specific character. None of these hypotheses will stand a searching examination. If we separate the links in this chain we can show that not one of them will stand the test.

Again, after distinguishing carefully between the doctrine of evolution and that of natural selection, Professor Dastre continues: "Now it appears that while Darwin succeeded in establishing the idea of the continuity of living forms by means of the fossil record, he was equally successful as regards the means which he proposed. To speak plainly, he failed. There are but few naturalists at the

present time who attribute to natural selection any role whatever in the filiation of species. Dutch naturalists do not do this. In the wide world of mutation among the botanists of our time, has just given the finishing stroke to the theory of natural selection, already much shaken, and has replaced it in place of another hypothesis, which he calls the 'theory of mutation.' The doctrine is founded on observations and experiments which by their reality, their patient effort, and careful criticism of their author, deserve to be ranked with the admirable observation of Darwin." Professor Dastre's theory is a valuable one in favor of the mutation theory, and after recounting the experiments of D Vries, concludes: "The care devoted to these experiments gives them a value which must attract the attention of naturalists. Their result furnishes a new and powerful argument in favor of the theory of mutation."

It would be easy to multiply testimonies to the same effect, for the general current of scientific opinion is flowing in the direction indicated by the remark of Professor Loeb: "It seems to me that the work of Mendel and de Vries and their successors mark the beginning of a real theory of heredity and evolution." Portland, Or., December 26.

MR. LORD ANSWERS HIS CRITICS

Quotations From New Testament that Preachers Should Work Six Days and Preach One Day

BY JAMES M. LEBVIEL.

IT WOULD indeed be a sad blunder on my part, after making the assertions as found in The Oregonian of December 18, if I could not make good my position. I was well acquainted with the texts Mrs. Reynolds calls my attention to, but I did not think any honest Bible student would quote them in support of the present church system of begging. Besides, it is not possible that one could cover all such texts in one letter. However, only one has felt it her duty to reply, and that a lady. I give her credit for the same. But for fear the public may agree with her that I am both ignorant and abusive if I should remain dumb, I will make a brief reply. The very text she referred to was a correct one for defense of the church begging practice. The text, Acts vi:2-4, shows that the disciples to attend to the needs of the poor. If any one will read Acts vi:1, he will find that it was the Hellenists who were converts from the foreign lands who occupied the time of the Jews who were neglected in the daily service, and by reading Acts ix:29, we there find that this very same people undertook to persecute Paul, who was in danger of his life.

Now the idea is this: the church was increasing in numbers, and false brethren, with selfish ideas, were getting among them, and of course they were interested in the money matters. Therefore of course it was not proper for the disciples to stop preaching the gospel and go to settling disputes, and settling the money matters. I believe that if the money proposition were cut out of the present church system every church without a pastor. Very few of them would be willing to toll all day and preach at night. The Salvation Army comes in and preaches the doctrine of preach and work for the glory of God.

Please allow me to qualify my position by calling attention to a few facts as they then existed in the time and shortly after. First, in reply to One Cor. ix:14, which reads: "Thus also the Lord has appointed that they who publish the glad tidings, to live by the glad tidings." Sure, but why and who? Let us see. And please read carefully, or else you may not see the point. Matt. x:1 says: "And unto Jesus commissioned, instructing them, saying, 'Go not away to the Gentiles, and enter not any city of the Samaritans; but go ye first to the Jews, and say unto them, The Kingdom of God is at hand. And then, if they will, they shall be added unto you.'"

Now these and 70 others are who First Cor. ix:14 applies to, and why? Because Jesus called them from their daily labors for the home and made them fishers of men. And in order to accomplish his mission quickly he did not wish his servants burdened with worldly comforts. It is evident that the disciples leaving all as they did were worthy of their hire. I propose to show that these conditions changed and that Jesus told them very clearly a series of reviews, accompanied by such

the destruction of Jerusalem and knew that the existing Messianic condition of things would soon pass away as a means of preparing "Kings of people" for God's future ages, and in the new order of things that he was settling up he had no further use for drones that live off the altar. He also warned his followers to beware of those who wear long robes, and for them that make long prayers and desire the chief seats in the churches.

Now, in this class among the nonconfessors, we must look to the churches for them. I do not mean by this that the ministers are all bad, but that it is a bad system of religion to preach and practice. There are many of them like Saul, or like Matthew or Zaccheus, who are since we do not find in the Bible any suggestion of Mr. Pogue could be made practical.

I believe that the old structure has served its purpose; it was all right in its time, but conditions have changed very materially in Oregon within the last 49 years, and the adoption of our present constitution, and in many respects that time-honored (7) instrument is out of date, and no amount of patching or "super-sanding" can now make it what it should be.

I do not care at this time to discuss any part of the constitution except that relating to our judiciary, and upon that subject will say that it should be amended, and in amending, it should be broadened to meet the present and future conditions of our growing state.

We should have five Judges for the Supreme Court, to be selected from that number of Supreme Court divisions. Their salaries should be \$6000. The regular term for holding the regular sessions of this court should be at the state capital.

BY GEORGE H. HIMES. It seems to me that it is time for this city to make preparations for an anniversary celebration, and what date could be more appropriate than the 56th anniversary of the first city election which will occur on Tuesday, April 7, 1907? Hugh D. O'Bryant was the first Mayor, and Robert Thompson, Shubrick Norris, Geo. A. Barnes, T. G. Robinson and L. B. Hastings composed the first Board of Aldermen, and W. S. Caldwell was the first Recorder. Of these men the only one now known to be living is George A. Barnes, at Olympia, Wash.

them, but now he who has a purse, let him take it, and in like manner, a bag, and he who has no sword, let him sell his mantle and buy one." Now this ended Jesus' labor, and his special mission of preparing the way for the Kingdom of God. He had no further use for the disciples after the death of Jesus returned to his former occupations. While some of them had apparently given up all hope which had centered in Jesus and while toiling hard with prayer, Jesus called them to him and in providing food for the multitude, and actually prepared a meal and invited them to dine with him. We find that after this, though some had power not to work, yet as a rule they all worked and commanded that others should do the same. Paul labored at this time in the latter part of the year, and preached every Sabbath. No rest for this poor fellow. He had no Christmas greetings to send out, begging for money. He believed in the work and taught. Let the dead bury the dead. That is, let the world take care of its own.

In conclusion I wish to call attention to Second Cor. xi:24-25, and any man

tal, but a term should be held by at least three of the members of the court once each year at condition, as now, and at such times as may be deemed necessary by the Southern Oregon of the benefit of such term.

The whole Circuit Court plan should be reexamined and placed upon a plan similar to that of Washington and California, making a circuit of each county, such court to have the same jurisdiction as now, except that the County Court should be abolished. The salary of the Circuit Judge should be fixed at \$4000 per annum. A District Attorney should be provided for each county, whose compensation should be fixed by the Legislature.

For the transaction of the county business, three Commissioners should be provided for, with pay at \$5 per day for time actually devoted to the performance of official duty.

All Judges and Commissioners above mentioned should be elected for a term of six years, except that in the case of County Commissioners elected at the first election under this provision, one should be elected for two, one for four, and one for six years, and thereafter one at each regular election, the Commissioner having

illustrations as can be secured would be of great interest to all classes of people, from the oldest residents to those who have just come to make their homes among us, would stimulate their interest and besides would be a most admirable advertisement for the city. Surely there ought to be public spirit enough in this city to undertake such a movement and carry it to a successful conclusion.

that will preach the New Testament as he should meet with the same treatment as Paul did, viz: in prisons, in scourges, in death (I suppose he means he was exposed to death in many ways, but I do not know). "Three times I was beaten with rods, stoned, shipwrecked, during frequent journeys in danger from rivers, in danger from wild beasts, in danger in the cities, the deserts, the sea, and among false brethren in labor and toil, in frequent perils from Jews, from Gentiles, from cold and nakedness. Besides these outward troubles, the anxious care for all the congregations which are crowded in every day." Surely if any one had a right to live off the public it was Paul, but he was not of that tired, sleepy kind, that actually make their beds and sleep, and that never get up. He had no time for vacations, neither did he lack for something to interest his congregations with. And I venture the assertion that by the most popular minister of Portland would step out and desert his flock and preach the real gospel with dead earnestness every day. He was not a man of more good than all the other ministers combined. He must of course preach the "gospel" as well as the "mystery" of Christ, and not a God-made man, and many other truths inconsistent with his present ideas.

December 25, 1896.

the shortest term to serve to be chairman of the board.

Circuit Judges should be state officers and their salaries fixed by the Legislature. They should be elected by the people in counties other than their own, so that exchanges might be made, as now, or duties performed in other counties, as now, and the Legislature should be given wide latitude in this respect as to the number and location of a further change in the constitution at each change in the conditions of the state.

In my opinion, this subject could be discussed with much profit by the legal fraternity of the state through your valuable paper. I do not mean by this that any lawyer need be consulted, but that they should engage in the discussion, but they are perhaps best qualified to lead in this discussion.

I am satisfied that there is a strong sentiment among the lawyers of the state that some changes in our judiciary system is very much needed, and by a discussion in this way we will be able to arrive at that which is the right and practical thing to do.

Eastern and California races. Take Sellwood or Oregon City car, starting from First and Alder streets.

WOMEN AND HOME, UNDER CAPITALISM

How the Conditions of Both Cannot Help but be Improved Under Socialism

THE Socialism movement of today is not a transformation in industry, but as well in all those things having their roots in economic conditions—art, education, ethics and politics. It means not alone a revolution of the position of the laboring man, but a complete change for woman, economically, socially, intellectually and morally. To understand fully the economic state of woman today we must go back in history and even into pre-historic times and trace, briefly, the changes through which she has passed. It is to woman in the state of savagery that we must look to find the beginning of all industry. She gathered the material and built the shelter. She sewed the skins and wove the fibers that clothed the family. With clay she shaped the first rude bowls, laying the foundation of our present great pottery making. She loosened the soil with a clam shell or a pointed stick, planted the grain, and thus became the mother of the agriculturist.

In this stage of society, woman was strong, physically, but as the human race advanced into barbarism, and herds and flocks were tended by the men, her work became almost wholly confined to the home, and thus savagery and barbarism gave birth to and slowly developed the economic dependence of woman. It brought this to full growth, and since her life in the open air was gone she was no longer man's physical equal.

Through the years of the Middle Ages history tells us incidentally to woman. This was the time when her secluded life continuing for long periods, made her the narrow, inferior being she is today. Her work was done by the men, and her power of decision was almost entirely lost. The introduction of steam power that her pure economic value became utilized.

The new machinery had been too heavy for her to use, and lack of physical strength had thus barred her from competing extensively in the labor market. The new machinery was a guiding and this could be furnished quite as well by women as by men. Thus the labor power of one woman under the new system equaled that of many men working after the old methods.

The present century has in this way, changed for a vast number of women economic dependence from husband or father to employer, and made her problem more nearly identical with that of the laboring man.

Today 5,000,000 women, not including the thousands of wives employed in home work, are actively engaged in industry.

But the number of women is not such vast importance as their wages. Such a finding of a source of strength in the great body of unemployed men whom they play against those employed, has reached out to the women to further increase this struggle. It has found in them an extremely valuable economic factor from the fact that they can be compelled to accept a lower wage than the man.

work at 15 years and the average age of all was less than 23. At present 13 out of every 100 women in the labor world are women of families.

It is but for a brief time that being an intelligent effort made to secure equal rights for women and men. That is in the Socialist movement. This movement stands for the abolition of all classes on an economic basis cannot exist. It does not demand special privileges for the laborer—only equal opportunity for all.

Already the laboring men, conscious of their interests, are organizing themselves in the Socialist movement. They are for the rights of the laboring women to unite with the laboring men in this struggle for economic freedom. Woodstock, Or.

Legal Interpretation of New Acts

How English Courts are in Advance of the United States, Not Being Hampered by Precedent

BY GEORGE E. HARGREAVE. I N an article, "Lynchings and the Criminal Law," page 20 of the current number of Review of Reviews, depicting the general lawlessness of the country, it is stated that only about one murder in 14 suffers capital punishment.

The late Justice Brown, of the Supreme Court, is quoted as saying: "In our administration of criminal law we are generations behind England." The Reviewer says: "There is a general feeling that the jury has been exalted at the expense of the Judge" by requiring a unanimous vote of the jury and apparently the restoration of the powers of an English Judge will be required for a unanimous vote on jury cases.

In the very next paragraph we are told: "Too often the American Judges exhibit matters of precedence over matters of substance." The Reviewer says: "The abolition of Justice by the great stacks of precedents is a great evil. Justice is often the greatest of injustices."

Justice is delayed because our Judges have not only to interpret the statutes, ascertain the facts of their infringement, and administer the prescribed punishment, which is all that is required of an English Judge; but an American Judge must decide what is good and bad law, whether the law is honored more in the breach than its observance, or in other words, whether it is constitutional. If unconstitutional, it must not be administered.

To be certain of giving a verdict in touch with other eminent Judges, all the cases of precedent precedents in all the states of the Union on any similar case must be hunted up and read to the Judge (pro and con) by both sides. This is a task of the greatest stacks of books, sometimes nearly a wagon load, and for single cases often a wheelbarrow load, piled up on the courtroom floor. All this, a conscientious Judge, with all his accusers, is liable not to do right, or if right (and who can tell amongst a thousand decisions who is right?), he is liable to have his verdict set aside. Four out of five of our Circuit Court verdicts have been recently reversed by the state court.

become too much enslaved, making of it a fetter, and the loss of the Chinese man. Our young are taught to look on the Constitution as a set of immaculate principles, inherent to good government, rather than as the basis of a compromise in matters of procedure.

The Lord Chief Justice, with a few clerks, manages things much better in England. In the promulgation of a new law, their is no business to show that it is antagonized, but the new law once on the statute books must stand whatever it abrogates, so that all law is constitutionally good, and the judges should be interpreted and administered by the courts, hence their celerity and dispatch.

If in the multitude of counsel there is wisdom, our legislators should, in the best, and therefore, the only interpreters of good law.

To elect our Senators and Representatives, we have the loss of the Chinese man. Our young are taught to look on the Constitution as a set of immaculate principles, inherent to good government, rather than as the basis of a compromise in matters of procedure.

When the majority of the states control the election of their Senators by the vote of the people, as in Oregon, we shall not require such remedies. We get one or two laws for the general good; there will be so much to do and so much to undo that the present dual method will be superseded. Our leading article this morning concludes:

"The work of the courts and lawyers will be reduced to a minimum when the business of government is placed in the hands of the people, where it belongs." Clackamas, Or., Dec. 27.

The Bride's White Gown

Church Eccentric.

It is interesting to note that the choice of white for wedding dresses is comparatively a modern fashion. The Roman brides wore yellow, and in the most Eastern countries pink is the bridal color. During the middle ages the Renaissance brides wore crimson, and most of our Puritan and Tudor queens were married in the vivid blue, which is still popular in parts of Brittany, where the bride is usually dressed in crimson brocade. It was Mary Stuart who first changed the color of bridal garments. At her marriage with Francis II of France, in 1559, which took place not before the altar, but before the great doors of Notre Dame—she was crowned in white brocade, with a train of pale blue. Porcelain velvet six yards in length. This innovation caused quite a stir in the fashionable world at that time. It was not, however, till quite the end of the seventeenth century that pure white—the color hitherto worn by royal French widows—became popular for bridal garments in England.