

ODD FELLOWSHIP IN OREGON AND IN GENERAL.

May has been an important month in the history of Odd Fellowship in Oregon and in general.

The secret benevolent association known as the Independent Order of Odd Fellows had its origin in London, England, about 1745. The earliest societies or lodges were assemblies mainly for social purposes, having an initiation ceremony, a collection being made to aid needy members. About 1790 the lodges in London and Liverpool were known as the London Order. In 1809 a member of a London lodge moved to Manchester and introduced the order into that city, where it was favorably received. The original lodges were specially organized, and in 1814 the lodges in Manchester and vicinity were consolidated under the title of The Independent Order of Odd Fellows of the Manchester Unity. A grand lodge, composed of those who had filled the chair of Noble Grand a regular term in a subordinate lodge, was organized and secured the supervision of the subordinate lodges. The London association and the other lodges throughout the kingdom refused to acknowledge the authority of the Manchester organization, and several other "unities" sprang into existence. The Manchester adherents attained greater prosperity than any of their rivals, however, and, including many lodges in Great Britain, at length the Manchester authorities determined to organize an annual movable committee to take the place of the Grand lodge, the first meeting of which committee was held at Handley, Staffordshire, May 15th and 20th, 1825, attended by ninety-eight delegates, representing the several subordinate lodges. The early laws were crude and imperfect, and the receipts were inadequate to meet the authorized disbursements. But the annual movable committee established a system of rates, which enabled the subordinate lodges to meet the relief required and accumulate a reserve fund. The Manchester Unity, the most important body of the Independent Order of Odd Fellows in Europe, has organized lodges in the United Kingdom, France, Turkey, Africa, North and South America, the East and West Indies, and Australasia. There are many minor orders. In 1893 the Manchester Unity had 451 lodges, 122,745 adult and 10,867 juvenile members.

Societies and lodges of Odd Fellows were organized in New York and other cities of the United States as early as 1806, but they had a brief existence. On April 26, 1819, Thomas Willey and four others who had been members of lodges in England, organized a lodge in Baltimore, Maryland, calling it Washington Lodge No. 1. A member of a lodge at Preston, England, visited this self-instituted body in the latter part of the year 1819, and on his return to his home procured from the Duke of York Lodge of the Manchester Unity, located at Preston, a document dated Feb. 1, 1820, clothing the Baltimore organization with the powers of a grand lodge, as well as of a subordinate lodge, under the title of "No. 1 Washington Lodge, the Grand Lodge of Maryland and of the United States of America." This authority for the organization of a subordinate lodge was conferred by the Grand Committee of the Manchester Unity. On Feb. 22, 1821, Washington Lodge surrendered the English charter to a "body of Past Grand's" and the "Grand Lodge of Maryland and of the United States" was organized, the members of Washington Lodge receiving a subordinate charter from the new grand lodge. In 1825 the self-instituted lodges of Philadelphia, New York and Boston were induced to recognize the Maryland organization, and that body immediately forwarded charters to the subordinates, as well as grand lodge charters for Pennsylvania, New York and Massachusetts. On April 15, 1824, it was deemed advisable to separate the powers of the national from the state organization, and the project was consummated, Feb. 22, 1825, when the first meeting of the Grand Lodge of the United States was held. On Sept. 17, 1828, the name of the supreme body was changed to "The Grand Lodge of the Independent Order of Odd Fellows," and the following year, on Sept. 18, 1829, the present title, "The Sovereign Grand Lodge of the Independent Order of Odd Fellows," was adopted.

In 1823 Thomas Willey, the president of the Grand Lodge of the United States, known as the "Grand Fire," visited England, and obtained from the Grand Committee of the Manchester Unity a charter, granting to the Grand Lodge of the United States authority to "conduct the business of Odd Fellowship without the interference of any other country, so long as the same is administered according to the principles and purity of Odd Fellowship." International relations continued between the two grand bodies for several years; but in 1822, after fruitless efforts on the part of members of the order in Great Britain and the United States to reconcile, by correspondence, vital differences in the work which had arisen, James L. Kilgely, Grand Corresponding and Recording Secretary, and Isaac D. Williamson, Grand Chaplain of the Grand Lodge of the United States, were commissioned as special delegates to the Manchester Unity to adjust the matters in dispute. The commissioners attended the meeting of the Annual Movable Committee, at Wigan, May 16, 1842, and, after a conference continuing through several days, found that their efforts for harmonious cooperation were futile. The commissioners prepared an elaborate report of the proceedings and presented it to the Grand Lodge of the United States in September, 1842, and that body adopted a series of resolutions on the subject. The hostilities of the Manchester Unity, threatened in 1842 and consummated in 1843, by the attempt to institute lodges in the United States, resulted in the entire severance of the existing relations.

The objects of the Independent Order of Odd Fellows are to "visit the sick, relieve the distressed, bury the dead, and educate the orphan." It seeks "to improve and elevate the character of man, imbue him with proper conceptions of his capabilities

for good, enlighten his mind, enlarge the sphere of his affections, and lead him to a cultivation of the true fraternal relations designed by the great Author of his being." The motto, "Friendship, Love and Truth," was known and used in connection with the order as early as 1775. The organization for attaining these objects has two branches, closely connected, yet distinct lodges and encampments.

In 1851 the lodge's degree, or degree of Helckuh, was adopted. The Sovereign Grand Lodge, the head of the American branch of the order, has organized grand lodges in every state and in most of the territories of the United States, the provinces of Canada, Switzerland, Australia, Chili and South America, and a grand lodge of the German Empire, which has five grand lodges under its jurisdiction. Subordinate lodges have been organized in the Hawaiian Islands, Peru, some of the South American countries, and London, England. Grand and subordinate encampments have been instituted in nearly every locality where lodges are established.

Odd Fellowship has an extensive literature. Numerous books have been published, and the many newspapers are maintained in the interest of the order in this country and all others where it has gained a foothold.

Oregon Odd Fellowship had its official beginning in Salem. The earliest organized effort towards establishing a subordinate lodge in Oregon was made in the first months of 1851. Application was made by the Odd Fellows of Portland to Alex. P. Frazer, who had by authority of the Grand Recorder of the United States been deputed a special deputy Grand Sire, with blank warrants to organize lodges in California and other parts of the Pacific coast. A warrant, with the necessary books for opening a lodge at Portland, were reported to have been forwarded to this territory. What became of them has remained a mystery to this day. In January, 1852, a second effort was made at Salem, by application direct to the Grand Lodge of the United States, which resulted in a complete success to the petitioners. A warrant, signed by G. S. Wm. W. Moore, on the 16th day of August, 1852, was shortly received and on the 6th day of December, 1852, Past Grand and District Deputy Grand Sire E. M. Barnum had the honor of instituting Chemeketa Lodge No. 1, the pioneer lodge in Oregon, and which has always been and yet remains one of the strongest bulwarks of Oregon Odd Fellowship. In the language of Mr. Barnum, in an address delivered later, "Odd Fellowship had then, upon this Occidental shore, a local habitation and a name."

On April 8, 1853, Samaritan No. 2, at Portland, was instituted. Oregon Lodge No. 3 was instituted at Oregon City December 31, 1853. On the 29th of July, 1854, Albany Lodge No. 4 was instituted at Albany. These four lodges were organized under warrants issued by the Grand Lodge of the United States.

A charter having been obtained from the Grand Lodge of the Independent Order of Odd Fellows in Oregon, the following brothers, Past Grand's, convened at Oregon City on the 23d day of May, 1856, for the purpose of organizing the same. They met in Odd Fellows hall: Past Grand's E. M. Barnum, H. W. Davis, H. E. Stryker, Armory Holbrook, Charles Pope, Thomas Charman and Wm. P. Burns. The lodge was opened in due form by District Deputy Grand Sire E. M. Barnum. Past Grand A. Holbrook was appointed Secretary. The dispensation for organizing the Grand Lodge of Oregon was read, after which the election was held, and the following Past Grand's were declared duly elected: E. M. Barnum, M. W. G. T. Davis, R. W. D. G. M. Stryker, R. W. G. W. Wm. P. Burns, R. W. G. T. S. Charles Pope, R. W. G. T. The officers being duly installed, an adjournment was taken until July 19th. At the meeting on July 19th, among other proceedings, Past Grand Amory Holbrook was chosen as Right Worthy Grand Representative to the R. W. Grand Lodge of the United States, by acclamation. Mr. Holbrook attended the national meeting. But he had difficulty in securing a seat in the body, for his valise was stolen in New York, containing his credentials. But, by the aid of Brothers Parker, G. R. from California, and C. E. Buckingham, of Massachusetts, he succeeded in establishing his right.

The second annual communication of the Grand Lodge of Oregon met in the Odd Fellows hall at Portland, July 8, 1857. The committee on credentials reported the following brothers entitled to be present: Chemeketa No. 1—E. M. Barnum, Chester N. Terry, Cyrus A. Reed and Jonathan O'Donald.

Samaritan No. 2—J. C. Carson, Seth S. Slater, Israel Graden, H. W. Davis, H. Seymour and Z. N. Stanbury.

Oregon No. 3—Amory Holbrook, Thomas Charman and Wm. P. Burns. It was found at that meeting that the number of members of lodges in good standing in Oregon was 180. It was reported that since the organization of the Grand Lodge for Oregon a warrant had been issued for a lodge at the Delta of the Columbia river. Its title was Columbia No. 5, and it was instituted by Dep. G. M. H. W. Davis on Nov. 1, 1856.

In 1858 the Grand Lodge was held at Portland, beginning May 5th. Only the following representatives were present: For Chemeketa No. 1, Sam'l E. May; Samaritan No. 2, Seth S. Slater, H. Seymour, J. C. Carson, R. D. Austin, Israel Graden and H. McKinnell; Oregon No. 3, Arthur Warner, Amory Holbrook, Chas. Taylor and Fred Charman; Albany No. 4, H. A. Cunningham; Columbia No. 5, E. G. Cowne.

In 1859 the Grand Lodge met at Salem, in the Masonic hall, May 4th. Chemeketa No. 1 was represented by Past Grand's Geo. H. Jones, C. A. Reed, E. M. Barnum, J. O'Donald, E. N. Cooke, James Strang, W. M. K. Leverage, John S. Zieher, A. W. Ferguson, Wm. M. Laughed and I. R. Moore. Samaritan No. 2 was represented by Past Grand's R. D. Carson, John P. Walker, Ezra St. John and H. McKinnell. Barnum Lodge No. 7 by Past Grand A. G. Hovey. Philaterrian No. 8 had been instituted at Roseburg March 9, 1858, by Grand Rep. S. E. May.)

In 1860 the Grand Lodge was held at Portland, and only the following numbered lodges were represented: 1, 2, 3, 6, and 8. Friendship No. 6 was represented by A. D. Babcock, and Philaterrian No. 8 by John Fullerton, Rufus Mallory and Crawford Gaddis.

In 1861 the Grand body for Oregon met May 1st in the Masonic hall at Oregon City, and Nos. 1, 2, 3, 4 and 7 only were represented. On July 21, 1860, Spencer Butte Lodge No. 9 had been instituted at Eugene, and on the 18th of August, 1860, Jacksonville No. 10 at Jacksonville.

In 1862 the meeting was at Albany, in the Masonic hall, May 21st, and Nos. 1, 2, 3, 4, 6, 7, 9 and 10 were represented.

In 1863 the meeting was at Corvallis; in 1864 at Eugene; in 1865 at Salem, and in 1866 at Dalles City.

On June 1, 1866, the following were reported as members of Chemeketa Lodge No. 1, having taken either the fifth, second or initiatory degree: E. M. Barnum, C. S. Woodworth, E. N. Cooke, Samuel E. May, C. A. Reed, A. Zieher, Milton Shannon, Chester N. Terry, H. C. Sterling, A. Myers, Wm. M. Laughed, Thos. Cross, Isaac R. Moore, John Q. Wilson, L. W. Pomroy, John Hughes, E. E. Wheeler, Daniel Strang, Geo. Anderson, John S. Zieher, Geo. M. Stroud, C. B. Rowland, W. K. Leverage, Wm. S. Barner, John G. Wright, Sam'l Bass, D. P. Thompson, H. M. Thatcher, L. E. Pratt, J. Henry Brown, F. G. Schwatka, Jas. T. Wortley, E. G. Bolter, D. L. Riggs, Harrison Smith, Lot Livermore, H. D. Mount, L. S. Skiff, C. L. Fisher, E. D. Towl, J. H. Haas, Wm. England, S. H. Stroop, J. W. Smith, C. P. Crandall, R. C. Geer, W. K. Rigby, Geo. H. Chance, Rufus Mallory, Joseph A. Barker, L. S. Scoville, M. Fitzgerald, G. P. Terrell, E. K. Miller, W. L. Wade, Geo. H. Eddell, Henry Perkins, S. K. Shelly, Ben Simpson, John H. Moores, Stephen Price, Jas. Garden, Moses Levy, Joseph Atkinson, G. D. Maxson, S. R. Woodbury, J. E. Jordan, Delos Jefferson, W. D. Cole, Geo. Kelly, Thompson Kelly, Wm. Piper, L. L. Miller, J. H. Wythe, Thos. B. Bickel, H. M. Clark.

The following were members of Samaritan Lodge No. 2 at the same date: M. S. Burrell, Wm. Braden, W. E. Barlow, H. C. Coulson, J. C. Carson, D. Cram, H. W. Davis, Jas. Elton, Jas. W. Going, Israel Graden, F. Harbaugh, J. C. Kingsley, Wm. Morton, C. H. Marvin, E. T. Rees, H. Seymour, Jacob Stulsel, Ezra St. John, L. White, John P. Walker, W. W. Upton, W. H. Andrus, D. Abrahamson, S. E. Barr, E. Bennet, C. Bills, C. Binder, G. Brooks, L. Bettman, Joseph Bachman, H. F. Block, Isaac Barman, C. O. Clark, F. Cardiff, A. J. Chapman, E. A. Clark, R. E. Chadfield, Dorson Chase, Jas. Davis, Isaac Dove, J. N. Dolph, L. S. Denny, E. C. Denny, W. G. Edwards, A. Frank, L. Faulk, L. Goodman, A. C. Gibbs, N. Ham, G. B. Henry, H. E. Hill, J. K. Hardie, Chas. Hodge, D. Henshaw, J. M. Hallery, W. Hodson, F. E. Hogue, A. M. Jones, M. Klime, E. Kuhl, Joseph Kohn, L. Levy, L. G. Lewis, T. C. Lord, J. H. Lyon, W. Moffit, J. H. Mitchell, M. Moritz, J. M. Marks, John Marshall, E. S. Morgan, J. O'Neil, C. C. Phillips, J. Phillip, Julius Peters, J. H. Perry, L. D. Smith, W. Stephenson, A. Stauden, A. Stiefel, H. Scholand, J. F. Shurtle, Stephens Thomas, L. Steinhelzer, J. Van Renssaler, B. E. Vestel, C. H. Woodward, John Walters, A. Waldman, W. H. Wetzell, W. G. Ballard, A. R. Dufrene, J. Kobitz, R. J. Ladd, H. P. Martin, M. Sellen, E. Zeitfuchs, W. Barnes, C. A. Burkhardt, A. Cohn, J. W. Gates, J. B. Kellogg, Isaac C. Levy, John Nestor, M. O'Connor, Joseph Tucker, W. J. Van Schuyver, E. F. Albright, F. S. Crosby, T. J. Carter, C. A. Dolph, C. S. Feckheimer, W. D. Haec, A. M. Loryes, L. C. Fuller, Jas. Miller, Robert Parker, C. T. Rogers, C. G. Schram, J. A. Thomas, F. Wegner.

The session of the Grand Lodge that convened in the senate chamber of the capitol on Wednesday morning, May 17th, was the tenth session of that body held in Salem. Odd Fellowship has grown in Oregon since the institution of the first lodge, Chemeketa Lodge No. 1 of this city, as recorded above. The charter members were E. M. Barnum, E. N. Cooke, Benjamin F. Harding, C. S. Woodworth and Joel Palmer—five in all. C. A. Reed was one of the organizers, but lacked the necessary degrees to entitle him to be a charter member. Mr. Harding and Mr. Woodworth are yet living, the former at Cottage Grove and the latter at Salem. From this starting point, the lodges in Oregon have grown in number until there are now 127, and the membership was on the first of January last 6103. The growth is yet a very healthy one.

This is the twenty-fifth Grand Encampment. There are now thirty-seven encampments in Oregon, with 1069 members, as reported on the first of January last.

The Rebekahs are strong in this state, having 89 lodges, which had a membership on the first day of the current year of 4514.

The first encampment instituted in Oregon was Ellison Encampment No. 1, of Portland, on September 25, 1857. The Grand Encampment for Oregon was organized March 29, 1875, the local organizations up to that time being under jurisdiction of the California Grand Encampment.

In 1879 the first Oregon Rebekah Lodge was instituted, in Salem, being Colfax No. 1. This lodge ran for a few years, and surrendered its charter, though lodges continued to be organized throughout the state. The work was taken up here again in 1895, and on March 15th of that year Salem Rebekah Lodge No. 1 was organized, with 12 charter members, and Mrs. Wm. England was the first Noble Grand.

The writer has found the pursuit of facts concerning Odd Fellowship very interesting. This, the greatest of the purely beneficial and fraternal societies in this country, in point of numbers, has had a history embracing the lives of many of the best and greatest of our citizens. The enthusiasm that is ever characteristic of its members gives assurance that the best work of the order is not in the past. It is in the future.

TRYING IT ON THE CHILD

ETHICAL CULTURE SCHOOL IS FOR AN EXPERIMENT.

New York's Institution Where All New Ideas in Teaching Are Given a Thorough Trial—"Creative" or "Learning by Doing" Method.

If anybody wants to see 250 children having a beautiful time, let him go to the Ethical Culture schools, says the New York Sun. This institution aims to be a model public school and to serve as an experimental field in which new methods of education may be tried for the benefit of the entire public school system. It hopes to remain in constant touch with the public schools and to try new educational ideas, which can be tested under more favorable conditions by an institution outside of the system than by one which forms part of it.

"People have demanded a reason," said an interested person, "for the existence of the school. In the first place, the Ethical Culture school is one of the pioneers in the progress of education all over the country. It doesn't do any good to say, if there is a need for experimental stations in education, so to speak, let the public school inaugurate them. The public school system is a great and unwieldy body. Of necessity it moves slowly, and there would be a great hue and cry of protest if it did otherwise. So, you see, one of the most valuable results of the school's existence is shared by thousands of children, not merely by the few hundred pupils in actual attendance."

"In the second place, there is the direct gain to these boys and girls themselves. The benefits of the methods we use ought to and do follow them through life. To begin with, the classes here are only half as large—sometimes not even half—as those in the public schools. These fifty or sixty pupils are under the care of one teacher. You can't expect that teacher to accomplish as much with them as one of our instructors can with only twenty-five children. Then there is another thing. A public school class, except in rare cases, goes plodding along as an inseparable whole. No matter whether there are bright and dull pupils side by side, one straining at the leash, the other hanging back like so much dead weight, the class is approximately indivisible. Our classes are so much smaller that the individual ability—or lack of ability—of each child shows more clearly. And our system is so much less rigid and unwieldy that we can gradually separate the bright ones from the duller ones and let them work ahead at their own gait."

"The methods applied here have been variously called the 'creative methods' and 'learning by doing.' Besides supplying the elements of a broad and general culture, it is the particular aim of the school to discover the individual bent of each pupil, to train him along the lines of his natural aptitude and thus to prepare him mentally and morally for his future vocation. At the same time, the superintendent does not often influence a boy in the choice of a vocation. Just because a boy shows an aptitude for drawing he is not forthwith impressed with the idea that he is an artist born. He merely gets an opportunity to develop in that direction."

The reporter spent an hour or two going from classroom to classroom. Superintendent Reigart showing the way. First came the kindergarten classes, one in a bright, sunny room, the other in the big gymnasium, for the building is by no means adequate to the needs of the school, and classes must be quartered in every available room. Children of 4 years old are admitted to the kindergarten, in connection with which is a training class for kindergarten teachers.

At 6 years of age, on an average, the little folks go from their low tables to the desks of the first grade, and right here begin certain methods which are seldom found in primary grades. When manual training was introduced into some of the public schools of the country, only the high schools were favored, the idea being that the new feature would gradually work down through the lower grades. At the ethical culture school manual training begins in the kindergarten and continues without interruption through the entire course. When the reporter went into the first grade classroom the other day the children were not gliding the lily, but painting a picture of a turnip which had a lovely hectic flush on one side and a vigorous tail twisting off on the other. They mixed their own colors, and some of them came pretty near reproducing the flush, while not one of them forgot the tail.

Then they had a reading lesson. Right there the advantage of giving the brighter pupils a freer rein was at once apparent. The more backward worked at one side of the room, while the others had a little lesson of their own. Studies are not pursued here in the old-fashioned, arbitrary way. For instance, there is an interrelation between the different lines which makes each a help to the other. This begins to be more apparent in the second grade, where the children are now reading "Hiawatha." Instead of arbitrary and senseless reading lessons, they take something which has a real value, literary or historical. With this they interweave their manual training work.

For instance, in one corner of the second class room was an inclosed space on the floor. Here was a miniature representation of a scene from "Hiawatha." Sand was banked in hills and valleys leading down to a river which ran into a lake; a glass lake, of course. In among the small trees were wigwags and clay figures of Indians and of the various animals mentioned in the poem. A paper canoe, in which sat a painted Indian, floated on one side of the room, while this sylvan scene were a good many clay figures of the same types—Indians, pipes and so on—all modeled and colored by the children, who had also made wigwags of canvas which they hemmed and appropriately painted. Another collection illustrated something they had read apropos of the

Eskimos. There were clay figures of the people, polar bears, walrus, huts and dogs, as well as very clever little snow shoes, kayaks and sledges. It was most ingenious, and as for the knowledge it gave the children of practical geography, of natural history and of racial conditions it was both comprehensive and not soon to be forgotten.

But it was across the hall, in the third grade class room, that the visitors lingered and would fain have been children again. There was another square inclosure here, containing hills which supported palms and tropical vegetation, and plunged down to the margin of a looking-glass sea. There on the sandy shore stood the cross which Robinson Crusoe set up when he landed there. And half way up the hills, against a bold bluff, was his stockade. Around a point of land were the sea turtles he used to take. In short, it was all there; Crusoe himself, the fine old boy! and the goats and Friday and all the rest of it. As for the third graders—they were about eight years old and their eyes shone—they had been making clay figures of Crusoe. Crusoe standing, Crusoe on his left knee, Crusoe on his right knee, Crusoe in every position which he might have assumed for the purpose of shooting—with a murderous toothpick—at the goats.

They were having a beautiful time, and somehow that beloved tale had been made to lead them through the weary ways of geography and natural history and clay modeling and color work and moral instruction—yes, moral instruction, is part of the regular course. It isn't dealt out to them in cold lumps, but is woven into the fabric of the whole curriculum. For instance, in the first year the original nature myths are used, stories such as one finds in "Mother Goose." Andersen and Grimm. Next come fables and books like "Hiawatha," showing man in conflict with nature. Next come Crusoe, John Smith and other men who conquered nature. For this year there is a portion of John Smith's own diary, which the superintendent had mimeographed. Then come Columbus and the other discoverers, the colonizers, early American history, and so on through Greece and Rome and Europe and—everything.

Music and art are taught throughout the entire course. The eighth grade, composed of boys and girls of about 14, were designing a cover for the papers they have been writing about Whittier. Each design was original and there were some very clever ones.

The classroom for scientific studies is at the top of the house. There was no class in it when the reporter was there, but the evidences of practical work in botany, chemistry, biology, all theologies, in fact, were there. The room, however, is too small to meet the needs of the school. This demand for more space was evident on all sides, although the school is handled as well as it can be. As it is supported almost entirely by private contributions—the few paying pupils, of course, do not bring a very large income—the work should have more funds in order to be amplified as the projectors wish.

In the basement is the workshop, with its lathes and benches, its tools for carpentry and iron work. In connection with this work comes mechanical drawing. The practical results of the training can be testified to by boys who have left the school to become mechanical engineers, expert draughtsmen and to fill other posts of that kind. In place of these branches for the boys, the girls are taught sewing and designing. They learn to sew by hand and on a machine, to draft patterns, cut and fit. Before they leave the school they make a set of under-clothing, a shirt waist and a dress skirt. They also learn to make the simpler forms of millinery.

There is a library and reading room in the basement, and what is an unusual feature, there is a physician's office, where the physical condition of the children is watched and their health generally cared for. There is a branch school up town, where a high school course of four years is carried out on the same methods. Of course the reporter cannot give a complete list of the studies taken up nor anything more than a mere glimpse of the methods used and the end desired. The two buildings are as busy as beehives and there is something interesting going on in every room. There was one impression gained everywhere, however. "Nobody ever saw a more alert, interested, happy crowd of little folks. There was but one unhappy-looking small youngster, and he was wrestling with the perfect subject and the perfect predicate of a sentence. Nobody could blame him for being bored. There are no grounds in connection with the school, but the president of the Manhattan Storage company has given the children the free use of some vacant lots near by and there, at 2 p. m., they go to play basket ball and other games."

BREATHING AT HIGH ALTITUDES

The experience of the doctor in charge of the men now laying the completed electric railway to the summit of the former Grail in Switzerland (height, 16,295 feet above the sea) is that dwellers in the plains can never accustom themselves to physical exertion at great altitudes. According to a recent article in the Review Scientifico, the workers, many of whom were from the low-lying province of Bologna, worked perfectly well in 1896, when the elevation was below 2,400 feet; but in 1897, when they were getting above that height the workmen began to complain of lassitude, bad headaches, loss of appetite, and other symptoms, which at first led the doctor to think an epidemic of influenza had broken out. None of the affected men could do anything like their usual amount of work; and, though a short stay at Zer matt, in the valley below, banished the unpleasant symptoms, they returned as severely as before when the men resumed work on the mountain. The outcome of the observations was that the average man may be counted on to work up to a height of about 2,900 feet; above 3,300 his health and working power are seriously affected. In the end all the workmen from the plains had to be dismissed, and only mountain-bred men engaged.—Chambers' Journal.

WASHINGTON CORRESPONDENCE

Washington, D. C., May 12.—May has been performing perfectly as the harbingers of the fruiting time. We have showers and sunshine in such judicious mixture that the green things and flowering things of earth respond with growth and fragrance and the world is as beautiful as a dream. Let me tell you that dreamer who takes it for granted that the readers of the Statesman are of the more excellent sort, who do not waste their time on promiscuous and horrible dreaming—save, of course, when occasionally their digestion happens to be out of order.

There is talk of an extra session. This has possibilities based on good common sense. Every congressman will tell us that the December meeting of congress is too late to do any good before the holidays. The result is that the session virtually begins at New Year's and is prolonged into the summer. To meet in October means that there will be work done before the holidays and the vacation that will cover that time will be a much needed recess. These facts have been apparent for all the years since congress met, so it is time there was some common sense brought to bear and the work of the session commenced soon enough to get through before the hot time of summer.

One of the signs of the times in the cotton states are growing wheat and showing it by growing cotton less and having a mixed farming that covers bread stuffs, feed and vegetables—that have hitherto been purchased from the northwestern states, though farmers are not only growing wheat but are building flouring mills and making their own flour. These mills are being put up all over the state and so inaugurate a new era in the production of the south. They now diversify their production by growing wheat, corn, oats, pork, and far more cattle than ever before.

The Oregon farmer who should put his feet on the walks around the national capitol, might not credit his senses when he imagined he saw oats growing close to the very walls of the magnificent structure, but would not be wrong to so conclude. Probably there was a scarcity of soil on the public domain, since the time when Coxie's multitude were told to "step off the grass." It may be that retributive fate killed off the grass to avenge that wrong done to freedom, that had come so far and traveled so far to reach the national center. And each of these only to be told to "step off the grass." At any rate, there was a scarcity of grass and the way to get permanent soil is to sow the seed with some protecting growth. So there is a lush crop of oats growing about our national temple of liberty. Probably the grass is following suit at great distance.

Just now the enterprise of Washington is on the alert to have the highest time on record, week after next. Then Peace will have its jubilee. At least the peace of Washington will be disturbed by the different features of the jubilee. At the head of this matter of course is "Ed" Hay. As the soul of good humor and for power of lungs and bonhomies of the most magnificent order, Ed Hay is unquestioned. He has wonderful dramatic power and one understands his force of comedy when he opens his mouth and his voice curls out. It is not very long ago since he went to Oregon as representative of the Elks. Indeed, he can readily stand as the very embodiment of that genial order. With Ed Hay at the head of the management means that the occasion will equal all expectation. Since being invited several times this winter to attend the Shakespearean society, that is one of the intellectual features of Washington winters, I have wondered how communities get along who do not have an "Ed Hay" to do for them. The coming jubilee will be memorable and bring tens of thousands from all parts of the nation to take part in it.

The president is getting ready to issue his long-talked-of order concerning the civil service. There can be nothing more unjust, in some respects, than the present civil service requirements; some juvenile just out of school, who has his rock of wisdom handy at the tip of his tongue, can answer all the questions, while others who have experience and understand the business of life are unable to perform the requirements. It is as absurd as anything can be. The parrot performances of these so-called experts, are not anything to count on, as they don't half the time understand the meaning of what they have memorized. Another fact of interest is, that probably, three-fourths of the employees in the public service are demerits. That is not so bad as that they have no scruples to say that we have no business in the Philippines and show sympathy with the Filipinos. It is rather a singular condition of affairs when the majority of the servants of the government seem not only to be its political opponents but many are actually disloyal to it in time when political feeling should give way to secure success in war.

I do not mean to say that all the demerits who are in the departments are disloyal, but that enough are so to cause comment. There is so much to be said in favor of the civil service, but it is not reasonable that men in quite high position should take a round directly opposed to the administration so boldly as some do. It is disloyalty at a time when all Americans should recognize the need of harmony. It is mere prejudice rather than national unity.

Hon John L. Mitchell is in town and will remain at the East for a few weeks. He is looking well and will see his daughter—Mrs. Heimbaldt—off to France, where she will spend some months with her sister, the Duchess de Rochefoucauld. He seems to be taking a vacation from his law practice.

S. A. CLARKE.