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IN PRINCIPLE NOT NEW.

The present contest in British politics really is not new, in any principle. It is scarcely new in the incidental circumstances. It is a contest between conservatism and radicalism—between the desire to maintain ideas and principles and purposes founded in history and experience and practice, and changes or innovations, of more or less radical character, proposed by "the new party" and "the thought" of the present time. The like has been going on in the British realm for a thousand years and longer; and this contest is but a phase of it, arising from somewhat new conditions of the present time.

Lack of money produces difficulties in nations as in families. Poverty brings things to a crisis. Charles I. needed money, and was compelled to summon his Parliament to get it. Louis XVI. was in sore straits for money and was forced to call the States-General to provide it. Revolutions then.

The struggle now on in England arises also from need of money, to carry on the necessary purposes of government, on lines of policy forced by new conditions and requirements. The British Parliament has undertaken a scheme of old-age pensions. The revenue required is immensely greater than any provision for it. This might have been expected; for when you invite a people, or any class of them, to "lie down on the government," they will do it, of course, and you will have more pensioners than ever and more to be taken care of.

There is another call for money, even more imperative—the call for money for maintenance of naval defense. This requires extraordinary sums. From what sources is the money to be had for these two purposes—Are pensions on the one hand and naval armament on the other? The naval armament is conceded by all parties to be necessary. But it is not conceded on all hands that it is the duty of the government to support the poor, inefficient and improvident members—certainly not to the extent that would reduce them to dependence on the government.

What the result of the coming election will be, probably the majority will be no pronounced majority, resolved to pursue one theoretical course or another. The British people do not take kindly to theories. They are a practical people, giving little attention to abstract ideas. They have no long, drawn-out campaigns, as the expounder of the British political mind. His was the philosophy that confirmed his country in its natural opposition to abstract theories, and in its natural habit of accommodation of material facts to the particular position in which things may stand at any given moment.

EUSAPIA PALLADINO.

The time is passed when well-informed people think of trying to account for Eusapia Palladino's phenomena on the theory of fraud. She has been studied with great care by a large number of the most competent observers in the world, and they are pretty nearly unanimous in saying that many of her performances are genuine. In other words, she produces manifestations which none of the accepted canons of science will account for. No sane person, after reading descriptions of the seances which Lombroso, Oliver Lodge, Hereward Carrington and other highly critical investigators have held with Eusapia, can doubt for an instant that she has rather a good deal of power over the things touching them, has diminished her own weight, caused objects to move about without physical contact, and evoked apparitions which seem to be the materialized forms of the dead.

came between seedtime and harvest. The campaneeing was the medium through which the revival worked; the rude bench in front of the rustic pulpit was its penitential altar; the country was the field of its endeavor, the source of its supply.

The evangelistic campaign is carried on in churches, the largest and best ornate that the city and its environs afford; but none of them are using upon the mahogany pulpit and grand pipe organ is its confessional, when at the close of the evangelistic campaign men and women who have been deeply impressed by its music and its eloquence are invited to "join the church."

Simplicity characterized the old revival; carefully studied methods belong to the evangelical (as to the political) campaign. The one preaches "Christ and him crucified," discourses upon the "plan of salvation," sang in strident voice "Turn, sinner, turn; why will ye die?" and prescribed creed in Calvinistic doses to its converts.

When Mr. Bryan was in Savannah recently he was asked by the Morning News of that city who would likely be the next nominee of the Democratic party for President. He answered that it was too early to talk about the matter. From Mr. Bryan's standpoint probably it is. But the Savannah paper repeats a statement from a correspondent, who says that the Democratic party never will elect another President until the nation is chosen from the southern half of our country.

It is a suggestive thought. The South is really the conservative section of the country. Various "isms," such as the assertive and clamorous in the North, have no hold at all in the South—no judgment there. That "insurgency" of all sorts of speculative and theoretical notions, so prevalent at the North, is unknown at the home of the great trusts and combinations against which the country must protect itself.

A SOUTHERN DEMOCRAT FOR PRESIDENT.

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THE ANNUAL DRUNK.

The celebration of New Year's eve in Portland was, they say, the wildest and most silly in the history of the city. The street scene was unprecedented for disorder and actual outrage; the saloons, restaurants and grillrooms were quieter than usual, with a few conspicuous exceptions. There was no real drunkenness, though drunkenness was far less than in some other things. At Erickson's, for example, where nearly everybody was drunk, there was less disorder and less indecency than in some places of far better reputation. There were no drunken men, no indecent osculation by strange men with strange women, or vice versa, and no reckless dancing on tables by shameless women before shameless men. The saloon patrons and hang-arounders were merely drunk and very talkative. Improper behavior in public and exhibition of things to be seen at other times nowhere except in the lowest dives were left for that night to the so-called respectable classes. The so-called respectable classes took full advantage of the excellent business and opportunity given them. Today presumably they are ashamed, though The Oregonian has no means of knowing.

WATER TRUST TWADDLE.

Of course Mr. Pinchot and his big retinue of bureaucrats and "experts," all under big pay, do not think people in Western States should control their own water power streams. So, to head off state control and to make believe that the country would be to the bow-woods without them, they start a yell about "water monopoly." But the people of Oregon and Washington, where flow the largest water power streams in America, know well that not only is there no "trust" here, but too little is doing in the way of constructing power plants. If turbines were being placed on the many hundreds of fit power sites in this region, then might follow signs of trust and monopoly, yet perhaps not.

popular mind would not have been misled as it has. What the natural principle may be which will allow to explain Eusapia's phenomena it is idle to speculate at the present. Hereward Carrington, in his temperate and informing book upon this amazing woman's performances, recounts the different theories which the savant advanced after another has provided but none of them are worth much. Sir Oliver Lodge seems to think that Eusapia has the power to project energy from her body and utilize it at a distance, just as she does in moving the muscles of her arm. This is a curious fancy, but it explains nothing. It merely restates the problem in language which is slightly obscuring. If Eusapia moves objects at a distance, it stands to reason that she projects energy, but how does she do it? What is the apparatus employed? Is it a sort of wave motion? Another savant tries to account for Eusapia's miracles of levitation by imagining that she materializes an extra form to work with. There is little satisfaction in this theory, because the explanation is ten times as perplexing as the thing to be explained. If this is the best science can do, it would better let the subject rest.

The hypothesis that spirits work Eusapia's wonders is purely illusory. To say that spirits do things or that God does it, is simply an evasion of the intrinsic difficulty. The trick is an old one, and pretty well played out. Even if it is spirits that lift Eusapia's hands, the spirits do it with their hands, we still want to know how they manage to do it. It is no less marvelous for a disembodied ghost to work such a wonder than it is for a fleshly woman. The question of ways and means remains exactly the same, or perhaps even more puzzling. One ventures to guess that we shall not understand levitation until somebody first explains gravitation. When we know what makes objects heavy we may perhaps come to learn what makes them light. The two problems hang together so intimately that it is hard to see how one of them can be solved without the other. Perhaps there is a universal law of negative gravitation, acting for its Newton. At any rate it is plain enough that we are on the threshold of wonders such as have never yet been seen.

country in Summer time to gather stuff for twaddle about conservatism the rest of the year "back East." Besides, it is new doctrine that the United States Government should divide the states of their old-time authority over power streams. Observe that the doctrine is applied only to far Western states. Applied to Eastern states, it would not last until the next election.

A NEW YEAR'S MEDITATION.

What if most people did break all the good resolutions they made last year? Is that any reason why they should not make some more this present New Year? There is a great deal to be said for good resolutions, even when they are presented to vanish like the flower and wither like the grass. In the first place, they are better than bad ones. The mere fact that we think it worth while to promise ourselves, and perchance our wives, for good resolutions and lead more saintly lives proves that in our hearts we recognize the superior worth of virtue and would really like to experience the beauties of its flowery walks. It is the devil who is waiting for his best content. At least he has had much difficulty in doing it, but it seems as if his task were growing harder year by year. Though the devil has undoubtedly ruled the world with absolute power for millions of years, he has not been able to conquer the content of the monster's reign is at hand.

In the second place, not only is it better to make good resolutions than bad ones, but the effect of the good is cumulative. The fact that a man has made a good resolution and kept it does not make the battle harder to win this year. On the contrary, bygone failures may make victory easier. Peter the Great said if the Swedes kept on defeating him, he would give up and return to conquer them, and they did. We are not equal to Peter in our capacity for profiting by the lessons of experience, most of us, but we can certainly imitate him to some extent. The effort may be likened to that of last year. Either we did not truly believe that decency is better than vice and took the whole subject of improvement as a jest; or else the weak places in our moral fortresses gave way on more or less resistance and the enemy gained new possession with his train of hideous littleimps. If a man's failure to keep his good resolutions resulted from his lack of faith in the value of righteousness, the more he corrects this error of judgment the better for his heart. Decency is the one thing of pre-eminence and unchanging value in this vale of tears. Sensual pleasure is good enough for the moment, but its momentary gratification is a mere shadow. The good man lives for the things that are not seen, and he will find that they are just as much a gift of God as the mind and soul are, and no doubt he intended that they should be exercised together. The sin comes in when we let our lives be ruled by the things that are seen, and we neglect the things that are not seen. The golden rule is the most often misunderstood text in the Bible. It is usually interpreted to mean that we ought to show little gifts upon other people and bespatter them with kind words in the hope that they will favor us in the same way. This is not enough as far as it goes, but it is well enough as far as it goes. It is not the best part of the significance of the golden rule, but it is the part that is meant when he said, "Do unto others as ye would have them do unto you," we must ask ourselves what the greatest possible kindness is that our fellow men can show us. In nine cases out of ten the greatest kindness will be "to let us alone." The consummate perfection of Christian conduct is to let people alone, to refrain from worrying them, stealing from them, poisoning them and enslaving them. A moment's consideration will show how very far we are from applying the blessed precept thoroughly, but we do it better now than we did last year and the time is hastening on when we shall do it better still. Complete righteousness is a highly positive quality. We cannot let people alone without the most strenuous and vigilant effort. The majority are so invitingly simple that it requires bitter and incessant struggle to refrain from profiting by their folly, but it must be done if a man would be a true Christian. Nobody who steals and from fools can really expect to stand on the right hand at the Day of Judgment. It requires almost as much militant grace to keep from doing any harm to people as it does to be righteous toward ourselves, but not quite so much.

The hardest task a man has is still to rule over himself. It is harder than to take a city by storm, just as it used to be in the days of prophets. But every new day the main thing a man has made helps him on to the final victory, if he only takes the trouble to analyze the reasons why he broke them and makes up his mind to act more cautiously and shrewdly every time he faces the same temptation. It is not merely to keep on trying, but to try more and more sensibly. It does no good to repeat the same stupid old blunders year after year. The bulwark of reformation is a slow accumulation of wisdom gained through sad experience. In the course of this life comes solid enough to hold character

erect, but after all, nobody ever knows when he may fall from the serene heights of virtue and again become as one of the wicked. Ne'er think the victor won, nor lay thine armor down; the work of faith will not be done till thou hast gained thy crown.

MORE ABOUT REMINGTON'S LIFE AND ART.

Perhaps, after all, appendicitis is not such a trifling ailment as some persons suppose. The doctors speak of it as a slight indisposition which is cured with danger and almost without inconvenience by a minor operation, but now and then it manages to carry off a victim, as it did Frederic Remington on December 26, in spite of the best they could do.

Remington's lamentable death in the prime of his years is all the more surprising from the fact that he was of a vigorous habit. The hard, manly, outdoor life which he depicted with brush and chisel was the one he lived. There are few artists who know their subjects so well as Mr. Remington knew the cowboys and soldiers of the rough West, for he had spent years among them. His art tended to the sternly realistic school. He does not idealize men, horses or scenery. Everything is drawn just as it appears, harsh, angular and without intentional illusion. But for all that the desert range in Mr. Remington's pictures is by no means a forlorn and hopeless waste. The light upon it comes from the sun, and a glance which never sets in the human heart. The gaunt ponies in his pictures are as proud of spirit as the haughty steeds ridden by the knights in the floor of the cathedral. The heads, or rather the eyes, of the cowboys never held higher than those of his gallant cowboys.

ZEALOUS EFFORT.

The student mission met in quadrennial convention in Rochester, N. Y., last week. The object of the mission is to consider and discuss the problems of evangelization at home and abroad, with the special view to extending the work of the Christian church into foreign missionary fields. Specifically, it is the convention of what is known as the student volunteer movement for foreign missions, and its delegates are men trained in the sciences with the missionary idea as applied to the evangelization of the Chinese and other so-called heathen peoples.

A nucleus of this educational and evangelical effort has been formed in the person of Mr. Hume, a thousand miles up the Yangtze River by a young man, called "New Yale," a school conducted mainly by graduates of Yale, with the purpose of educating young Chinese of the higher class for teachers among their own people. The effort may be likened to the throwing of a missile at the moon in the expectation of striking and awakening that planet from the dead and investing it with new life. While the results are not likely to compensate for the money expended in the undertaking, it would be churlish to withhold admiration from those who are making this strong and systematic effort to change the current of age-old thought, belief and customs in China.

FADS IN PUBLIC SCHOOLS.

The expansion of the ideals, purposes and pretensions of the public school system in this country is not the least wonderful feature of the impulse that we call progress as evolved from a restless, out-reaching, transitional period. It represents a new bubble blown up by the lusty lungs of professional pedagogues is boldly charged in some quarters and insistently denied in others. That the machinery required to run the system, or so-called principal, grows more intricate and cumbersome every year is certain, while the knowledge gained, as judged from the simple standard of usefulness, each year shows unmistakable deterioration. That a halt must be called in certain respects is plain principle. The principle of a useful education upon which the public schools were founded is not to be subverted by fads, and the money of taxpayers and the efforts of the teaching body are not to be squandered upon nonessential things. A blind following of textbooks, a rapid passing over the prescribed course of study; the presentation in outline of important subjects in a hurried and consequently an imperfect manner; lack of drill in the fundamental principles which are the basis of education represent some of the defects of the operation of the system as at present organized. The tendency of all of this is to push pupils through the schools who are unprepared to take up advanced work in English, mathematics, history or languages, a lowering of the standard of scholarship and a general lack of useful knowledge that is found in the graduates, both of the grammar and high schools.

The study of geography in connection with the public school course, for example, does not comprehend any knowledge of the theme of which it is worth while to speak. If any patron of the public schools doubts this let him ask the high school girl or boy of his own household to follow the Columbia or Willamette River from its mouth to its source, name its principal tributaries and describe the character of the lands through which it flows. Or, reading farther, let him tendancy is to neglect as of small moment the things closest at hand—to name the principal capes on the Atlantic Coast and give the number and names of the New England States. Or, turning to another theme, ask any teacher of Latin or German in the high schools if the greatest difficulty that he or she encounters in grounding pupils in the grammar of these languages does not arise from the fact that the pupils have little or no knowledge of the simple principles of English grammar as supposed to be taught in the grammar grades.

When in addition to the facts suggested by this simple survey, the influence of these and other themes that form the ground work of education in the schools, we observe the tendency to pile high and still higher the themes and schemes of pedagogues upon the top of an already top-heavy system of public education, we may be absolved by common sense if we

look apprehensively at the growing structure, half expecting to see it fall by its own weight. The very rapid increase in the number of private schools throughout the country in recent years indicates the protest of many intelligent people against the methods and tendencies of the public school system. This increase may be due to some extent to the growth of undemocratic methods among the rank-and-file. But the criticisms heard upon every hand in regard to the substitution of fads and non-essentials for the simpler themes that are the basis of practical education are of serious portent to the public school system with its heavy weight of expense and general lack of practical results. These are disagreeable facts, but they are facts that it is not wise to ignore, since only through facing them can the public hope to restore to their schools the earnestness and simplicity of their original purpose—that of providing the masses with the substantial basis of a practical, useful education, which the beneficiaries can build upon further and with confidence if they so elect, or use without additional advancement in book-knowledge, according to their individual conditions and needs.

The friends of the Oklahoma banking law are making an effort to keep that law on the statute books by amending it at a special session of the Legislature, which may be called within a few weeks. To consider the matter Governor Haskell last Thursday morning was in conference with the bankers. The actual workings of the bank guaranty law have not been sufficiently successful to warrant very much praise for its sponsors, so the bankers confined their efforts to a vote of the Legislature. The bill, however, and to a resolution that the affairs of the defunct Columbia Bank & Trust Company had been "well administered" since the bank failed. Perhaps after a few more assessments of the good bankers by the Legislature the law will be changed so that a good "administration" will be required before the bank falls and levies unwarranted tribute on the safe, conservative bankers.

The loose financial methods of State Treasurer Steel were signaled again Friday by payment to the state of \$225,000 by the bonding company of the state. The money was paid from funds deposited by Steel in the state bank of his political friend, Thorburn Ross. Immediately on becoming State Treasurer Steel poured state school money into the high finance bank of Ross and Ross in turn poured the money into his own private graft companies. For this unlawful use of school money Ross has been convicted and sentenced to the Penitentiary, but has not yet begun serving sentence. The surety company which guaranteed the money desired re-election and "vindication" this year. Yet what surety company would desire his re-election?

"We do not elect effective men of affairs to office," says The San Francisco Chronicle. "They would not be elected, if they were not allowed to impart the effectiveness of private enterprise. And men, we rarely elect them over again. As soon as they have become familiar with their duties we discharge them." This means only that popular government is a failure;—but we must have it.

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McCREDIE ON CANNON.

The Point of View of the New Congressmen From Washington.

Abnerden (Wash.) World. Congressman McCredie is convinced now that Speaker Cannon "was Number One, a strong character, honorable and decidedly frank," a man whose "name will shine on the pages of history in the coming ages," while those of "his opponents will repose in the dark archives of oblivion." What time will do to a name is not easy to guess. Some there are exalted in life that sink to their right level at death. "Time is a honest fellow," runs an old Italian proverb and time does some unexpected things. It is just as easy to say that Cannon's name will not "shine on the pages of history." He is more apt to be merely an interesting incident, one phase in the growth and development of this Nation. He belongs more to a bygone age than he does to the present age. New congressmen are apt to be impressed with less distinguished ability than Cannon's.

Cannon, is not entitled either to all praise or all criticism. Some of the censure that has been heaped upon the Speaker is due to his "abdication" of the power he exercised is not proper. He is only a creature of the majority of the House, and whenever the majority of the House is so minded, it can depose him and elevate another in his stead. There is no rule in the House, no law, that binds a Speaker, so long as this Nation remains a republic, that can prevent change in Speakers. No Speaker is to be blamed for the exercise of the power conferred upon him to the end that public business may be conducted with promptness. He is to be blamed if he exercises that power to his own personal aggrandizement. That is the charge against Cannon. Whether or not it is sustained examination of the record might disclose.

McCredie does not like discussing the rules that he sees in attempting to fix Cannon's place in history—if, indeed, the Speaker shall be accorded any place. The Congressman finds that these rules are the result of a century of experience, and that they are designed to carry out the wishes of the majority. "I never heard of a rule," says McCredie, "that the minority must rule." Nor will he ever hear of it, except, possibly, in Oregon, where all the minority party manages to capture all the good offices. But even there the minority could not have its way save by the silly consent of the majority. When the "insurgents" grow so strong in the House that they become the majority, doubtless the rules will be changed. More likely, not. For this is a government by force of law. And if the rules confer power to rule by the majority, as in all conscience they should, why then criticism of the rules falls flat. But if the rules can so manage to confer power to rule becomes a greater than his creator, then criticism is justified. Perhaps another letter later from McCredie, when he shall have found several of his bills pocketed by the Speaker, or when he shall have been denied the privilege of working off a cherished speech, will be intensely interesting.

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INCREASED COST OF LIVING.

Its Chief Factors Are Personal Indulgence and Extravagant Expenses.

Spokane Spokesman-Review. Some part of the increased cost of living is due to higher prices of necessities, but personal indulgence and extravagant desires are the chief factors. Not all of us are qualified to express a really valuable opinion on this question of increased cost of living. We have relatively few kept systematic household accounts or have kept them long enough for comparison. It is easy to lay our increased expenditures upon high prices, and it helps to allay that little inward monitor called conscience.

Standards of living and city life have changed amazingly since people now middle aged were young. We must have telephones, and there goes \$1.50 to \$2.50 per month. Our wives and daughters must cook with gas, and there is another charge against the family income. We must have electric lights, notwithstanding they cost three times as much as it cost once to light our homes with kerosene. We want a furnace-heated house, and that means a bigger fuel bill, and we desire finer furniture, beautiful lawn, better attire, more expensive plumbing and a score or more of other conveniences and luxuries that most of us of older times could have done without, and strange as it may seem, we were happy, too.

Of course, the girls must have pianos and music lessons, and as for getting along without amusement, why, one would almost rather go without bread or meat, and neither tickets do cost money. All these useful and pleasant things are desirable, and with them others that the individual reader could enumerate with no great effort, and it is good to have them—if we can have them. We must have them, let us consider the reckoning and not jumble up the cost of the commodities with the increase in the cost of living that results from higher prices that we pay for bread, meat, milk and butter.

ONE WAY TO SAY IT.

O Doctor, Doctor Brougher! We want to seek a man who quit his land of fruit and love. For a town where you'll be IT! In seeking for salvation. Some may pronounce it Brougher; With words of condemnation. Just put them on the skewer.

O Doctor, Doctor Brougher! We're not glad to see you go there. Though they'll need you every hour; For things go mighty slow there. Those people may as well give up. And call you Doctor Brougher; But once you get things fixed up They'll find you are no bluffer.

O Doctor, Doctor Brougher! Old Sin will put on mourning When you begin to knock her. We're not glad to see you go there. And if one day there's some lack Of shekels in the coffer, Just pack up, grip and come back— O Doctor, Doctor Brougher! —W. J. C.

Woodpile Marks Woman's Death.

Hallimore News. In a shed at South Bethel, Me., there is a pile of wood which was placed there by a woman who died about 40 years ago. The members of the family are sure to preserve the pile as the work of their mother's hands, and it will not be disturbed.

Protection Begins at Home.

New Orleans Times-Democrat. Senator Borah has introduced a bill to bar corporation lawyers from seats in Congress. Some heartless cynic will probably arise to ask the name of the corporation lawyer who aspires to Senator Borah's seat.