EDITORIAL PAGE OF THE JOURNAL

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Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
—John Fletcher.

CHAMBERLAIN.

BIGNESS is a powerful asset in public position. Character and calibre are its essentials. All men know them and applaud them. All men feel safe when these twin assets of manhood are on the battlements in public affairs. It has not been by accident that Governor Chamberlain has risen from the humble walks of life into a position of extraordinary influence. As a child of poverty, he trudged over country roads in Linn county seeking a position as a country schoolmaster. It is not luck, but logic that has lifted him into the executive chair of the state. There was a reason why he was given that exalted position, even in spite of the fact that the partisan majority against him was overwhelming. There was a reason why men laid aside their political affiliations and lifted him into the governorship in his first candidacy for that great office.

There was the same all potential reason, the same all powerful influence when in the second instance of his candidacy he was reelected to the position over the most powerful candidate that could be put against him.

Calibre in the conception of his duties, and rugged American character in the performance of those duties is the story, and the whole story of Mr. Chamberlain's rise. He has had the mental horizon to grasp public questions, and the force of character to meet and manage them. The meaning of a government and its functions are within his knowledge. The relations of a government to a people, and what officers are elected for, are matters forever within his consciousness. That all powers come from the people, and that they are to be exercised for the benefit of the people has been the invariable rule by which his official and all other acts have been squared.

This very laudable conception of official function in Mr. Chamberlain is not the temporary subterfuge of a passing campaign, but is inborn in his mentality, and a constant, dominant and potential factor, ever present and ever active in his mental framework. It is peculiarly and signally an endowment of unusual bigness and exceptional manhood. It was a dominant trait in Lincoln, and a factor that made him and his place in history notable among the chiefs of the nation. The same kindliness of spirit, the same love for humanity, the same devotion to a government "of, for and by the people," that distinguished the martyred president are dominant characteristics in the personality of the governor of Oregon.

It is to his qualities of pure statesmanship, his grasp of affairs and his potent influence in their administration that Mr. Chamberlain owes his advance from poverty to power. They are the qualities that have made him a figure and a factor among the figures and factors of national life.

They are qualities that have enabled him to give Oregon a masterly administration of the office of governor, and qualities that would be of enormous value to the state if he could be sent as senator to Washington. What man in all the state could fill the office more perfectly, could bring as much force and strength to bear in doing things for the state, and, above and beyond all, could be so much depended upon to be always true and loyal to the great common people?

TOM WORD.

THE vote on sheriff of Multnomah county will not be divided sharply by party lines this year, for Tom Word is in the race again, for the third time, and many of his friends expect him to repeat Grover Cleveland's experience in running thrice for president, winning in the first and third heats, though beaten by a neck in the second. The voters of this county who were here then will remember the notedly and uniquely good work done by Word while sheriff. Partly at his own expense, he closed the gambling joints, including the poolrooms, and put them out of business forever in this city. In all other respects he made a model sheriff, but this one service alone entitles him to the people's gratitude. He was beaten by Mr. Stevens two years ago by the narrow margin of 25 votes, and the two will try conclusions against each other again in the coming election. It would seem to be a case where the saying, "Turn about is fair play," will apply, especially as Word so well deserved a second term.

A USEFUL "DEMAGOGUE."

TOM L. JOHNSON mayor for the fourth time of Cleveland, may have the faults of an extraordinarily masterful man; he may be for certain purposes a good deal of a boss; but since he uses his great power for the benefit of the people rather than for the benefit of himself and a clique or ring of personal and political friends, it is not in order for the people to complain of his masterfulness and bossism. He was born with that quality, and could not help being a masterful man if he would. During his last campaign for mayor a Portland daily newspaper alluded to him as a demagogue, and otherwise contemptuously, but this same demagogue has won one of the most notable victories for the people ever gained in the country.

For eight years Tom Johnson has been fighting with all his vast strength for three-cent carfares in Cleveland. He had to fight not only the consolidated traction corporation, but at first a hostile council and always a hostile legislature, and hostile courts. Officially, he fought, like Thomas H. Benton on one occasion in the senate, "single-handed and alone," and finally conquered.

Not being able to bring the corporation to terms otherwise, he began laying streetcar lines on the city's account, by this time having a cooperating council. The courts issued injunctions; he disregarded them. He refused to be beaten or suppressed by anybody or anything. Last fall Representative Burton, the strongest possible opponent, was put up to defeat him, but Johnson won by thousands. The people stayed with him. And so at last the corporation gave up. Johnson has his way, and the fare on streetcars in Cleveland will hereafter be three cents instead of five.

But the arrangement comprehends more than this; it amounts to municipal ownership of the street railroads. A municipal holding company has been formed through which the corporation has been offered and has accepted 6 per cent interest on a $23,000,000 valuation of the lines, the contract to run 25 years, the city then having the privilege of buying the lines. If the city cannot earn the 6 per cent and fails to pay it, the property reverts to the present owners, but Johnson is not afraid of that. The city's 40 miles of three-cent lines that he built have paid 6 per cent on their cost from the start, while the corporation has paid stockholders 6 per cent on a valuation of $40,000,000, of which $17,000,000 was "water."

Cleveland is a big city and Johnson is a very successful business man. He knows what he can do, and if he could be kept where he is the city would doubtless pay off the $23,000,000 and so own all its streetcar lines within the 25 years. Then, he believes in still lower fares, or perhaps none at all; would raise taxes in other ways and make streetcars free, as bridges and parks are. This seems impracticable, but Johnson has at least got the streetcar system of Cleveland into the city's hands and established three-cent fares. Other big cities, whose people are paying interest and dividends on millions of "water," would be fortunate if they had demagogic bosses like that.

THE WASHINGTON SPECTACLE.

IF EVER conditions in this country presented a suggestive spectacle, it has for five months been observable at Washington. Throughout that long period, President Roosevelt has pleaded with a recalcitrant congress for remedial legislation. He has pointed out the need of measures for betterment of conditions among the multitude. He has repeated and reiterated his demands so often, that the long list of desired measures is familiar to all. From the length and breadth of the land, there has been and is, insistence that some of these measures be passed. A million to a million and a half of men in the east and eastern west are idle. Some of them have been without income since the blight of panic fell on the land. In hundreds of instances, perhaps thousands of them, the furniture in wage-sustained homes has been parted with and jewelry and watches been pawned for the necessities of life. The strike fund in some of the labor organizations is being doled out to members, to help them survive the stress of the passing idle time. Every condition in the country, its progress, its needs, its future and its people's future, calls for wise and effective legislation.

But for five long months congress has refused to act. The imperial senate and the dominant majority in the house, led by the Cannon clique, has stubbornly refused to legislate. It has held insistently to its arbitrary program of non-legislation. The Democrats have joined with the president in the pleadings for remedial measures. They resorted to revolutionary tactics in the effort to compel legislation the president asked for. This week 166 of the 168 Democrats in the house signed a petition and presented it to the speaker and house, appealing for Republican aid in passing a free print paper measure. It was one of the most extraordinary dramas ever enacted at Washington. It seems inconceivable, but it is true, that, made bold by its overwhelming numbers in both branches, the majority has defied the president, defied the country, defied fate itself. Its power is so imperial that this majority seems drunk with its own strength. It is so puffed up and swollen in its overweening prerogatives and immensity of numbers that it has laughed at the president's special messages, hooted in derision at the efforts of the minority, and looked out upon the country in its need with cold indifference. It shows, as it never showed before how unfortunate it is for the country that this Republican majority in both houses is so large. It is the immensity of this majority that makes the ruling party in both houses so autocratic, and emboldens it to hurl defiance at the president. If that majority could be cut down, the effect would be excellent for the country and people. Every influence that can tend to reduce this abnormal majority will be an agency to make the party in control of congress more solicitous of the country's wishes, more willing to listen to the pleadings of the president, more in harmony with the hopes and aspirations of the commonalty, more attuned to judicious and beneficial legislation, and that is excellent reason why the sending of Governor Chamberlain to the senate, whereby this enormous majority would be brought more within reason, would be helpful and wholesome for the entire country and a good work for Oregon.

OREGON AT WASHINGTON.

IT WOULD seem to be quite time for the people of this state to insist on results from their representatives at the national capital. It may be gratifying to the people of Oregon for one of its senators to gain notoriety by conducting a campaign for a second elective term for the president, a good thing if it could be brought about, yet this does not bring results needed especially by this state. And can anybody point to anything of any consequence ever done by the representative for this district during the seven years he has been at Washington?

It might be well to take stock and strike a balance, as to the account between Oregon and the federal government, especially in view of the persistent assumption that party politics counts for so much in Washington. Oregon has been safely and surely Republican, in national politics, long enough, if that were the determining factor, yet the state, and Portland especially, are snubbed and discriminated against and victimized in many ways. It could not be worse if the Oregon delegation were divided politically, if Oregon voters showed at once their disgust and their independence. The high up federal authorities might then have more respect for us and pay more attention to us.

A conspicuous instance just now of the contemptuous and insulting treatment of Oregon at Washington is the itinerary of the warships. This great fleet visits every place of importance, and some of not much importance, on the coast, all the way from Punta Arenas to the Straits of Fuca, except Portland. All we get is a small cruiser or two and two or three torpedo boats, an announcement to the world that Portland is not one tenth as important a place as Santa Barbara or Monterey, California.

For 50 years the quartermaster department for the Pacific northwest has been located at Portland, where it manifestly and undisputably belongs, for various obvious reasons. Without any announcement of a change, with contemptuous neglect to advise anybody beforehand of such a movement, an order is issued transferring the headquarters to San Francisco, where millions of dollars' worth of supplies are to be purchased hereafter instead of in Portland, to the great injury not only of Portland business men, but to the detriment of every farmer and merchant in the state. How can an administration that treats Oregon thus expect enthusiastic, overwhelming partisan support?

The river and harbor bill of the last congress carried appropriations of $1,700,000 for the mouth of the Columbia river and $500,000 for the Celilo canal, no more than was urgently needed and was due to this great river and region, and yet these amounts have been cut down to the extent of $414,000 in the present appropriation bill. Probably this will be news to Mr. Ellis. But what does he care?

The shippers of this state and region demand protection against arbitrary increases of freight rates, such as the increase on lumber made by the railroads last year, but Senator Fulton's reasonable and necessary bill providing that such increases shall not be made except by permission of the interstate commerce commission has been slumbering in Chairman Elkins' pigeonhole for two months, and though Fulton is making what efforts he can for the bill, there is no hope of its passage. Millions of loss to the people of the Pacific northwest is utterly ignored by the powers that be in Washington, and Elkins, always a tool of the railroads, rules the roost in all such matters.

And so it goes, all along the line. At the present rate of progress a whole generation will pass before the Columbia river will be improved and free, during which time Oregon will be injured by the army and navy departments to the extent of millions of dollars; Harriman will hold up the state for tens of millions more and we will—perhaps—be still clinging to the idea that we must be loyal to party and sending mere politicians to congress.

Any kind of a change could not make matters worse, so far as Oregon's treatment by the federal government is concerned. The state seems to need some members of congress who will dare to claim Oregon's rights, out loud and in dead earnest, and if necessary, raise a rumpus in every department of the government every day until we get recognition and results. The mere politician and partisan, whose main object in life is to "stand in" and hang on to his job will never accomplish anything for Oregon.

CHAMPOEG, MAY 2, 1843.

IT WAS a history-making event that transpired up at the pioneer village of Champoeg 65 years ago yesterday. Out here in the only valley inhabited by permanent white settlers west of the Rocky mountains, here in the vast wilderness of the Pacific slope, gathered a company of typical pioneers, on important public business. It was important to them, important to their descendants, and important to two great nations, although at that time the American government cared little for Oregon and scarcely noticed it, supposing it to be an almost inaccessible and uninhabitable waste. These pioneers knew or guessed better, and some public men knew better, but these men were practically men without a country. About half owned allegiance to Great Britain, half to the United States, and this meeting helped at least to decide the ultimate national destiny of all this great region.

This, however, was not the primary purpose of the meeting. It was held to take the initial steps toward forming a provisional government for the territory, or province, of Oregon. There was no law in the land, no federal or territorial officers, no courts, no legislature, no means of enforcing contracts or punishing crime. The object was carried out, as all have read in their histories; from that day Oregon began to exist as an organized civil community, and from the provisional government formed a little later in consequence of this meeting sprang later the territorial government, and 10 years later still the state government. There, at Champoeg, was planted the seed of the present state, aye, of two other states.

But under which flag, ye pioneers, patriots all? Which emblem will ye raise, the stars and stripes, or the British cross? The ownership of the region was in doubt, in fact had scarcely been considered seriously yet. But citizens, with a local government, must have a national government to look up to, and to which they can turn with fealty and of which, some day, they can in need demand recognition and protection. If there was a debate, it has not been recorded; if there was hostility, it seems not to have expressed itself in any violence. But the momentous question came up, and according to a common version of the occurrence the intrepid and irrepressible Joe Meek outstepped apart, saying, "I'm fer a divide; all fer the United States foller me." And when the opposing ranks were counted Uncle Sam had won by a majority of two votes. Not till long after did Uncle Sam realize what he won that day by so small a margin.

In the light of subsequent events that scene is worthy immortalization by a great painter. The materials for a great picture are all there—the May sunlight on the verdant prairie, the full-leaved trees along the limpid stream, the forests rising in the distance, with the vast, sublime snow-peaks shining yonder eastward; the group of earnest, purposeful, courageous, coarsely-clad men, met together to make history—who would not rejoice to see that scene revived, even on canvas?

For some years there has been but one living, human link between that day and event and the present, that ever swiftly increases the distance between then and now. Still sturdy and retentive of memory, living all these years near the spot of this event, that gallant pioneer, one of the majority on that memorable day, F. X. Matthieu, is richly entitled to the respect and honor which all Oregonians gladly give him.

NEED OF ROOSEVELT.

THE second elective term propagandists have a strong argument in the present situation, as between the president and congress. The president has been urging various measures that will be beneficial to the people, and congress has so far refused to pass any of them. Now it is reported that congress, on account of the constant publicity policy of the president through his messages, will yield somewhat, a little, enough, it hopes, to "save its face." But if congress does anything good along these lines, it will be because it was forced to do so by the president.

But what will happen, Senator Bourne and his collaborateurs may ask, when Roosevelt is out, and a president has taken his place who would not or could not wield this power in behalf of the people? Would Mr. Taft go so far as Roosevelt has done, to send in repeated messages telling congress specifically the things that it ought to do? And if he did, would it have the same effect? Who can reasonably assert that Mr. Taft, or any one else, would work for the people's interests so persistently and boldly as Roosevelt has done? And if Roosevelt were fixed there for four years more, would not congress have to surrender to him and help carry out his policies?

A Democrat as president, Bryan, for instance, it might be argued though urging all that Roosevelt does and more in behalf of the people, would be comparatively powerless, because a Republican congress would think itself excusable for resisting even the best suggestions of a Democratic president. And though the house might become Democratic the senate would remain Republican. Hence, it may very plausibly be urged, the people have a tremendous interest in the reelection of Roosevelt. Nobody can possibly fill the place he occupies. Yet we do not believe that even those really forceful considerations will bring about Roosevelt's renomination.

Lewiston and Portland are to be nearer neighbors in a transportation and commercial sense and more intimate business friends, than ever before, which is the meaning of the excursion of Portlanders to the inland city. The products of the country around Lewiston should always have come down the natural route to Portland; their diversion elsewhere was a great moral crime, and an incalculable injury to hundreds of thousands of people. But at last nature begins to win over railroad kings, and the law of gravity resumes its suspended away. Lewiston is to be a large and important city; her interests and Portland's are mutual.

Senator Elkins in the senate represents merely his railroads and other large corporate property interests, and the like interests of similar men. Whenever the interests of these men come in conflict with those of the masses of the people, Elkins is against the people every time, and to the extent of his power. But he is not a unique senator at all in this respect; many others are of the same type.

He who fights and partially wins, and then refuses to fight again to win a complete victory for a righteous cause—well, he will not pose successfully as a hero.

With many people this day in the calendar is, or should be, the Last Sunday Before Baseball.

RELIGIONS IN JAPAN

BY FREDERIC J. HASKIN.
(Copyright, 1908, by Frederic J. Haskin.)

Tokio, April 2.—The national religion in Japan is the worship of the divine emperor and his deified ancestors. This religion is the cornerstone of the Jpanese national structure, albeit the cult may not be recognized as a religion and although there is perfect liberty of religious belief. Shinto, the Way of the Gods, is the only purely Japanese religion, and it is a peculiarly Japanese notion that Shinto does not wish to be regarded as a religion. When Japan adopted the ethics of Confucius and the religion of Buddha, both of which came from China by way of Korea, it revised both codes to fit its own needs. Buddhism could not thrive in Japan until it recognized the ancestor worship and the million deities of Shinto, which it did by the simple process of considering each one of these deities an incarnation of Buddha. Now the Christian religion is gaining ground and the whole country is being cast along the lines of Christian nations.

Shinto, the central and vital principle of which is the worship of the emperor, was made the established religion in order to fix the minds of the people upon the mikado and restore him to the supreme power which had been usurped by the Shoguns. Then, when that purpose was accomplished, Shinto was disestablished and religious freedom was granted. Then the government required all "religions" to be registered. It was then that Shinto asserted itself in the peculiar Japanese fashion. Its leaders came forward and declared that Shinto was not a religion but a cult and could not be classed with dogmatic religions.

It is the Japanese idea that Shinto, not being a religion, is entirely acceptable to any other religion. Therefore, according to the Japanese governmental idea, a Christian or a Buddhist or a Mohammedan may also accept the cult of Shinto without inconsistency. The reason for this is as plain as the nose on a man's face—if the Japanese people accept Christianity and desert Shinto they will no longer believe in the divinity of the emperor. When that belief is unsettled in the minds of the Japanese masses the present hold of the ruling oligarchy may be loosened, perhaps overthrown.

The scoffer must remember that it is only yesterday that all Europe was ruled by kings who claimed the "divine right," and that two European monarchs of today make the same claim for their authority. The Japanese masses have believed in the divinity of their emperors since a time when Christ was only a prophecy and a hope, six centuries before he appeared in Bethlehem. Buddhism came to Japan and finding Shinto unconquerable but hospitable, permitted its votaries to follow both religions. The Japanese mind, therefore, cannot understand the intolerance of the Christians, whose god is a jealous god and will have no other gods before him.

But when the Japanese rulers found that this intolerance of other religions was inseparable from Christianity, and as they had to keep friendly with the Christian world, they thought to overcome the Christian objections by declaring that the Christians need not be alarmed, Shinto is not a religion, only a cult. As Shinto is based on ancestor worship which still forms the greater part of its activity, it is not at all uncommon for a Japanese to defend it as entirely compatible with the Christian religion.

Shinto as Religion.

A Japanese Presbyterian, when asked about Shinto, declared that it was unthinkable that intelligent men should regard Shinto as a religion. "It is merely an amplification of the Biblical commandment to honor thy father and thy mother," he said, "and its ancestral tablets are no more idols than are tombstones in Christian churchyards. The images which you call 'gods' are no more than statues of saints or stained-glass window representations of Biblical scenes." But this explanation does not do away with the fact that in whatever way Shinto may be mainfested, the life giving principle of the cult is the recognition of the divinity of the emperor.

After the conclusion of the war with Russia the emperor went to the great shrine of Ise, most sacred of the 250,000 Shinto shrines of Japan, and there personally conducted the solemn ceremonies according to the Shinto rite, proclaiming to the gods, his ancestors, the story of the victory over Russia. This ceremony was performed at a time when national feeling was running at its highest, and its direct result was a great revival of Shinto activity. There can be no doubt that the Japanese rulers intend to perpetuate Shinto, and to permit no other religion to make much headway unless it accepts Shinto and incorporates it within itself.

"Surely the educated class in Japan does not believe the emperor is a god?" the occidental mind will query. Perhaps not. The educated classes in Europe might not have believed in the divine right of kings, but they usually kept their skepticism to themselves if they did not actually aid to propagate the faith among the uneducated. When Charles I of England stood for divine right and Cromwell for human right, were there not many educated men on the side of Charles?

Way of the Gods.

"Shinto, the way of the gods," says an eminent Japanese statesman, who is of the faith, "it is not regarded as a religion, but if it be a religion it is certainly of a unique kind. It has no founder, nor has it any dogmas, in the ordinary sense of a religion. It has grown up with the customs and traditions and general characteristics of the nation. It recognises the immortality of the soul; it acknowledges the existence of supernatural power; it reverences the ancestral spirits, and therefore it may be called a religion of ancestor worship. It concerns itself, however, with temporal matters far more than with spiritual affairs. It has existed in Japan from time immemorial, long before the introduction of Confucianism and Buddhism. From an ethical point of view it has more teaching in it than Buddhism, but it is not so elaborate as Confucianism. Nevertheless it has a tight grasp on the Japanese mind. It is based upon a patriarchial form of community. Its essential notion of ethics is cleanliness of conscience; but the idea of cleanliness is applied not only mentally but physically—hence its tendency to bodily cleanliness as well as other cognate matters. It speaks of good and bad, the one one as "black" or "muddy," and the other as "red" or "clear." It reverences the ruler from the very nature of its cult, and a magnificent ideal of a subject and a citizen is developed from these simple notions."

Political and National.

Thus speaks Baron Suematsu, and in his last sentence he sounds the keynote of the reason for the life of shinto. It is a political and a national religion, and the nation fears that with the death of shinto Japan itself would expire. The 250,000 shinto shrines are divided into twelve classes, from the Great Shrine of Ise down to the "shrines with no fixed parish to guard over." Many of these are the shrines to family deities and about them still revolves the complicated machinery of the Japanese "family." Others are erected to the memory of mythical deities and heroes, and others to the patriots of history. The last deification of note was that of Prince Kitashirakawa, who died of disease in Formosa in 1895, while leading an army sent to subjugate rebels. A shrine of high official rank was erected to him and he is now deified at the God of Formosa.

The Shintoists are divided in 12 principal sects and a number of smaller sects, distinguished by their devotion to some particular god, although they accept all other gods. One worships Mount Fuji, which it believes to be "the soul of the globe," another avowedly places the imperial family first and greatest among the gods, another upholds personal ancestor worship as of first importance, and so on.

Buddhism in Japan claims the larger part of the people as its followers, yet well informed Japanese say that the religion is stagnated, and has utterly failed to keep up with the rapid progress of thought in the last 40 years. True, it has established theological seminaries and colleges founded on models of western organization, and has even attempted a reform in its scandalous priesthood. But on the whole it is losing power and influence in affairs, while perhaps still holding the masses of the people. The great temple of Kwannon in Asakusa park in Tokio is in the center of a Coney Island amusement park, but the thousands who come to be amused also stop in the temple, cast a coin into the great box and clap their hands as they bow in prayer.

Japanese Buddhism.

Japanese Buddhism is divided into 12 sects and 49 subsects. The youngest of the recognized sects was established in 1275. But the many changes of the past few years have caused the formation of two or three new sects, which are not recognized as true Buddhists. These are a mixture of Shinto, Buddhism, orthodox Christianity and Christian science, and have made great headway among the poorer classes of the people.

The lower classes of Japan are for the most part devout religionists, and every requirement of Shintoism, Buddhism and the thousand and one superstitions growing out of them is fulfilled to the letter. That the upper classes are atheistic is denied, that they are agnostic is quite probable. The leaders of nations in times of transition are often prone to religious scepticism, as for instance, Franklin, Jefferson and Paine in America, and the leaders of the French revolution soon after. But in Japan the leaders, no matter if they themselves are atheists, are determined to keep the people firm in the faith of Shinto and the divinity of the emperor.

Jacob A. Riis' Birthday.

Jacob A. Riis, the noted sociologist, whom President Roosevelt has designated as the best type of American citizen, was born in Ribe, Denmark, May 3, 1849. When 21 years old he emigrated to America, because of a disappointment in love, it is said. Soon after his arrival in the United States he had exhausted his funds, and with a meager acquaintance with the English language he found it very hard to get along. He gladly accepted anything that was offered, and during these years he worked in coal mines in Pennsylvania, in lumber camps in western New York and at various other occupations. Finally his perseverance was rewarded by a position as a reporter on a New York newspaper. He made a study of the social conditions in the lower east side, and his articles on various phases of this subject began to attract attention. Before long he became an accepted authority on tenement house and poverty conditions. He became an active reformer and a social settlement worker, and of late years his lectures and books on his chosen subject have gained for him an international reputation.

Dad Gets Sarcastic.

From the Louisville Courier-Journal.

"Physical culture, father, is perfectly lovely. To develop the arms I grasp this rod by one end and move it slowly from right to left."

"Well, well!" exclaimed her father, "what won't science discover. If that rod had straws at the other end you'd be sweeping."

A Sermon for Today

The Riches Without Cost.

By Henry F. Cope.

"Come buy wine and milk without money and without price."—Is. iv:1.

DID you ever stop to think that all the best things in life come without cost to ourselves? They are given freely. The things that in their value are without money and beyond price are also in the method of their acquisition without money and without price. Every life is rich in the measure that it has discovered and possesses these treasures.

A man may pay many thousands of dollars for the painting of a sunrise, and yet it never will be nearly so beautiful, so inspiring, so valuable as the sunrise itself, a spectacle which the poorest may enjoy without the expenditure of so much as a cent. All our works of art, costly as they may be, are but imitations of the originals, which, while far exceeding them in beauty, may be ours for the taking.

The real pleasures of life are not to be bought. Amusement is for sale but joy comes without price and without bargaining. There are no figures set upon happiness; it springs up in the pathway like a flour the seed of which has been wafted from some other world. The quiet, deep joys of life, benison-like, fall from heaven upon our hearts. None can command them, none can corner them.

You may purchase assistance and interest, but affection and love come unsought, unsolicited, unbought. What wealth have you greater, more worth to you, than the tender kindness, the sympathy, the spirit of self-giving that goes out to you from other lives? These assets are not in our office ledgers, but on the great ledgers of life from which our final balances are struck they are writ large.

When we make up the inventory of our lives, if our hearts have any appreciation of true values, if we have learned to distinguish between life's tools and its product, we find that those things we could least afford to lose are those that have come upon us without our labor, perhaps without our deserving, always beyond our powers of purchase.

How foolish, then, are we, who have the greatest, the enduring treasures by simply taking them, if we waste our powers and our time in striving after the things that are not worth while. There are at least two ways of living—one is to try to make enough money to be able to buy pleasures or affection or whatever you may most desire; the other is to keep the life ever open to all the joy and love and enriching that is about it.

This world is full of beauty. We alone, with the engluery of our greed, make it ugly. But we cannot altogether succeed in hiding all its beauty, and the open eye and appreciative heart still, without going far afield, may catch glimpses and often behold the full glory of field and flower and starry heaven.

How deeply must we pity the life to which the beauty of the world brings no enriching, he who does not take a deep breath and feel a thrill of pleasure at sight of mountain, prairie or sea. And all the prodigal beauty of this world is but a message to us of the greater love of the life that upholds it all, of the riches of him that inhabiteth eternity.

And fairer yet than field or flower, treasures greater and more enduring are ours for the taking, the appreciating, in friendships, human love and companionships. The peace that broods from a mother's face the strength of a father's life, the light in our children's eyes, the joys of home and the hearthside—are not these the riches of life?

What would we think of a man who maintained an orchard for the sake of the soil, or the grass, or the firewood in the trees? Yet are we not even more foolish who seem to live only for the means of life—for its agencies, and not for its ends? We prize the soil, we treasure the trees we toil for leaves and twigs and slight the fruits of life, humanity, character, love, friendships.

Sometimes we say life is getting more complex; its demands are becoming greater. No man can be rich without immense material resources. How foolish it all is. Life's essential demands are still few and simple; life's real riches are within the reach of all. We have but to lift up our eyes, to open our hearts.

The darkest faith that could come to any is to be so immersed in the struggle for things, so absorbed in the means of making a living, that we are blind altogether to the meaning of life itself, and so lose altogether the enduring riches, the lasting, sustaining joys, the fair fruitage of life.

Hymns to Know

He Knows.

By Borthwick and Findlater.

Miss Jane Borthwick and her sister, Mrs. Eric Findlater, were so successful in hiding their separate identities in their collaboration on religious poems and hymns that no one is able at this day to tell to which one any particular piece should be attributed. Their poems appeared about the middle of the last century. The one given below has only recently been adopted by any of the hymn books. In one of these it is set to the tune of "Grasmere."

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of today and burdens for tomorrow,
Blessing implored and sins to be confessed:
We come before thee at this gracious word
And lay them at thy feet; thou knowest, Lord.

Thou knowest all the past! how long and blindly
On the dark mountains the lost wanderer strayed;
How the good shephard followed, and how kindly
He bore it home, upon his shoulders laid,
And healed the bleeding wounds, and soothed the pain,
And brought back life and hope and strength again.

Thou knowest all the future; gleams of gladness
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be crossed at last.
O, what could hope and confidence afford
To tread that path, but this, thou knowest, Lord!

Therefore we come, thy gentle call obeying,
And lay our sins and sorrows at thy feet;
On everlasting strength our weakness staying,
Clothed in thy robe of righteousness complete;
Then rising and refreshed we leave thy throne,
And follow on to know as we are known.

This Date in History.

1642—Dr. Dorislaus assassinated at The Hague because of his help in bringing Charles I of England to his doom.

1747—English under Admirals Anson and Warren captured a French fleet off Cape Finisterre.

1802—The city of Washington incorporated by act of congress.

1814—Bourbon dynasty restored and Louis XVIII arrived in Paris.

1844—Charles C. Harrison, provost of the University of Pennsylvania, born in Philadelphia.

1872—Liberal Republicans in convention at Cincinnati nominated Horace Greeley for the presidency.

1905—International railway congress opened at Washington.

When you find a man who is satisfied with himself you are wasting time if you stop for his neighbor's estimate of him.