

DAILY RECORD-UNION
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UPTOWN BRANCH OFFICES.
At Thomas W. McLaughlin & Co.'s Drug Store, southeast corner of Tenth and J streets.

OAK PARK AGENCY—Carter's Blacksmith shop, corner Thirty-fourth street and Sacramento avenue.

Weather Forecast.
Northern California: Fair Saturday; continued warm weather in the interior, with light northerly winds; brisk westerly winds on the coast with fog.

LESSON OF THE CLOSE OF THE FAIR.
The State Agricultural Society today closes one of the most successful fair seasons ever known upon the coast.

It has been successful in more things than attendance and satisfying income—it has brought together a more interested, and we can say a larger number of the better order of California citizenship than ever before.

This same sentiment to some extent once obtained in other States regarding their Capitals, but in time it disappeared and justice and reason have prevailed.

Sacramento is superior to fairs, Legislatures and conventions. Her destiny is not dependent upon them. But this is the seat of government, natural and assuredly commendable pride animates our people and moves them to take honest concern and lively interest in these institutions.

Would any one have it otherwise? Should not the people of a Capital city take a very lively interest in all that pertains to that municipal rank? We recall that in one year not so long ago the people of Sacramento, disgusted and mortified over the unjust criticism of the city, by which it had been posted as a mere State dependent, and with its very life hanging by the thread of political favor, withdrew from concern about either Legislature, fair or conventions; withheld themselves and by common agreement, though unspoken, it was resolved to let it be known that the people of the Capital City were uninterested.

What was the result? As to the Legislature there went up a shout of protest that it was socially neglected, if not, indeed, socially tabooed. As to the State Fair, the reserve of the local people was so notable that it was boldly proposed to take the fair from Sacramento, while as to conventions, the political committees did not hesitate to express their desire that Sacramento would reverse its new policy.

The lesson was a good one, and since that time a far better and more just understanding has been had concerning the duties incumbent upon this people as residents of the Capital City of the State. Since then it has become par excellence the convention city, with no other comparable with it in advantages and desirability. Since then the fair has had the liveliest aid of the local people, and not a word from abroad has been heard in opposition. In short, common sense has prevailed over hysterical and cruel injustice.

That the success of the fair this year has been due largely to the labors of the Citizens' State Fair Club and the Chamber of Commerce, is denied by none, and these labors have been heartily seconded by all the people. It has cost these organizations and the business purse far more than it has financially benefited the community. But it has done better than any money reward could do, it has gratified commendable pride, it has revealed to the people of the State a fine example of public spirit, and it has quickened interest in the fair in sections where before it was in exceeding disfavor. It has brought into active co-operation for the success of the State exposition, communities which before were represented at the fair by exhibits or by representatives only at rare intervals, and even then with something of protest.

A year is not too long a time in which to sow the seed of information as to just what the fair is, what its relation to the whole State, what the interest of all sections of the commonwealth in it should be, and just what its office of good is for all parts of the State. Too much praise can scarcely be awarded to the organizations which have so generously labored, and so unselfishly let us add, to bring about a changed public sentiment regarding the fair of the State and its possibilities for good.

To the Citizens' State Fair Club, the Chamber of Commerce, the Patrons of Husbandry, the Independent Order of Odd Fellows, the Foresters, the Cal-

donians, the Commercial Travelers, the Woman's Club of '99; to the Governor of the State, Henry T. Gage, and to the State officials having residence here, and many who reside abroad; to the Athletic Associations, to the parsons of the Native Sons and Native Daughters, to gentlemen of the army and navy, and the members of the National Guard, the acknowledgments of the State Board of Agriculture are surely due, and likewise, and not by any means least, to the California Press Association, which with splendid spirit has aided the good work and lent its endeavors to cultivate among the people a proper sentiment concerning the scope, purpose and beneficence of the State exposition.

From all which let the State board take a lesson, namely, that really all that is needed to make all future fairs it holds successful, is to disabuse the public mind of the misinformation it has had concerning the fair, and to thoroughly inform it, in a manner impressive and aggressive, concerning the work, the true status and the possible beneficence of the fair, for every section of the State and all the people within its bounds.

The present indications are that the Boers and the English will come to no satisfactory understanding, and that war is inevitable. The general opinion obtains in the United States that if war is declared it will have for its purpose the extinction of Boer government in the Transvaal and the substitution of English domination. While this country entertains the idea that the redress of grievances of the Uitlanders is the least of the purposes of English aggression, we have no reason for even suggesting, by our good offices, to act as umpire for the two contestants. Mr. Bourke Cochran's suggestion to President McKinley to propose to act as arbitrator on the grounds of humanity, and because American interests in the Transvaal are imperiled, is disingenuous. Mr. Cochran must have known that such a suggestion from the President would be taken as a bit of impertinence, because one of the parties is not bound by international agreement to the compact which permits a neutral to intervene with a suggestion of arbitration. We suspect that the shrewd Democratic lawyer had for his purpose the leading of President McKinley into a trap that would yield campaign material for the Democratic raid about to be made against the Administration.

IN HIS OWN HOME.
Evidently in the Capital of Mr. Bryan's own State there is not a great deal of sympathy with his present mouthing. We are told by dispatches from Lincoln, that Chaplain Malley, himself a Populist who was spiritual counsellor to the First Nebraska, made the opening address before the State reunion of the Grand Army of the Republic at that city the other day. In that address he took the most radical expansion position, declaring that there should be but one opinion on that question and that the policy of the Administration should be sustained and have undivided support. He declared that the war in Luzon is a holy one, and rather than see it have a setback, he would return to the islands and fight. These sentiments, we are told in the dispatches, were echoed by other speakers at the meeting, and that the soldiers, Grand Army Veterans and people generally, applauded them to the echo. Evidently Mr. Bryan is not in favor regarding his assault upon the Administration, even in his own home and door yard.

One would scarcely think that in a proclamation directing a census of the people to be taken Cubans could find cause for distrust. Yet the fact that President McKinley has ordered a census of Cuba to be gathered as a preliminary to his duty to establish a stable Government in Cuba of and for Cubans, certain people of that island take the order to be sinister. They appear to be unable to accord sincerity of motive to the chief official of the United States. These objectors think, or pretend to think, that by a census enumeration we are endeavoring to ascertain the fighting strength of the island, and to determine just what the resources and wealth, or tax paying capacities of the people are. On the other hand the broader minded Cubans had the proclamation as indicative of desire that Cuba shall become speedily self-reliant, and have ability to stand alone. No matter what we do in Cuba we are certain to be sharply criticized from some quarter. Our duty therefore, is to go straight ahead in preparing the island for independence and in doing just what our own judgment approves regardless of the advice from either of the several political hosts of the island.

The Bricklayers' and Stonemasons' Union of Chicago elected President McKinley a member of that organization without consulting him, that he might perform the ceremony of laying the cornerstone of the new Federal building in that city without violating the laws of the union and "laying himself open to be called a scab." What a farce. The laws were violated in electing him in the first place, because the association code requires that members—even honorary members—must be craftsmen who have been examined and found to be skilled in the trade. Then, again, the President was not consulted and consent is essential to vitality of membership. But the real purpose was to corner the President, for the stone is made by non-union labor, and if he now lays it he will be liable to expulsion, say the movers in this scheme, and then a strike will be ordered on all Federal stone and masonry work in which the President has had any part in the matter of laying corner stones, etc. This is about the most selfish, assinine and insulting action an organization of sane men could take. The thing is so obviously silly, unmanly and ridiculous that it only needs to be stated to be seen.

A WORLD OF PREJUDICES.
CHIEF ONE DOMINATING THE HUMAN MIND IS RELIGIONS.
As a Rule Man Starts Out Prejudiced Against Everything Not His Own.

At the services in the Synagogue last evening there was a large attendance and H. Weinstock delivered the following interesting address, which was listened to attentively:

How few of us realize what a world of prejudices we live in. Look where we will, turn where we may, we find prejudice following upon us like a shadow. The chief prejudice dominating the human mind, is religious prejudice; the feeling of hatred and dislike which seems inborn in many of our religious belief against those of other religious beliefs. We find the Mohammedan, for example, hating the Buddhist and the Buddhist hating the Brahmin, and all hating the Christian. Then we find the Christians hating each other; the Greek Catholic hating the Roman Catholic, and in some countries all the Catholics hating the Protestants, and in England the Conformists to the Church of England hating the non-Conformists; and in yet other countries, we find Protestants hating the Jews, while in still other countries we find Catholics hating Jews, and in some parts of some countries we find Orthodox Jews hating Reformed Jews, and Reformed Jews hating Orthodox Jews; and so we find the world of religion filled more or less with prejudice and hatred instead of with love and tolerance.

Then we have race prejudices. In Asia, for example, we find that the Siamese hate the Chinese; the Chinese hate the Japanese; the Japanese hate the Hindoos; and all these hate the Europeans. In Europe the Frenchman hates the German; the German hates the Russian; the Russian hates the Turk, and all these hate the Anglo-Saxon. Nor is this feeling confined to nations. Every one has his local and territorial prejudice. New England has a prejudice against the West and the South has a prejudice against the North; and all have more or less prejudice against the foreigner.

Since all religious beliefs have been established by man and all are commonwealths composed of men, and since man is imperfect, it must follow that religions, nations and commonwealths have failings and weaknesses. No religion, however sublime, no nation or commonwealth, however great, has as yet attained perfection. Since perfection is beyond the grasp of man, it is not difficult to find much to criticize in other beliefs, in other countries, in other commonwealths and in other individuals.

Man, as a rule, is his own ideal. He is apt to look upon himself as the hub around which the world revolves. His own way of thinking, his own manners and his own conceptions seem to him the best conceivable. If he did not so seem, he would be quick to change them. Thus it is that foreign thoughts, foreign manners and ideas not in harmony with his own, are to him a disturbance and a hindrance, and he is not slow to take the most radical expansion position, declaring that there should be but one opinion on that question and that the policy of the Administration should be sustained and have undivided support. He declared that the war in Luzon is a holy one, and rather than see it have a setback, he would return to the islands and fight. These sentiments, we are told in the dispatches, were echoed by other speakers at the meeting, and that the soldiers, Grand Army Veterans and people generally, applauded them to the echo. Evidently Mr. Bryan is not in favor regarding his assault upon the Administration, even in his own home and door yard.

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the world, is that the one has read little, seen little, thought little. The other has rubbed up much against men and things; has traveled much, read much, seen much, thought much. Time was when a native of the Orient was a great curio in the Occident, and vice versa. And when occidental thought and occidental affairs rarely were known in the Orient; when Oriental ideas and conditions seldom reached the knowledge of those in the Occident. But with the marvelous strides commerce is making in the world of transportation and in the transmission of thought, undreamt-of changes are continuously taking place, and the whole world is speedily becoming like unto one land. Thought can be more quickly transmitted to-day over a distance of thousands of miles than over one hundred miles in the days of our forefathers. One can cross the American continent to-day in half the time it took the early colonists to go from Philadelphia to Boston.

It is these marvelous changes that are tending to tear down the false barriers between man and man, and to bring us together in a broader, more tolerant, more liberal and more manly world. We are getting to know each other better, and to respect each other more. We are learning to live together in peace and harmony, and to find in each other's differences a source of strength and inspiration. We are learning to love each other, and to find in each other's weaknesses a source of sympathy and aid. We are learning to be true to each other, and to find in each other's lies a source of shame and reproach. We are learning to be just to each other, and to find in each other's injustice a source of indignation and rebuke. We are learning to be kind to each other, and to find in each other's unkindness a source of sorrow and regret. We are learning to be brave to each other, and to find in each other's cowardice a source of contempt and scorn. We are learning to be noble to each other, and to find in each other's baseness a source of disgust and loathing. We are learning to be wise to each other, and to find in each other's folly a source of pity and compassion. We are learning to be good to each other, and to find in each other's evil a source of hatred and vengeance. We are learning to be true to each other, and to find in each other's lies a source of shame and reproach. We are learning to be just to each other, and to find in each other's injustice a source of indignation and rebuke. We are learning to be kind to each other, and to find in each other's unkindness a source of sorrow and regret. We are learning to be brave to each other, and to find in each other's cowardice a source of contempt and scorn. We are learning to be noble to each other, and to find in each other's baseness a source of disgust and loathing. We are learning to be wise to each other, and to find in each other's folly a source of pity and compassion. We are learning to be good to each other, and to find in each other's evil a source of hatred and vengeance.

How can we walk humbly before our God if we are filled with conceit and arrogance, if we believe, for example, that, as Jews, we have all the truth, and as Americans, we have the only right way of thinking and acting? We must learn to walk humbly before our God, and to find in each other's differences a source of strength and inspiration. We must learn to love each other, and to find in each other's weaknesses a source of sympathy and aid. We must learn to be true to each other, and to find in each other's lies a source of shame and reproach. We must learn to be just to each other, and to find in each other's injustice a source of indignation and rebuke. We must learn to be kind to each other, and to find in each other's unkindness a source of sorrow and regret. We must learn to be brave to each other, and to find in each other's cowardice a source of contempt and scorn. We must learn to be noble to each other, and to find in each other's baseness a source of disgust and loathing. We must learn to be wise to each other, and to find in each other's folly a source of pity and compassion. We must learn to be good to each other, and to find in each other's evil a source of hatred and vengeance.

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