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East Oregonian

SATURDAY, MARCH 24, 1900.

DAILY, WEEKLY AND SEMI-WEEKLY

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PUBLISHERS.
PENDLETON, OREGON.

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Japan has a gun drawn on Russia and her finger on the trigger, but Russia has bigger fish to fry at this time and may not give Japan any further cause at this time for a more hostile attitude.

From the looks of things Mark Hanna is the Cecil Rhodes of the United States. Cecil Rhodes appears to be the "whole push" in England, while Mark Hanna is equally important in Washington.

There is hardly any use for holding either a republican or democratic national convention this year. The candidates of both parties appear to be already known and the newspapers have already given publicity to the platforms.

Recent experiments with wireless telegraphy made by officers of Emperor Bill's navy demonstrate that such improvements have been made in the system that it is now available for use at distances of upward of fifty miles over water, when the messages are sent to a fixed station, but that for some reason communications are not accurately received by ships at a distance of more than thirty miles.

Down in Kansas they know about as much how Christ would run a newspaper as they did before Rev. Sheldon, of "In His Steps" fame, undertook it. The job of running a newspaper is not as easy as it is cracked up to be. And as to a newspaper being daily "a sermon on the mount," that is too ridiculous to claim the attention of sane people. The Sheldon experiment has demonstrated one truth, that a man who preaches the most in a newspaper learns to preach less and less. The preaching business can be easily overdone from pulpit or press.

Representative Moody is quoted as saying that John Barrett, at one time a know-it-all reporter on the Portland Telegram, and at that time a democrat and at all times all kinds of a fool, is slated for membership of a commission to investigate the industrial conditions of China and Japan, and an effort is being made to get congress to authorize the commission. This effort is nothing more or less than to provide "soft snaps" for a number of favorites who have kissed the toe of the republican popes in power at Washington. There have been millions of the people's money wasted on useless and worthless commissions in the last three years.

The London correspondent of the Sun strongly hints that Mr. McKinley's part in the recent attempt for peace was the carrying out of "a quiet previous understanding" between Mr. McKinley and Lord Salisbury. By talking about intervention when no one had suggested anything but a peaceful and friendly mediation, Mr. McKinley enabled Lord Salisbury to put an end to all talk of efforts by the European powers to plead against the extermination of the Boers. The correspondent of the Sun calls especial attention to "Secretary Hay's misuse of the word intervention, if it was a misuse," and says "there is no possible doubt that Lord Salisbury is sincerely thankful" to Messrs. McKinley and Hay. From time to time evidence crops out on the surface that there exists a perfect understanding between Washington and Downing street.

The Armour & Co. business, of Chicago, has been incorporated with a capital of \$20,000,000. As near as can be learned the head of the house of Armour will take \$10,000,000 of the stock, his son \$2,500,000 and his son's widow \$2,500,000, the other \$5,000,000 to be distributed among old employees of the company. The house and business of Armour is still within the sphere of private enterprise, as it is to

continue under the management and control of those who own it. When a business grows so large that its owners are not personally identified with its management and operation, then it is time for that business to pass under municipal or government control or ownership. It is proper to allow the individual to do all he can for himself, but organization should not be allowed to take from those who produce to give to those who own. It is here that ownership becomes a trust and a privilege, and one man becomes a master while many others are his slaves. It is here that combination and machinery attack equal rights and commence to undermine and tear down American institutions, under which all men are supposed to be free and independent.

NOTES BY BLISS CARMAN.

Between fancy and fact lies that dilemma we call life. On the one hand, things as they are; on the other, things as we would have them be. On the one side, the solid, durable, implacable circumstance; on the other, the plastic will, the deviable desire, the incertitude of mind. And yet the fact is not established beyond the influence of fancy. We are no more victims of circumstance than circumstance is the shadow of ourselves. We are moulded, we say, by the conditions and surroundings in which we live; but we too often forget that the environment is largely what we make it. We are like children living in fear of the fairy giant, if we do not remember that fact is solidified fancy. What is the form and substance of our daily life but the realization of countless years of aspirations and resolves?

Look at the material expression of our civilization, the commonest facts of existence, our cities' comforts; these are only fancies made real. There is nothing accomplished that is not just the impalpable breath of dream, a suggestion, a hint of spirit; on this the active self lays hold, and forges it into the more permanent shape. We make our habits, our customs, our possessions, as spiders spin their fairy webs. The massive fabrication of civilized communities is reared from stuff more volatile than the cloud; only half of it is solid. And yet it is in awe of these floating apparitions that we pass so much time.

This is unwholesome. Fear is a malarial germ in the soil. If only the world could cast out fear and establish hope in its place, the morning of the millennium would be already far advanced. But if we would not fear then we must love. If we would not shrink from the face of life, we must love them. We are creatures so strangely compounded of dust and dream that we can never wholly give our allegiance to either one. We are neither animal nor angel, at present. And wherever our trend of aspiration may lead us in future, certainly this life is in some sense a compromise.

Desirable as the angelic ideal appears, beautiful as it is for an ultimate goal, there is the fact of the physical, to be taken into account, to be respected, to be revered, to be loved, equally with the spiritual. They mix the every care and gist of human life, it seems to me, who forget this miracle, the union of mind and matter. And certainly we shall accomplish little by an undivided devotion to the one side of life at the expense of the other. It sometimes appears that every human life can be traced to the divergence between fancy and fact, between what we have done and what we would do. And this again is traceable to the faulty idea in the first instance.

It is evident, then, how loyal we need be to the promptings of fancy, to the inspiration, to the glimmering of genius. For if we misinterpret or disregard this word of the spirit we are but setting out toward disaster. Our wrong initiative gradually takes more and more solid form in fact, the fact closes in moment by moment, and we are taken in the coils of our own weaving, which we too often call inevitable fate. But if a loyalty to all the intimations of spirit is so large a part of wisdom, a loyalty to fact is needed, too—a loyalty to those past ideas we have made permanent. It is good at times to let fancy be, to disregard the restless urgings of the inner life and dwell with the comfortable lower kingdom, with the trees and the cattle.

That is one reason why we must take care to have our ideals right, so that when they have become crystallized into circumstance and conditions we shall be able to live with them. It is an unhappy soul that cannot live with its facts. If our outward nature, surroundings and my relations with my fellow beings are such that I cannot live with them quietly, normally and frankly, as the weeks go by, but must depend on the intellectual and spiritual life wholly, then I am on the road to sickness and sorrow. For fact and fancy cannot be long divorced; the one cannot live without the other; they are the body and soul of the universe. To the materialist must be said: "Cleave close to your fancy; never forsake for a moment that generous and faithful guide; he not overcrossed with the visible and solid beauty of being." To the overstrung idealist must be said: "Hold hard to fact; live near the comforting, unresisting blessings of the actual; never stray too far from the physical phase of existence, lest you wander and are lost forever."

Men and women who take upon themselves the tasks of the intellectual life, who try ever so humbly to help forward the work of understanding the world, who wish to illumine and cheer

the dark recesses of being, are peculiarly in danger of ignoring the fact, eager and sedulous in the pursuit of this dream of that—as artists or preachers or reformers or teachers—they become wholly absorbed in the emotional and mental life, neglecting the material. They are forerunners of better facts which they wish to see established and for which they too easily die. It is better to live for a purpose than to die for it, unless to die is necessary.

But our friends the enthusiasts who secure for us so much good, who are in the last analysis the authors of all the good deeds of man, should be content to hasten slowly, and, while they strive for perfection, to hold the sadly imperfect we have already gained. It will avail you nothing to stand face to face with the vision if you cannot in some way make actual and apparent to me the beauty you have beheld. Let aspiration be as ethereal as you will, the spirit of beauty must be made manifest to be fully enjoyed.

Are you sick, or ailing, or dejected, or unloved, or overworked? There may be one of two reasons for it; either you are living too far away from your ideal or too far away from your facts. If you are world-sick, retreat into the chamber of your own heart, be quiet and obedient to your genius, and summon your spirit to the great and kindly master's thought. A little solitude, a little contemplation, a little love, is the cure for your malady. But if you are soul-sick from too much stress of the eager indomitable spirit, then put all thought aside; vegetate, animalize, be ordinary, and thank God there are easy, unambitious things to do. Clasp close to some fact, if it is only a dog, or a wood fire, or the south side of a barn, and forget your immortal soul. Your mortal body is just exactly half of you, and deserves half your care and consideration. Be wise, be indolent, be a little like the great and kindly master, and don't fuss over the Great Tangle. "Who leans upon Allah, Allah belongs to him."

BLISS CARMAN.

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Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box, 25c.

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Who trotted to school with her,
And knit them into fuzzy hose,
And knit them into fuzzy hose,
To wear in playing golf.
—Chicago Record.



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"I can say that your medicine cured me," writes Mrs. Maud Pearce, of Louisville, Ky. "I had suffered about twelve years from female weakness and I had almost given up, thinking there was no cure for me. Then I heard about Dr. Pierce's Favorite Prescription, and I bought a bottle. I thought I would try it, and can say that seven bottles of your Favorite Prescription cured me. I am now able to do my own housework. I took about twelve bottles of Dr. Pierce's medicine. Took some of the 'Golden Medical Discovery,' 'Favorite Prescription' and some of the 'Pleasant Pellets.'"

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Fast Mail 5:20 a. m.	Salt Lake, Denver, Fort Worth, Omaha, Kansas City, St. Louis, Chicago and East, via Oregon Short Line.	Fast Mail 9:30 a. m.
Spokane Flyer 9:50 a. m.	Walla Walla, Spokane, Minneapolis, St. Paul, Duluth, Milwaukee, Chicago and East, via Great Northern.	Spokane Flyer 5:50 p. m.
Fast Mail 9:40 a. m.	Portland and San Francisco.	Fast Mail 5:15 a. m.
5:00 p. m.	Ocean Steamships From Portland—Every five days.	4:00 p. m.
5:00 a. m. Ex Sunday Saturday 1:30 a. m.	Columbia River Steamers To Astoria and Way Landings.	4:30 p. m. Ex Sunday Saturday 7:50 a. m.
Lv. Riparia Daily 1:30 a. m.	Hunka River, Riparia to Lewiston.	Lv. Lewiston Daily 7:50 a. m.

Mixed train leaves Pendleton for Walla Walla daily except Sunday at 2 p. m. Arrives 9:50 a. m. For full information apply or write to W. B. HURLBURT, General Passenger Agent, Portland, Oregon.
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