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A statesman, we are told, should follow public opinion. Doubtless; as a coachman follows his horses, having firm hold on the reins and guiding them.—Hare.

COLLEGE COMMENCEMENTS

THE WORLD whirls on in its circuit of the sun. The years change and the seasons pass. The June bride draws her prize in the lottery, for better or for worse. College commencements recur and this week is the time when most Oregon institutions will be busy with such functions. The baccalaureate speaker will usher in the program with advice of golden value to the young graduates. He will tell them that no education is well rounded that does not embody the intellectual, the physical and the moral, with the emphasis on the moral, and his words will be true. Each following day will have its round of festivities and ceremonials including the annual Alumni reunion. At last, as the climax of all, will come commencement day with its comely young women, its robust young men, its music, its flowers, its faculty, in long robes on the platform, its benediction, and then its congratulations and farewells.

In the opening lines of his "Deserted Village," Goldsmith painted a scene of happy life. The Hawthorn bush, where "all the village train from labor free, led up their sports beneath the spreading tree," was a phrasing of life in its most sweetened form. Yet, on the "ruins of the picture Goldsmith painted there has grown up the college commencement with its traditions, its buoyant hopes, its bounding youth—a finality in the years' journey through innocent college life. The day dreams of the time are the delightful theme of many a musing in the sear and yellow leaf. The joys of the hour are a bond that time nor distance never obliterate. The dash and spirit of youth give tint and coloring to every scene that in after life is a picture ineffable. Time in its own way will later prove to each that college life with its annual commencement was the Hawthorn bush of the village, the rest place in the valley, the placid spot on life's river, a joy period in a career. Its days of study are full of hope, its hours of task a budding growth and all the world a rainbow of promise. There is safety for men, solace for souls and peace for the world in what the colleges and their commencements typify, and it is well that they should multiply and endure.

A TOLERANT TIME

THE LATE Edward Everett Hale was reared a Congregationalist, and began his active career as a minister of that denomination, but early in his ministry abandoned orthodox and became a Unitarian, thus rejecting the literal story of Jesus as interpreted and taught by orthodox churches, but preaching Jesus as a great teacher, exemplar, and "elder brother." President Taft is also a man of this religious faith, and so have been many other eminent and pure-minded men, especially New Englanders, in all walks of life.

A few days ago several ministers of an orthodox church, gathered in national assembly, bitterly denounced Unitarians as infidels, atheists and men void of religion. This, from the orthodox point of view, is true; an "infidel" is one who doesn't believe, religiously, as you do; who, in particular, declines to accept certain writings as the literal word of God and the total of all religious truth, but who seeks to know and live truth. Years ago the word "infidel" was the acme of terrible accusation, but these are more tolerant times, and this word now carries with it no accusing meaning outside of certain circles.

Dr. Hale was a pure, reverent, useful, noble man; he was honest with himself as with all mankind; he did the best he could, and he did much; the world is better that he lived. It should be inconceivable to a mind that assumes to be a teacher that this soul has gone to an eternal hell.

President Taft has within a comparatively brief time stood and spoken in an orthodox protestant church, a Catholic cathedral and a Jewish synagogue—not, it is true, as a religious teacher, but as a broad-

minded, tolerant statesman, who respects all religious opinion and teaching that respect the religious opinions and the mental attitudes toward religion of all honest and moral men.

CRITICS OF MODERN EDUCATION

WIDE ATTENTION has been attracted throughout the country by a recent utterance of Dr. Woodrow Wilson, president of Princeton university. He said: "A danger surrounding our modern education is the danger of wealth. I am sorry for the lad who is going to inherit money. I fear that the kind of men who are to share in shaping the future are not largely exemplified in schools and colleges. So far as the colleges go, the side shows have swallowed up the circus and we in the main tent do not know what is going on. And I do not know that I want to continue under those conditions as ringmaster. There are more honest occupations than teaching if you cannot teach." The address was delivered before a graduating class at Exeter, N. H., and in further comment, President Wilson said: "Schools like this one, and universities like Princeton must pass out of existence unless they adapt themselves to modern life."

President Lowell of Harvard recently delivered a stinging indictment against the militant position attained by athletics in modern institutions, and arraigned the elective system in university curricula as destructive to the best ideals in scholarship. He declared that the prizes sought are no longer those that come for best mental attainment, but in other and grosser forms of college life.

A conviction very similar to that of President Wilson was recently expressed some years ago by Professor Peck of Columbia university, who urged that the social and athletic had become the chief features of college life to the neglect of the intellectual phase. A writer commenting on the address of Dr. Wilson declares that some of the larger institutions are becoming places of "class and clique rather than institutions for the upbuilding of faith and character."

It is well that there should be critics of our modern education, and peculiarly fitting that the criticism should emanate from heads of educational institutions. It serves to keep the abuses complained of within bounds, and at the same time to assist modern education into closer consonance with modern life. Yet, to the layman who looks back to the education of a quarter of a century ago, the progress of the institutions seems closely adjusted to the progress of civilization. Then, a textbook and a bench to sit on was equipment for the student. Today, for chemistry there is a laboratory, test tubes and other appliances with which the student works out practically the intricacies of the subject. With anvil and forge, the student in agriculture, mining, mechanical and electrical engineering lays practical foundation for pursuit of his subject. The analysis of soils for determination of their value for crops, the construction of engines, dynamos, the actual surveying of lands, practical work in cookery, dressmaking and care of the home—all these and many more practicalized methods are amongst the features of modern education that seem most closely adjusted to modern life. Along with these there is thorough drill in the fundamentals of good citizenship and an all around preparation for adjustment of training of the adolescent to the needs of modern life. In some of the more notable eastern institutions it is probably true that "class and clique" are the tendency. It is true that a chief danger is to get all the institutions too far away from the people by drawing the entrance exactions up to a plane where they are maintained for the few and not for the many, an abuse worse in its effects than the social and athletic phase because it lengthens the education process beyond the bounds of reason and condemns youth to old age before a degree can be obtained and the work of life really begin. But, in a general way, the drift of education seems to grow saner and its methods more and more in tune with the requirements of modern life. If not so, it should be more and more made so, as urged by President Wilson.

IS FRANCE DECADENT?

IT WAS not a happy conjunction for Dr. David Starr Jordan, president of Stanford university, to say in his recent address to the students of Bryn Mawr college that France is a decadent nation. It was especially inappropriate just at the time when Ambassador Jusserand, a highly educated and very broad-minded statesman, was starting for the Pacific coast, to visit not only the Seattle exposition, but San Francisco and possibly the very institution over which Dr. Jordan presides. But this is a slight objection to the statement in comparison to the fact that it is not more than fractionally true.

There are two evidences of apparent French decadence; the decreasing birth rate, and alleged looseness of morals. As to the first, there seems some ground for the accusation of decadence—though there may be two opinions about that, with respect to a territorially limited country like France, already

densely populated. But there is evidence that "race suicide" in France has passed its high mark and is one the decline. In 1907 the deaths in France exceeded the births by about 20,000, but in 1908 the births exceeded the deaths by nearly 50,000; and the French government department of vital statistics recently issued other figures to show that "race suicide" is vanishing from that country.

Regarding French morals, the outside world gets its impressions mostly from Paris, the "gay" capital of the world. Not only are the French lovers of amusement, of recreation, of a large degree of social liberty, but in Paris are gathered from every country in the world people who love personal liberty and large social license. But in France as a whole the people are far truer to their marital, religious and even business obligations than the people of our own country.

But however these things may be, a nation cannot be called decadent or moribund that possesses such an enormous fund of intellectual energy, of aspiring idealism, of sentiment amounting to a passion for political freedom. In science, in art, in literature, in industries of all kinds, in lively, active interest in all progressive accomplishments and efforts, France stands first, or well toward the first, among the nations.

France has sometimes, through wars, exhausted herself, but only for a brief time. Under Napoleon she conquered continental Europe, and rose rapidly from the awful exhaustion which his insatiate demands caused; and, prostrate after Sedan, she recuperated and paid the Prussians a milliard of money long before due. A writer recently said: "French genius is sympathetic and contagious. It has at times seemed to exhaust itself, because it took upon itself the burden of civilization at large. It spent itself for the salvation of Europe. It sounded the democratic reveille to the monarchies of the world."

We cannot with Dr. Jordan believe that France is as yet seriously decadent.

CALAMITY'S OTHER PHASE

A MEDAL, struck by the French government, has been presented by Ambassador Jusserand to the San Franciscans for their heroism in rebuilding their city after it was almost destroyed by quake and fire three years ago. The incident is creditable to the French and deserved by the San Franciscans. It was recognition by the one of the fine courage of the other. It is at the same time a reminder of Emerson's epigram, "Good is a good doctor, but Bad is sometimes a better." A financial calamity is universally acknowledged to be deliverance of peoples from speculative madness and to reanchor them to sane business methods.

Domestic, social, business and political earthquakes are a usual means of regeneration. It was the threatened invasion of the Persians that united Greece and made the glory of Athens possible. The business or personal calamities that befall men only fit them for a stronger and better balanced life. It is the weaklings who run up the white flag when their plans miscarry and disaster overtakes them. If the biblical version be true, it was because he was nailed to the cross that the thief was able to enter Paradise. A distinguished writer has said that "it is the unusual that gives opportunity. Genius consists in snatching success from the jaws of defeat."

The new San Francisco is to be a model in sanitation, strength, architecture and beauty. The fire destroyed that which was ancient in architecture and rude in construction and made room for modern structures. It stirred the courage of the fit and sent them to clearing away the debris and to the work of reconstruction. The tremor jarred loose the unfit weaklings and sent them scampering to other and safer scenes. The fire relieved the city of junk and joshouses, Chinese and Caucasian. It burned the dust and offal accumulated from a dim and distant past. The outworn things men and women could not throw away fate freed them from in a twinkling. Destiny ordered a new deal, and the sequel is a San Francisco that is the pride of her people, the admiration of the country and the subject of accentuation by the French nation.

CONSERVATION OF HEALTH

DURING AUGUST, September and October last year Professor Irving Fisher, appointed by President Roosevelt a member of the conservation commission—whose expenses, not including any salaries, this trust serving congress refuses to pay—studied especially the waste of human life from preventable diseases, and his report was sent to congress last January.

From this report we quote but a few of many interesting facts and conclusions: "The average of human life varies in different countries from less than 25 to more than 50 years. It is increasing wherever sanitation and preventive measures are applied. It may be greatly extended. About 3,000,000 people are constantly ill in the United States, of whom 500,000 are consumptives. More than half this illness is preventable." It is esti-

mated that the economic gain from mitigation of preventable diseases in this country would exceed \$1,500,000,000 a year. This gain is absolutely practicable, not all at once, but in a generation or so, through education and the use of simple means. Professor Fisher's report closes with this statement: "Since the greatest of our national assets is the health and vigor of the American people, our efficiency must depend on national vitality even more than on the resources of minerals, lands, forests and waters."

The American Health Magazine says: "National efficiency depends partly on natural resources, partly on the integrity of social institutions, partly on human vitality, and is a reaction against the old fatalistic creed that deaths inevitably occur at a constant rate. The new motto is Pasteur's, 'It is within the power of man to rid himself of every parasitic disease.'" Roosevelt realized this, and he never did a nobler work than to appoint this commission, for whose expenses this congress will not appropriate a dollar.

The average length of life in Denmark and Sweden exceeds 50 years. In India it is less than 25. In Europe as a whole it has increased in 350 years from less than 20 to over 40 years. In Massachusetts it has increased five years in less than 50. As longevity increases, mortality decreases. The death rate in the United States is 18.5 per thousand (in Portland only nine) while in India it is 42 per thousand. The death rate has been decreasing for centuries. Two or three centuries ago it was 40 to 50, now it is about 15, per thousand. Enlightenment and simple efforts will result in a far greater decrease in the future.

WHAT OF THE MORROW?

THE COST of living in the United States has increased 37 per cent since the Dingley tariff was enacted 12 years ago. A wage earner with a salary of \$100 a month, who could buy \$100 worth of fuel, food and clothing for his family then can only buy \$65 worth from his monthly salary now. Confronted with the fact that in the period salaries and wages have scarcely advanced at all, the average man is forced to maintain his family on two thirds of what he was able to provide 12 years ago. The condition would not be startling were it not for its known cause, and the very grave question of when, where and how the movement is to end.

The chief cause for the increase in prices is the elimination of competition by the growth of combinations in the industries protected by tariff duties. "Those who look back upon the commercial and industrial record of the past 12 years," says the New York Independent, "must realize that the combination movement has been continuous, and by its effect upon prices has increased the cost of living." The original purpose of protective duties was to stimulate competition in the protected home market, and by that competition to reduce prices to the consumer. But those who combine do not, as a rule, reduce prices, but intend to maintain prices or increase them, thus defeating the real purpose of the tariff. Being human, when they once acquire the power of increasing prices, they do not resist the temptation to do so. As is well known, the prices may be controlled, even if the combination does not include all the producers in an industry. It is the inevitable tendency of the combination to not only maintain the price of its product, but having the opportunity to do so, to make it higher. This is the underlying principle in the movement toward higher prices, and the reason why the wage earner who could from his salary buy \$100 worth of necessities for his family yesterday can buy only \$65 worth today.

Less concern might be felt over the condition were it not for the events now transpiring in congress. Senator Aldrich is the real revisionist, which means that the tariff will not be revised for the wage earner, but to more strongly entrench the combinations in their power for further increasing prices. Concerning the man who could buy \$100 worth from his salary yesterday, it raises the question of how much he will be able to buy tomorrow. And, in a notable address at Cincinnati, during the campaign Mr. Taft said, "the rates of the Dingley tariff have become generally excessive, because conditions have changed since they were made 12 years ago."

As shown by the testimony in the pending divorce suit, as Mrs. Howard Gould, she kept one bank account and as Katherine Gould she kept another. Having, as Mrs. Howard Gould, paid out for current expenses \$775,000 in eight years, it is perfectly clear that she is right in her contention that she cannot possibly skimp along on the beggarly pittance of \$25,000 a year.

The average number of votes cast for candidates in last Monday's election was a little above 16,000 and on the various ballot measures from 13,000 to 15,000. In the earlier use of the initiative and referendum a much smaller percentage of the electorate voted on ballot measures. The percentage in the Portland election was larger than in any former contest, notwithstanding

the great number of measures. It resulted, as all know, in a prudent decision in all cases. It shows that study of the ballot measures is educative and interesting to the people and that a more intelligent citizenship and wise legislation will be the fruit. Those who fear to trust the people are shallow and superficial, or have ulterior designs.

While praise for the success of the Rose Festival is on every tongue, the work of those who created it should not be overlooked. Among them is Ralph Hoyt, president of the association. A less energetic president could by neglect have marred the occasion. But Mr. Hoyt, serving without compensation and heedless of his own business, gave freely of his time and talents. His enthusiasm was the basis of a leadership that added much to the effectiveness of the other devoted workers and magnified the success of the Festival.

The startling discovery that it is the wicked retailer that makes the prices high is one of the triumphal achievements of this triumphant congress. There are 800,000 retailers in this country and each is doing all he can to get trade from the other making the most strenuous competition known to American life. They could no more combine to raise prices than a band of goats could bring the "Star Spangled Banner," but Aldrich and his brotherhood of philanthropists say the retailers are guilty, and that the tariff fed trusts are as innocent as babes in the woods, and from that decision there seems to be no appeal. But we shall not, on that testimony, proceed to hang the retailers.

The Milton-Freewater district is attaining widespread fame on account of the great quantities and fine quality of its strawberries. At the recent Strawberry day there 5000 people were in attendance, and all visitors were given all the berries they could eat, without seriously diminishing the supply. When the Chicago visitors passed through they were presented with several crates. As a Spokane paper remarks: "The Milton strawberry is a thing of beauty and a joy forever. It is eaten with delight all over the inland empire." And other kinds of fruit, of fine quality and in great abundance, are also produced in that highly favored district.

Judge Galloway has judicially determined that there was an emergency requiring an additional judge in the Fourth district, and that the emergency clause in the act creating the judgeship was ample. All there has been from the first in this matter was a legal quibble, and the country is tired of quibbles. It is the quibbling by some of the lawyers and toleration of them by a part of the bench that has contributed more than all other causes to loss of respect for the courts. Judge Galloway and all other jurists who summarily dispose of legal trifles serve their country and exalt the bench.

Senator Gore stated that the duty levied on blankets used by the poor is as high as 160 per cent, while the duty on fine blankets bought by the rich is only 71 per cent. He offered an amendment to equalize this discrimination, but it was rejected, of course. What's a high tariff bill for but to mulct the poor?

The best, fairest, most admirable feature of all the parades, of the whole festival, was the parade of the children on the east side Friday. All adult Portland and all visitors were proud of them, and of those who are training them. These are the men and women of tomorrow, and will be wiser and better than we.

Because the woman in the case talked too much the fourth of the Omaha train robbers was apprehended and the evidence against the others strengthened. It seems a libel on the gentler sex that their weakness for chat is so marked that the detectives watch the woman in the case to catch criminals, but the plan yields results.

Pendleton is to be the convention city of a great meeting of the Inland Empire Teachers' association combined with other large organizations of the same kind next year. An executive committee of which State

Superintendent Ackerman of Oregon is a member has just concluded a meeting at Walla Walla, at which the convention place was selected. Many educators from the east will be in attendance and the occasion will be a great educational gathering.

Brief, simple and appropriate was President Taft's speech to the Wright brothers on the occasion of the presentation of the Aero club's medal. There was nothing stilted or fulsome about it; it was seasoned with a little humor; and the compliment paid was fully deserved.

If Mrs. O. H. P. Belmont has, as reported, become a suffragette of the English brand, and if this leader of fashion makes it as fashionable to be an English suffragette as it is to wear bucket hats, what is there for mere man to do but, like Abdul Hamid, to abdicate.

An Ohio woman who died recently at the age of 115, attributed her long life to the fact that she ate onions twice a day. The dispatch fails to note how many she killed off with her breath during the period.

A great Japanese plot to capture Hawaii is again reported. But let us not get excited and yell for the navy to hurry around just yet. Such a report circulates every few months.

If Howard Gould were compelled to give all his money to Mrs. Gould and she were to spend it all within a year, and both had to go to work for a living, the world would be quite satisfied.

Sentence Sermons

Sentence Sermons. By Henry F. Cope. Saltiness is measured by service. The crooked life is always well oiled. Prayer without labor means paralysis. Some people hope to get into heaven by looking for hell. You cannot wed vanity without being divorced from sincerity.

A saving faith is a faith that makes the world seem worth living. The mark of a free man is that he binds himself to some high duty. Grafting is simply the difference between the get life and the give life.

The man who despises his brother usually has some boss before whom he grovels. Covering your neighbors with lampblack will not react with whitewash on yourself. You never know how much good there is in men until some dark day falls on us all.

You may know what a man really thinks of his Father by what his children think of him. Where the collection is the life of the church, the church makes a poor collection of lives. No man knows anything about the divine friendship who does not exhibit human friendliness. The devil you entertain in the dark takes good care to start up an illumination on their own account.

It takes more than ability to identify the devil to prove that you are of the family of the most high. It's the man who thinks he is conductor of the heavenly train who finds he has forgotten to get a ticket. This Date in History. 1775—General Gas issued a proclamation declaring Massachusetts under martial law. 1788—New Hampshire ratified the constitution of the United States. 1828—Congress passed an act creating the new territory of Iowa. 1851—Sir Oliver Lodge, noted British scientist, born. 1864—Grant began to move his forces across the James river in order to attack Richmond from the south. 1871—Great storm in Galveston, Texas. 1878—William Cullen Bryant, famous poet, died in New York. Born in Cummington, Mass., November 3, 1794. 1905—Sweden protested against American recognition of Norway's independence.

Sets People Thinking. From the La Grande Observer. Joe Simon's election set the politicians to thinking all over the state some road between the lines that his next move will be to run for governor. Others would like to know whether or not he and Senator Bourne will work in harmony. There is no question but with the machinery of the great city of Portland behind him, Mayor Simon will once more become a prominent factor in the political game. Wild strawberries plentiful on Yamhill hills.

FAMOUS GEMS OF PROSE Women's Rights—By George William Curtis (From an address at a meeting of the American Woman's Suffrage association in Steiny hall, New York, May 12, 1876.) The woman's rights movement is the simple claim that the same opportunity and liberty that a man has in civilized society shall be extended to the woman who stands at his side—equal or unequal in special powers, but an equal member of society. She must prove her power as he proves his. When Rosa Bonheur paints a vigorous and admirable picture of a Norman horse, she proves that she has a hundredfold more right to do it than scores of botchers and bunglers in color who can wear coats and trousers, and whose right, therefore, nobody questions. When the Misses Blackwell, or Miss Hunt, or Miss Preston, or Miss Avery, accomplish themselves in medicine, with a firm hand and a clear brain carry the balm of life to suffering men, women and children, it is as much their right to do it—as much their sphere—as it is that of any long-haired, shallow, dispirited boy in spectacles, who hisses them as they go upon their holy mission. And so when Joan of Arc flows

A Sermon for Today

The Evidences of Religion. By Henry F. Cope. "Ye shall know them by their fruits."—Matthew, vi, 16.

BACK of the now generally accepted statement that you may know which man has faith by the fruits of his life, there lies another truth of no less importance, that the only safe test for faith, for any religion, is in its fruitage in the lives of people and in the conditions which it produces.

Any system of religious principle and ideas holds authority for us, not because of the wonder elements in its historical or legendary beginnings, but because the power it has to win our admiration, to arouse our better passions and to stir us to noble endeavor and to better living. Faith has to be judged by its present fruits and not by its roots buried in the dark past.

We do not need to worry over the history of a faith in its beginnings; we need not allow the legends that have grown up, to account for the wonderful characters of some of its leaders to stand in the way of our appreciation of its present values. Many persons are seriously concerned as to religion. They know that it meant much to their mothers and fathers; they feel that it means something definite and vital to them, but they cannot force themselves to believe the legendary wonders and the philosophical abstractions that seem to be inseparably bound up with religion.

There is then no plain path for us all here, to take religion on the evidence of its real, present values. If it is true that you cannot afford to stuffly your mind with superstition, it is equally true that you cannot afford to allow prejudice to rob your life of the tremendous contribution which religion has to make to it.

We may test every faith wholly by its fruits. What is it doing for the world? What effect does it have on the characters, dispositions, deeds of those who follow it? Does it really make the better of those who hold it? Does it raise ideals, supply motives for high, helpful conduct, and ameliorate the conditions of living? Does it make life richer and more reasonable?

The apple tree in your old orchard may have had many a misshapen root, many a feeder under the soil that twisted and turned around boulder or stump, but the twisted roots never interfered with your enjoyment of the fine, rich fruit. You judged the tree by its efficiency in doing its particular business. You could enjoy its products even though much on pomology remained a mystery.

The fruits of religion are in the world. They are to be seen in noble lives and kindly deeds. Men suffer and sacrifice because they have seen the vision of that which is higher and better than ease or profit. Many are giving their full, efficient lives in service to their fellow-men because they have learned to interpret life in the terms of religion, of self-giving love and sacrifice.

That sense of the higher value of life, that consciousness of the ends of living which makes us more than clay, that sense of the eternal, that sense of the universe that makes it evidently better being good than bad, being right than wrong, under all conditions—this is religion, and every man may know its fruitage in humanity and judge it thereby.

You must not judge any tree by its orchard, by its owner, nor by the crates that its fruit is packed in. You have no right to ignore religion because of its legends, or its pomp of its present day incidents; you must know it by its essential effects on the lives of men. This is no academic, philosophical inquiry. It is a matter for us all, whether we will live by the direction of such motives as these; whether we will take life in the selfish way of the universe; whether we really have faith to follow this high vision that shows the path of living for the sake of the full, fine, and life-giving fruitage of life in following our own best faith.

A Poem for Today

A Sunny Sabbath Day. By Charles Mackay. (Charles Mackay, born in Scotland in 1814, an English newspaper man who spent some time in America, belongs to the ranks of the great optimists. He has written a number of cheering, animated songs, though not that rise to first rank.)

The morning of our rest has come, The sun is shining clear; I see the birds at play; Put on your shawl, my dear, And let us leave the smoky town. The dew is on the grass; And take our children by the hand To see the field again. I've plined for all the livelong week; For the smell of the new-mown hay; For a pleasant, quiet country walk, On a sunny Sabbath day.

I'm weary of the stifling room Where all the week we're pent; Of the alleys filled with wretched life, And of the whistles of the street. And long once more to see the fields, And the grazing sheep and bees; To hear the lark and the clouds, And the whistles of the street; And all the sounds that glad the air On green hills far away— The sucking note that breathes of peace and love, On a sunny Sabbath day.

For somehow, though they call it wrong, In church I cannot kneel With half the natural thankfulness And plenty I feel, When on a sunny day as this, I lie upon the sod, And think that every leaf and flower And grass and every blade that grows, That who feel the blessing more, Should thank him more than they, That I can elevate my soul On a sunny Sabbath day.

Put on your shawl, and let us go— For one day let us think Of something else than daily care, Of toil and meat and drink; For one day let our children sport And the whistles of the street; For one day let us quite forget The grief that we have known— Let us forget that we are poor; And on this sunny day as this, Thank God that we can still enjoy A sunny Sabbath day.

Saw Wood

(Contributed to The Journal by Walt Mason, the famous Kansas poet. His prose-poems will be a regular feature of this column in The Daily Journal.) Sometimes the saw is dull and squeaks like thunder, the wood is crooked-grained and full of knots; sometimes the sawbuck creaks and falls from under, and trouble seems to come in wholesale lots. And 'tween man, the bent across the alley, is sawing pine that cuts as slick as hard; he jolts you with merry quip and sally, which makes your stunt seem doubly, truly hard. But keep at work—don't waste your time in jawing! Saw wood, saw wood, and never talk white! The other chap tomorrow may be sawing elm knots while you are carving Norway pine!

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