

The Klondike Nugget

From Wed's and Thursday's Daily... The Filipino rebellion is quieting down...

Uncle Sam is profiting, however, by the experience of Great Britain and other powers which have sought to confer upon primitive races the benefits of free institutions...

The Filipinos must first be brought to a point where they will be able to understand the responsibilities as well as the privileges which they are to enjoy under self-government...

It is not surprising that after several centuries of Spanish rule, the Filipinos are at a low ebb both morally and intellectually...

These evil influences must be combated and overcome. Education must be spread over the islands, and the people brought to a knowledge of their rights, privileges, and responsibilities under modern systems of government...

The first step toward the attainment of this purpose has been the establishment of public schools. A large number of American teachers have already been sent to the islands and more will follow as they are required...

From this beginning it is expected that such an influence may be exerted upon the younger generation that in the course of a few years, the people may begin to be entrusted with the administration of their own civil affairs...

The work will necessarily be slow but the method which is being pursued is a guarantee of ultimate success...

BIFURCATED JOURNALISM.

It is amusing to watch the exchange of hostilities intermittently taking place between the evening and morning editions of the news. No one is interested in your family quarrels, neighbors, and if you are merely endeavoring to conceal the real status of affairs by a show of indifference, well, it is entirely unnecessary...

The King's birthday will occur on the 9th of the present month. It is unfortunate that the severe character of our winter climate forbids the celebration of the event with outdoor sports. Dawson has never missed celebrating the Queen's birthday since 1898, and each year the festivities have been carried out on a larger scale than previously...

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It is easy to respect a man who holds pertinaciously to his opinions even though they be wrong. Sincerity must always command admiration—but for the man who cries—"Good God, good devil!" in the same voice, there is nothing but contempt.

Such is the position in which the Sun-News combination finds itself today.

THE STRAW INDICATES THE WIND.

First avenue presents a much better appearance since the White Pass Company began moving the unsightly array of boilers and other machinery which has been in process of accumulation for the past four months...

Under ordinary circumstances abuses of such a kind may continue indefinitely, simply for the reason that no one takes sufficient interest to see that they are corrected.

As long as no objections were raised, the railroad monopoly continued to fill the street with its machinery and it was not until public attention was forcibly directed to the matter that a remedy for the abuse was found.

The case merely serves to illustrate the manner in which public wrongs may be prevented or righted if the proper means are used.

Public opinion is exceedingly powerful, and when enlisted in the work of protecting public rights it is invincible. It is the peculiar province of a newspaper to watch the interests of the people whom it serves and to sound a note of warning, whenever the discovery is made, that those interests are being disregarded or trampled upon.

Such has been the case with the White Pass railroad and the Nugget. The Nugget has called attention as forcibly and effectively as possible to the various grievous wrongs which this community has suffered at the hands of the big corporation, and public opinion will accomplish the balance.

The matter of storing boilers in the street is a comparatively insignificant affair, but it is a straw which points the direction of the wind. We apprehend that before the beginning of another season of navigation the attitude of the company toward the Yukon Territory will undergo a complete change.

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On the 5th day of November, 1898, a number of people crossed the river to West Dawson on the ice. When the same feat will be possible this year is a matter of uncertainty...

George Ade Tells of Fastidious Fannie

Fastidious Fannie was the name of a girl who had her pencil out and marked down an error the minute it was made. She knew the rules and regulations by heart. She slept with the hand-book of etiquette under her pillow and worked the eagle eye whenever she was in company...

At least a dozen young men came looting around at different times, attracted by her cold beauty and the fact that she was the only child of a national bank. Fan put the blue tag on them one by one.

From the reports of the case which have been received, it looks as though Judge Schibred's been the victim of malicious persecution.

BUSINESS OF NOME

Transacted During Season But Recently Closed.

Seattle, Oct. 12.—The departure of the steamship Queen, Thursday afternoon, closed the Nome season, so far as this year's movement toward the district is concerned, and enables the Post-Intelligencer to give approximately accurate figures showing the volume of business Seattle has done with the richest gold fields of Alaska...

Between April 29 and October 10 eighty vessels, steam and sail, were dispatched to Nome from Seattle. They carried an aggregate of 5,600 passengers and 55,000 tons of general merchandise freight.

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MODERN FABLES IN SLANG

George Ade Tells of Fastidious Fannie

Also of Wesley Fink the Grocery Bill Clerk and of Geneve, the Counter Girl.

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FATAL FIGHT AT CHURCH

Tennesseans Settle Old Scores on Holy Ground.

Knoxville, Tenn., Oct. 7.—In a bloody fight at the Union Baptist church at Big Springs, ten miles from Tazewell, Tenn., yesterday, four men were killed, two mortally wounded and three wounded less seriously.

There was preaching at the church and about 600 people gathered there. Just before the 11 o'clock services began Tip Chadwell went to the spring 50 yards from the church.

A bill clerk in a grocery store once took part in a production by home talent. Every one who bought a jacket had a friend in the cast. The bill clerk was a glister, but most of the people were wedged in and had to stick.

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on his collars; a nice man with black lambskins, leaned over the counter and said to Geneve, the sweet-faced saleslady, "Oh, little girl, how I sympathize with you?"

"What is biting you?" she asked timidly. "I am so sorry for one who is compelled to toil," he said: "I am thinking of starting a Noon-Day Rest Club, where you and others may come and drink tea and listen to me read advice to the young."

"That would be lonely billiards, wouldn't it?" asked Geneve, as she gave him the chirp. "We don't want to be rounded up and sozzled over. Not on your leaf leads. The poor working girl draws the line on having a kind-hearted gentleman pull the weeds on her."

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MISSIONARY BISHOPS NOMINATED.

San Francisco, Oct. 11.—The morning session of the house of bishops was presided over by Bishop Doane, of Albany. After the services of holy communion the first business in order was the nomination of five missionary bishops, whose final election is dependent on the approval of the house of deputies.

At 10:30 the house went into committee of the whole on the new marriage and divorce canon. An attempt to strike out a requirement of section 3, that in recording a marriage the clergyman shall state the ages of the parties, was defeated.

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THE DIVORCE QUESTION

Comes Prominently Before Assembly of Episcopal Bishops in San Francisco—Provokes an Animated Discussion—Ecclesiastical Men of Great Prominence Take Part.

San Francisco, Oct. 11.—The question of marriage and divorce was before the bishops of the translation of the Episcopal church of America today. The bishops passed canon 37, providing discipline of persons marrying again after being divorced. The principal change made by the substitute is the provision that each person may receive the sacrament on the written consent of a bishop.

The house of deputies began the eagerly debated article on section 4, of the proposed canon 36, which actually and plainly prohibits marriage in the church of divorced persons. The amendment provided a large crowd in the galleries were women, who evinced a great interest in the proceedings.

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marrying a person so divorced shall be admitted to baptism, or confirmation or permitted to receive the holy communion until the written approval of the bishop shall be given.

The bishops could not see their way clear to accepting the proposed substitute as a portion of the diocese of Kansas, a missionary district, but recognized the fact that the bishops there was heavily handicapped and recommended the matter to the consideration of the missionary board.

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spoke with a very solemn sense of responsibility. He had deep sympathy with the motive business of the canon as it came from the bishops, but he did not believe it would accomplish the end intended. It was revolutionary legislation in the church. He differed with those who with the church of Rome, held marriage to be absolutely indissoluble. The claim was unscriptural, he said. He cited Bishop King, of Littlefield, England, as unable to regard marriage as indissoluble. This view was supported by Bishops Lightfoot, Woodworth and Trench. He thought it a proposition to nullify the teaching of Christ.

Dr. Bachus, of Long Island, stated that the proposed measure did not have the warrant of holy scriptures as found at least in St. Matthew. He did not command the warrant of common sense and mortal judgment. Rev. F. A. Dorsett, of Springfield, urged that the prayer-book service already contemplated just what the canon would require.

Rev. Dr. Ashton, of Western New York, also claimed that the law of the church was already defined in the prayer-book as making marriage indissoluble.

The Rev. Dr. Foley, of Centre Pennsylvania, acknowledged himself a convert since coming to San Francisco to the stricter view of the canon because the latter seemed to him to demand it. A firm stand, he said, is now required to uphold an airtight public opinion on this matter in the direction of domestic and moral righteousness.

He said the public sentiment of the American people could never be brought into line with the vigorous restrictions here contemplated. The section was an "impediment to the American idea of personal liberty, which was in accordance in this matter with the rule of Christ."

Mr. William H. Adams, of Western New York, denounced the laxity of the laws of divorce in most of the states. The church certainly had a right to legislate on strict laws than those of the civil law, he regarded the proposed restriction as an unwarranted interference with the rights of the people.

John P. Thomas, Jr., of South Carolina, where no divorce was allowed by the state law, said the law of the church should correspond with his state, and always recognized there except during a few years of the reconstruction period. Ex-United States Attorney General George H. Williams, of Oregon, opposed all restrictions upon the subject by the church. He would leave all such restrictions to the civil law.

GREAT PRINCIPLES INVOLVED. E. D. Bassett, of Rhode Island, there were two great principles involved. What can we do for the purity of our homes? And what of our Lord say upon the subject of the "divorce"?

"We find," he said, "that the purity of the home has been greatly violated in very many cases, indeed such cases the guilty should be punished, but the innocent should be allowed to go free."

Rev. M. B. Menton, of Kentucky, should not think party for innocent should not influence the house in this matter.

Dr. Huntington, of New York, asked leave to withdraw his amendment, and to speak upon the amendment as originally proposed by him. He asked:

"In our zeal for sanctity let us not forget justice. These are issues of justice, to whom consideration ought to be shown."

Rev. Dr. Davenport, of Missouri, agreed with Dr. Huntington, and called attention to the common fallacy regarding the expression in the marriage sentence: "Let no man put asunder."

He said the true meaning of the Lord was that the then common law of the Jews that any man might, in his own volition, put his wife asunder should not be allowed. There should be no other way of divorce. The selfish, arbitrary procedure was not allowed by Christ, and yet he favored the most rigorous requirement.