

REV. B. FAY MILLS

He Has a New Brand of Religion Now for the Public.

HE CALLS IT A HIGHER KIND.

He Is Preaching in San Francisco, and He May Be Called to a Church of His Own There.

Rev. B. Fay Mills is well known to many of the people of Salem. He held great revival services here a few years ago, in the Methodist church, which he constantly filled with eager crowds.

Now Mr. Mills is in San Francisco, and the Chronicle, of that city, had on Monday the following concerning him: Rev. Benjamin Fay Mills began the first of a series of meetings for liberal thinkers in Metropolitan Hall yesterday afternoon, and certain words from the lips of the clergyman, as well as the attitude of his listeners, suggests a movement that may result in the founding of a new popular church in San Francisco, with Mills at its head.

At the same time it should be said that the First Unitarian church of Oakland, whose pulpit he has been supplying for the last three months, will make an effort to retain Mills.

Yesterday afternoon Mills took for his subject, "The Claims of Liberal Religion Upon the Modern World." He said in part:

All that I mean by the word "liberal" is one who is farther along in thought today than he was yesterday. During the past few weeks representatives of every religion have on successive Sunday nights stood in a common pulpit in Oakland and expounded the principles of their faith. We have had Father Wyman of the Paulist fathers, Dr. Voorsanger representing Protestant orthodoxy and we shall have representatives of spiritualism, paganism, theosophy and Christian Science. Some have been entirely satisfied with one of these men. Some of us—I among them—have been satisfied with all of them. Any religion is good for those whom it satisfies, and there is something beyond for people who do not like any of these religions.

There are people who have cast aside all religious profession and are content to go about believing nothing. But there are others who have rejected existing faiths, but who are crying out, "They have taken away my Lord, and I do not know where they have laid him."

Liberal religion imposes no dogmas, it is not made of negatives of "Thou shalt not." One who has to understand it from without will be in the position of the man who stands on the roof of a house and looks down a chimney to determine the advantages and virtues of a fire, getting his eyes full of smoke, flame and soot.

There is a common impression throughout the world that Unitarians deny the divinity of Christ. I have never in my life known a Unitarian who did not believe in Christ's divinity. The Unitarian affirms the divinity of all men, and merely insists that Christ was not made of a different essence from other men. The highest conception of Jesus to which I have ever listened came from the lips of liberal thinkers, who believe him to have been divine, as all men are divine, but exceeding all others by his recognition of the godhood in him.

The new orthodox is merely the old liberality. The world is constantly moving on. It is better to be adrift at sea than to be tied up in the harbor. Better that a man should spread all his sails to catch the best breath in the universe than never to get anywhere.

Liberal religion means to me such a confidence in God, in the divine soul, and in the manifestation of God in humanity, as to justify a man in casting himself on his divinest impulses in full confidence that these will bring him full knowledge, inspiration for progress and into true relations with his fellow men. As good old Dr. Bellows of New York once said, if a man has found a ladder by which he can climb up to God I would not knock it from under him; but in the name of all that is good and reasonable, when Protestant orthodoxy gets old and feeble, ought not some one to protest against that? Liberality is but a modern form of orthodoxy, and is a part of the evolution of religion which has come down in the world's history, each new form answering the demands of an age.

Where shall progress stop? Human nature is too progressive and too great for any expression of authority to bind men's minds. I believe in the evolution of the soul. I believe we can grow to higher and higher conceptions. Let us look upon love as the cure of all ills. "Give yourself to lead a loving life. Look up, not down, forward and not back. Lead a hand." If you want to be free, if you want to be happy, if you want to go on, stretch out both hands and you will welcome you into this great and growing fraternity of those who lay greater emphasis upon truth, freedom, progress and love.

Orthodox people believe in many forms of conversion, but they call them by different names—conviction, conversion, justification, sanctification, glorification. I will tell you what I think about conversion—and I have had considerable experience. I have been converted many times, and I feel as if I have another conversion coming on. Conversion means spiritual growth, and these great floods of light rush in upon us at certain stages, for the reason that a man's standard of righteousness grows faster than his own character can develop, so there are times when he rises to new strength and stature and resolves to be the best that is in

him. The trouble with many of us is that we have written out our religious experiences and laid them in a cupboard for preservation, like one good old lady, only we haven't even thought to look and see whether the rats have eaten them up as they ate her's. Old forms bind us. My soul is greater than a form. I want to be free, to go on. If, in your soul, there is a great hunger and thirst, if you believe in God enough to believe in God in yourself and in human society, let us join hands and together make true all that is noblest and highest and best in human thought and human aspiration and establish God's kingdom. I plead to you all to go on. On, on from strength to strength, on from knowledge to knowledge, from glory to glory, until you come to the end of life. Let us go on.

The Walter L. Main show was sold at auction at Geneva, O., a few days ago. All the white tent people in the country were bidders. Main has made a fortune in the show business and retires on account of ill health.

The Sam T. Shaw Company have only a few more dates to fill in Washington. After playing the principal towns in Oregon they will return to California where a warm welcome awaits them.

What is difficult? To conceal secrets, to dispose of leisure rationally, and to bear injuries patiently.—Chilton.

THE REGISTRY LAW

OPINION OF DISTRICT ATTORNEY SEWELL ON VOTERS' RIGHTS.

The Act Was Not Intended to Work a Hardship on Citizens—Elections To Be Fair.

District Attorney R. E. Sewall, of the fourth district (Multnomah county) has prepared an opinion on the question of registration of voters, at the request of the clerk of Multnomah county. The opinion is a very comprehensive document, covering all the ground, and will be valuable to all registration officers and voters in the state. The opinion discusses the act of 1899, providing for registration, and is given below:

Upon an examination of the act of the legislature referred to, I am of the opinion that it was the intent of the legislature to admit to registry all citizens of the state of Oregon who are qualified to vote at the coming election.

It was not intended by this act to work a hardship upon any citizen, but simply calls into operation a method of ascertaining whether the necessary constitutional qualifications of electors are possessed by our citizens, in order that elections may be fair and free from illegal voting, and that the qualifications of persons entitled to vote may be reduced to writing, under the oath of the applicant for registry to tell the truth concerning the necessary facts which qualify each to register, and the same to be filed for public inspection, so that the facts therein stated may be examined, and it be ascertained whether or not the person registered possesses the requisite qualifications, for the reason that should any illegally registered, the fact could be easily ascertained, their vote duly challenged and the offender apprehended and punished, according to the provisions of the law. The law simply prescribes the manner of regulating and conducting elections.

The first question for consideration is whether it is necessary for persons born outside of the United States, whose fathers at the time of their birth or before they become of age, were naturalized citizens of the United States, to produce before the registering officer any proof of their citizenship or right to register further than their own oath.

The constitution of Oregon, article 2, section 2, provides: "In all elections not otherwise provided by this constitution, every male citizen of the United States, of the age of 21 years and upwards, who shall have resided in the state during the six months immediately preceding such election, shall be entitled to vote at all elections authorized by law."

The revised statutes of the United States, section 2172, of the naturalization laws, provides:

"The children of persons who have been duly naturalized under any of the laws of the United States, * * * being under the age of 21 years, at the time of naturalization of their parents, shall, if dwelling in the United States, be considered as citizens thereof; and the children of persons who now are, or have been citizens of the United States, shall, though born out of the limits and jurisdiction of the United States, be considered as citizens thereof."

Section 1093 of revised statutes of the United States provides: "Children heretofore born or hereafter born out of the limits and jurisdiction of the United States, whose fathers were, or may be at the time of their birth, citizens thereof, are declared to be citizens of the United States; but the right of citizenship shall not descend to persons whose fathers never resided in the United States."

By virtue of the above statutes of the United States, such persons as are referred to in the above question are citizens of the United States, and being such come within the provisions of the section of the constitution above referred to. This section of the constitution prescribes the qualifications of the electors, and it was not the intention of the legislature to add others. In the exercise of its powers to make laws for the regulation of elections, it has required citizens of the United States to register as a reasonable regulation of the mode of exercising the right to vote and the ordinary oath required of any citizen, of the United States showing his qualifications as a citizen and voter as all that could or should be required of a person who is made a citizen of the United States by virtue of the fore-

going sections of the revised statutes of the United States, on the subject of naturalization.

The next question submitted for an opinion is whether in registering foreign-born citizens to vote, who have been naturalized under the laws of the United States or have declared their bona-fide intention to become citizens of the United States one year prior to the time of election, what kind of proof is required by law to be exhibited by the elector to qualify him to register? The constitution, article 2, section 2, provides: "In all elections not otherwise provided by this constitution * * * every * * * male of foreign birth at the age of 21 years and upwards, who shall have resided in the state during the six months immediately preceding such election, and shall have declared his intention to become a citizen of the United States one year preceding such election, conformably to the laws of the United States, shall be entitled to vote at all elections authorized by law."

The laws of the United States on the subject of naturalization are familiar to you, and you are informed that an alien must first upon oath declare his intention to become a citizen of the United States and then receives what are commonly called his "first papers" and upon his admission to full citizenship, receives his "final papers."

The registry law, 1899, section 7, specifies the facts to be enumerated by the registering officer, upon the sworn statement of the applicant concerning his right to register. The eighth of these specifications reads as follows: "Eighth—If naturalized, the time, place and court of naturalization, as evidenced by legal proof thereof, exhibited by the elector."

It was the intent of the legislature that the naturalized voter or the alien who has declared his intention to become a citizen of the United States, should exhibit the best evidence obtainable of that fact to the registering officer, to qualify him to register, which evidence would be either the "first papers" or the "final papers" themselves, both being the original documents, or if they cannot be produced before the officer, then a certified copy of the same from the court of record where the papers were issued.

The production of such proof would, of course, be the best evidence, and is conclusive proof of either the declaration of intention or of naturalization of the elector and of his right to register.

However, I am informed that in a number of instances electors have appeared before the registering officer, who claim to be naturalized citizens of the United States or have declared their intention to become such, and demanded the right to register, but who are unable to exhibit either their "first" or "final papers," or duly certified copies of the same for many reasons.

It is not strange that many persons have failed to preserve these papers. In many instances, I am informed such is the case of our oldest and most respected citizens. Many years have elapsed since the time of taking out their citizenship papers, and never having any special use for any such documents, they have not preserved them, or they have been lost in moving from place to place, or they have been destroyed by fire or accident of some kind. In some cases the electors are unable to remember the time, place and court where they were naturalized or declared their intention to become citizens, having had no occasion to think of such fact, or they may remember the approximate time and place, but cannot remember the particular court, there being in large cities many courts of record where such papers might be issued, and in some instances the records themselves are inaccessible for many reasons, such as carelessness in keeping the records, improper indexing or filed away in long-forgotten places or lost and destroyed by other means. For these and many other reasons I am informed by you that electors claim that it is practically impossible to exhibit before you either their first or final papers, or duly certified copies of the same.

In such cases the law may work more or less inconvenience upon the elector, but I am of opinion that the original papers or certified copies of the same should be exhibited to you as proof of citizenship and right to register, or satisfactory proof should be produced before you to show that it is impossible to exhibit the same, before any other kind of proof would be admissible as evidence.

The law should be reasonably construed and an effort made to allow every citizen who has the right to vote at the forthcoming election, the privilege of registering, and this, with as little inconvenience and expense as is possible, while observing a faithful compliance with the law.

The law is made for the benefit of the general public, and will afford a safe safeguard against illegal voting and repeating at the elections, and protects and upholds the purity of the ballot. It should therefore be supported by all good citizens, and they should be willing to submit to any small inconvenience in registering for the reason that when their ballot in past they may know its effect will not be counteracted by any illegal or spurious vote.

DIAMOND CUT DIAMOND.

Downtown—Here comes Jackson. He's got a new baby, and he'll talk us to death.

Uptown—Well, here comes a neighbor of mine who has a new setter dog. Let's introduce them to each other and leave them to their fate.

A plaster paris design for an "Uncle Sam" hat—probably the largest in the world—containing within its crown practical models for upward of 200 distinct styles of hats worn by 21 nationalities, will be sent from Philadelphia to the Paris exposition.

There is a man almost eight feet tall in New York, and he is to be exhibited in a museum in a few days. He calls himself Hassan Ali, and says he is an Egyptian. He arrived in this country from London.

LAST SAD RITES

MANY PAY TRIBUTE TO MEMORY OF KING L. HIBBARD.

Funeral Services Were Held in This City Wednesday Afternoon—Burial in Walden Hills Cemetery Thursday.

(From Daily, Feb. 22d.)

Very impressive funeral services were conducted over the remains of the late King L. Hibbard at the First Congregational church in this city at 3:30 o'clock yesterday afternoon. The services were conducted by Rev. W. C. Kantner, pastor of the First Congregational church, assisted by Rev. T. H. Henderson of the Central Congregational church.

A large concourse of the friends and neighbors of the deceased had assembled to offer a last tribute of respect to the memory of a man, who was loved and respected by all. A friend yesterday said of the deceased: "He was a good man and had no enemies. Although a man of positive conclusions, of conscientious convictions and of unquestioned honesty, he entertained malice towards no one and enjoyed the respect and confidence of all. As a neighbor he was ever honorable and upright in his dealings; as a citizen he was benevolent and charitable; and as a husband and father he was dutiful and affectionate."

The services at the church were of a very impressive nature. A quartet, consisting of Mrs. H. B. Holland and Mrs. S. H. Gile, Walter Jenks and H. S. Gile led the congregational singing and at the conclusion of Dr. Kantner's address, sang "Abide With Me" very expressively. Miss Lillian Robin also sang a solo very sweetly. The pall bearers were: L. H. McMahan, H. G. Guild, Dr. J. C. Griffith, and Dr. L. F. Griffith.

After reading a number of appropriate scriptural passages, Rev. Kantner said: "When William Blake, the poet-painter, was asked if he saw the rising sun, he answered, 'No! No! I see a heavenly host, and I hear them chanting, Holy! Holy! Holy! Lord God Almighty, Heaven and earth are full of the majesty of thy glory.'"

"Such is the vision resplendent and uplifting that has dawned upon King L. Hibbard, who but yesterday passed from the sufferings and conflicts of earth to the joys and indescribable glory of the redeemed, and in memory of whom we meet at this hour in this sanctuary service. It is fitting that we should pause in the midst of our business cares, and many other interests, and think of him who has passed away, and think of the life to which he has passed.

"Crossing the plains at an exceedingly early day in the history of the Pacific coast migration, he has spent over a half century in this state. He has witnessed the spread of civilization, the growth of settlement, the incoming tides of advancing prosperity until now this Commonwealth holds a proud place in the sisterhood of states. He has seen the tiling of the forests, the cultivation of the prairie expanses, the building of our towns and cities, and the development of this Northwest territory to its present greatness. He has not been a silent, inactive, spectator merely. Mr. Hibbard has been one of the state builders, a man who has always led an active life, energetic, earnest, purposeful. Concerned for the material prosperity of Oregon, he was also always interested in the civil and social welfare of the country and state. He was not to be numbered with those who are glad to accept and profit by the services of other men, and then go their way forgetful of their duty to the state and nation. He was not satisfied to be a mere cipher in the body politic. At the cost of personal sacrifice Mr. Hibbard manifested his interest in the highest welfare of our country and his own state.

"He was a man of convictions, and those convictions he followed wherever they led him. Ridicule, persecution, social ostracism and nothing else would be able to swerve a man of his strong feelings from strictest fidelity to his conscientious convictions of what he believed to be right, politically, socially and morally. Sometimes his convictions led him away from those of his best friends and most intimate associates, but such was the integrity of the man, that those who differed with him nevertheless honored and respected his unquestioned honesty and nobleness of purpose and character. Mr. Hibbard was everywhere and at all times a man, and as a man he endeavored to be an expression of his convictions. Men could always know and that quite readily, where he stood. And he stood as a public official he rendered acceptable service, and honored the office he filled.

"Mr. Hibbard for many years, has been a Christian. When the Willard Congregational church was organized about ten years ago he with his wife and some other members of the family identified himself with the organization. He was the first member of the Willard church with whom I became acquainted. It was during the session of the Annual State Association of Congregational Church which was held in this church in the fall of 1894 that I met him. Standing just outside of yonder entrance our state superintendent introduced me to Deacon Hibbard, and while standing there, arrangements were effected in harmony with which I was expected to supply the Willard church occasionally until a pastor was secured.

"That was not the beginning of his Christian life when he united with the Congregational church at Willard. It was however an illustration of his genuine Christian character and broad-minded ideas of religion when he, a Cumberland Presbyterian, concluded to associate himself with representatives of different denominations in the effort to provide religious privileges for the people of that community, and thus the Willard Congregational church came into existence. The confidence the membership of that church had in him as a Christian led them to choose him as one of the deacons of that church and

there, as everywhere, he was faithful and true.

"Those who knew him best knew his character elements and Christian life, and of all that knew him probably none will doubt the genuineness of that Christian profession. The church at Willard has recently lost two of its mainstays, Warren Cranston and King Hibbard, but the church triumphantly before the throne has admitted them to its membership, and the church there is the richer, while the church on earth mourns their death.

"Mr. Hibbard has been an intense sufferer at times during the past two years and the pressure of failing health necessitated his retirement from the homestead, where he lived so long, and which was therefore so rich in pleasant memories of the past. And so the old home with its precious memories must be forsaken and our dear brother cries out to God as did another, saying:— "His will be done, whose darkest ways to light and life are leading." The quest for health is begun with only temporary relief and encouragement. At last, at last, the hour has struck, the time has come, and our brother finds healing and fulness of recovery in the father's house where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. "As some of his own dear ones passed on, and especially the dear boy who died in the distant islands during these days when Mr. Hibbard was himself already a sufferer he may have said with Louise Chandler Moulton—

MY FATHER'S HOUSE.

"When shall I join the blessed company Of those this barren world to me denies?"

When shall I wake to the new day's sunrise.

Beyond the murmur of death's moaning sea,

In that glad home where my best loved ones be;

And know that I have found my Paradise.

Finding again the love that never dies.

The heart's dear welcome, biding there for me?

I wait alone upon life's wind-swept beach—

The waves are high—the sea is wild and wide—

Yê Death, bold pilot, all their wrath shall dare.

And guide me to the shore I fain would reach—

Even now I hear the swift, incoming tide.

Whose slow, steenal abb my bark shall bear.

"He has joined that blessed company now and in the company doubtless long ere this has discovered Walter and Hal and the Christ who gave himself for his redemption and besides these a legion of those who, like him, have come up through great suffering and washed their robes and made them white in the blood of the lamb.

"There are men who never discover their spiritual natures, who live only for this present life and never give a single thought to the life beyond in the direction of which all our faces are turned. God is not in their thoughts. They have thoughts of business and thoughts of pleasure, and thoughts of ease, but no thoughts of God or of preparation for the great hereafter. They go into eternity bankrupt. They have laid up no treasures in heaven, and there are none for them there, for we each largely make our own eternity for us. King Hibbard, through a prosperous man, was not satisfied to live for the present only. He made provision for the immortal life, and so when it dawned on him God, and implicit trust in Jesus Christ, and for such a soul eternity can bring no disappointment. It brings surprises, but not disappointment. The surprises will be the glorious revelations of God's goodness, and grace, and power which shall far exceed the imaginations of men. Mr. Hibbard has entered into that glorious life.

"To loved ones he sends back his message of good cheer and earnest appeal. It is well with him. It shall be well with you dear ones, wife, children and all, if you too are true to the Christ to the end.

In conclusion, Dr. Kantner addressed a few remarks of consolation to the bereaved family and the exercises were ended.

Floral pieces were numerous, including many beautiful designs.

A PIONEER.—The St. Helena (California) Sentinel, of February 15th, says: "Robert B. Cannon died suddenly yesterday morning of rheumatism of the heart. Mr. Cannon was born in Wayne county, Ill., October 9, 1828, and came to California in 1849. He settled in Solano county, where he lived for twenty-six years. He leaves a widow and four children, one son in Texas, one in Salt Lake City, and a son and daughter who live at home. One brother in Lake county, and a brother and sister in Illinois survive him. The funeral will be held in Suisun next Saturday, February 17th, at 11 a. m."

VISITING IN SALEM.—Claude Taylor, who served on the cruiser Olympia of Admiral Dewey's squadron, during the Spanish-American war, came up from Portland yesterday morning and is visiting old acquaintances in the Capital City. This is Claude's first visit to Salem since he concluded his naval career. He is now employed as fireman by the Southern Pacific Company, his run being between Ashland and Dunsmuir, California.

A COLORED MEMBER.—Gov. T. T. Geer yesterday appointed Rev. Abraham Anderson, a colored minister, of Portland, a member of the Charles Sumner Monument Convention, which organization will look after the matter of erecting a suitable monument to the late Charles Sumner. Rev. Anderson was recommended by the Afro-American League, of Portland.

In battle or business, whatever the game, In law or in love, it is ever the same; In the struggle for power, or the scramble for pelf, Let this be your motto: Rely on yourself!

For whether the prize be a ribbon or throne, The victor is he who can go it alone! John G. Saxe

COULD NOT AGREE

THE SMITH BROTHERS WILL BE RETRIED IN JUNE.

Jury, After Being Out All Night, Reported a Disagreement—An Action Compromised.

(From Daily, Feb. 22d.)

The jury in the case of the state of Oregon against the Smith brothers, who were tried on Tuesday on the charge of committing an assault with a dangerous weapon upon their father, several months ago, after being out all night deliberating upon a verdict, came into court at 10:30 yesterday morning, reporting a disagreement. Judge Burnett promptly dismissed the jurors, and the case was continued to the June term of the circuit court.

J. D. Newman, against whom an information was filed by District Attorney S. L. Hayden, on Tuesday, charging him with larceny from a dwelling, was brought into court to plead yesterday. He pleaded guilty to the charge, and in view of the nearness of the end of the term, Judge Burnett fixed the time for pronouncing judgment, for Saturday, February 24th, at 9 a. m. Newman is an ex-convict, who has served three or four penitentiary sentences for larceny, burglary, etc. He was discharged about a month ago, and last week broke into Richard Carlsen's house in this city, removed some furniture and household effects, and sold them to a second hand dealer, for which crime he was arrested, tried before City Recorder N. J. Judah and bound over on Saturday last, with the result as stated above. He will probably occupy his old cell at the penitentiary by next Saturday evening.

The case of B. B. Smith, plaintiff, vs. W. R. Smith, defendant, an action for the recovery of a horse which was alleged to have been forcibly detained, was called at 9 o'clock yesterday morning and went to trial before the following named eight jurors, both parties having waived the right to a full jury: G. Steiner, W. A. Taylor, R. H. Kennedy, C. L. Parmenter, Fred Bents, T. S. Golden, Peter Curwright, A. Sauvaine. At the conclusion of the testimony Judge Burnett directed the jury to find a verdict for the defendant, there being no good showing made by the plaintiff, a verdict being thus given for the defendant without costs.

At 1 o'clock when the court reconvened, the case of B. B. Smith, plaintiff, vs. W. R. Smith, defendant, was called for hearing and a jury empaneled. The case was similar to the first one, and as the entire matter appeared to be a family difficulty, the defendant in the last two cases being the prosecuting witness in the above case. Judge Burnett advised the settlement of the action without submitting the same to a jury, granting 25 minutes time for the same, and the attorneys in the case, Tilmon Ford for the plaintiff, and W. H. Holmes for the defense, retired from the court room, accompanied by their clients. At the end of a half hour the attorneys returned, reporting that the case had been amicably settled, and Judge Burnett remarked to the jurors in the box that he was happy to dismiss them from further service in the case, the action having been dismissed. Judge Burnett also complimented the attorneys in the case on the happy results attending their efforts to secure a compromise in the case at bar.

The court dismissed all the jurors for the term, with the exception of Wm. Staiger, and that gentleman was excused until sent for by the court.

Adjournment was then had to Friday morning at 9 o'clock.

\$700,000 FOR HER TROUSSEAU.

No such costly trousseau was ever dreamed of in the Western world as is now being purchased for a fifteen-year-old Japanese girl from a sum set apart for the purpose of \$1,250,000. Imperial etiquette demands, however, that this young person be garbed on no less lavish scale, for she will one day be the first lady in the Japanese empire.

She is the Princess Sada, publicly betrothed on November 3d last, on the occasion of a long series of gorgeous fetes, to his Imperial Highness Yoshi Hito, the Crown Prince. Yoshi Hito is only 20 years old, and in rather frail health. Nevertheless he will probably be Mikado some day. Therefore his bride had to be chosen with great care.

The little princess who met the requirements is the daughter of Prince Kujio, and a member of the noble family of Fujiwara, which has already supplied the Japanese throne with more than a few emperors.

She is having not only a profusion of magnificent Japanese costumes fashioned from the costliest stuffs by the cleverest hands that the country affords, but must also be equipped with toilets of Parisian stamp. Many of the finest jewels in the world are being gathered to set up her highness's delicate skin and dusky hair.

As Prince Kujio, the Crown Princess-elect's father is far from rich, the question came up as to who should settle the bills for this extraordinary bridal array. Prince Kujio contributed \$100,000, and said that was all he could give. The royal house came to the rescue with \$400,000 more. But that was not enough.

So the emperor decided that \$700,000 left by the late Dowager Empress Yeisho, Princess Sada's aunt, should be devoted to this excellent purpose.—New York Journal.

COLONEL "BOB" AND HIS MEN'S PETS.

When near a barracks in India one day Lord Roberts was annoyed by several owners belonging to the soldiers. The owners rushed forward, kicked the quadrupeds and humbly apologized for their pets' misdeeds. The colonel listened, and then said:

"They undoubtedly make good entries, but I don't like the way they salute their superior officers."—Saturday Evening Post.

The only man who can take life without destroying it is the photographer.