THE MORNING OREGONIAN, WEDNESDAY, JANUARY 2, 1901.

Portland Ministers Start the New Century.

NOTABLE NEW YEAR'S MEETING

Leading Men in Unitarian, Episco palian, Jewish and Presbyterian Churches Make Ples for Tolerstion and United Work.

Union religious services to usher in the new century were held at the Marquam Theater yesterday morning, beginning at 11 o'clock. The attendance was large, despite the storm. The pastors who took part were: Rev. A. W. Ackerman, of the First Congregational Church; Dr. Alexander Blackburn, First Baptist Alexander Blackburn, First Baptist Church; Dr. T. L. Ellot, of the First Unitarian Church; Dr. A. A. Morrison, of Stephen S. Wise, of Temple Beth-Israel. The disirman, Bishop Earl Cranston, of the Methodist church, stated that the Catholics had been invited to partiinate. Archbishop Alexander Christie received them cordially, and said he regretted that his official duties would prevent him from attending. The other person approached also found it inconvenient to attend, so they had no representative of the Casholio church present.

The orchestra was led by C. L. Brown, and the choir of the Taylor-Street M. E. Church, sang selected choruses. Bishop Cranston, in opening said:

Chairman's Address.

In assuming, by request, the duties of the chair, may I express the hope that all present shall heartily enter into the spirit of this unprecedented occasion? It is fitting that thoughtful and reverent people should in some way other than by noisy demonstrations, observe the advent of a new contury. The past is more than a memory; the future is more than a hope. The dead century gave us birth and made us what we are. The new is to give us sepulture and determine what we shall be. And since what the people are to be must determine also what is the the be must determine also what is to be the future of the Nation, the hour is full of great the

As you glance at the programme and toward this single, you at once agree that such a meeting would have been impossi-ble at the opening of any previous cen-tury. Let it not be supposed, however, that either of these gentlemen chosen to address us is here to sacrifice his convic-tions. I may require that their actions are tions. I may remind you that these patriarchal orators have come down to us from the last century, and you may, in turn, remind me that, whatever their differences in the past, they all occupy the same "platform" today; but I reply that this gathering is neither political, ecclesiastical, scientific nor commercial. It is, as to its meaning and purpose, dis-ticularity is a scientific science of the s tinctively American. It is quite American, you know, to celebrate any day that is worth celebrating-and here is one day, is worth centrating—and here is one day, the first of a new century, that we can safely recognize, because there is no danger whatever of its being added to the long list of National holidays.

Then, again, this gathering is Ameri-an because there is nothing mean about can bec What though we live away out here it. What though we nive away out here where we are among the last to get our supply of each day's sun and daylight, and where both tumble off the continent into the sea, we hold no grudge against any-

in the large, of thoughts in their continui-ties. We are here together, fellow-Chris-tians, and brethran of the mother church, IN BROTHERLY LOVE tians, and brethran of the mother church, the house of larael, believars all in Göd, in the divine humanity, in the everiasting gospel of righteouaness, forgiveness, peace and love, converts to a spiritual universe, rejoicers in the hope of immortality, cov-emanted, as we love the Lord, to hate that which is evil, to cleave to that which is good. We are bating no jot nor tittle of our differences in the other and the did our differences in theoryq and method, in intellectual conception, in theology or dearly-loved custom of the household of faith. We are ready, all of us, as we ought to be. "to greatly find quartel in a straw when honor's at the stake." for our clan name or tribal livery; but the great-er argument of moving time within God's eternity has stirred our breasts to this occasion, this keeping of a new century's birthday, by commemorating our fellow-ship of agreements and purposes; our com-mon hopes, and, it may chance, our com-mon fears. The sense of a common danger may help some of us to forget our camp prides; the sense of a coming good, a beauty of holiness, a kingdom of Ged larger than any provinces in which we have hitherto dwelt, may be the rollcall to draw us into one. Together can we not front the common enemy of immor-ally, worldliness, irreligion? Together

religiously-minded men and women hold, I think of one which it seems to me may tarian Church; Dr. A. A. Morrison, of Trinity Episcopal Church; Rev. E. P. Hili, First Presbyterian Church, and Rabbi always brings. Do we not all stand piedged to the confidence that goodness is stronger than wickedness? Is not this a distin-guishing quality of the religiously-tem-pered mind, as compared with that which is called a worldly temper? Goodness is better than badness; but many a man who can say that does not say and does not live as if he believed that goodness is stronger than badness. Irreligion and habitual selfishness may grant you that the mean are worse than the magnani-mous, that the pure are better than the solfish, than the merciful are more lovely than the cruel, that peace is truer than to the confidence that goodness is stronger solins, than the merciful are more lovely than the cruel, that pence is truer than strife, but the faithful servants of Jeho-vah, the followers of Jesus, the devout theist, one and all, have they not the conviction that these lovable things are stronger than the uniovable, that good-ness now and today as well as in some future is a more potent thing than wick-edness? edness?

This matter of power is not a question of bulk; it is a question of the relation of means to ends, a question of dynamics in the world of life and achievement and character. Is selfishness or unselfishness the mightier? Is truthtelling more en-during that duplicity? In business are integrity and considerateness more constructive than improbity and ruthless-ness? In society are the modest aironger than the forthputting? In statecraft are he highminded and incorruptible stronger than their opposites? Are wisdom, char-acter, love, more powerful factors in the world than folly, wealth and self-ser-ing? The doubt of these things is the Ing? The doubt of these things is the only real heresy, as the taking of the negative regarding them is the only black infidelity-of thought and life. There is in-deed a multitude saying "wealth is stronger than character and might than right." There are many who are saying: "Virtue is better and ought to be more powerful than vice." But must not re-ligion proclaim: "Not only better, not only to be, not only is going to be some to be not only is some to be some to be, not only is going to be some day, but now, in this hour and place, goodness is stronger than evil?" The man of God has this persuasion,

After measuring power against power He does not minimize evil, he does no define evil as "good in the making." He He sees its enormity and baleful power, and sees its enormity and baleful power, and comprehends that sin brings forth death; nevertheless he plants his feet upon the rock; he underlooks appearances, he over-looks outward contrasts and the might of goodness is to him as apparent as was the mountain full of horsemen and of chariots of fire round about the prophets of old. This is a spiritual vision, only those on possess is who believe as an

those can possess it who believe we are inhabitants of a spiritual universe. Do not the heirs of God, of every name The sea, we hold no grudge against any-body who got into the new century shead of us. It may worry Boston that this morning's sun kissed the stars on Old Giory in our Philippine possessions a dozen bours before his swittest glance touched Bunker Hill monument, but we, believ-ing in our ability to catch up and keep up, only stretch our long Western arms across the Pacific, pat our little brown across the Pacific, pat our little brown bours poople on the back, and make this omen of the sun a prophecy before another entuity comes your way." But what I really meant to say was hat this meeting is distinctively Ameri-an because it illustrates in its inception of programma that fread on the ford, beus, confident in the hour of Bethhoron. But what I really meant to say was that this meeting is distinctively Ameri-can because it illustrates in its inception and programme that freedom of thought and that apirit of toleration, in matters of opinion, by virtue of which we are one people, in spite of our differences in birth and built tam. We are here in the spirit of the new is stronger than might wrought out the seming minacle of "Captain Good over-thunan freedom, grateful to God, and condury, on this soil consecrated forever to human freedom, grateful to God, and our fathers for our priceless heritage, to look every man into the face of his broth-er man, and say: "What I claim for my-self is liberty of thought, conselence and worthild, I also freely concede to the

Fhilippines and patting the little brown memored my attempts to catch a butter-fly in my childhood. I looked under the that is before us? hat and it was gone, and there it was fiying around, to my disappointment." The speaker sold his tople involved these people and all others we were brought into contact with financially, so-claily and otherwise. He spoke of con-visest for greed and inter on in his ad-

resolve to pass on this sublime faith to the generations who will stand here when we are gone? "AMERICA FOR THE WORLD." Dr. Morrison Opposed to Foreing Our Ideals Upon Unwilling Foreigners. Dr. A. Morrison delivered an address on the subject, 'America for the World'. He began by saying: "When our distin-guinted doalrman, Bishop Cranston, made his eloquent opening address, and formation in religion and appeared to be un-concerned respecting the giden creeds inso-tar as these remained untouched by the breaking of our atiltude in going to the Philippines and patting the little horwn men on the back, I said, 'not yet.' I re-

these people and all others we were brought into contact with financially, so-claily and otherwise. He spoke of con-quest for greed and later on in his ad-dress condemned forcible expansion. Dr. Morrison said the principles of the allo in that great prophet. "For my house shall be called a house of prayer unto all feilowship, a fellowship which implies

fellowship of the churches of God can-not come to pass until Christendom raises its volce to save from the gallows a Jew-ish boy confined under sentence of death in Austria today on the charge of having murdered a Christian girl in order that her blood might be used in the synagogue for ritual purposes. Christendom must give the lie to this infamous charge. Christendom must vindicate this youth-for Jesus went to the synagogue and worshipped within its walls. Finally, in order to bring about any

Finally, in order to bring about any genuine and lasting fellowship, we of the churches must here highly resolve to ia-bor together in peace and amity for all that is good, for the spread of civic righteousness, for the upliftment of ma-tional ideals, for a single standard of morallty, so that we shall have an end to a gold standard of virtue for womanhood and a sliver standard of morality for mon. Countless are the great and holy tasks to which the churches might address them.

MERE DOC CLEVELAND LIES THE DEMOCRATIC Docartin DONK than ma What hast st 11/218 e this ye 7, 11/1 . "2111 -St. Paul Pioneer Press. BOTH: YOUR DOPE KILLED HIM.

Government of the United States repre- | peoples." That was the glorious outlook

not uniformity of religious worship, but a peoples." That was the glorious outlook of little less than 3000 years ago. Our coming together in a spirit of brother-hood and friendship signifies that the prophetic vision is very nigh unto reali-tation. A fellowship of the members of all the churches is not merely possible today, but very near at hand, provided we all aspire after a real fellowship, and not after that false fellowship which is but another name for toleration from above. We must have fellowship upon the platform of equality-toleration can exist only between superior and inferior.

"This is a and age in which we live. The prevailing note of literature is in a minor key. Man may ask the question: 'Is life worth living? and no one thinks of dismissing the subject abruptly. Whither are we to turn for that exult-ant spirit, which leads a man to shout, 'Oh, the wild joys of living!' Some poo-ple imagine that the difference between the man of hope and the man of despair is that they are differently situated; they the man of hope and the man of despair is that they are differently situated; they look at different objects. The one lives on the boulevard and the other in an at-tic. The one has a sound body and the other is a dyspeptic. But it is not neces-sarily so. The man of despair becomes the man of hope simply by the introduc-tion into his world of a new factor. See those two peasants on Millet's canvas. One man sees there only two weary toli-One man sees there only two weary toil-ers and some clods. The picture brings to his heart only a message of poverty and monotony and drudgery. Standing before it he talks angrily of the oppresbeing of the rich. He cries out against the worthleamness of life. He curses the day that gave birth to the son of toll. But listen! The Angelus is ring of there in the distance, and as the pessants bend in the distance, and as the pensants bend their beads the beavens open and the two-become worshipers before the throne of God. If only the religious factor could be introduced into man's lives, what a transformation this old world would un-dergo, as if, when the trees were still dripping from the storm, the sudden sun-shine were to change the dark forest into a scene of slory.

"More than increased power in send-ing trains across the continent, we need the power that can make men righteous. One is almost afraid to look the sins of One is almost afraid to look the sins of men squarely in the face and report what he has seen, lest he be called a pessi-mist. But look about you for one day and give an honest report of your in-vestigations. Law is trampled under foot of men, lust casts its black shadow across the threshold of the home. Places of vice are crowded with mad throngs. Everywhere we look on the ruins of man-hood at if a houtile army had swept vestigationa. Law is trampled under foot of men, lust casts its black shadow across the threshold of the home. Places of vice are crowded with mad throngs. Everywhere we look on the ruins of man-hood as if a hostile army had swept through the land, isaving desolation in its track. Now what is to be the remi-edy? Assuming with Emerson that ig-norance is the source of our wees, the discible of culture proposes to endow norance is the source of our woes, the discipie of culture proposes to endow libraries and build colleges, as if an educated rascal were less to be feared than an ignorant one. Assuming with Bellamy that inequality fn the holdings of wealth is the cause of all our miser-ies, the social reformer is sure that if every man had as many acres of land as every other, the golden age would be here, not stopping to think that a sensu-alist with \$50 in his pocket is just as much to be dreaded as if he had nothing. No, my friends, what the world needs to startie it from its cups is the preachwhat is from its cups is the preach-ing of that old law given amidat the thundering and lightning of Sinai Thou shalt have no other Gods before me. Re-member the Sabbath day to keep It holy. member the Sabbath day to keep it holy. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. 'Thou shalt not steal.' It is obedience to these laws, written by the finger of God and not heaped up gold, that represents the true stability of any city. "What is more necessary to true man-hood than courage? The men of herole mould have always had courage. They have dered to stand for their convictions. mould have always had courage. They have dared to stand for their convictions. They have stood unflinchingly against evil and error. They have moved into the unknown future as if rushing to vic-tory. And by what process is this iron to be injected into the blood? "There are some lines from Browning's "Paracelsus," which General Gordon re-corded as the choleset in all illeratures.

garded as the choicest in all literature;

I go to prove my soul. I see my way as birds their trackless way. I shall arrivel What time, what circuit first, I shall arrivel What time, what circuit first, I ask not. But unless God sends his hall Or blinding firs balls, aleat or stilling snow, In some time, His good time. I shall arrive. He guides me and the hird, in His good time. With the nonzene like that oh for a will "Oh for courage like that, oh for a will ingness to face any foe, if duty calls. Oh for men whose voices ring with shouts of victory as they plunge into the un-known years. And all this is the blessed

ministry of religion which whispers in the ear: 'He guides thee and the birds.' "We who are gathered here today rep-resent very diverse creeds. Our snices-tors spoke harship one to another, and tors spoks harshiy one to another, and sometimes sought to press home their be-liefs on the points of their swords. There has been no flercer opposition perhaps than between Christian and Jew. Bo-calling the names of his splendid horoes the Jew has looked with aggravating dis-dain upon his persecutors. And the Christian, forgetting the spirit of the gentle Nasarene, has driven the Jew into perpetual exile through the cen-turies. But here today as we stand at the threshold of a new century. Chris-tian and Jew clasp hands. We need not surrender a single item of our creed. But

COST OF LIGHTS.

John Henderson in Cassier's Magazine.

Perhaps one of the oldest of all prac-tical applications of physics has been that

concerned with the production of arti-

fical light, and it is strange that, although

the problem has been worked at for so

many years, it has even now, at the end

a very unsatisfactory solution. When we compare, say, the great norease in effi-ciency of the steam engine and dynamo

of the present day over that obtained 20

years ago with the increase in afficiency of our sources of artificial light, we are bound to admit that a very small advance

has been made. This unsatisfactory state

of affairs is due largely to the fact that

the true nature of the phenomenon of light itself has been demonstrated by physical science only within very recent

years, and a thorough knowledge of the

nature of any phenomena to be repro-duced must in all cases precede any sat-isfactory and efficient production of them. Under the best conditions obtaining at

present, out of every 100 tons of coal do

vibrations between the visible limits only, and of eliminating the slow, radiant heat

for investigation by the psylological chem

lem has been solved by the firefly

it seems little short of criminal.

HOME FOR THEMIN OREGO

PROPOSED TO MOVE PITT RIVER INDIANS FROM CALIFORNIA.

Desired That They Be Located on Elamath Reservation-Statement of Case.

WASHINGTON, Det. 2 .- An effort is WASHINGTON, Det. 25.-An effort is being made by some of the employes of the Indian service in Oregon, and other interested individuals, to have the Pitt River Indians transferred from their pres-ent location, in Northern California, to the Klamath reservation, in Oregon, where they would have every advantage of schools and other Governmental aid,

of schools and other Governmental aid, which they are at present lacking. The Pitt River Indians consider that they have been sadly neglected in the past, and are petitioning Congress and the Indian Office for some relief. In their memorials they say that in early times the Klamatha, Modoce and Piutes carried away many of their children as captives and made slaves of them. The United States soldlers, they allege, chased them from place to place and killed many of their number, which was followed by the conflocation of their lands, for which they wave never paid a cent, while other tribes have been well paid for theirs. These Indians now find themselves with-out a school, and are asking the Depart-

These indians now find themselves with-out a school, and are asking the Depart-ment and Congress to authorize a school for their tribe. In fact, in their efforts to have such a school established, these Indians have paid out largs fees to law-yers, who promised that they would se-cure such a school for them. . Now, in addition to asking for a school, they ask that they he disconte accord

Representatives goes on to show that the Pitt River tribe has been friendly to the Government since 1883; that the Indians have always occupied a section of Modoo County, Cal., where they have assimilated with the white population and become an integral part of the community. Most of the Indians have acquired lands and homes, without a reservation or recogni-tion by the general Government. It seems that there are 225 children among them who are of school age, but are without opportunity for obtaining an education, though they are anxious for an opportu-nity. The Fort Bidwell school, some 40 miles away, is totally inaccessible, and is in the land of the Piutes, the dendly ena-mies of the Piut River Indians. In cases mies of the Fitt River Indians. In cases where Pitt River Indians have attended this school, it has been with much frietion, and satisfactory results are not obtained. In view of these facts, and the very evi-

dent fact that the Plute schools at Fort Bidwell can never be used by the Plit Biver children to any extent, it has been suggested, and, in fact, urged that the neglected tribe be carried to Klamath by force, if necessary, where it will be pos-sible to care for and school them to their own interests, and where they may have ample farming lands upon which to raise their own individual crops.

This is a question which has so far just been called to the attention of the deis-gation. No action has yet been taken, and may not be for some months to come. yet it is a question which is being per-sistently urged, and will undoubtedly be more extensively considered when all the facts are made known.

Congress and the Arid Lands.

Congress and the Arid Lands. Salt Lake Tribune. The arid states have but about 20 votes for Freeident. This is what is the mat-ter in the first place. Second, a great many Eastern Congressmen do not want the slightest Government help extended to the arid lands. Some do not in the least comprehend the scope of the que-tion, others feel as did Senator Plumb, of Kaness that to throw onen new tracts Kansas, that to throw open new tracts of land with water, in the arid belt, would have the effect of drawing settlers from their states and increasing the population of the West. They are content to wore of the west they are consent to vote public money to improve the marigation of petty rivers, on which no boat bigger than a jolly-boat can run, but their hearts are broken when the proposition is made to add some millions of acres to the area of the public domain that can be culti-

faith, fashion his own life, and work out his own destiny. This is the token of the 20th century manhood, and should any man or people aim to rob thee or me stall, by that act, be known that people the 20th constant in to rob thee or me any man or people aim to rob thee or me of this boon, that man and that people found, the threatened doom could se-found, the threatened doom could se-to that mean that the second secon

new century, with whatever it may bring of blessing or of trial, of privilege or of duty, let us pledge ourselves each to the other and all to God above as to be true to the principles of this great national brotherhood."

"THINGS WE HOLD IN COMMON."

Dr. T. L. Eliot Holds That Goodness Has Greater Strength Than Evil.

hand that smoothes the rough; are they lust, a confusion of tongues haunts every not summoned by the Voice to stand to-compact of lawlessness and manmon-war-

strength." And now, with hearty welcome to the two century, with whatever it may bring enough to overcome or transform darkness to light?

In a just cause does not one chase a thousand, and a hundred a host, as often as history is outwritten? In an orches-tra, it is said, when confusion and dis-cord arise, if one violinist with his instrument keeps true to score and time, and drives straight on, the others, like a flock, recover from panic and disorder, and, catching on, the swell and swing come Has Greater Strength Than Evil. Rev. T. L. Ellot, D. D., pastor emeritus of the First Unitarian Church, spoke as follows: Some of the words of Israel's greatest phophet come to my mind as I approach my theme: The voice of one crying in the wilder-ness. Ferpare ye the way of the Lord. Make straight in the desert a highway for our God. Every valley shall be ex-alted, every mountain and hill shall be made low: the crocked shall be made

for our God. Every walley shall be ex-alted, every mountain and hill shall be straight and the rough places plain; the straight and the rough places plain; the straight and the rough places plain; the south of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it." By divine Providence are not all way-preparers, all highway-makers, every up-builder of valleys, the levelers of moun-tains, all strong arms which would straighten things crocked, and each soft hand that amoothes the rough; are they

"You never can raise the morality said: of a place beyond the character of the people who occupy it." Continuing, he said: "But we stand here today, having passed the experimental stage, yet still subject to justifiable criti-

We rejoice to know our feet are firmly planted as a Nation; but we are aware we are far from realizing the deal we have before us, and we are perfectly willing to admit with shame, may be, any deviations made from that ideal. "We should endeavor to steer a straight-

would not be here today, and we are not justified in going into another nation, whose ideals had been much lower than our own, because we have the power to do so, and corce them to surrender them." Dr. Morrison, speaking further along this line, said: "I deny the right of the will of that people. Religion is never propagated without the consent of the people whom you teach."

Dr. Morrison sold it was not his intention to proclaim his unbellef in fe missions, and in conclusion said: foreign "We stand before the whole world as a Naton to whom God has given the greatest priv-ileges and responsibilities."

"THE OUTLOOK."

Rabbi Wise Demands Fellowship On a Platform of Equality.

Dr. Stephen Wise, pastor of Beth Israel congregation, spoke as follows:

As a member of the house of Israel, upon me is the duty in this hour to obey three Jewish laws. The first prescribes that upon every joyous occasion and ev-ery memorable season, the faithful give expression to their thankfulness in the terms, "Blessed art Thou, Lord, our God. who hast preserved us alive to witness and to rejoice in this time." I thank God for having been sustained alive to befor having been sustained aire to be which is taught to millions upon millions upon millions of the part in these of Christian children that I and my broth-giorious services of allegiance to the Di-vine leadership. Again are we taught to the other hand, of the house of Israel, the other hand, of the house of Israel, the other hand, of the worth of with a King. The benediction to be spok-en in the presence of a kingly personage do I now pronounce, for I stand before

exist only between superior and inferior. Our fellowship must be one not of hands but of hearts. The legions of the devil work in harmony; shall not the seekers after God dwell side by side in peace The hosts of unrighteousness and all man-ner of iniquity war not upon each other. Shall then the furtherers of the good and the noble hate one another at heart? We of the world's churches represent the di-visions of the army of the Lord, setting out to capture the strongholds of unbe lief and to lay slege to the embattle-ments of evil doing. The victory can nev-er be won if we, the allies, give battle to

be, any uservations "We should endeavor to steer a straight-er course during the century to come. The Government depends on the individuality and responsibility of its clitzens for its armles, representing the powers of the worid, have achieved their purpose, and heve sained a triumph in far-off China, wreaking havoc upon the anti-foreign Boxers, and relieving the hard-pressed Europeans, because they went into battle under a common leadership, though every force was loyal to its own national stand-ard. The churches of the world are the American people to take even their re- wings of a vast army; let these be marligion into a foreign nation against the will of that people. Religion is never the great battle for righteousness, wh is the goal and inspiration of every church. We can attain unto this ideal fellow

ship, provided that each of us does his part honestly in striving after the end we seek in common. In the first place the teachers of every church must be strenuous to teach a right view of the meaning of religion, that not any one religion is truth absolute, but only a seeking after, or endeavor to grasp the truth. Judaism is not a finality; it is a step toward the truth, and Christianity is not more than such another step. Again, religious leaders must emphasize the im-portance not so much of right thinking and correct belief as of right doing, and worthy practice. Religion is not a theory, It is daily life; it is conduct, it is the moral habit of the soul. Yet again, we who profess to worship God in truth must forbear to spread false teachings, such teachings as lead naturally to ill will and prejudice, to intolerance and perse-cution. You of the Christian churches have no right to perpetuate the falsehood must be prepared to tell of the worth of shand that moothes trought are they have to see the glory of the word of the earth in these suds of the earth in the set in the substance is built as a grant of music of a wall that is not full that the origination of the substance is the transform of the into the set. The sum of the earth is the the substance is the transform of the into the set. The sum of the earth is the torm whole many news our strength. Which is at provide that the sum of the turning to grant of the substance of the link earth is the turning of the turning is the turning of the turning of the turning of the turning of the turning is the turning in the turning to grades any thild to go the substance the turning to grades the word is stream one or is the turning to grades the turn Jesus as a moral leader of men-to accept him as of the world's worthiest and best, Furthermore, when the need arises, as oft

Let not the walls of separation between us be from barriers, but walls of ics, melting at the first giance of the sun of love. We wish to lay the foundation of the church of humanity universal. Let every church contribute a stone to these foundations, and let these stones be tak-on up from ampli the suits of the walls en up from amid the ruins of the walls which now separate and divide us off from one another. 'For my house shall be called the house of prayer unto all peoples.

The Wastefulness of Present Means When the bars of creed and speech and race, of Illumination

cheer.

which sever, Shall be fused in one humanity, forever!

POTENTIALITIES OF RELIGION.

Dr. Edgar P. Hill Demands That Men Shall Take on Power for Good. Dr. E. P. Hill was on the programme to deliver an address on the subject "The Potentialities of Religion," but as the time was short, he generously gave way to Rabbi Stephen S. Wise, who, he said, was a new man, while the public had frequently heard him, and he would furnish some notes of the address he had

hish some notes of the address he had intended to deliver to The Oregonian, which he did, as follows: "When James Watt opened a shop in Sait Market for the construction of a steam engine he hung out the sign, "Power to sell." And power is a com-modity for which all the world is seek-ing. Men have dug into the sarch for modity for which all the world is neek-ing. Men have dug into the earth for power with which to carry their har-vests from place to place. They have salled across seas to find more dreadful enginery of war with which to fight batthese. They have scaled the skies and grasped the power of the thunderbolt that they might send more swiftly their messages. Where is the man with power to sell? We will part with everything to possess this treasure. But man cannot live by bread alone. A large bank ac-count cannot minister to the aesthetic nature. A telephone on the desk cannot make its owner wise unto salvation. Riding along on an express train the passen-ger gets no larger grasp of truth than does he who rides on the stage coach. We does no who ndes on the stage coach. We do not need so much the power to send a message quickly from place to place. for, as Ruskin reminds us, it is useless to have the ability to send words under the sea quickly unless we have words of wisdom to send. What we need today and every day is the power to live one with another, lovingly and hopefully and fearlessly. fearlessly.

"In some respects we are very differen from the people of a century and a half ago. The Paris nobleman of 150 years ago walked about with a great wig covered with flour, his hat under his arm, while his noble lady walked by his side with her face dotted with court paster until she looked us if covered with the signs of the sodiac, and her head crowned with a full-rigged ship. But the heart problems of those days were the same that press upon us. We stand by the fresh-made graves of our beloved dead. So did they. Today the strong oppress the weak, and the pleasure-lover forgets that weak, and the pleasure-lover forgets that he has a soul. It was the same then. Disciples of a dirt gespel lift their heads impudently toward the throne of God. And it has always been so. Where then shall we get the wisdom to live samely? Where shall we find the strength to bear our burdens bravely and to enable us to go forth to meet the shadowy future without fear and with a manly heart? When Perrier, the French Prime Minis-ter, looked out upon a inwiess and rest. he has a soul. It was the same then, Disciples of a dirt gospel lift their heads impudently toward the throne of God. And it has alwars been so. Where then shall we get the wisdom to live sanely; Where shall we find the strength to bear our burdens bravely and to enable us to so forth to meet the shadowy future without fear and with a manly heart? When Perrier, the French Prime Minis-tor, looked out upon a lawless and rest-less people, he exclaimed: "France must haye religion." And what a nafton meeds

vated. It is a matter of education. It will take years yet to teach a majority in Congress a little sense. surrender a single item of our creed. But In the coming years we can stand to-gether for righteousness, for love, for God, and thus greet the unseen with a



To keep the skin clean is to wash the excretions from it off: the skin takes care of itself inside, if not blocked outside.

To wash it often and clean, without doing any sort of violence to it, requires a most gentle soap, a soap with no free alkali in it.

Pears', the soap that clears but not excoriates.

All sorts of stores sell it, especially druggists; all sorts of people use it.



IT IS A PARASITE.

That Causes Itching Scalp, Dandruff, and Finally, Falling Hair.

form of sun dial is used in hunting to let the squaws, who follow their lords and The itching scalp, the falling hair and masters, know whether they may "take it easy" or "hurry up," for they might fare badly if they lagged behind when the dandruff that annoys are the work of a parasite hidden in the scalp. That par-

Among the Montaguais Indians a crude

ist, who, working in conjunctoin with the physicist, might enable us to get nearer the solution of this important question. **Odd Time System-Ingenious Device** Washington Star.