DESERET EVENING NEWS: SATURDAY, JANUARY 5, 1901.

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Special Correspondence.

Dec. 12, 1900,-Though our Spanish tour has far succeeded its allotted limtour has far succeeded its another complete its, we could not feel it quite complete its visit to the city which By-ction t a visit to the city which Bywithout a visit to the city which Bywithout a straight line down the ron's "Maid of Saragossa" defended, detour from the straight line down ine detour from the straight in-Mediterranean coast. The railway in-land from Barcelona passes through a land straight a train and "hold up" its troops of well organized brigands, armed troops of well organized brigands, ar Mediterranean coast. The railway inthrough" a train and "hold up" its passengers in true American fashion. But in this land of exaggerated courtesy, even the operation of highway robbery is not made so disagreeable as in sy, even the operation of mass of the second diemanly desperado goes from car to tiemanly desperado goes from car to car, assuring timid people that they need not unnecessarily alarm them-need not unnecessarily alarm them-selves; and he accepts their gratitude with becoming modesty. When it is deemed advisable to also appropriate and light filtene in the walls, and light filtene in the walls. he valuables of the passengers, notice is given as soon as the train stops, to at undue nervousness on the part of the victims, and the request to "de-liver" is couched in such respectful language that to refuse would seem discourteous indeed. Sad to say—from the bighwaymen's point of view—the time-henored profession of robbery is no longer so pleasant and lucrative an employment as it used to be before so many rallways traversed the peninsula in all directions. In the good old days of saddle-transit, journeys through this part of Spah were not reckoned by the usual measurement, but as so many "leagues of brigands." cagues of brigands."

Looking from the car windows, you see at every cross-roads a picturesque well, surrounded by pack-mules and their gossiping drivers. Near each well stands a tall stone cross, often handsomely carved, erected by the gov-ernment in memory of Los Muertos (the cash who denarted, suddenly to the Looking from the car windows, you who departed suddenly to the land of shadows, without time to seek absolution. Besides these melancholy landmarks-with arms perpetually outstretched, imploring the prayers of passers-by for the unshriven souls that "went to bed with their boots on," as we say out West-your cheerfulness is not increased in the sight of innumerable smaller wooden crucifixes, crowning the

GRAY HILL-TOPS

and scattered all along the barren fields, each cross indicating the spot where a duel was fought or a murder committed. The Aragonese, like their eighbors, the Catalans, have always en noted for indulgence in private feuds and an unbridled spirit of rereads and an unstrated spirit of res-verge. The are very poor and very brave, superstitutus to a degree, and so stubbern that it has passed into a proverb. "A peasant of Aragon would rather drive nails with his head than with a handmer." a hammer

At last the dun-colored hills are left the libro; and you enter the valley of the libro; and presently a multitude of domes and slender spires springs

annous a to be swarming with people like an ant-hill. Its piers are hollowed out into rooms, on the level of the water, which were originally intended for the no cathedral at all, while Cadiz and When its beginnings were laid, nobody knows: but it certainly antedates the year 290, when n Christian bishop of-ficiated in it. When the Berbers came, they turned the cathedral into a

tian sculpture. and light filters in through faded red curtains. The finest of its many chapels is dedicated to Pedro Arbues, to this shrine to pay homage to Nuestra Senora del Pilar,

"remove" Arbues. The grand inquisi-tor suspected the plot and wore armor

from his grave, Arbues stretched forth a cruel hand. For complicity in his assassination, two hundred persons were roasted alive, the majority having their right hands cut off before being burnt; while those who, under false promise of pardon, betrayed their companions, were considerately burnt first and mutilated afterwards. The dead inquisitor was canonized and is now one of the most invoked saints in the Spanish calendar. His tomb, placed where he fell, is of black and white marble, with effigies of Moors in the agonies of torture at the corners, and

The most valuable contribution to the | cession should be made, and that Confucianism should be permitted to sub-sist side by side with Christianity, as September number of the North American Review is an article entitled "Con-Stoicism was by first Christian em-perors of Rome, and as Positivism and agnosticism are in Christian Europe fucianism in the Nineteenth Century.' This is a record of first-hand observation, wisely interpreted, by Dr. Herbert A. Glles, who for thirteen years was a member of the British consular service in the celestial empire, and who is now today. The two practical features of Confucianism, to wit, its patriarchal

CONFUCIANISM IN THE 19TH CENTURY.

represented as kneeling on a mat sf snowy clouds and ascending to heaven as fast as two a statue of himself above. He as fast as two stout angels can carry hlm.

In striking contrast to sombre and historical La Seo, in which all the kings of Aragon were crowned and an-ointed, is the other cathedral-pamed "El Pilar," because it contains the iden-tical pillar on which the Virgin de-scended from heaven to visit St. James the Apostle, who is said to have preached the Gospel in Saragosai less than forty years after the crucifixion. It is like a Russian church, with two great dames and twice smaller oness-sil lomes and twelve smaller ones-all overed with barbaric tiles-green, blue, white and yellow. The interior is a vast space five hundred feet long, tawdry with paint and gilding, but contain-ing the most venerated shrine in Spain, which is at once the consolation and the support of Saragessa in peace and war. On every 12th of October, the anni-versary of the Virgin's visit, ns many as a0,000 pllgrims flock into the city to visit this shrine. It exacts the far end of the building, are losed from the profunction of touch, the the "House of the Virgin" that the angels carried from Palestine to Lareto. The Pilar itself cannot be seen; but at the back of the altar is a hole in the casing, through which the same same these the

through which the devout may Riss the

CONSECRATED MARBLE, worn concave thder the operation. The holy image is small and carved out of reginous black wood-a most curious and interesting specimen of early Chris-Her chapel is crowded day and night with suppliants, and in-cessant is the ring of money, from the doubleon of the senera to the centave of the borres follows of the beggar, falling upon the marble of the beggnt, tailing upon the marble without the consecrated railing. Every afternoon the canons, in their black and purple robes, preceded by heralds wearing powdered wigs and carry-ing maces, accompanied by the pomp of candles, crucifixes and incense, move in solernn procession to this chrime to not borrow to Nusting

Next to the churches, the place of greatest interest in Saragossa is El Por-tillo, the gate which Byron's "Maid" defended in one of the bloodiest battles of the peninsular war. The story of the girl who aided her lover in the desperate struggle in which the French were re-pulsed, retaining her place to avenge his death, forms one of the most ro-mantic episodes of Spanish history. Her name was Augustina, and she was the daughter of a washwoman. Lord Byron, who was certainly a judge of fe-male beauty and who often saw her G parading the plaza in military costume CC and blazing with orders, has testified in glowing terms to her charms of form and feature, as well as to the amiable qualities of her mind. Who does not remember his stirring poem?

'Her lover sinks-she sheds no illtimed tear:

Her chief is slain-she fills his fatal post; Her fellows flee-she checks their last career:

The foe retires-she heads the rallying host

Who can appeage her like a lover's ghost?" FANNIE B. WARD.

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THURINT,

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Saragossa, sur rounded by blooming gardens, like an oasis in Sahara. In pre-Roman times was called Saduba; but the Emperor Augustus bestowed upon it, with his compliments, the imperial title, Ces-nres-Augusta; of which high sounding epithet Saragossa is the natural cor ruption. The spirit of the Moor and the medleval Spaniard pervades the place. Though the chief city of Ara-gon, it is today an ill-smelling, dilapdated place, of perhaps sixty thousand inhabitants. Most of the streets are mere winding alleys, with balconies clinging all over the house-fronts like barnacles on the keel of a ship. The arcades and markets are pleturesque with turbaned heads, (gay handkerchiefs twisted around), and coarse brown woolen cloaks remind one of the Arabs of the desert; louching about the plazas, or standing dly absorbed in contemplation, are bare-logged men and women, with naked chests and arms despite the chilly weather, and tawny skins that are manifestly "unused to water." But the pride of kings is in the demeanor of the poorest! Their ancestors came from turbulent Barbary tribes, who ere ruder in manner than their kinsmen of Toledo and Seville, but by no means deficient in those intellectual qualities that distinguished the Moors. With such diligence and success did those early citizens apply themselves to appining the terminal success the success of the succe agriculture that the Ebro became known to the world as "The River of which it can be world as the kiver of Fruits," from the orchards through which it ran. At one period of its history, Saragossa rivalled Toledo and Seville, and maintained a thriving trade with France, Italy, Egypt and the rich provinces of Andalusia. Its older archtecture plainly shows its African orisin-coarser in detail, but grander in effect, than the fairy edifices of Grena. da and Seville, which were modified by Persian and Byzantine art. Under the Moorg Some Seville by Persian and Byzantine art. Under the Moors, Saragossa's schools and col-leges and hospitals were liberally en-dowed; poets and philosophers were honored guests of her Sultans; and her chemists and astronomers, like the Khalifs of Egypt, enthusiastically de-voted consecutive days and nights, without food or sleep, to the solution of fascinating problems. Long afterwards, as capital of Ara.

Long afterwards, as capital of Ara-kingdom gained foot by foot, through incessant wars with the infi-del—her citizens grew more and more jealous of any infringement on their ancient liberties. From earliest times the forms of a constitution have been observed in Aragon, the royal authori-ty being so restricted as to make the overeign's power merely nominal. The rown was elective, and when the nobles swore allegiance, their oaths, in-stead of the usual phrases of loyalty We your equals."

Saragossa's principal street, called the Corso, is intersected midway by the asseo de Santa Engracia, forming a handsome square, whose pavements are as smooth and free from dust as a marble floor. It is interesting to note the primitive but effective manner in which these streets are cleaned. Two ines of men, reaching from wall to lines of men, reaching from wall to wall, are formed at one end of a street the first row is provided with hoes, the second with baskets, into which the eweepings are collected, and when the baskets are full, their contents are dumped into waiting carts-all rapidly and thoroughly done. The baskets are hand-made, of espario-a coarse grass that grows everywhere along the Medi-terranean, and is adapted to a variety of uses, such as the manufacture of ropes, hats, mats, etc. The baskets ropes, hats, mats, etc. The baskets are flexible as bags, and serve all the

PURPOSES OF WHEELBARROWS

at home. Every morning you see coun. trymen coming to market laden with sparte baskets full of produce-a dozen baskets to a man, slung all over him. on poles carried on the shoulders, on their heads, in their hands, forming a load that would stagger a donkey. Fish are peddled from shallow esparto baskets; ores and heavy substances are carried in deeper ones; cars and ships are loaded by means of them, in lieu of elevators or wheelbarrows.

The Ebro-a wide but shallow stream. Ined with office groves and white villas -is crossed at Saragossa by a six-censury-old bridge, whose foundations ap-

of ancestors, cannot be subverted, and it the professor of Chinese in the University of Cambridge. Nearly forty years ago, Dr. Legge wrote of Confucius as follows: "His in-

much into desuctude at Canton.

About the year 1850, however, a num-

system, which had prevailed almost un-

of

would, therefore, be wise to make the best of them. That was the conviction arrived at by the learned Jesuits of the seventeenth century, who pronounced the Chinese practice of ancestral worfluence has been wonderful but it will henceforth wane. My opinion is that the faith of the nation in him will ship nothing more than a civil rite and in no way incompatible with the prospeedily and extensively pass away. fession of the Christian faith. Dr. Giles believes that, had this declara-tion been allowed to stand, the proba-bility is that the Catholic religion would Dr. Giles says that on the contrary, the hold of the teachings of Confucius upon his countrymen seems today as strong as ever. The fact is the more remarkable, observes the New York Sun, because little or nothing has been done by the emperors in the present now be the religion of China.

vstem and its

The importance attached to the cult of ancestors at the present day may be gauged by an imperial edict issued on February 15, 1900, in which Li Hung Chang was instructed to descrate and destroy, the tember of the feeting century to promote the influence of Confucianism, whereas, between 1662 and 1796 no effort to that end was spared. In 1670 was put forth what is known as the sacred edict, embody-ing a number of injunctions tending to "get rid of heterodoxy and exalt the destroy the tombs of the forefathers of the fugitive reformer Kang-Yu-Wei. We should here note, remarks the Sun, that the tolerance extended by Confucianism to Buddhism and Taoism is due orthodox doctrine," and in 1675 was published a vast collection of commeno the fact that on every Buddhist and Taoist altar stands a small tablet retaries upon the Confucian canon filling no less than 120 large volumes. One of cording political allegiance to the em-peror. Confucianism asks for no more; the enactments contained in the Sacred it will not permit any effigy or ilkeness; of Confucius to be set up in any such place of worship. Christian mission-Edict was that it should be publicly read to the people on the first and fifteenth of each month at every im-portant venter of population all over the empire. For a considerable period during the first half of this century this practice had been allowed to fall your to fall aries have not seen their way to the same compromise. Nevertheless, more than one Protestant missionary has acknowledged that "there is in Confucianism much that is excellent con-cerning the relations of man, and many points in which the doctrines of Chrisber of educated Chinese, taking alarm at the open activity of Protestant mistian revelation are almost echoed." The view, indeed, prevails much more widesionaries, formed themselves into a so-ciety for reading and studying the Sa-cred Edict among themselves. After the ly now than it did a few years ago that the sooner missionaries devote themselves to a close study of Confucian doctrines the better.

On the whole, Dr. Glies seems to think that the time has come for giv-ing up frontal attacks upon Confucian-ism. There is, he says, really very lit-tle to attack. The cardinal virtues which are made to the says of the s which are most admired by Christians are strongly inculcated in the Confucian canon, and, according to Dr. Giles, the general practice of these is cer-tainly up to the average standard ex-hibited by foreign nations. When the first Chinese ambassador to

cred Edict among themselves. After the close of the Tai-Ping rebellion, Confu-clanism at once and completely re-gained the ground which it seemed tem-porarily to have lost. The production of Confucianist books showed marked signs of increase; clearly printed edi-tions of the classics and kindred work were issued from Wu-chang, the cap-ital of Hu-peh, at a price which placed them within reach of the masses. The story of the reform movement and of the virtual deposition of the Em-peror Kwang-su in September, 1898, is familiar. Dr. Giles has no doubt that, had Kwang-su remained in power. Confucianism would have been forced to modify its intolerant attitude toward England was departing homeward, he said plainly that, while in material civ-ilization. England was far ahead of China, their national morality was to modify its intolerant attitude toward foreign standards of thought and edunothing less than shocking. "It must, indeed," says Dr. Giles, "seem strange to a Confuctanist, that, with all the cation. Upon the suspension, however, of Kwang-su's active functions, it was determined that the old examination boasted influences of Christianity, it should still be necessary to organize altered for nearly six centuries, while its roots extended back beyond the Christian ena, should be restored in its integrity. The introduction of "new, descented and arrongeting subjects" by Society for the Prevention of Cruelty to Children, the ill-treatment of children being quite unknown in China. The charges that female infanticide is

integrity. The introduction of "new, depraved and erroneous subjects," by which must be understood modern scientific teaching, was strictly prohibdue to Confucianism is pronounced glaringly absurd. In this case, it seems possible actually to prove a negative. Every Chinaman marries young. If his wife dies he marries again, while, on under various pains and penalties Dr. Giles does not hesitate to express the other hand, it is not thought proper for widows to remarry. Moreover, many well-to-do Chinamen take concuthe opinion that any attempt to extir pate Confucianism will fail. It is too deeply planted into the customs of the bines; some take two, three and even four. It follows that, unless there is an enormous disparity in the numbers of boys and girls born, which is incred-Chinese people to be uprooted. Conse-quently, although he holds that Confucianism should be obliged to evince to-ward Christianity the same tolerance which it shows to Buddhism and Taowhich it shows to Buddhism and Tao-ism, he holds also that a reciprocal con- 1 not be practiced in Chica.

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