CIVILIZATION.

THE RECENT ESSAYS BEFORE THE EDUCATIONAL INSTITUTE.

Religion, Labor, Government and Law, Education—Essays of Messrs. Dwinell, Johnson, Cheney and Campbell.

On the evening of the 8th instant, at the Metropolitan Theater in this city, a "conference" was held before the Sacramento Educational Institute on The Four Pillars of Civilization. The subjects treated were: "Religion," by Rev. I. E. Dwinell, D. D.; "Government and Law," by Senator Grove L. Johnson; "Labor," by Senator W. A. Cheney; "Education," by State Superintendent of Public Instruction, F. M. Campbell. Herewith the essays are given in full from original MS., and from phonographic reports made especially for the RECORD-UNION by Winfield J. Davis:

The Relation of Religion to Civilization.

[By Rev. I. E. Dwinell, D. D.]

Let us look at this subject, first, historically. The religion of India is interwoven with the civilization of India. The same was true with ancient Greece, Rome, Persia, Egypt, the Norseland, Palestine. This is saying little, for many other things were interwoven with the civilizations of those lands. A far more important thought is the fact that the religion of those countries underlaid the civilizations and largely determined them. The religion was the fundamental energy, laying its hand on the whole civil system as it grew, and carrying it along with it.

When the pre-historic Aryan wave swept over India from the northwest, submerging the original inhabitants, it took its religion with it, the germs of the ancient Vedic or Brahminic faith, which, as it developed, interpenetrated the whole subsequent civil system, and was stratified in it in the form of caste and the doctrine of transmigration. The entire civilization was tinged with that religious color, steeped in that spirit, and held in that training power, like Laocoon in the folds of the serpent. In Greece the belief in sensual and passionate gods near at hand and moved by human impulses, with jealousies, quarrels, local habitats and limited offices, not only indicated a sensual, petty, inharmonious civilization, but led to it. The gods and the State growing up together, the gods were a dominating civil factor; and it was impossible for Greece, though rising to grand individual achievements in art, poetry, oratory and war, to be otherwise than weak in organization and empire. Rome was of the same stock as Greece, and had many of the same gods originally; but the two peoples grew up apart, and the Roman gods were of very different character, dignified, harmonious, fostering civic virtue and nationality. The strong grip which Jupiter, Mars, Vesta had on the ancient Roman faith—Jupiter as the just supreme ruler, Mars as the god of battle and the tutilary divinity of the state, and Vesta as the goddess of the home and domestic virtue—was one of the determining elements of the state leading to Roman unity, organization, law, conquest. Without this Rome could not have become the mistress of the world. When the Roman faith waned, became broad, cosmopolitan, and took in all religions; when the earnest worship of Jupiter, Mars and Vesta gave place to the indifferentism of the Pantheon, the fiber of the state weakened all through. The ancient gods bowed from their thrones and fell down, but, like Samson, they dragged the pillars of the republic down with them, and Rome was in ruins. Egypt had a darker, more brooding, mysterious theology; and it bore fruit in a civilization which has left monuments that have come down to us. Some of these, like the temples, were unmistakably devoted to religion. Others, as the pyramids, obelisks and sphinx, may have had other objects in part. Yet evidently religion clouded and weighted everything Egyptian.

There is no doubt, also, about the influence of the ancient Hebrew faith on the Hebrew commonwealth. In fact, the civil system grew around the faith as naturally as the rind of an orange around the pulp. And the remarkable quality of the fiber of the Hebrew character at the present day—shown by the fact that the nine millions scattered over three continents are filling more than one great empire with alarm by their winning the first civil prizes; the toughness and elasticity of their business and artistic ability—the surviving form of their civilization—shows, after all the dark centuries of dispersion, the strain of nobility put in the Hebrews by their religion, a strain that will inevitably die out if their religion dies, unless it is replaced by a better.

During the middle ages the Church was not only supreme in religion—the Papal Church—but it was a most influential civil force. The Reformation no more ushered in a new religious movement than a new political one. Wherever the new faith spread, there was the throbbing, the stirring of a new life in civilization. Luther was the father of the English Revolution, "Paradise Lost," the "Principia" of Newton, Watt's steam engine, the reform bill and the French republic.

In like manner the religion of the Pilgrims has penetrated and powerfully shaped the government and culture and prosperity of the United States. Their compact in the cabin of the Mayflower was the first draft of the Declaration of Independence, the Emancipation Proclamation and the "Battle Hymn of the Republic." Religious faith was the seed principle, the inspiring genius of America. This, seizing or creating other causes and conditions, and working with them has been a master power in shaping our culture, art, literature, refinement, social order and elegance, the reign of law and the bloom of the humanities; in a word, that brilliant entity which we call our civilization. If you doubt this, imagine where our civilization would have been if the first settlers, with the same savage America before them, the same opportunities and circumstances, except such as sprang out of their religion, had been in belief thoroughly Mohammedan, or Buddhist, or Confucian, or Fetich, or Medieval? With another religion inspiring them the result would have been radically indifferent. Displace the light that shone from Plymouth Rock, and you make impossible the radiance that beams from Faneuil Hall, Yale, Cooper's Institute, the Smithsonian, the cylinder press, the flashing lines of commerce; a great, brave, inquiring, free people, and myriads of happy homes, from the Atlantic to the Pacific.

Another historical fact is worth noticing. Wherever the modern missionary has penetrated a heathen land with his new religion, no sooner has the religion gained a standing than the corresponding civilization has begun to dawn. The Sandwich Islands, Madagascar, Polynesia, accept the new faith, and forthwith the old savage customs disappear—commerce, the arts, refinement begin; the whole aspect of social, civil life is changed.

So much is historical fact. The record shows that religion in all ages and lands has been a leading principle in shaping not only the public thought but the structural texture and ongoings of society. It is not the only cause doing this. It works with other causes, and it creates new causes and works with them. It is a primary cause, a fundamental cause; a wide-reaching, all-pervading, silent, ceaseless cause; a cause of causes—tinging whatever it touches with its own hue, and stamping its superscription on the civil system.

But we are principally interested in this subject as it affects ourselves. Let us, then, in the second place, see what special hidden forces there are in the religion of this land, which make it so influential in our civic growth and refinement. We have seen the fact of its power; where are the hidings of its power? What is there in its very genius and spirit which makes it a master-force in our civilization? By the religion of the land, I mean the prevailing religion, the historical religion, of various organizations and bearing special names, but such as are of substantial agreement and unity. There are in this definite things, definite lines of influence, hidings of power, through which we can see how mightily it must have affected the civil system, and how influentially it now works in it and molds it—holding up our civilization and giving it aggressive power and splendor.

There are religions in the land that have made no valuable contribution to the weal and grace of society, as well as systems standing in the place of religion; of those I do not speak. They are exceptional, divergent in influence and foreign or unrelated in origin. I am speaking of the predominant historical religion. See what civilizing power lurks in it! This presents, in the first place, a holy, just and good God, and arouses a sense of supreme and direct responsibility to Him. What a mighty power, brooding over the human conscience, insensibly toning up public and private policy, and leavening society with moral ideas! Again: it holds forth the Bible as a book from God, to be put in every man's hand to be read, judged, obeyed for himself, under the perils and solemnities of his responsibility to God. What an army of independent thinkers, self-centered, ironsides in conscience and courage, you see back of such a training! Further, it brings forward a Divine Savior, not only to save the individual trusting and obeying, but to rescue the world at last, and slowly and grandly working in all the eras and all history to bring it about. What hope this puts into humanity—a mysterious, all-pervasive, upward trend, an attitude of expectancy in the world, of reaching forward to better things, of confidence in calamity, of courage in times of despair! What a hue of promise it spreads over letters, art, legislation, jurisprudence, political economy, culture! Further, it proclaims the natural brotherhood and equality of men before God and the law. How aristocracies, prescriptions, injustices, hereditary wrongs, dissolve and fade away before the leveling faith! Moreover, it asserts the dignity of man, and enthrones him on rights come from God and inalienable, and as sacred as any that can invest kings. What reconstructions of society towards the ideal right and just are here—what reforms, what revolutions! Then it inculcates the law of love, and of doing as we would be done by, as binding on us in all matters too subtle, too humble or too grand to be reached by other rules. What beneficence, what sweetness, what beauty lie in this faith, and come out to help society, like fragrance from a garden of flowers! It teaches, also, that God may be known in the study of His word and works; that His thought, wisdom, skill may be overtaken by investigation—that is, as the word means, putting oneself on His tracks and following Him up. What an incentive to education, to founding schools, colleges, seminaries, to discovery and science! It emphasizes, too, the worth of life as the hinge of destiny. What seriousness and alertness this breathes into affairs! It hinges our civilization, compared with the light, frivolous civilizations of the Old World, upon eternity, making it tense, earnest, serious, even in its relaxed moods. Moreover, it holds that morals are an indispensable part of religion—its human side, and just as indispensable in the service of a holy God as the divine side, or devotion. Thus religion becomes the most powerful and widespread source of the moral quickening of our civilization, without which statesmanship, education, capital, labor, art, science, elegance, refinement, free institutions, could not maintain it, and would themselves soon perish. What a spur to virtue, private and public! What an influence to mold character, even outside of the religious classes, to give it grain and substance, bone and muscle, make it strong and trustworthy! What a basis for confidence between man and man, on which trade, social order and all the joy and sweetness of life rest!

Thus the religion of the land has, in its very genius and essence, silent invisible forces, which, in connection with other forces which it either finds and molds and colors or creates, underworks and penetrates the whole civil condition. As an atmosphere it lies about it; as electricity it penetrates it; as gravitation silently swaying the stars and worlds, it holds it in its orbit.

In the spring-time there are concealed forces of nature working invisibly in plant, shrub, tree, the roots of grasses and buried seeds, plying their nimble and ceaseless energies to produce leaves and buds and flowers and fruit—all the greenness and bloom and joy of the vegetable world. In like manner the concealed forces of religion are, under the varied forms, parts and energies of our social life, working noiselessly, and working far and near, to produce the beauty and fragrance and ripeness of the social condition.

Moreover, where religion does not succeed as a principle of life in producing beautiful and fragrant things, it acts as a *vis medicatrix*, cicatrizing the wounds of our civilization, overcoming the fevers, tugging at the poisons and slowly expelling them, uniting the broken bones, building sanitary walls about the chronic sores, or giving twinges of neuralgic smart, to call attention to the lurking badness. The distempers and vices it does not prevent or arrest, it puts a fringe of healthful influence about, a barrier of antagonistic life—or fights fire with fire, preventing a general destruction. So the scourges of intemperance, licentiousness, crime, and other social distempers, and even war—and civil war—are abridged or quarantined, or mollified and kept within some bounds.

But, apart from the natural influence of the very spirit and genius of Christianity, leading it to seize and mold and use the elements and materials of civilization, it has positive, mighty engines of civil power, out in the light of the sun in our land, working directly upon civilization with noise and clatter and busy investment of the seats of influence and the hidings of social life. These are its organs and instruments.

According to tables drawn up by Professor Schaff, and published in the Princeton *Review* in September, 1879, there were in the United States in 1878, connected with the different churches in substantial agreement in their religious belief and influence, 9,452,854 members. This does not include those belonging to such religions, or systems in the place of religion, as are not in general sympathy with the prevailing historical religion; nor shall I include such in any other statistics I may give. These nine and a half million church members—and more now—if they should all start from Sacramento in single file, one after another, four feet apart, for the East, the procession would cross the mountains and plains and reach St. Louis and New York, and then doubling on its course, New Orleans and Fort Yuma, and when the head man should come back to Sacramento there would be 920,000—as many as the population of California—that would not have had an opportunity to fall into line. In 1878 there were also 95,961 churches or separate congregations, and 67,992 ministers. This would allow one church for every 350 feet of this grand circuit, or every distance a little less than the length of one block of this city; and one minister for every 500 feet, or every distance a fourth greater than a block. There were also 79 theological seminaries, and upward of 100 religious papers published weekly, beside a large number of academies and colleges under the same kind of influences.

Now observe, these nine and a half million church members are not foreign to our civilization, or alien, or antagonistic—not rude or ignorant people, uninterested in affairs, not a burden to be borne or assimilated by our civil system—but its outcome in full sympathy with it, and devoting themselves with religious and patriotic fervor to its welfare. And the 96,000 churches and 68,000 ministers, the 79 theological seminaries, 100 papers, and the many academies and colleges, are not parasites on our civilization, sucking its life-juices, but its outgrowth and organs—its hands and eyes and brains—working in the same line and for the same end, working for civil order and enlightenment, the finish and beauty of society, refinement and thrift, and peace and good-will between man and man. These statistics are catalogues and muster-rolls of forces of civilization.

And think what a mighty influence this vast host, crossing and recrossing the continent, marching grandly, and between every two a Sabbath-school scholar, girdling the nation with religious power, penetrating its life, molding its thought, inspiring its action, beginning its work on its subjects with the first pulse of their conscious life in infancy and not ending it till their eyes are closed in death—think what an influence this host, with these engines of power, working in the line of whatsoever has given bloom and ripeness and glory to civilization in the past, must have. Think what toughness, elasticity, flexibility of moral fiber they help to put in social life, making it cohesive, homogeneous and enduring, with indwelling curative, self-healing energy. Such are some of the ways in which religion acts to promote order, culture and refinement in civil life. It acts by its spirit and genius, and by its organs and instruments. Between the two methods the effect is widespread and marked. I do not care to go round and put the religious name on every object which shows the effect of the religious influence, or call attention to everything having the religious tinge. Life would be too short for the enumeration. Every department and interest shows its presence, not by any means as an all-conquering power, but as a struggling principle, working against evil and slowly helping society up to better things. We see it—in this form, in the homes of the land, the business, manners, politics, laws, jurisprudence, letters—making the moral color of our civilization as different from that of a pagan country, as sunlight spread over a landscape is different from the light of tallow candles.

I will mention, however, three points in which it comes out visibly and bodily in our civil system: 1. The Sabbath. Christianity has given us our rest day, which is intertwined with our civilization, and is recognized and provided for in our statutes. 2. The common law. Christianity, not in its ceremonials or denominational peculiarities, but its general principles, is a part of the common law of the land, and is so recognized by our Courts. 3. Statute law. Christianity, in the same broad sense, is also legalized by statutes, not so much by legislating that as legislating around it and making room for it and giving it protection. Our legal system is a carefully contrived casket containing it and giving it scope, liberty, security, at the same time affording liberty of conscience and freedom of worship for all other faiths. And this engrafting of Christianity in a bodily way, not excluding other systems, but vitally, on the civil stock from its root, is rewarded by having the graft bear fruit of civic virtue, wisdom in affairs, and moral stamina, without which free institutions and social progress would be impossible, and we should plunge into barbarism or imperialism, or both.

Moreover, in this wholesale distribution of quickening it often exerts influence that is by no means rewarding to itself or society. It often arouses ambition, power, enthusiasm, the latent manhood of persons who forget it, feel no gratitude to it, and even turn upon it with scorn and abuse. Thus, their culture, enlightenment, moral convictions, ideals of life and social order, whatever of worth there is in them or their condition, may be in good part the gift of religion—contributions which she has plucked from herself in her long and sacrificial struggles, and given to the world, and through that to them. The eider-duck plucks from her breast the fine, soft, incomparable down, to line her nest for the young; but the hunters rob the nest to enrich themselves, when she plucks her breast again, and, when they do it a third time, the male bird repeats the operation. So religion continues to yield the finest and choicest civil and social blessings to those who annoy and wrong her. Nay, more, she gives them many of the implements and powers with which they assail her, helping them to their culture, standards of criticism, moral artillery, the whole enginery of truth—so far as they have truth—with which, not satisfied with chafing her defects, they fall upon her. She furnishes them, in unconscious exuberance, with the power and means of attack when they try to worry her life out of her. According to ancient Greek story, the infant Hercules was carried by Mercury to Olympus and put to the breast of Juno without her knowing who the child was. He was so nourished by the divine food that he drew godlike strength from it, which he subsequently used to thwart the wishes of the goddess who had nursed him while she was asleep. And there is another who has said, "I have nourished and brought up children, and they have rebelled against me." This appropriation of divine gifts—the beauties and excellencies of ripened intellect and cultured humanity, drawn from the bosom of religion, and which she, sleeping and waking, freely offers to all, only to use the quickened powers and God-like vigor thus derived in attacks on the generous, unthinking foster-mother—is one of the strange facts of our strange world, and puts those guilty of it in an unenviable attitude before the discernment and conscience of mankind. It is the act and purpose of a parricide without the effect, for Christianity is immortal and unconquerable, and goes on scattering her blessings, in sublime pity and sorrow for the ingratitude and weakness, among all who will receive them.

Thus all men, friends and foes, show the influence of this brooding, quickening presence. It surrounds our civilization; it penetrates it; it sways it; it colors it; it makes it radiant. Imagine it withdrawn. Imagine our religion, with all its influence and effects, withdrawn—wholly eliminated from law, government, literature, business, the homes of the land, the manners, characters, hopes, inspirations of the people. Imagine this change a visible one, like the change of color on the face of nature, and instantly the land would turn dark. The light would become sepulchral in the markets and counting-rooms, where hitherto men have been able to see evidence of confidence between man and man; in the Courts, where relative justice has been discerned; in politics, where the people have had gleams of the righteous way, even if they have not followed it; in the public schools and colleges, where an ethical flame has continued to flicker; in the family, where the torch of virtue has burned on the domestic altar; in hospitals and at the bedside of the dying, where the hope of heaven has lighted up the future; in letters, where no brilliancy of thought or expression has ever been able to atone for the absence of a clear, moral radiance; in commerce, art, thrift, where personal worth has graced achievement with its highest honor and beauty; or even in the hovel and the cell, where the spark of hope has rarely ever quite failed. Everywhere the peculiar light of our civilization would go out, and in the place of it would appear the sombre, uninspiring, repulsive, despairing hue of a pagan civilization. We should be in a new world. Our sun would be set, and a sickly earthly meteor would reign.

Labor in Civilization.

[By Hon. W. A. Cheney.]

Mr. President, Ladies and Gentlemen: He was a dry wit, or else was possessed of an affluent mind, who, when stepping off the cars with his friend one day, said, as he pulled out his watch, "I have just five minutes to spare; tell me all about the battle of Waterloo." And I presume that I should be as absurd to-night as he was in his request, if I should ask of you to expect me to present to you all my views upon labor in its bearings upon civilization in the thirty minutes to which I am limited. It is a question which would require not only thirty minutes, but an hour, and even a day to present, and it is a question which has already taken centuries for the world of intelligence and education to think about and to deliberate upon. Therefore, to-night, I can only deal in what are called "glittering generalities."

The only typical representation which history tells us the Almighty ever gave us of civilization was given us in the typical man Adam. And when he had forgotten his religious vows to his Creator, when he had forgotten the laws of the government of his Creator, and when he had eaten of the tree of knowledge and acquired an education, the Almighty sent him forth into the world with the finishing touch—the last pillar of civilization—the command that he should earn his bread by the sweat of his brow. In this typical man Adam, then, we have the typical educated labor, educated religion, religious education, religious labor, laborious education, laborious religion—each entwined with the others.

We are boasting in this, the nineteenth century, that our civilization is at its climax, that it is at its meridian. But as Ralph Waldo Emerson says: "We are only at the cock-crowing and at the early dawn of our civilization." Why, the old inhabitants of Babylon, as they looked up at their massive walls, at their temples, their dwellings, and the surroundings of their stately city, vaunted themselves upon their civilization, and they imagined in their minds that they saw the glorious sun of civilization and enlightenment at that time at the meridian. The old Romans, as they gathered around the arena and watched the bloody contest between the bleeding Christians and the bloodthirsty lions, prided themselves upon their civilization, and imagined that they saw the sun of enlightenment and the sun of civilization at its meridian. Old England, at the very age when her people were indulging in the most vicious acts, and the lowest and vilest kind of imaginations and conversations—when her kings were despots, and her nobles were petty despots and her common people slaves of the soil—vaunted herself that she was then in her civilization occupying the meridian, at its hight. But it was not until the horny-handed, muscular sons of Labor, coming from the fields and the farms of England, and from the hills and the rocky glens of Scotland, with the Bible of their religion under their arm, and with the grammar of their education in their hand, and with a sublime faith in their powers for self-government, crossed the wild Atlantic, and by the sweat of their brow turned up the virgin soil of New England and wrote across their banner that "Labor conquers all"—it was not until then that the child of enlightenment and civilization began its infantile cries in the cradle of Liberty.

The absence of labor always indicates a state of barbarism, and the nearer we approach to the universal in labor, the more sublime and the more perfect is our civilization. The dividing line between the savage and the civilized man simply lies in the fact that the savage labors just enough to fill his mouth—he labors for nothing beyond that. He dreams not of the future greatness of his family; he cares not for his wives or his children. They in turn perform their individual labors to the extent that they fill their mouths with their daily bread. But the civilized man labors to accumulate. He is not satisfied with the dollar which represents a breakfast, the dollar which represents a dinner, the dollar which represents a supper, the dollar which represents a lodging, but he must lay by another dollar, which is the accumulation of his labor. He thinks of the education of the child growing into manhood. He looks forward to the advancement of society around him. He anticipates the silvery-haired old age, when his limbs totter and his muscles can no longer labor. That is the kind of labor which advances civilization.

Labor does not mean the simple exercise of the muscles. It means the intelligent exercise of the muscles. Our young men who enter the universities and colleges of to-day, and go through with the examination, have little idea of what civilization and enlightenment is. Theirs is the dream of graduation. For what? To enter forsooth the bar. Soil their lily fingers? no, indeed. The bar is open for educated gentlemen, and they must go there. Or else they must have upon them the robes of the holy church, or as they pass out of the portals of the university they must take the scalpel or the knife and instruments of the surgeon, or engage in the profession of physics. They do not seem to realize that with all their education crammed into them; with all their appreciation of the classics; with all their knowledge of the Latins and the Greeks; with all their understanding of the stars above us, and of the rocky ribs beneath us—they do not seem to understand and realize with all this education that it is still honorable to labor with the hands. It is true that if a man's natural bent takes him to the calling of the law or to the calling of the physician, or, if there be a diviner call that places him in the sacred desk of the church, that it is his duty to use his education and accept the station; but otherwise a great field of usefulness is open for the exercise of his muscles. The college graduate who goes forth into the world with the idea that his education is given to him to avoid labor is simply exemplifying the philosophy of Plato, who taught us that there was no use of astronomy but to elevate the thought and dignify the intellect; he taught us that mathematics were of no use to us except in so far as they trained the mind. He could not, and did not appreciate the fact that astronomy and the knowledge of it could teach us to plow the waves of the sea, and measure our distance from our port; he did not realize that it was quite useful to apply mathematics to the manufacture of the steam engine. That was the philosophy of Plato; but the philosophy of Bacon is that nothing is advantageous to a man which does not result in fruit, and the education which is crammed into a man, and who, as he goes forth into the world filled with that education, is ashamed to work, and therefore produces no fruit—that man is a fool and is uncivilized. The brain plans, the muscles execute. The one is useless without the other.

But this is the age of iron. You remember it was only a few hundred years ago when Shakespeare gave us his grand philosophical tragedies, not to the century, but to eternity; when rare Ben. Jonson gave us his rich and juicy comedies. It is only a few hundred years ago when poets sang the inspired strains in England. It was the age of poesy. Men's hearts were full of song; men's minds were bent upon the pursuit of literature. No one exercised his muscles but the serfs of the soil, men who were unintelligent, who were without education, and were beneath the notice of such poets as Shakespeare and Jonson. That was the age of poesy. Upon the heels of that came another age, when the philosophers began to give us their theories. Then came the age of Franklin, the age of Washington and the age of Jefferson—great men arose over the world. It was the age of great men, but it was an age of educated, intelligent greatness. This is the iron age, the age of muscle, the age of iron. This is the age to which Senator Johnson has referred, in which the iron rails span the continent; aye, do more than that—embrace the continent in one gigantic iron circle. This is the age in which the iron horse shoots across the plain. This is the age in which iron carries our messages from one end of the world to the other. This is the age in which iron instead of wind pushes and forces our vessels of war upon the high seas. This is the age in which iron is hurled against the fortifications of our enemies. This is the age in which stone warehouses and granite walls burn like chaff, and iron buildings are our places of business and our houses of merchandise. This is the age in which the muscles of man are called into play to manage and handle the muscles of God—the iron ribs of the world. This is the age in which our heroes are not poets. They are behind the curtain for our dreams of night. This is the age in which our professors and philosophers are simply by-plays for us in our daily life. This is the age in which such men as Bell, as Edison, and others, who have handled iron, and whose muscles are in iron and whose hands are hard and horny, and whose nails are like pieces of iron upon the ends of their hard-worked fingers—this is the age in which such men as those who labor are our heroes, and we worship them for their productions.

My ideal civilized society is that state of society where all men may not only be educated, but where all must be educated, and where neither money, nor land, nor muscle, shall measure the standard of the man in society, but where native ability, education and cultivation, shall be the only aristocracy which shall rule.

Labor injures no man's mind. It injures or interferes with no man's trains of thought. Is a man the worse who enters my parlor and engages in intellectual concourse with me simply because yesterday I saw him with his red shirt and overalls on handling iron in the railroad shops? Is that man in the least unfit to be my fellow in society and my intimate in my own household simply because he stands beside the ship and shovels coal into its bosom, if he has native worth? If he has obeyed God's injunction to labor, and to his labor has added intelligence, he is as civilized as I am; he has as much right in society as I have.

Now do not judge of what I am to say before I finish. The sinews and the backbone of civilization are labor and capital. These two must be handled together. The one is the centrifugal force, the other is the centripetal. Labor has a tendency to fly out at tangents. Each man's ultimate object is himself. He cares not in the abstract for society. It is for himself and for his family that he labors, and if all men pursued that course, and that course alone, labor would fly off in different directions, and our civilized society would not gain an advantage from it. Capital is the great loadstone which draws labor around it, as the loadstone brings the particles of iron filing to a common center. Capital is concentrated labor. I believe it was Jules Verne who tells us in one of his delightful romances of, I think, Captain Nemo, who traveled under the sea, and for want of air carried behind him, in his helmet, bricks of concentrated air, and as he placed them behind his neck they were gradually dissolved into atmosphere in his helmet, and he could live beneath the waves of the sea. Capital is to civilized society what these concentrated bricks of air were to Captain Nemo. They are concentrated labor—the representative in the aggregate of labor. Capital is the product of labor. Now, the end and aim of capital is not, sometimes, understood by the workingmen. Whatever, however, it is to the rich, it is bread to the poor. The man who cries out against an honorable use of capital would himself in his turn be a tyrant if he were a capitalist. The honorable use of capital, the reasonable employment of labor with capital, is both useful and necessary in civilized society. I wish to say that I do not agree with a capitalist who, a few years ago, said to me: "Mr. Cheney, we need a servile race. The greatest mistake of the age was when the blacks of the South were freed. We need a servile race. We need uneducated men of muscle under the control of capital." Ah! I have met with a few such men as that in the world. It is true that capital is sometimes oppressive. It is true that here in America we do not employ our capital as we ought for the benefit of the laborer. I read here to-night in a newspaper of this celebrated English Duke who is now traveling and is stopping in San Francisco, that he has upon his lands in England over 24,000 men, but so intimate are his relations with them, so generous is his heart, so kind is his soul, that he goes among them like a father among his sons, he instructs them in the use of new machinery for the cultivation of the soil. He enlarges their views; he teaches them. He provides for them hospitals, he has them cared for that they never fear for want. Such a man as that is made by the Almighty to handle capital, and he ought to have the possession of it. But here in America we have a selfish class of capitalists—men who seem to forget that there was a day when they, too, were simple laborers, and under the control of others who handled the lines of capital. These men seem to forget that to-morrow's sun may rise upon the laborer whom they have cast out of their path, that it may rise upon the laborer and set upon him in possession of the capital, and that he may in turn become the laborer. So rapid are the transitions of possessions of capitalists and laborers in the United States of America, that to-day the capitalist is, and to-morrow he is not; to-day the laborer, the horny-handed son of toil, *is*; to-morrow he is *not*. For he goes up also in the scale of life. Mind you, I would not defend these men—men whose very pulsations are the jingling of gold-pieces; men whose eyes, as they look upon you, seem to glitter with a yellow glare; men who, as they talk to you, can but center their intelligence for a moment upon some educational topic and who must turn the conversation towards capital, money and employment; men whose children grow up with the idol before them—not God—but money; men whose dreams of night are money, money, money; men who go to the church of God and hope to buy their way to the golden pavements of Heaven for money given to the priest or to the church; men who would grind the very souls and the intelligence out of the workingman to make money—and the only hell that they can ever have will be the want of money—I do not defend such men as those, but neither do I ignore the fact that advancing civilization would be checked, were it not for the corporations and for aggregated capital. We cannot deny the fact that it has been capital and corporations directing intelligent labor that has opened up to the plow of the farmer the great wastes of the United States. We cannot forget that labor directed by capital has developed the resources of our own beloved State, and when these two are wedded together in harmony, when one does not pull and the other strike, but when both work together and are wedded together, then we have one of the pillars of civilization.

There is no reason why money should rule and not muscle. There is no reason why muscle should rule and not brain. You cannot, my dear friends, with that money jingling in your pockets, crush the united muscles of American workingmen. They will crush you if such an effort as that is made. Rather let our capitalists and our corporations work in harmony and in sympathy with the laborer. Let the capitalist look upon labor as the brother of capital. What could capital do with its $20 gold pieces in building an engine without labor? Let the laborer fold his arms and say, "I also have intelligence, I also have education, I also am a gentleman, and I will not touch your engine for all your gold until you recognize in me a free-born, intelligent citizen of a civilized nation." When the workman does that gold goes back out of sight and waits timidly for future opportunities. Now that need not be in a country like America. It is better that these two—Capital and Labor—should stand by each other, that they should work together in harmony one with the other, and the only way we will accomplish that will be to educate the masses and enlighten them. Labor is an untamed force by itself. It is a runaway engine with no one to take hold of the lever; it is a steamer plowing the seas with no one at the wheel; it is a meteor clearing the air with no God or law of nature to direct it. Labor, uneducated, is a brute like the horse, which the driver must handle with lines. Labor, without education, and without enlightenment, is simply a lump of clay which we use to stay the onward rush of the river from flowing over our farms. When our common schools have become based upon a solid foundation; when our State Legislature has declared that all children must and shall be educated; when the common masses have as good an opportunity for a free education as the children of the wealthy; when the laborer of the farm, the mechanic in the machine shop, the driver upon the horse-car, the farmer plowing in his fields—when all these shall be as well educated as are our capitalists and our bloated bond-holder—when that day comes you shall find that we shall have indeed reached the meridian of our civilization and not until then. "Nature takes care that her whole tune is played." It is not enough for Him who sits on the throne above to hear the jingle of $20 gold pieces. It is not enough for Him who sits on high and rules the world, to hear the songs of the poets coming up to Him in sweet refrains. It it not enough for Him to hear the perorations of orators upon the public platforms. It is not enough for Him to hear the rush of cars on corporation rails, and to see the flash of telegraphic lightning—He must also hear the clang of the anvil, He must hear the sounds of the busy workmen scattered all over the world, and when this whole tune is played religion, enlightenment will govern, and the clanging song of labor go up to Him in one harmonious song, He will indeed bless us and say your civilization is indeed perfect.

Education as the True Liberty.

[By F. M. Campbell, Superintendent of Public Instruction.]

When Lord Bacon, in the celebrated aphorisms of his Novum Organum, laid down the liabilities of the mind to error and illusion, it is a wonder that he did not mention the tendency of the average mind to mistake the means for the end. The means are often showy, tangible, obtrusive: the end, far-off, complex, perhaps lost sight of. Wealth, for example: it is only a means to the higher end of subserving a refined, genial, enlightened life; but how often worthless means becomes the sole object of pursuit and makes the pursuer a mere shrewd machine. Clothing—meant to be, in the civilized being, a mere means to the end of the comfort and health and unobtrusive grace of the body—how often it becomes the poor end, sought for its own sake at the expense of the comfort and health and grace of the unfortunate body. So with manners; so with culture and accomplishments; so with the whole vast material progress of this age. It is all a mere clothing—it belongs to the outside—it is but a means to a more and more highly civilized living; but we hear men talk as though it were the end, sought for its own sake, and sufficient unto itself. But the nation that comes to believe that crude doctrine will never get more than the husk and shell of civilization; the kernel, the sweetness, the richness of it, is for the people that realize that the life is more than meat, and the body than raiment.

Take the notion of our countrymen that inventions are our great glory. But what good are inventions, unless it is a high order of human beings that they serve?

Or take the common boast that here in America, the only spot on the surface of the globe, we have free speech; here, at least, every man can say what he likes. But the real question is, What is it that he likes to say? Of what use is it that men's speech should be free, unless they have something to say worth saying? The free speech is only a means to free thought; and free thought itself is only a means to the end of having true and high and worthy thoughts. And so, now, it is with the subject of education. These beautiful school-houses, this fine apparatus, this army of bright and energetic teachers—it is all a magnificent system of means—and to what end? That is the question we must not lose sight of in the greatness and interest of the means. In the first place, what is not the end of education. It is not to take the outside of a boy and give it a surface polish. Education does polish a boy; it does make him show better; it does give him a more pleasing manner; it does put upon him the graceful exterior of a civilized man—but these are only by the way. The real end is to make a man of him. Education does make the surface of the wood bright and shining, but it does far more; it goes within and changes the grain itself; it transmutes it from poor, soft sap wood to very heart of oak. When the illiberal enemies of a broad education complain that we have too many studies in our schools, and clamor to have music cut off, and the languages cut off, and drawing cut off, they always appeal—and shrewdly enough, too—to this common notion that the end we have in mind in introducing such studies is mere show and surface accomplishment. Not so. These liberal studies are in the schools because teachers and educators can see, if others cannot, how each of these studies tends to purify the feelings, to brighten the perceptions, to strengthen the reason of the child.

Again, the end of education is not to produce in this country a contented peasantry. We want no peasantry in this country; for by that word European people mean a class of persons who are just one grade above the beasts of the field; a class that are content to be mere drudges, and leave to their betters all intelligence, and refinement, and aspiration. There may be found some so narrow-minded and mean-spirited as to wish this for his neighbors' children, but certainly none could be found in this nation to wish it, or endure it, for his own. The end of public education is to produce a great people, who shall all be civilized; for whom the horse, and the ox, and the iron strength of machinery shall toil and do the drudgery, while for them and for their children—for all of them—the sun shall shine and the rain fall, and the book be written and the march of intelligence go on. Our public education is to produce—nay, it is already producing—look about you and behold!—a people that are coming to "make upon life," as Mr. Matthew Arnold says, "the demand of civilized men."

Mr. Matthew Arnold speaking of the superiority of the French middle class (the class which corresponds to the whole average population of this country) to that of the British, attributes this superiority to their better education.

"The training of the middle class in France counts for more. Its great mass has not, as with us (in Great Britain), the sense of an inferior training. It is brought up in schools of as good standing as those of the aristocracy: it is brought up on the first plane. * * The French nation has a social solidity such as no other nation of Europe enjoys. This can only come from the broad basis of well-being, and of cause for satisfaction with life, which in France, more than in other European countries, exists. * * If we consider the pleasures, recreations, even the eating and drinking, if we consider the whole range of resources for instruction, and for delight, and for the convenience of a humane life generally, * * we shall find that the advantage of France arises from its immense middle class making the same sort of demands upon life which only a small upper class makes elsewhere." * * * These small divisions make upon life the demands of humane and civilized men, but they are too small and too weak to create a civilization. * * * But in France the whole middle class makes, I say, upon life the demands of civilized men, and this immense demand creates the civilization we see, and the joy of this civilization creates the passionate delight and pride in France which we find in Frenchmen. Life is so good and agreeable a thing there, and for so many. * * * If there is one thing more certain than another, it is this, that the middle class in France is happier than with us; if there is one need more crying than another, it is the need of the English middle class to be rescued from * * * a narrow range of intellect and knowledge, a stunted sense of beauty, a low standard of manners. And what could do so much to deliver them, and to render them happier, as to give them proper education—public education—to bring them up on the first plane, to make them a class homogeneous, intelligent, civilized? * * * Nay—(and all through this the words of this great English scholar and critic and educator apply to our own country in a remarkable manner)—nay, and our upper class itself, though it may be supposed to be not naturally inclined to lend a hand to deprive itself of preponderance, has too much public spirit not to be concerned and disquieted if it really comes to see that our civilization is maimed by our middle class being left as it is, and that the whole country—the whole English nation—suffers by it. Where is there in the world one upper class which has in it so many who know that it will not do for a man simply to think of himself—to aggrandize himself; that a man must be *in commune bonus*—'good with a goodness, serviceable to the common cause?'" (Where, indeed, except in these United States of America, where one theory, at least, it is, that there shall be no upper class, except that great class of intelligent, upright, loyal citizens, which ought to be the whole?) Nor is it the end of education to take a child, as a Japanese gardener takes a tree, and dwarf it from its very infancy into some one distorted single shape, by some single and narrow line of study. The first thing a child's body needs is to spread and stretch and grow; every muscle must strike out and expand to its full-size power; and so with the spiritual nature. The first thing, and the chief thing during all his early education, that a child's mind needs, is to grow. Nor can it do this healthily if we cramp him down to some one or two lines of study. Turn a child loose in a spring meadow among the grasses and flowers, and he will see many things and use a great variety of muscles and mental powers all in one hour, all in rapid succession. Sight and hearing and touch, perception, reason, imagination, memory; none are asleep for an instant; he will watch the play of colors in the clouds and on the shadowed grain; he will listen to the cricket and the bird, and, like the cricket and the bird, he will chirp and sing; feet and hands and lungs and brain, all busy with abounding and complex life. And now, if we shut him up in a school-room, it is not to cheat him of this natural breadth of development. It is rather to improve upon it—to do better for him than mere haphazard nature can do. And can this be done by the two or three dry routines that happen to have been handed down to us by the custom of the ancient pedagogue?

It is a shallow objection to a wide and liberal course of studies that they give superficial views and a "smattering" of knowledge. Is it a dangerous smattering of optics the child is getting when he watches the play of gorgeous color on a bubble? Is it a dangerous smattering of natural history when nature gives him his first lessons with the birds and butterflies? But the school does more even than this. It lays the solid foundation for his own life-long building in every great field of knowledge. As Sir John Lubbock says: "It is one thing to have a superficial smattering in any subject, and quite another thing to be well grounded in it." And it is precisely this that our public education is to-day accomplishing.

No, it takes all the good things that as yet we know how to give our children, and more if we can find them and be sure of their practical efficacy, to give the coming generation the mastery over themselves and over the life of these stirring times. It is not so much the facts that we teach them—those, again, are but the means; it is the result in intellectual power and spiritual health that we are after.

John Stuart Mill, in his "Essay on Civilization," says: "The very corner-stone of an education intended to form great minds must be the recognition of the principle that the object is to call forth the greatest possible quantity of intellectual power, and to inspire the intensest love of truth; and this without a particle of regard to the results to which the exercise of that power may lead, even though it should conduct the pupil to opinions diametrically opposite to those of his teacher. We say this, not because we think opinions unimportant, but because of the immense importance which we attach to them; for in proportion to the degree of intellectual power and love of truth, which we succeed in creating, is the certainty, that (whatever may happen in any one particular instance) in the aggregate of instances true opinions will be the result."

The true end of education, then, is to give men their liberty; not in the ordinary and inadequate sense of removing the restraints and restrictions that others put upon his freedom; but in the deeper sense of removing those impediments to his freedom that come from within. It is the limitation of his own nature that is man's tyrant; it is to himself and his lack of development that he is a slave. Men talk of this age as the free age, and of this country as the home of liberty; but who is wholly free? The hand and arm may be unshackled, but the mind! Bound and shut up—in most men—by a thousand prejudices, inabilities, biases, blindnesses. We hear it said sometimes that civilization brings men into bondage; that the savage alone is free. How totally the opposite of truth is this! The savage has no true liberty. He is an abject slave to the very forces of Nature. The cold and the heat and the hunger, the wild beasts of the forest, the poisonous germs of the swamp, disease, and the dread of his savage foe, his own fierce and uncontrolled passions—these are his masters. It is only as men come together and build around them a civilization that, little by little, they wrest away from Nature some beginnings of freedom.

The child born free? No; it is born a helpless slave. Nor can anything but education bring him up to the birthright of his liberty. Left to Nature, left to the savagery of an illiterate condition, he grows up a slave, and every year of life puts new shackles on his mind; passions that grow fiercer with his growth, the bad customs of his class that knit themselves upon him, the sway of evil leaders that lie in wait to make their victims of the mob.

There is but one free man upon the planet; it is the intelligent and self-controlled man. And this intelligence and self-control it is the province of public education to bestow—not upon a privileged few, not upon a class, an aristocracy, but upon every child, even of the lowest and most ignorant people that can be set free from the grip of parental prejudice or greed and brought in to partake of it. To them and to all our beneficent system of education comes and says: "Ye shall know the truth, and the truth shall set you free."

A DEUTCHE SCIENTIST ON WOMAN.

Schopenhauer, the German philosopher, had reached, with regard to woman, a perfected view parallel to that of Carlyle toward man—namely, that all which is called progress and elevation has been in an evil way. As Carlyle held that the perfected social order for man is the rule of the strong hand, or club law, so Schopenhauer held that the proper domestic order is absolute subjection for women. He argued that all the so-called elevation of woman has been only the inflation of the few into uselessness, at the cost of the greater degradation of the mass; also, that the more woman has been elevated the more she has grown discontented and unhappy. He held that this abnormal foisting of woman degraded man, and thus resulted in degrading all; that by keeping up the dignity of man the race is elevated, and by letting it down to an equality with woman the race is leveled downward; also, that polygamy is necessary to man's dignity, domestic happiness, to the welfare of the race, and especially to a natural provision for all women. It is likely that some of the strong-minded women of the present day will not assent to Schopenhauer's doctrine. A friend to her sex has contributed to the Cincinnati *Gazette* her translation of extracts setting forth his views, which are printed herewith:

"Between men there is by nature only indifference; but between women there is natural enmity."

"When nature divided the human race in halves, she did not carry the incision directly through the middle. In all polarity the distinction between the positive and negative poles is not only a qualitative one, but at the same time a quantitative. Thus have the Oriental and ancient nations regarded the women, and have, therefore, accorded them, more correctly, a just position than we with our antique French gallantry and insipid woman veneration, that highest bloom of Christian-German idiocy, which has only earned this to make them so arrogant and inconsiderate that one is sometimes reminded of the holy monkeys in Benares, who, in consciousness of their holiness and inviolability, considered everything made for them."

"The European marriage law, considering woman as the equal of man, proceeds from a false presumption."

"In our own monogamian part of the world getting married means simply to halve one's rights, and double one's duties."

"When the laws invested women with equal rights to men, they should have also endowed them with a masculine understanding."

"The more those rights and honors which the laws concede to women surmount her natural condition, so much the more do they limit the number of those women who really participate in the granted favors, and take from all the remaining women as much of the rights accorded by nature as they have given to the others, rights beyond what is natural. For in this abnormally advantageous position, which the monogamian regulation and thereto subjoined marriage laws have made, men hesitate to make so great a sacrifice and enter upon so unequal a compact. While, therefore, among the polygamous nations every woman finds a support, among the monogamian the number of marriageable women is limited; and there remains a great number of helpless females, who in the higher classes vegetate as useless old maids, but in the lower are pushed to hard and inadequate labor, or, * * All the here enumerated women pushed into such fearful position are but an unavoidable balance to the European Lady, with her pretension and arrogance. For the female sex, considered as a whole, polygamy is therefore a benefit."

"It is not to be intelligently disputed that a man whose wife is a chronic invalid, or childless, or who has become altogether too old for him, should take another."

"In this way will woman be reduced to her just and natural position, as a subordinate being, and the Lady, that monster of European civilization and of Christian-German idiocy, with her ridiculous pretensions to respect and honor, will be thrust out of the world, and there will remain only women, but no more unhappy women, with which Europe is now full."

A ship which sailed from England for Australia recently took a four-foot "life" boat, designed not to save the passengers but the records of the ship in case of accident at sea. This would seem to be a decided improvement on the conventional bottle, since it will carry more information and be more likely to be seen and picked up. The boat carries a sail, and is expected to make four or five miles an hour in favorable weather.

THE best appetizer out—Rock and Rye. George W. Chesley, sole agent.

YOSEMITE VALLEY.

OFFICIAL MINUTES OF THE MEETINGS OF THE COMMISSIONERS.

Improvements in the Valley—Protecting the Public from Imposition—Facilitating Access to the Park.

For some time past there has been a conflict between what was known as the "old Board" and the new Board in the management of the affairs of the Yosemite valley and Mariposa Grove of Big Trees. The test case in the premises was taken to the United States Supreme Court, which lately decided in favor of the new Board, being the appointees of Governor Perkins, and the effect of the decision being to declare that the State of California has the right of government in and over the Yosemite grant. In pursuance of their authority and the statute requiring annual meetings to be held in the valley, the Commission met in Yosemite valley June 1, 1881. Present — Commissioners Jackson, Mills, Ladd, Sperry, Meany and Briggs—W. H. Mills, Vice-President, in the chair.

Hon. W. B. May, by permission, made statements as to his views concerning the valley and its management. He had taken a warm interest in the valley for many years, and hoped to see the day when this valley should become the Mecca of tourists. Its needs have never been properly appreciated by the State. When the matter comes to be understood, the claims of the valley will be fully estimated. He thought that Barnard's Hotel was laboring at a great disadvantage. If in the power of the Board to make him some concessions and to show mercy he hoped it would be done.

Mr. Coffman said he wanted to do a legitimate business in livery, but thought he was not protected. He said there is a party of seven now in the valley who can break up or derange the business, and he was not willing that unlicensed parties should come in. He further said he was acting with Mr. Stegman and Mr. Kinney, and was willing to take the whole business, with charges for saddle-horses fixed at three dollars per day. He could not keep horses up and feed them for less. If the Board should remit all rent he could furnish horses at $2 50 per day; but should then want some pasture furnished.

M. Hedges complained that he was not adequately protected. He did not ask for exclusive privilege, but wanted permission to run saddle horses. He wanted the privilege restricted to Harris, Stegman and himself. He has an arrangement with Coffman and Harris by which he gets

ONE-HALF OF THE PROCEEDS

And does one-half of the work. Harris and Coffman could "freeze him out" by neglecting to keep up their end of the business.

George Kinney asked the privilege of running a saddle train. He declared himself willing to pay license immediately. He was willing to observe all the regulations of the valley, if he could be protected. He could not run for $2 50 per day, even if all bonus was remitted.

Mr. Drew applied for a license as a butcher. He pays $50 lease money now, and $100 to another man to keep the other man from selling meat. He also permits him to furnish half the cattle needed. He is willing to pay $100 per year for the exclusive privilege.

Mr. Washburn asked to lease El Capitan stable, and also for the privilege of running a saddle train to accommodate the passengers which his stage company brings into the valley.

Colonel Jackson submitted a statement, showing that Mr. Black owns the "El Capitan" stable.

Mr. Washburn, resuming, wanted to run a saddle and carriage train enough to accommodate all the passengers by him carried into the valley. He said his company sells saddle train tickets in San Francisco for $10, upon which Samuel Miller gets a commission. In this matter he said he only stands an even show with other parties. They can all sell tickets in the city if they choose.

In addition to the above, Mr. Washburn also applied for the El Capitan meadow, for $60 per annum.

Mr. Harris said he had a lease to do a livery business, but for two or three years back he had been blackmailed. Last year he had to pay $700 as blackmail to prevent another party from running a saddle train. He complained that he had not had protection. The other party takes the money from those who do the work. He said he furnished all the carriages and Mr. Kinney furnished more than half the horses. Mr. Stegman does the carriage business. Harris said he paid $400 for the meadow and the privilege of conducting a livery business. He explained about

THE TICKET ARRANGEMENT.

He had seen a passenger's ticket, which called for Mirror Lake, Sentinel Dome, Vernal and Nevada Falls. He does not believe that they get their money back. Another person is paid to keep him from bringing in a saddle train.

Mr. Washburn stated that he hired a stable in the valley, and had as much right to run a saddle train as any one else, and 10 per cent. had been paid to him not to put a saddle train in the valley.

Mr. Kinney stated that he had been with Mr. Harris four years and paid no rent. He has had all the profits until this year. Now Harris has half the profits.

Mr. Howard stated that he had a claim for property destroyed. He formerly had property at Mirror lake, and received a notice from Mr. Clark, Guardian, that his house had been burned and other property removed; he so found to be the fact. Clark had removed his personal property, boats and lumber. Clark said he had removed and destroyed the property by order of Raymond & Ashburner. He did not think that Clark destroyed the furniture. He had built the house under a privilege granted him in 1874 to keep the Mirror Lake House.

After hearing Mr. Howard's statement, it was resolved that the claim of Mr. Howard be referred to Colonel Jackson, to examine and report to the Board the facts in the premises.

Mr. Howard then also applied for permission to run a job wagon in the valley.

Mr. Drew appeared and offered $100 rent for the El Capitan meadow. He said he knew of no other place to keep beef cattle.

Mr. Hayes appeared and asked if Mr. Harris had the privilege of selling liquor in the valley.

Mr. Harris, in reply, made a statement about selling whisky.

Mr. Murphy thought it would be of great advantage to the valley to open up a road through Indian canyon, leading to the Tioga mines and Bodie. The trail would run three miles on the grant. If the Commissioners would make the trail across the grant other parties would continue it beyond. It would shorten the horse travel about sixteen miles. Up the creek he thought would be the best way.

Mr. Hutchings thought the route via Tenio creek would be preferable. The trail via Indian canyon would be altogether within the grant.

Colonel J. P. Jackson hereupon said that the Board had now held two sessions and done but little business. He thought it should proceed to effective work. Having shown full consideration to all parties, in hearing their complaints, it now became the duty of the Board to act. He therefore moved that the meeting to-morrow (Thursday) should be an executive session. Carried.

On motion, the Commission adjourned, to meet in the Folsom building at 9 A. M. to-morrow, June 2, 1881.

The Second Session.

The Commission met on Thursday, June 2d, at 9 A. M., according to adjournment. Present, Mills, Jackson, Ladd, Sperry, Meany and Briggs—W. H. Mills, Vice-President, in the chair. Upon motion, complaints were first taken up. In the case of Dr. May's suggestion concerning Barnard's rent, it was moved by Meany, and seconded by Sperry, to reduce Barnard's rent to $750 per year. After remarks by the members generally, upon voting the motion was lost. In the case of Harris' complaint against Washburn no action was deemed necessary. The following resolution was adopted:

WHEREAS, It is necessary for the accommodation of the traveling public and visitors to the Yosemite valley that trains of saddle horses shall be furnished for use in and upon trails and roads of said valley; and the experience of the past having demonstrated that the control of such bridle trains should be in responsible hands under the authority of this Board of Commissioners, to the end that strife and wrangling among competing horsemen, productive of public shame, may be avoided, and impositions upon visitors prevented, and a regular and responsible service secured.

Resolved, That exclusive authority be and is hereby given to Messrs. Stegman, Coffman and Kinney to furnish saddle horses and guides as may be necessary and sufficient to supply the public demand therefor during the year 1881, and until June 1, 1882, the charge therefor not to exceed in any case $3 per day for each saddle horse, and no charge whatever to be made for the personal services of guides, and only $3 per day for each horse by them used. And that for this privilege and duty the said Stegman, Coffman and Kinney shall pay as rent or license money therefor the sum of $600 for the period aforesaid; further

Resolved, That the stable now and heretofore occupied by said parties be given them rent free, and that a pasturage track between the river and Glacier point wall be assigned them for free use.

In the matter of Harris, accused of selling whisky, it was resolved to instruct the Guardian to notify him to desist and abstain therefrom. Upon motion,

THE FOLLOWING APPLICATIONS WERE CONSIDERED:

H. Washburn was granted a lease of the El Capitan meadow for $100 rent this year. Mr. Drew was given the exclusive privilege of conducting the butchers' business, and the lease of the pasture between Leidig's pasture and the Yosemite creek for three years at $250 per year; the prices of meats at no time to exceed present rates. Mr. Staples was granted the lease of the cottage now occupied by him for $20 rent per year.

On motion, resolved, that a sub-Guardian be elected to protect the Mariposa Big Tree Grove, at a salary fixed at $500 per annum, and that the sum of $125 be appropriated for the erection of a house at the grove. Galen Clark was thereupon elected sub-Guardian of the grove.

Messrs. Drew, Snow and Clark were then heard on the subject of the "Snow Trail." A claim was set up that the lease is so drawn that it cannot expire, and no part of the improvements revert to the State. It appeared that tolls have been collected on the trail since 1870. Mr. Clark gave consent to put up the stairs at Vernal fall, but made no agreement as to their final ownership.

It was moved that it is the sense of this Board that it is inexpedient at present to purchase existing trails. After discussion this motion was lost.

It was, upon motion, resolved that in matters relating to the "Snow Trail" it is the sense of this Board—

1. That the lease of the trail shall be deemed to extend to July 1, 1882.
2. That this Board will construct a new trail to Vernal and Nevada falls, running up the north side of the Merced, at a cost not to exceed $1,000—should the route be found to be practicable.
3. That it is inexpedient to purchase the "Snow Trail," or the Vernal Falls' ladders, now or at any time.

The question of purchasing Glacier Point trail was taken up, and, on motion, the proposition of McAuly to sell his trail for $3,000 was rejected. It was moved and carried to offer him $1,800. Thereupon resolved that the proposition to sell the Eagle Peak trail for $1,950 be rejected, and a motion to offer $800 therefor was lost.

In the matter of new trails, the subject was referred to the Guardian of the valley, to report upon their feasibility and probable cost, this examination to include the proposed Mono trail. Coming to a consideration of improvements, it was unanimously resolved that the Executive Committee be instructed to proceed at once to construct a road around the valley.

CLAIMS PRESENTED.

The matter of the clearing up of the valley was, on motion, left to the Executive Committee and Guardian for action.

The selection of George Anderson as foreman of the working force was approved, and the number of horses to be employed was left to the discretion of the Executive Committee. The Guardian was instructed to send all moneys as soon as collected to the Treasurer.

A claim by Galen Clark, former Guardian, for back salary and horse-feed, was rejected. Thereupon Mr. Clark appeared and made a claim for $750 for improvements, and also asked a lease of the same premises.

Upon motion, Mr. Howard was licensed to run a job wagon in the valley, and the action of the Executive Committee, authorizing Mr. Hedges to run carriages, was approved.

An application by Mr. Coffman to run a carriage line was rejected.

The application of Wright & Cook for an extension of their lease, and for the privilege of building two cottages, was referred to the Executive Committee to examine and report hereafter to a called meeting of the Board.

A motion was made and carried to offer Mr. Black $800 for the El Capitan stable, which offer he accepted, and the Executive Committee was instructed to order a warrant for that amount in his favor.

On motion, the El Capitan stable was leased to H. Washburn for $150 for one year.

The contract of the Guardian with Harris, concerning the clearing and use of pasture, was approved.

"Cathedral Spires" meadow was assigned to the Indians as a camping ground.

On motion, it was resolved to build and furnish a suitable office for the Guardian, and the Executive Committee was instructed to act at once.

Mr. Snow's application for recognition of his title to house and stables was postponed till the next called meeting of the Board.

The application of A. Harris for privilege of pasturing cows in Mirror Lake meadow was rejected.

Commissioner Meany, on behalf of the saddle-train men, moved that their lease be extended to two years. The motion prevailed.

On motion, ordered that any one violating the instructions or orders of the Board shall be debarred from all privileges for a period of five years thereafter.

On motion, all stages were requested to stop at all hotels in the valley, both when coming in and going out.

On motion, the Guardian was instructed to put the Folsom bridge in good repair.

Galen Clark, having declined the guardianship of the grove, was granted a lease of the premises now occupied by him for five years, at a yearly rental of $1, on condition that he shall keep them in repair, and that the premises shall belong to the State at the expiration of the lease.

On motion, the vote fixing the salary of sub-Guardian was reconsidered, and the matter left with the Executive Committee.

On motion, Mr. Howard was granted the lease of the old "Black" shed for one year for $1 per annum rent.

On motion, the Guardian was empowered and directed to remove from any saddle trains any and all horses by him deemed unfit for service.

Mr. Wharton appeared before the Board with a claim for Anderson's timber, which was levied on and advertised for sale. Clark, Guardian, had said that he would take the timber and the Commissioners would pay for it. The judgment amounted to $200. The matter was referred to the Executive Committee.

Mr. Cornway asked the privilege of charging a single toll of $1 in place of two charges of 50 cents each. Granted.

S. M. Cunningham applied for compensation for services rendered in the Big Tree grove. He showed an appointment from Galen Clark, former Guardian. Mr. Cunningham also applied for an appointment as sub-Guardian of the Mariposa grove. The Guardian was instructed to visit the grove and report to the next meeting of the Board.

H. Washburn appeared and urged the building of a bridge or bridges at Bridal Vail Fall creek. The Executive Committee was instructed to act in the premises.

The Guardian was instructed to inform lessees that they must pay their rent immediately, or he would report their delinquency to the Executive Committee and their leases would be canceled.

Mr. Howard appeared and offered to accept compensation for his lumber and boats, and consider it as a final settlement. In consideration of payment thereof he withdrew his claim for damages for burned property.

On motion, it was ordered that he be paid the sum of $200, in full satisfaction of all demands.

Mr. Woodson appeared before the Board and suggested a way to secure the continued presence of a physician in the valley.

On motion, it was ordered that the bowlders above the lower bridge be blasted out.

The Commission adjourned, to meet at the next legally-called meeting.

M. C. BRIGGS, Secretary.

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