

The Oregonian

PORTLAND, OREGON.

Entered at Portland, Oregon, Postoffice as Second-Class Matter.
Subscription Price—In Advance.
(By Mail.)
Daily, Sunday included, one year, \$5.00.
Daily, Sunday included, six months, \$2.75.
Daily, Sunday included, three months, \$1.50.
Daily, Sunday included, one month, \$0.50.
Daily, without Sunday, one year, \$4.00.
Daily, without Sunday, six months, \$2.25.
Daily, without Sunday, three months, \$1.25.
Daily, without Sunday, one month, \$0.40.
Weekly, one year, \$1.50.
Weekly, six months, \$0.80.
Weekly, three months, \$0.45.
Sunday, one year, \$1.50.
Sunday, six months, \$0.80.
Sunday, three months, \$0.45.
Sunday and weekly, one year, \$3.50.

(By Carrier.)
Daily, Sunday included, one year, \$5.00.
Daily, Sunday included, six months, \$2.75.
Daily, Sunday included, three months, \$1.50.
Daily, Sunday included, one month, \$0.50.
Daily, without Sunday, one year, \$4.00.
Daily, without Sunday, six months, \$2.25.
Daily, without Sunday, three months, \$1.25.
Daily, without Sunday, one month, \$0.40.
Weekly, one year, \$1.50.
Weekly, six months, \$0.80.
Weekly, three months, \$0.45.
Sunday, one year, \$1.50.
Sunday, six months, \$0.80.
Sunday, three months, \$0.45.
Sunday and weekly, one year, \$3.50.

How to Remit—Send postoffice money order or personal check on your local bank. Stamp, coin or currency are not acceptable. Give postoffice address in full, including county and state.
Postage Rates—10 to 14 pages, 1 cent; 15 to 24 pages, 2 cents; 25 to 34 pages, 3 cents; 35 to 44 pages, 4 cents. Foreign postage double rate.
Eastern Business Office—The S. C. Beck with Special Agency—New York, rooms 410-411, Tribune building.
Tribune building.

PORTLAND, SUNDAY, JUNE 20, 1909.

TOLERANCE AND TRUTH.

Christianity is an offshoot of Judaism—or of Israel, rather, as distinguished from Judaism on one side, and yet is its synonym or counterpart on the other. Israel was lost in the captivity; but through the later prophets—Ezekiel, Ezra, Nehemiah—Judaism remains. And Judaism and the Jew, of the modern world.

Through a Jewish sect Christianity was founded. The Jewish sect was work chiefly of Saul, or Paul, without whom Jesus would have been obscured and probably forgotten.

The Jews were exclusive. They are exclusive yet. Nevertheless they accommodate themselves everywhere, and so have done through all ages, to the conditions they live in. Yet they preserve their racial faith.

Christianity, an offshoot of Judaism, accommodating itself to the less exclusive and growing democratic ideas of the modern world, made its alliance with Roman paganism, so-called, and through Constantine the union of church and state, under the name of Christianity, was effected. The Jewish ideal could not accommodate itself to the change. This ideal was, indeed, most intensely democratic—more so than Christianity itself. But it detested "false gods." It believed and held that there was one only God. It doesn't bother about any Trinity. It doesn't care for none of the metaphysical refinements of the modern world. These refinements put emphasis on the rack. Later, they forced the religion that marked the conflict between the Arians and the Athanasians; and later still gave rise to Mahometism, which at bottom is a protest against "modern religion"—that is to say, against the subtle metaphysical refinements started, it would seem, by Plato, carried on by the Greek metaphysicians of Alexandria, developed through Philo, assumed as the basis of the Fourth Gospel—appearing also in the other gospels, though less significantly, and finally becoming the foundation and very root of dogma, for the Christian world.

Christianity has effected a wonderful transformation. It is indeed itself a part of the transformation which it has effected. Within its limits, Christianity itself the change, constantly going on. Even Roman Catholic Christianity is affected by it, for it must adjust itself to the modern world. Greek Christianity, of which the Russian Church is the chief exponent, is less affected, because of the less intellectual activity of the peoples among whom it exists. Protestant Christianity tends to dissent, to elimination of special dogmas, to the state of mind and culture known as rationalism, more and more. So indeed does Judaism; and so do Greek and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

Yet, amid all this movement and change, there is a tendency, undoubtedly, towards a catholicity of spirit. There is a growing belief that neither the authors nor professors of any creed are in possession of truth. This impression becomes the basis of tolerance among men. In former times the party or sect that believed it had the truth, if it had or could get the power of the state to back it, would surely persecute. To all this, that fills so many of the oldest pages of history, "indefinitely" has put a stop. Yet the principle of tolerance is not a new idea. It appeared of old, among men who knew the world and had made survey of human history. So Plato, when he was the accuser of Jesus and their contentions, and Greek Christianity, but in less degree.

sitions addressed to the spiritual sense, striving for expression through the religious nature of man, never will reach their finality. What is truth for one in these matters cannot be truth for all.

GREAT THINGS IN CANADA.

Railway extension in Canada is proceeding at so rapid a rate, and on a scale so large, as to assure immense growth and progress in that country within the next twenty-five years. Canada probably will double its wealth and population within that period.

The basis of the railway system is three great lines across the whole of this country, from East to West. They are the Canadian Northern, the Canadian Pacific and the Grand Trunk Pacific. Of these, the Canadian Pacific is the only one yet in operation across the entire breadth of the continent, but the other two are making rapid progress, and both will be completed within five years. At the close of 1908 the third had in operation west of the Great Lakes 10,135 miles of tracks. The Canadian Pacific at the end of the year alone had a total of 14,080, and the Grand Trunk Pacific, when completed, will have 14,080 miles of track. The Pacific Coast, which is expected within three years, will contain within its main lines and branches a mileage of 13,895. The Canadian Northern now has 4000 miles of railway in operation, and 10,000 miles more to build. Both the Canadian Northern and the Grand Trunk Pacific include within their plans lines to Hudson's Bay, intended to be outlets for the produce of Western Canada to Europe during the months of summer and autumn.

Prince Rupert, at the terminus of the Grand Trunk, is already becoming an important town. It is 550 miles north of Vancouver; but the Grand Trunk will build also down to Vancouver, which will be a joint terminus for all three systems.

To these roads the government is extending every possible facility. It lends aid and credit, under close limitations, in floating their loans; it exercises through a carefully selected commission large supervisory power over them, and it assists in planting settlers throughout the country for the purpose of creating traffic to make good the credit supplied by the government. Net earnings, even now, carry the loans, at the rate of 3.66 per cent on the capital expended. But there is a steadiness in Canadian financial management not yet to be expected in like circumstances in ours.

These operations certainly foretell great and rapid progress in the Dominion. Severity of climate will be no obstacle to the development of the north, and as far north as wheat will grow with profit, the abundance of Hudson's Bay, in the Rocky Mountains and on the Pacific slope, and discoveries of coal in many places assure the remaining one thing needed.

WHERE CARELESSNESS IS INEXCUSABLE.

We are told that almost every surgeon of wide experience has in the course of his practice closed a wound, leaving therein a roll or piece of gauze which he had used in dressing it. This is charitably or professionally called "an accident." To the uninitiated it is utterly inexcusable. This view was taken by a Spokane jury, lately called upon to pass upon an injury inflicted upon a woman by a so-called "surgical accident," which consisted in sewing a roll of gauze in an incision by a surgeon who had, some two years before, been brought against him, operated upon the complainant, in view of the flagrant carelessness of the act, the suffering that followed and the menace to the patient's life during the course of two years, the damages awarded being small indeed. Considering, however, that it is almost impossible to convict a doctor who is in good and regular standing in his profession, of malpractice, the verdict carried some moral weight and may be fundamental in preventing a repetition of a "surgical accident" of this type in that community.

Lack of judgment or skill are incidents in surgery that may be excused, even when human life is sacrificed to such deficiency. But surgical carelessness is quite another thing and wholly inexcusable. It is indeed very rare, relatively speaking, but it is absolutely non-existent. To defend a surgeon who is guilty of gross carelessness in the treatment of a patient who has committed his or her life into his hands is to place individual interest above the honor of a profession that is at once exalted and sacred.

OREGON'S BLACK HAND.

The cowardly sheepkillers who have given Central Oregon such a bad name among law-abiding citizens are now charged with destroying fences and driving away the stock of a farmer on the Deschutes River. Until such charges as these are stopped, Oregon is not in a safe position for criticizing the cowardly corn-crackers of the South, who engage in the night-riding indecencies, nor can we express much surprise over the crimes of the Black Hand. Neither the Oregon sheepkillers, the Southern Night Riders, nor the Black Hand in the slinks of iniquity in our large cities fight fairly. The victim is never given a show for his life, nor for the protection of his property. He is destroyed or rather the outlaws, who have destroyed the fence of Mr. Barney in Central Oregon had no logic whatever on the land which Mr. Barney had secured from the Government. Their crime is magnified when it is recognized that Mr. Barney was in the country for the purpose of developing it and improving social and economic conditions so that it would prove an attractive for other settlers of which Oregon is so much in need.

Since the coming of the white man on the American continent many bloody wars have been fought to make the original landed proprietors of the American continent a pillar of support. When they refused to go on and made a show of resistance, they were killed. This warfare against the Indian tribes was a necessity, based on the unanswerable argument, "the greatest good for the greatest number," and the Indian was the greatest number of the conditions and circumstances that have led us all up to tolerance of differences of opinion and belief. Tolerance comes from recognition of the fact that in these matters there are no absolute certainties. Platte's inquiry, "What is truth?" remains and always will remain unanswered; because these abstract propo-

sitions addressed to the spiritual sense, striving for expression through the religious nature of man, never will reach their finality. What is truth for one in these matters cannot be truth for all.

sitions addressed to the spiritual sense, striving for expression through the religious nature of man, never will reach their finality. What is truth for one in these matters cannot be truth for all.

sitions addressed to the spiritual sense, striving for expression through the religious nature of man, never will reach their finality. What is truth for one in these matters cannot be truth for all.

TONGUES OF FIRE.

This office has been favored with a copy of a publication, "The Apostolic Faith," which is "given free" according to a legend inscribed thereon. It is proverbially impolite to fault with free gifts. Nevertheless, one may perhaps venture to remark that it is an essential portion of the Apostolic Faith, to tell the truth, a publication to which we refer seems to be the organ of the sect who profess to "speak with tongues," and among other wonderful things it relates is a "little 16-year-old girl" who stood up under the power of God before a crowded house and spoke twenty minutes in Italian and Latin. A portion of the poor little thing's speech is quoted in the paper, but while it is passable Italian, it contains no Latin. Hence it is not at all wonderful that "an Italian" young man should have understood it.

The implication which the "Apostolic Faith" wishes its readers to draw from this unvarnished story is that a little girl, no miracle worker, was able to enable a child of 16 years to learn to speak Italian. Millions of them do so every day. Either she was of Italian birth or she had learned the language. All the so-called miracles which the "Great Apostles" performed are reported in two categories: either the language spoken is one known to the people or it is one which nobody knows. In the former case no more of a miracle is required to speak it at a "Tongues of Fire" meeting than anywhere else. When nobody knows the language, then it is sheer humbug, and there is even less occasion for a miracle to account for it. The Tongues of Fire mania is spreading over the whole world. It has two main places of business, one in Los Angeles and the other in Atlanta, Ga., but its missionaries are everywhere. Nothing testifies more strongly to the hunger for people for a living and active faith than the eagerness of people to try all sorts of humbug which come in the name of the Lord.

THOMAS PAINE.

It was 100 years on June 8 since the death of Thomas Paine. In the lapse of a century the intellectual bitterness which surrounded his living bed with demons and remitted his soul to the fires of hell has lost its poignancy. The versatile literary genius of the American Revolution is regarded no longer as the torch of religion. Indeed, most of the people who have excelled the fury of bigots for a generation or two after his death have now become orthodox. They are taught in theological seminaries and preached from humdrum pulpits. The religious views of education and thoughtful men are about the same now as they were in 1792, when Thomas Paine published the first part of "The Age of Reason." Perhaps they have altered but little since the flood. But among the ignorant and the bigoted, the change has been marvelous. Most of the superstitions which Paine combated have been abandoned even in rural villages. There was a time when every young man who aspired to the ministry felt bound to begin an answer to "The Age of Reason" though the attempt led to the tragic disaster of the capture of the author by his foe. Moncreau Conway, who has written the best and most exhaustive biography of Paine, truly remarks that "The Age of Reason" is one of the few theological works which have achieved enduring popularity. Very likely it is not now read so much as it was fifty years ago, but undeniably it has by no means fallen into neglect. There are still readers and partisans of Paine's polemical masterpiece, and there are still pages they find the thoughts of an atheist and a blasphemer. Besides being one of the most ardent and devoted patriots who ever lived, he was a fervent worshiper of God. His so-called blasphemies were merely plain statements of fact about the Bible and its contents which few would now dream of disputing. France, where Paine was living when he wrote the book, they were mere commonplace and excited no particular controversy. Spinoza had set them at naught a hundred years earlier in his politico-theological treatise, and his circle had made good use of them. It would be interesting in connection with the question of the origin of "The Age of Reason" to know whether or not Paine ever read Spinoza. He had every chance to get hold of the works of the great Jewish philosopher in Paris. Perhaps the spark of religious controversy was kindled in his mind by the grinder of Amsterdam.

Paine wrote the first part of "The Age of Reason" in the weeks when Robespierre was winning his triumph over the Girondists and the guillotine was snapping off heads like weeds. Paine's head sat not very securely on his shoulders at that time, though when he went to Paris to reside he was hailed as a hero and decorated with French citizenship. This was in 1788, five years after the close of the Revolutionary War. It is not correct to say that Paine went to France at the outbreak of the Revolution because he was eager to have a hand in every trouble that appeared. The truth is that Congress and the colonies of New York and Pennsylvania had made him comfortable with grants of money or land, and he crossed the ocean to visit

his old home in England and enjoy the repose which he had earned by his toils for his adopted country. The society of Burke and his other distinguished friends also attracted him. But the whirlwind of the Revolution seized him and he was sucked into the vortex. Paine was one of those extraordinary men who grow more radical as they grow older. He lived as a Quaker and ended as one who rejected Quakerism and its tenets altogether. At the outbreak of the American Revolution he denounced the iniquities of George III, to be sure, but against Kings in general he had nothing to say, while in his reply to Burke's "Reflections" on the French Revolution he spoke for the most radical democracy. "This reply," called "The Rights of Man," brought down the terror of the British law upon Paine's head. He was prosecuted for publishing the book and only escaped the penalties of treason by fleeing to France. His trial went on in his absence, and to improve his chances of acquittal he wrote a letter to the prosecuting attorney in which he spoke of the King of England as "Mr. Guolph" and referred to the Prince of Wales as "one of Mr. Guolph's bad subjects." Of course Paine was convicted, and, being out of the reach of the executioner, he was declared an outlaw. He appears to have possessed just the literary qualities which were best adapted to the work of his contemporaries, or to inspire them with enthusiasm. The German historian Albert Pfister says of his "Common Sense" that "it set the sentiment of the people moving in a flood and gave it a definite direction." Independence, Paine's pen was as essential to the nation's cannon in the fight for independence. "Common Sense" appeared in the January before the Declaration of Independence was signed. Undoubtedly the little book inspired the great historic act if it was the cause. The first number of "The Crisis," appeared in the dark days of 1776, when Washington had made his disastrous retreat from New York and the colonial troops were shoeless and starving in mid-December. Paine wrote it by his campfire in the snow, and it was his hope and courage of the soldiers. It gave Washington himself new energy, and led directly to that brilliant march of the war, which changed the fortunes of the Revolution. The names of the heroes of the Revolution, the names of Paine's should be written higher than it stands in most histories, and on the monuments of his country it should be inscribed in brighter letters. He was an ardent, devoted, high-souled man; a great writer, a devoted patriot, and a patriot whose self-abnegation knew no bounds.

A FEW MORE INCHES OF BOOKS.

President Charles W. Eliot is taking plenty of time for the selection of his "five feet of books." A task done so thoroughly and surely he does wisely, and when the final selection is made no doubt we shall have something of a during value. The partial lists which he has already given out savor of ripe wisdom and profound acquaintance with literature. Whether Dr. Eliot's list is in line with the needs of the living world is a question which we do not or is not another question. The fact that his selection is to be made "for the person seeking a general education" in itself throws a shade of disappointment over the project. A general education is a term which has become a person to be ornamental, but not useful. It avoids teaching him how to do any particular thing well enough for the market and loads him up with a smattering of many things, all of which he falls short of that excellence which means power. The woman with a good general education is compelled when she is left to her own devices to make shifts at 10 cents a dozen to keep the wolf from the door. The girl who leaves the high school with a general education must take a job in a store at \$5 a week. The young man who graduates from college with an admirable general education is glad when the disillusionment which awaits him is complete to get a job as a sweep or a janitor.

The general education for which Dr. Eliot's list of books is intended is a very good thing to have. It is especially good for those who are certain beyond all peradventure that they will never need earn a living. But for those who are not insured against all the vicissitudes of changing fortune, it is one which gives them the power to offer something in the way of work or product which the market is ready to pay for. This view of the subject has been denounced as low and vulgar. It is said to smack of materialism, and perhaps these reproaches are true, but it is also true that Providence has placed us in a low and vulgar world and that all the things whereby we live are material. Forgetfulness of this patent truth has been a great deal of misery to men, and is likely to be a great deal more. We poor human beings are forever trying to live on ether and to fly before we have learned how to use the value of the ideal. All we wish to do is to recall the undeniable fact that you can have white water lilies without first providing mud for them to grow in, nor can you make roses bloom without fertilizing the ground at their roots. Giving general education and nothing more is an excellent thing, but it is an absurd thing, and, like all absurdities, it has ended in disaster, as our great educational lights are beginning to perceive.

Still, a man like Dr. Eliot could not be expected to make the task of preparing lists of books which would impart a special education to every body. In the first place, he has not the requisite knowledge. Nobody knows enough to do it for more than two or three classes of readers. In the second place, if he had this knowledge he would probably think it beneath him to use it. Men of long association with university customs, steeped in university traditions, are apt to disdain what they slightly call "practical books," though for bread and butter they actually do play a healthy liking. The only book Dr. Eliot cares to select and edit for our perusal are the good old masterpieces which time has ripened and the consent of mankind has stamped as excellent. They do not instruct, they edify us. They inspire the soul to expand its wings and soar in the upper atmosphere of thought and feeling. In this realm of literature, of course, Dr. Eliot is like Norval on the Grampian Hills. He knows every blade of grass and every tuft of heather. Doubtless in due time he will announce to the public the principle of selection which has guided him in com-

posing the new list of books which he has just given out. Unless he does so it will be difficult to understand why some of them were chosen, even for the sake of general education.

Why, for example, are we to read "Tam O'Shanter" instead of Burns' love songs? It is in the songs that the imperial genius of the bard of Scotland displays its supreme power. "Tam O'Shanter" is a pleasant poem, but without the greatest work, nor any means the one which gives the clearest insight into his soul. The selections from the English drama in the new list seem more like part of a collection for reading than a set of books for reading. Ben Jonson, Webster, Middleton and even Dryden are writers with whom the sophomores are expected to acquaint himself as a matter of culture, whatever that may be; but who under heaven ever thinks of reading them voluntarily? To the people of their own times they spoke with vigor and potency, but for us their message is obscure if not dumb.

Vox et praeterea nihil, may be said of half the books Dr. Eliot asks us to place on the five-foot shelf and make the most of. Some of the books are literary fashion, and will remain so; but why should a man like Dr. Eliot yield to mere fashion in making out his shelf of books? This list contains nothing of Shakespeare, who will, of course, be provided for somewhere else, but one fancies that it includes Dr. Eliot intends to give us the English drama since Shakespeare. Why does it include Tennyson's "Becket" and omit Goldsmith's "She Stoops to Conquer"? Why the autobiography of Augustine and not "Franklin's" which is a work of the most depressing pessimism, and not Haecle's "Riddle of the Universe," which is nobly inspiring? Of course Dr. Eliot answers all questions of this kind later on if he thinks it worth while, but in the meantime they puzzle one a little.

HIGH SCHOOL GROWTH IN OREGON.

In these June days of brides and graduates, one is impressed with the fact that there is an unusually large number of "high school exercises" in Oregon. News dispatches tell of graduation ceremonies all over the commonwealth. There are high school athletic teams, high school debating teams, high school baccalaureates, if we may so speak of the end-year sermons, and high school valedictories. There are plans for many new high schools, and for extension of courses to three and four years and more.

All this again brings to mind the rapid growth in Oregon of high school work. Nearly sixty schools are graduating four-year classes, and some 150 others are teaching preliminary courses. Ten years ago Oregon had only five high schools—Portland, The Dalles, Astoria, Baker City and Ashland. Now it has 200 and is gaining many new ones each year. A decade ago the only counties with high schools were Multnomah, Wasco, Clatsop, Lincoln, Clackamas and Marion. Now the counties, so far as we are informed, have high schools either in their largest towns or in groups of country districts. All the counties have schools with four-year terms, except Washington, Benton and Curry. Lane County leads with six high schools, and Yamhill and Multnomah follow with five each, although Multnomah is first, of course, in number of four-year schools.

This surprising growth of the high schools is one of the notable activities in Oregon in the last few years. It is the result of the movement of Lewis R. Alderman, of the department of education, University of Oregon, formerly County School Superintendent of Yamhill, writes The Oregonian: "The following causes: First, abolition of the University of the preparatory grades; second, increase of population from the Middle States where they are accustomed to high schools; third, activity of teachers, led by the State Superintendent; fourth, the growth of the state."

It is certain that high schools are multiplying faster than the population, which means that the number of pupils is increasing faster than inhabitants. In Portland, for example, there was one high school seventeen years ago, with 350 students and a school census of 14,319. This year there are three schools, with an enrollment of 2556 and a school census of 34,264. In this seventeen-year period the number of pupils multiplied more than seven times, while the school census increased hardly two and one-half times.

More rapid still is expected to be the growth of high schools under the law of the latest Legislature, authorizing counties by vote to create a high school fund, derived from taxation, for distribution among high school districts pursuant to the plan of the law. "The Lane County plan" of admitting pupils into a neighboring high school district on payment of tuition to that district by the pupil's district. "The total amount of money paid to any district (high school) during the school year (from the county high school fund)," says the new law, "shall not be less than \$40 per pupil for the first twenty of such average daily attendance, and \$30 for the second twenty, nor more than \$12.50 per pupil for all the remaining pupils."

This growth will greatly stimulate the State University. It has been wished for many years by friends of that institution, as a means of bridging over the gap between the university and the grammar grades. Lack of high school facilities has been one of the chief causes of small attendance at the State University.

A SIMPLE PROPOSITION.

A German economist, writing in Velhagen's Magazine upon the question of the increased cost of living, shows that computations based upon facts disclose a startling fact: that the increased cost in living during recent years is felt in Europe not less than in the United States, and that it has been in progress for a much longer time than is compatible with the theory that the increased production of gold is responsible for it. This learned economist finds, indeed, quite another basis for the larger cost of living. He argues that the real reason is in increased prosperity and consequent extravagance in expenditure. Higher wages cause higher prices by bringing a greater number of purchasers into every market. Bigger profits encour-

age dealers in every form of merchandise to keep the price up to the basis of "the highest that the traffic will bear." No one is willing to economize at any point; everybody lives up to his income, and many beyond it. He finds the only check upon the upward tendency of prices is the cheapening of production through inventions and combinations, which is again counteracted by patent laws and gentlemen's agreements.

Briefly, everybody is living too high and too fast. This fact was brought out plainly in the letter of ex-Governor Geer, published a few days ago. We cannot have streets and houses lighted by electricity on a tallow candle or kerosene basis. We cannot wear silk at the price of calico, nor broadcast the price of jeans. A champagne appetite refuses to be satisfied with beer, and lettuce from the garden is no longer a salad unless garnished with lobster and dressed with mayonnaise. This is the whole story in a nutshell.

A sequel will be written when a sufficient number of our people return to agriculture and to the profitable allurements of what is called the simple life. In the meantime, we must pay for what we get.

Dr. Edmund Montgomery Moffett, a man who had traced his genealogy back to 400 B. C. and had determined that he was rightfully the King of England, died in Woodcliffe, N. J., last Saturday. Whenever it is necessary for a man to go back so far into the past to dig up relationship, he is certain to uncover some very "rummy" relatives. To that fact may be due the indifference of the late Dr. Moffett to claiming his throne. There were a great many British Kings, ancient and otherwise, with whom a good American citizen would hesitate to claim relationship, unless he were forced to do so.

After bigger things are disposed of, the new city administration can popularize itself by regulating contractors who are building in the congested quarters of the street. Let them have half of it, but reserve the other half for the public. No one objects to necessary obstruction of street traffic; still the taking up of more than three-quarters of the roadway, in many cases with only rubbish and debris, is an infringement of public rights that ought not to be tolerated. Give contractors all the room they need and confine the permit within that limitation.

Some of the Dakota farmers who visited this city Thursday expressed the opinion that "the wheat lands of Oregon are not near so good as Dakota's." For all that, Dakota wheat has been in a bad way for wheat for home consumption a few years ago. I suppose the four years' drought turned enough of the cereal to admit of 10,000,000 bushels being shipped east to Dakota and other unfortunate states which were without a crop.

It is an awful "mistake" which the Republicans of Portland have made, and recommend to the Republican state—their advisory assembly—if they don't want to elect any more Democratic Governors and Senators. They want to elect Republican Governors and Senators—why, that's different. The Democratic press is awfully afraid the Republican party is ruining all its future.

A lot of people who profess devotion to the primary law refuse to abide its results. Mayor Lane, who professes highest regard for the law and for the judiciary, refuses to sign a lawful mandamus. These reformers are themselves the embodiment of reform. They carry it all in their own breasts.

Should Congress enact the corporation tax as proposed it certainly would be related on the ground of constitutionality. It is a "direct" tax, and should not be "apportioned among the several states" according to their respective numbers, etc.

Under the new traffic arrangement the Milwaukee Railroad will have an unbroken line from the Oregon hoplands to well-known Milwaukee factories that use the product. Also a return through line.

Mistah Johnings replies that Jeff is too fat and that he wants "a real live one." This makes honors even and proves Jack a great fighter. Gate receipts ought to be immense.

Mayor Lane surrenders at last on the electric light matter. What did he accomplish by his obstinacy and perverseness? What has he accomplished in anything?

The lawyers could have done just as well and accomplished just as much if the Calhoun trial had lasted fifteen days instead of 158. But we must have "justice."

When Mayor Lane goes out he really ought to take with him those discharged city detectives who are still drawing pay from the city for doing nothing.

A Multnomah County poorfarm that sold for \$154,530 is rather an expensive retreat for indigents. Undoubtedly that is the reason it was sold.

The nature faker was in California last week. A bull snake followed a woman four days to avenge the killing of its mate.

The season for the finest strawberries in the world being on the wane, let's pucker our lips for the Oregon cherry.

Such a patient man as Howard Gould, with all his money, will be a fine catch when he gets rid of Katy.

Why not put Actor Farnum on the stand? He would prove that Mrs. Gould is a perfect lady.

We see why Mrs. Gould wants divorce from a man who opposes her getting drunk.

Next month Mrs. Waymire can return without embarrassing Portland's Mayor.

TOPICAL VERSE

Set in Her Way.

Sweet Mary Jane sat fourteen days and wouldn't deign to rise, Although her folks tried every way to make her realize That it was quite unladylike to sit all day and night And never change her attitude or rouse her appetite. They coaxed and teased and threatened her, and still she wouldn't stand. And when they tried to raise her up she bit them on the hand. They didn't want to do her harm or call in the police, And yet they sorrowed at the thought of Mary Jane's decease, But Mary Jane knew what was best, she was wiser than men, She sat until she'd had her set, for Mary was a hen. —St. Louis Republic.

No Decedence in France.

France decadent? Pout! David Starr. You wrong that nation grand, by gar-r-r! With ill-considered speech. No swift degradation victor her (That means tobogganing, good sir). Behold her still, her sons aver, One pebble on the beach.

Nay, David, how can France be belle Be on the road that preachers tell Be not her preceptors? Are not her sons who can do glad To seize the newest Yankee bad Well, how can any land be fad That patterns after us?

Sweet samples of our greenest corn At deleterious French plates adorn, With breakfast foods adored, And at a dinner table people glad The finest manhood's cropping out In the enthusiastic shout Of "Vive la terrapine!"

Yes, France's taste has grown so fine She buys your California wine And brands it as her own; And when her daughters take (Almost