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Every noble life leaves the fiber of it interwoven forever in the work of the world.—Ruskin.

LET THE PEOPLE RULE

EASTERN "conservative" papers are criticizing Mr. Bryan for insisting on Democracy's endorsement of the initiative and the referendum, as if these implements of a people's government were things not only new and strange, but chimerical, dangerously radical, impracticable, and altogether beyond the pale of reasonable consideration, much less of approval. These New York, Boston and other eastern critics assume that Mr. Bryan has gone off again on an ultra radical tangent, and is insisting on something that again emphatically proves him to be neither safe nor sane politically.

These people betray an astonishing ignorance of what is going on in this country. They seem not to know that the initiative and referendum are already in operation in Oregon, are provided for in the new constitution of Oklahoma, and are under consideration and discussion in various other states. Oregon and Oklahoma are but small portions, in point of population, of the union, yet what they do in so important a matter ought to be worthy of being known, to say the least, in the metropolis and the "Hub." The initiative and referendum, and the direct popular nomination of officers, including United States senators, have been in actual practice in Oregon for two years now; under these laws all our state, county and city officers and a United States senator have been elected; and as yet there is no movement nor any large and expressed sentiment in favor of reverting to the former system. The legislatures of various other states have been seriously considering the adoption of like laws, and sentiment in their favor is manifestly growing throughout all the middle west, if not in the east. So, if these critics only knew it, Mr. Bryan's proposition is nothing new or strange.

And if they look at it, what is this proposition but one to make government of, by and for the people an actual reality? Everybody knows that representative government as exemplified in this country has been frequently a failure and a fraud. The men elected as representatives have not represented the people. They have done things the people did not want done and have refused to do things the people did want done. They have served the few and have injured and insulted the many. The representative system had got so that, as the prayer book says, there was no health in it—or not much. The trusts and corporations have had pretty nearly absolute control of it. Only the big stick of a presidential veto has forced anything in the people's interests through the last congress. The people are afoot and the corporations and tariff beneficiaries are in the saddle and swing the whips.

Now the people are beginning to take charge of their public affairs more. If a legislature or council would pass a law they want they can pass it themselves. If a legislature or council passes a law the people don't want they can repeal it. This is all there is to the initiative and referendum. They are weapons to make representatives charged with legislation do what the people want done and refrain from doing what the people do not want done.

Mr. Bryan simply stands for the greatest possible degree of popular government, believing that the people are fit for self government, or if not will become more fit by exercising these powers. And we think that the people generally, regardless of party, will stand by Mr. Bryan on this proposition.

for example, congress should pass a ship subsidy bill, we believe the people, having the referendum power, would kill the iniquitous law. And with the initiative we believe the people would compel an income tax and a greater inheritance tax and tariff reduction.

A lot of people get scared every time Mr. Bryan says anything, or pretend to be scared, and in two or four or eight or ten years they fully approve of just what he said. He is a little ahead of them, and has a little more courage; that is all. The radical of yesterday will be the conservative of tomorrow.

LANE THE NOMINEE.

BY AN EMPHATIC MAJORITY the Democrats of Portland have declared their desire that Harry Lane shall serve a second term as mayor. This is no mere personal or factional triumph. It is the expression of approval for an official who has done his duty honestly and well, an approval which we believe will be voiced still more emphatically in the June election if Lane responds to the popular demand and is then a candidate.

Only Democratic voters had opportunity to vote for Dr. Lane in yesterday's primaries, but those who did so are far outnumbered by the Republicans who have declared their intention of voting for him in June. Good citizens, irrespective of party, demand his continuance in office.

Democratic voters have honored their party by making Lane their nominee for mayor. But he is not merely the Democratic nominee—he is also the choice of that large class of voters who place character above politics in selecting men for public office.

THE WEEKLY HOLIDAY.

THE EARLY Christian church changed the Sabbath from the seventh to the first day of the week for reasons which polemical casuists consider sufficient, though several Christian sects still observe the seventh day as the Sabbath. The church also changed the name to the Lord's day, but the old Hebrew name of Sabbath still prevails quite generally throughout the Christian world for Sunday, the first day of the week. On the discussions and contentions over the day, or whether belief in and observance of one day instead of the other is essential, we have nothing to say, but that one day out of seven should be observed and set out as distinct and different from the others, the world, secular as well as religious, is pretty well agreed. Men need one day at frequent stated intervals for rest, for recreation, for relaxation from their everyday toil. And that a day of religious observance is essential to the orderly and successful dissemination and maintenance of the Christian or any other religion is manifest. So the secular and religious worlds—not so far apart as they used to be—can agree in support of at least one elemental principle of the Hebrew lawgiver's commandment. The injunction not to do any work cannot in these days be literally obeyed, but it might be obeyed more than it is, and the world would be better if it were. The founder of the Christian religion taught that it was well to be active in doing good on the Sabbath day, that works of necessity and mercy were allowable, that "the Sabbath was made for man and not man for the Sabbath," and he did not prohibit restful recreation; but again, it would be well for the world if it would be less noisy, rowdyish, disregardful of Christian people's sentiments and sensibilities, and more thoughtful and decorous on the Sabbath day.

It is a busy world that we live in now; too busy in respect of straining for seven successive days in the week to gain the almighty dollar, and in performing needless labor that is without ultimate profit. It is a pleasure-seeking world, too, and while innocent pleasure-seeking, or the pursuit of true happiness, is entirely legitimate on the Sabbath and properly one of its objects, the day is shamefully desecrated in many ways, even in the eyes of those who do not regard it as a divinely ordained holy day.

A church or other place of religious instruction and observance is a good place for men of whatever belief or of no belief to spend a little time in on the Sabbath day. On a pleasant Sunday one may truly worship and be reverently mindful of super-earthly and sacred things while also pleasing the senses and recreating himself in the out door balmy air, in the parks, on river or lake, in the woods, or along country lanes, or sedately visiting with cleanly and wholesome friends.

Sunday—on Saturday, to those who observe that day as the Sabbath or weekly holiday—ought to be one of real, healthful, moderate, recreating enjoyment to all who are not ab-

solutely compelled to labor on that day. Put aside care, with the week-day garments; clean up mind and spirit, as well as body; banish worry and ill-temper in the home this day, at least; forget not your benefits and blessings; respect others' opinions and do unto them as you would be done by; think on "whatsoever things are pure, lovely, honest, of good report;" go out and inhale the delicious, fragrant air, behold the emerald beauty of hills, the purity of mountain peaks, the rejoicing fecundity of nature; listen to the melody of uncaged birds and feel the indrawn life of the sun, and become rested, happier, better.

The poorest of you own all this. No trust can corrupt it, no landlord can collect rent for it, no law can prohibit your enjoyment of it—the light, the warmth, the scenery, the flowing water, the flight and twitter of birds—preachers and singers all. Let no one call you master, nor do you look on any one as servant, this day; it is the Sabbath, the Lord's day; God is master of all, is in all and through all; and He favored above all other created things on this one little world among His myriads of scattered and whirling worlds, by imparting to us greater knowledge and power a larger portion of His essence to do with as we will, good or evil. Let it be good and not evil this and all Sundays, since this is the day chosen by most of us for the Sabbath.

INCREASED FREIGHT RATES.

WHETHER recent or threatened increases in freight rates are justified or not the average citizen cannot positively say, because he does not know the many facts that need to be taken into consideration to decide the question fairly. But from such facts as he does know, from what he can see and hear and read that he has reason to believe is true, he cannot believe that higher freight rates are just. Yet the people might not protest much at some increase in freight rates if along therewith they could be assured that the railroads were putting forth every effort in their power to provide more locomotives and cars, and lay more tracks. It is known that the railroads have been making big profits for years past, and now they are offered more business than ever; the business is increasing constantly and rapidly; the freight congestion has become chronic; next fall it will become a great national calamity, and under such circumstances no unbiased man can understand why at present rates the railroads could not make an immense amount of money by laying more tracks and providing more transportation facilities, so as to move the freight promptly and rapidly.

Surely if they have made big money on the total investments in their roads, including water, by moving the freight of former years, they could make a far greater percentage in moving a much larger volume of freight at a comparatively small outlay. The new tracks and equipment needed would cost say one fourth the cost of the roads, but the volume of traffic in a year or two would be double what it was when the roads were making great profits. Hence the people cannot possibly see why transportation facilities are left inadequate and freight charges are raised. There is certainly an immense profit in the new business on the required new investment, at present rates. In a word, the people don't believe the railroad traffic managers who say a raise in freight charges is necessary.

According to the Cincinnati Chamber of Commerce the people's freight bill last year was \$1,640,942,862. A little raise, a little more burdening of the people, would amount to a great sum. An increase of one half a cent per ton per mile would amount to \$225,000,000. The railroads, it seems want this, or at least an increase of a good many millions, and yet they cannot provide cars and locomotives, or double their tracks where needed; they say they can't get the money, because Bryan has made a speech or Roosevelt has swung a club labeled justice at them. Again, we don't believe it.

The other trusts want more, too—and are getting it—under our glorious system of protection. An increase of 50 cents a ton on coal would yield the coal trust \$175,000,000 a year; of one cent a gallon on petroleum would give Standard Oil \$56,000,000 a year; of one cent a pound on sugar would give the sugar trust an increase of \$60,000,000 a year. An increase of one cent a pound in the price of beef would cost consumers \$187,533,000, and the cattle raisers get little or none of it; the dear old immune beef trust gets it.

Yet the American people are both so prosperous and so patient that they would scarcely complain about

these enormous sums that are being exacted from them if they could get prompt transportation for their products. Last winter the people could not get coal at any price. Last fall they could not get cars at any price. Really, Oppen's cartoons about the Common People and the Trusts are not so greatly exaggerated as might appear. But the Common People are waking up.

THE PEOPLE PARTLY TO BLAME.

THE Los Angeles Times, which does not view Senator La Follette with a very large degree of favor, says his recent lecture in that city was "a sensational political demonstration," and that "his auditors were as 'sympathetic' as are caged tigers with the man who tosses them bleeding meat." The Times views La Follette as "an extremist," who would like to "kick up industrial mischief," yet the conscientious Times admits that the evils that La Follette complains of exist, but says they are only "symptoms," not "fundamental causes," and that our representative system of government is "admirable," but the root of the evil "is the neglect of civic duties by the average citizen." The Times further says:

"The railroads elect Senators and the trusts control legislation because the voters of this nation put a low price on their most sacred heritage, are faithless to their most precious trust, forget their obligations to city, state and nation, permit the ever alert enemy to get control. If Senator La Follette could awaken the civic conscience, he would achieve what legislation never can do—restore the control of the government to the people, which is, as he says, the ambition of his life."

There is a good deal of truth in this. The people often seem to consider it a joke to sell themselves out. And too often they subordinate their civic conscience to "fealty" to party, especially to the G. O. P., that, along with doing some very good things, has been an ally and partner of the multimillion plunderbund for 40 years. Yet all this does not excuse senators and other legislators and public servants for serving the trusts and interests and betraying the people. Mr. Bryan says the fault is not in the people but in the men they elect. Both he and the Times are right. Too often the people are negligent or partyified; but often, too, a man who seems to be all right and whom they have no reason to distrust goes over to the enemy as soon as he gets into office and the test comes.

CONGRESS MUST ACT.

INFORMATION FROM PRIVATE sources seems to indicate that no mistake was made by the last legislature in the passage of the bill for the joint purchase by the state and federal governments of the Willamette locks, and the opening of the river to free navigation. It is almost universally acknowledged that congress can hardly withhold aid to a state that gives so eminent an object lesson in self-help. It is known that Senator Bourne has given assurance to Oregon friends that he believes congress can be induced to provide for the project in the next appropriation bill. Congressman Hawley is understood to entertain a similar opinion.

The opening of the locks, when that auspicious event transpires, will not be the only advantage; for it is considered certain that a consequence thereto will be a willingness by congress to be far more liberal thereafter in appropriations for opening the river for its entire navigable length. For this purpose, but \$50,000 is now contributed, while the ultimate is likely to be perhaps five times that sum. An all-year-around navigation to Corvallis and a part-year schedule to Eugene are likely to be accomplishments for the future, all due to Oregon's willingness to help herself. This is the possibility, and it will be more than a possibility if residents of the region never lose sight of the goal and play their part in the great enterprise until its finish is beheld.

SALARY FOR A PASTOR'S WIFE.

THE WOMEN members of a Cincinnati church have persuaded the church authorities to pay a salary to the minister's wife, as well as to him, and it is likely that this example may be followed by other churches. There are ministers' wives and ministers' wives, as there are ministers and ministers, but we doubt not that the women members of many a church would cheerfully and truthfully show that the minister's wife earns a salary quite as well as he does.

What a large and varied work of ministrations is here. She must be educated, accomplished, tactful, pa-

tient, sympathetic, a peacemaker, a diplomatist of high order, cheerful, charitable, sufficiently spirited to lead successfully and yet meek to bear offense, a counsellor of mothers and a pattern to girls, a leader in all church functions, a watchful helpful friend to all classes and conditions of parishioners, and possibly may be called on to help her husband in his sermonizing.

Whether all this deserves a separate salary or not, and whether the question of ministers' wives' salaries would be provocative of mischief, it is not of course for us to say. We only say that we have known women in these positions who in our humble opinion earned more than their husbands did, though the world knew it not.

The American people salute General Kuroki. Judged by the final test of success he is one of the world's great generals, and is, moreover, the official representative to this country on a courteous mission from a nation that has in recent years astonished the world, and may do so again.

There is one way, in certain cases, to insure peace. Caesar used it on some barbarians. Generals Jake Smith and Wood have employed it in parts of the Philippines. Dead men make no war.

Verbal kicking at a great rate over the nominations will begin to day, but it would have been about the same if the nominations had been different.

Some day, quite possibly, little Japan will teach the American people a lesson in which they will learn how to spell humility.

The government's medicine is dealt out very slowly, but, in a few cases at least, surely.

It seems that Democrats can write, after all.

The Nebraska Railroad Lobby.

From the Omaha Bee.
If the men in control of the railroad interests in Nebraska would profit by the example set by Mr. Harriman in his endeavor to get closer to the president and the people they are pursuing before the legislature at Lincoln. Instead of keeping a retinue of paid lobbyists at the capital and importing a small army of lawyers to do their bidding, they would do well to take their hands off and come out in the open.

Instead of resorting to doubtful persuasives in dark corridors and back rooms to block and upset the party's reform program, which the party's legislature are in duty bound to see executed, they would meet them half way and withdraw all obstructions to measures clearly demanded in the interest of the people. Instead of inviting reprisals they would ask nothing more than a square deal and rely on the government to protect them from anything palpably unfair.

The men in control of the railroads in Nebraska should not again make the mistake of imagining a temporary victory achieved by purchase or coercion to be worth having at the cost of popular resentment. They should remember that the reform movement in this state is only now coming into its own. They should remember that within two months the state board of assessment will be making another assessment of the railroad property—the first since the United States supreme court declared that the judgment of that body is final.

The Lost Mother.

By Wex Jones.
He was such a little boy, dear, As he played on a rubber ball, And he was such a little boy, dear, As he leaned against the wall.
"Hello," I said, and "Lo," said he, And "Feeling third?" said I, "Koppel" was the way he answered me, But I saw a tear in his eye.
"Where's your Mummy and why are you here?" I said to the quaint little chap, And down his cheek rolled that fat little tear.
And fell on the sidewalk, slaps!
"You're lost," said I, "but you mustn't cry."
A great big man like you!
"If I'm lost," said he, with a tremble, "Mummy is lost, too."
"Come on, old man, and I'll take you home," I said, as he trotted along.
And next time you feel a desire to roam See if Mummy will think it wrong!
But up rushed a lady and clasped him tight.
"Oh, Harold," she puffed, "is it you? My lost little boy?" Said the chubby young mite, "I knowed you was lost, too."

Forty Days Round the World.

From the London Spectator.
Many of us marked an epoch for ourselves when Jules Verne wrote "Round the World in Eighty Days." Perhaps it was not possible then to go round in 80 days; the book would have been less exciting to children. If it had been possible, but at all events it was nearly possible, and many of us marked down the epoch. How many people could say "offhand today, however, to what those 80 days have been reduced? A writer in the Daily Mail, F. A. McKenzie, tells us that the journey can now be done in 40 days, and that in comfortable trains and ships, not by the desperate expedients of Jules Verne.
We are told that the tickets cost only about \$125 second class and \$165 first class. The journey is reckoned in this way: London to Moscow, 2 1/2 days; Moscow to Vladivostok, 13 days; Vladivostok to Yokohama, 2 days; Yokohama to London via Vancouver, 2 1/2 days; connections, 1 day. The Russians understand the art of comfortable railway traveling; their carriages and buffets are models.

Sentence Sermons.

Sentence Sermons.
By Henry F. Cope.

Character is the fruitage of daily choices.

Kindness is a seed that never finds a barren soil.

Virtue for profit will become vice for more profit.

The best friendship is that which brings out the best in us.

What we call destiny often is only a matter of determination.

If you would lose all force think always of your own failings.

The true man fears the power of sin more than its punishment.

Mending your ways is the best way of mourning over them.

If you cannot hate hypocrites and evil you are not likely to love virtue.

Many a man who is proud of being wicked is really only weak in the head.

It will not give you wings to have your name on the fly leaf of the Bible.

You can tell the character of any age by the place it gives to character.

An abnormal sense of your own rights soon will hide your neighbor's righteousness.

You can never meet the needs of a thirsty world by packing water on both shoulders.

In the light of heaven we may find the greatest heroes have been hidden from earth.

The man who never thinks of the feelings of others is sure to be devoid of epidermis himself.

A man never has any trouble about his habits when he is carried away by some great work.

A man is likely to quit talking about magnates as soon as he buys his first block of stock.

Success often means to get what others want, but what you no longer have any appetite for.

Many pulpits waste so much time on an invisible devil that there is neither light nor heat left for men.

Keeping Up Appearances.

By Beatrice Fairfax.

One of the saddest things about poverty is that people are ashamed of it. Just why this should be so it is hard to tell. Although there are endless discomforts attached to poverty, there is certainly no disgrace in it.

In fact if the truth were known, the rich neighbor has frequently more cause for shame than the poor man next door. It is false pride that makes us ashamed of wearing shabby clothes and of the phrases "I can't afford to."

The struggle to keep up appearances and live beyond her husband's means has led many a woman into foolish extravagance.

It is hard for a mother to see the children of her neighbor decked out in gorgeousness that she fondly believes would be far more becoming to her own darlings. And sometimes—though she knows she ought not to do it—she cannot resist the temptation of buying clothes for them which cost much more than her slender purse can afford.

She sees new furniture going in next door, and her heart burns with envy, and before long she adds a piece of furniture or bric-a-brac to her own parlor.

She often does things that she can ill afford to simply because she cannot bring herself to say, "I cannot afford it." She looks on poverty as a disgrace.

As long as she is doing her duty by her husband, children and home, a woman has nothing to be ashamed of. If her children are dressed neatly it makes no difference how plain their garments are.

I think that some of the women who are struggling to dress their children grandly would be amazed if they could see the plainness with which many of the children of the very rich are dressed. A sensible mother does not want to fill her little daughter's mind with false ideas as to the importance of dress.

Of course every woman wants her home to be pretty and attractive, but is a piano lamp worth an added wrinkle of care on a hard-working husband's brow?

If your husband is honest and temperate never be ashamed of his poverty, but do your best to help him out of it by frugal management. The more economical you are now the more comfortable you will be in your old age. Mismanagement is often the basis of poverty.

No man can ever be anything but poor if he is handicapped by an extravagant wife. When your neighbor invites you to join her in some expedition which you know you can't afford don't be ashamed to say so. Your children can be just as attractive as hers, even if they do not wear such fine clothes. Sweetness and modesty are what make a child lovable. Don't try to keep up appearances at the sacrifice of peace and duty.

A Modern Alphabet.

By Wex Jones.

F is, of course, the financier, with conscience made of rubber. Who makes himself a billionaire while his trusting victims blubber.

A Sermon for Today

What Is Virtue?

By Henry F. Cope.

"Adding on your part all diligence, in your faith supply virtue and in your virtue knowledge."—II Peter, 1:8.

WHO is the virtuous person? What is that per virtuous? Is he the bearer of no more than spotless life? Is virtue the leaving undone of vice? Is it negation and denial? Then is the polished marble more virtuous than the fairest saint. You cannot be measured by the things you leave undone. The empty life is an impossibility; to try to keep the heart empty is to invite evil inhabitants in greater numbers.

In virtue, then, the clamorous action of some standard of living and the daily advertised attainment thereto? Is it even the secret, modest effort of conformity to a fixed code or rule of daily living—the doing of certain things in certain ways at certain times? Is the virtuous man the one that follows precisely the prescribed rules and schedules of conduct?

The last is the notion most generally entertained. Yet how fallacious it is. It is the secret of priggishness; the standard attained, we have the sin of self-satisfaction. It converts the man into a blind machine; your mechanical moralist is no more virtuous than any other machine. He lacks life and freedom of choice. Virtue is, first of all, vital; it cannot be found with the eyes shut nor with the will atrophied.

Virtue is strength; it is moral and spiritual health. It is not in doing or leaving undone; it is not in feeling either good or bad; it is not in sentiments or doctrines, either false or true. It is that power which adjusts and outflowing of the whole inner life which in its more material and evident aspects we call health and strength. The doing, feeling and thinking flow from this right inner, determining tone.

The morally healthy man will love the things that are good and pure; he will loathe the base and defiling. Only a depraved appetite turns to the garbage can where there is a well spread table waiting. But we have not understood it; we would deplete and fear still more that vicious inner appetite that turns the whole life toward things corrupt and rotten when there awaits on every hand in this fair world so much that is beautiful and wholesome.

Have you ever thought how largely health and strength depend on tastes and appetites? Who can be healthy with a perverted craving to which he yields? Such tastes depend on training and cultivation. So it is with virtue; the heart that follows the choice of things that are best, is acquired by the deliberate and constant choosing of things that are right, pure, elevating.

Virtue, then, rests on faith, not blind belief, in certain cosmic statements, but the upward look, the noble aspiration, the high-mindedness that lifts up the heart. It takes this spirit, this faith, this confidence in things unseen to enable us to choose the best, to cultivate the taste for the true food of life. This confidence in the heart that was meant to feed on the invisible bread snatches the evident husks of earth and it dies.

There is no virtue without this faith in high ideals, in things not seen. A man may be just, he may be honest and upright for policy, because it pays, but he cannot find virtue as a matter of policy. It is not in the market to be bought. It is acquired only as we set the heart on character, as we learn to love the good and true for its own sake.

This confidence of soul comes also through struggle. Vice is made to serve virtue as we strive against it. Using moral muscles, we find and harden them. He who flees temptation, who shrinks from the soul-searing trials of life, has no virtue; he has a life that has to give. In the gymnasium of temptation and trials the full strength of character is won. This does not mean that one seek out vice; it means that we must meet every foe to his face.

Could a virtuous person whose face is set toward the light, who lives on a grade that leads up, who is strong to serve his fellows, to make a better world, to face and fight all things that spoil and mar; who lives not for meat nor money, but for mankind, for truth and beauty? For virtue is that habit of the soul, that health that comes from steadily seeking things good and true, that strength that comes from struggle and service; it is the inner life victorious over the outer temptation.

Hymns to Know.

Old Hundred.

By William Kethe.
[It is not certain that Kethe was the author of this stately version of the 100th Psalm. But soon after its first appearance in the Psalms of Sternhold and Hopkins, in 1601, it generally was credited to him. He belonged to that group of reformers and spiritual leaders of which Knox was the chief, being exiled with him in 1555—the year of the way, in which the Bible first was divided into verses. The hymn always has been sung to the same tune, which has therefore come to be generally known as "Old Hundred."]

All people that on earth do dwell, Sing to the Lord with cheerful voice; Him serve with fear, his praise forth tell, Come ye before him, and rejoice.

The Lord, ye know, is God indeed, Without deceit he does not lead; We are his flock, he doth us feed, And for his sheep he doth us take.

O, enter then his gates with praise, Approach with joy his courts unto; Praise, land, and bless his name always, For it is seemly so to do.

For why? the Lord our God is good, His mercy is forever sure; His truth at all times firmly stood, And shall from age to age endure.

Today in History.
1665—Augustin de Saffray Meay, early French governor of Canada, retired from office.
1789—Opening of the states-general of France at Versailles.
1821—Napoleon I died at St. Helena.
1828—Ex-Empress Eugenie born in Grand.

1846—Great bazaar for benefit of Anti-Corn Law league opened in London.
1856—Prince Metternich, celebrated Austrian diplomat, died.
1864—Battle of the Wilderness began.
1897—United States senate rejected the treaty of arbitration with Great Britain.

1902—First congress of the Cuban republic met in Havana.

Woman's Way.

From the Atholton Globe.
It is a rare woman who can have a headache from eating cake at an afternoon party, without the impression that she acquired it in slaving for her husband.