CHURCH'S DUTY DEFINED

PREACH THE GOSPEL, MINISTER TO THE SICK AND SUFFERING.

Certain Tasks Belong to Christian People, but Work of Organized Body Is Distinct.

Rev. Robert McLean, pastor of the Third Presbyterian Church, East Side, spoke last night on, "Christ as a Social Reformer," taking his text from Luke xii: 13-14: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto me, Man, who made me a judge or divider over you?" He said:

"The popular impression is that there is something wrong about the church of today, and many and grave are the charges that are laid at her door. Every would-be reformer, whether within the church or without the church, begins his task by a vigorous onslaught upon that longsuffering organization. To the masses nothing is more certain than that the church is to blame for nearly all the ills that afflict society. It is assumed that if the church were what the Master intended it to be the multitudes, now either actively or passively hostile would be found within the fold, and actively engaged in the works of righteousness. It is worth our while to examine these charges, and ascertain just what was the work given by the Great Founder to the organization known as the Church of Christ.

"There is no question but that the church is falling far short of what is Christ's thought of it. In this Christian land of ours were all the churches of every denomination filled to their utmost capacity, there would still be three-fourths of the population outside. There would be no room for them in the Master's house. This shows that the church does not expect large things. Yet, were ample room provided, it is a question whether the attendance would be greatly increased. We do not here reach the root of the evil. Many and varied are the remedies proposed. Sociology is the fad of many who seem to have lost faith in the power of the Gospel and the Spirit. These would make the church a combined intelligence office, gymnasium, literary society, industrial school—in word, to be a whole literary, social and industrial world within herself. She is, as an organization, to see that Congress passes such laws as shall be for the moral, social and industrial uplift of the masses. She is to watch Mayors, Chiefs of Police and all those in authority to see that the laws are enforced. If there is open violation of the law, neither District Attorney, Mayor nor police is expected to know it until the church has set in motion forces so strong that further ignoring of the situation is politically perilous. In answer to these demands the church has attempted to do and be all these things, and has lamentably failed. We are told that the failure is due to departure from the teachings of Christ. Now is this true?

"The best answer will be found in Christ's own teachings as found in the Gospels. That the condition of society was worse in his day; that the poor were worse oppressed; that man's inhumanity to his fellow man was infinitely greater than today, any student of history will concede. Yet we find no hint that he expected his disciples to enter the political arena as an organized body. There is no intimation in the letters of Paul to the churches of Rome, Corinth or Ephesus that they were expected, as organizations, to engage in the work of municipal reform in those cities. That they were expected as individual citizens to work for righteousness there can be no question. But the organized body known as 'The Church of Christ' has a specific work to perform, and whenever she has turned aside from that work to furnish amusement for the people, or to open industrial establishments, she has lost her spiritual power, and dropped from her high position to that of a mere social or philanthropic association. Her mission is to individuals rather than to society.

"Does the life work of our Lord conform to this idea? In the twelfth chapter of Luke we find him surrounded by a great multitude, to whom he is unfolding deep spiritual truths, truths such as make whole-hearted, whole-souled men and women—men and women who, with the whole life permeated by these truths, become the leaven of the kingdom, the salt of the earth. In the midst of this solemn discourse one pushes through the crowd and cries: 'Master, speak to my brother, that he divide the inheritance with me.' That a wrong was being done there can be but little doubt, but swift and stern is the answer of the Lord, 'Man, who made me a judge and a divider over you?' He recognized the prevailing injustice of his day, and stern and specific were his warnings to his disciples, that they should not be partakers of these iniquities; but in the matter of social reform he said, 'My kingdom is not of this world.' He recognized the fact that there were different talents, and that there would always be employer and employes, but he also laid it upon the conscience of all to remember that they were brethren, and that they all had one common Master and Lord. As he walked up and down the land, no injustice, no wrong escaped his eye, but the Golden Rule, not the sword, was his weapon for righting the wrong. He sent forth his disciples with the command to lay hold upon the people of the earth with the hand of love, to disciple them, making them like him. Perhaps no better illustration of his thought can be found than in the letter of the Christ-taught Paul to Philemon. He had found in the slums of Rome the runaway slave of Philemon. Under Paul's preaching the slave was converted, and Paul sends him back to his Master, saying: 'I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again: receive him—not now as a servant, but above a servant, a brother beloved.' The oppression of man by his fellow man is condemned in unmeasured terms, but the remedy for the ills of society is in the permeating principles of that Gospel whose noblest, divinest expression is found in the words, 'Greater love hath no man than this, that a man lay down his life for his friends.'

"All this is demanded of the church in the way of social and industrial reforms. These are things that belong to Christian people to do, and the church should see that her members live up to this high standard; but the organized body has a distinct work. It is her work to preach the Gospel, minister to the sick, the suffering and the sorrowing. Wherever there is want or injustice, there her members are to be found living, in the secular life, the precepts of the Master. The difference between Jay Gould and his daughter, Helen Gould, is just the difference that the indwelling Christ will make in any life."

MUST CONQUER INDIVIDUALISM.

Co-operation the Remedy for the Troubles of Labor.

At the Immanuel Baptist Church last evening Rev. Stanton C. Lapham preached on "The Mutual Obligations of Man; or Co-operation vs. Individualism." His text was from Romans xiv:7, "There is not one of us whose life concerns himself alone." Mr. Lapham said:

"Even in the lower realms of life all things are interdependent. Isolation is impossible. Things touch and intermingle and lean upon one another. Organized or unorganized, all created objects are mutually vitalized, and more than this, the lower forms must sacrifice their existence for the well-being of the higher. When we pass to the world of men the interdependence is more emphatic. Not i, but you, is the first discovery of the child, united by relations so essential that they cannot be severed. No, man cannot be alone in the world. Living or dying, he is touching other lives dependent upon and under the most sacred obligations to them. In law, prophecy, psalm, proverb or gospel, the message is: 'Ye are all of one blood; ye are all brethren.' The blood of Abel was required at the hands of Cain, though he answered God, Am I my brother's keeper?' Race or religion did not determine who was neighbor to him that fell among thieves. The power of individualism as represented in trust combine, monopoly and law, protected industry, is pitted against this principle of mutual obligation—itself denying any and all obligations other than their financial interests.

"The conflict between the steel workers and the United States Steel Corporation is upon this issue: The rights of labor to recognition and co-operation for mutual benefit, the trust denying any and all obligations to labor, other than the payment of a wage for labor, which is to them but a mere commodity. By law we make legal and recognize a corporation with $350,000,000 bonds, $500,000,000 of preferred stock, and $500,000,000 of common stock for no other purpose than to create a monopoly and by force of power to amass millions, regardless of the Nation or the citizen. This is organized individualism with a vengeance.

"What interpretation shall we place upon the Constitution, that this Nation is based upon the principle of individualism? To give unfettered license to the individual for the service of his own purpose? To do as he pleases? Sirs, if that be the concept and conclusion of Constitutional principles we denominate American, we are advocating anarchy, for anarchy is individualism. We are told that personal liberty and individual freedom are the most sacred inheritances of the citizen. Add to this ideal the protection and organization of giant corporations for the despoliation of the people by a few millionaires, and you have not only the principle of anarchy, but a law-created, law-protected, law-enforced anarchy. That all men are created free and equal as to condition, opportunity or ability is certainly not so. Right to life, liberty and pursuit of happiness is limited. No man has a right to life whose life destroys the life of others. The right to life is determined by relations to other lives. The right to life is only a mutual one. Man has no right to liberty that disregards the liberty of another. Are men free to control or own products, property or rights without which his fellowman must suffer or die regardless of him? Has any man a right to make my necessity an opportunity to enrich himself at the expense of my suffering, toil and very existence? If so, where did he obtain that right? By law or force, not from nature or God. You have the right to the pursuit of happiness if it be right, but who will fix the standard of right? A commercial brigand or corporate highwayman? The pursuit of individual happiness is secondary to the happiness of all men about us.

"Where are the labor troubles in this country? They are largely among the industries having some kind of monopoly by combine or Governmental advantage—monopolized natural resources, coal fields and mines; city and state franchized railways; tariff-protected industries, as steel, glass, shoe and wool. Are we not establishing by law an individualism that throttles the freedom of the people? Is labor a mere commodity? Has the man who creates wealth no rights to protection from the organized individualism pitted against him? That day is not far when the sacred rights of property must bow to the sacred mutual obligations of man; co-operation must conquer individualism."

LAW OF IMPARTATION.

Everywhere Operative and None Can Escape Its Influence.

At the morning services at Grace Methodist Church yesterday morning, Rev. J. R. T. Lathrop took as a text the words in Acts iii:6-7: "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up." Among other things Dr. Lathrop said:

"There is a law of impartation. It is operative everywhere. None can escape its immediate influence. It is as much a law as is gravitation. Indeed, gravitation is that law of reciprocal influence in matter wherein each particle contributes its influence to the mass, while the mass gives to the particle some portion of influence. Society is that aggregation of human souls which receives from each individual some particular influence, the combined influence making the total influence of society, while society reciprocates to the individual that portion of its influence which the individual will or can receive. This is the law of impartation, and is forcibly expressed in the words: 'Such as I have give I unto thee.'

"We are compelled to impart. Compulsion here is just as actual as in gravitation. It is not within our will not to impart. God has ordained that each individual shall every hour of his existence both receive and give. 'No man liveth to himself, or dieth to himself.' This being the law, we are confronted with the embarrassing fact that we can impart only that which we have. There is no possible way by which one can impart that which he has not. The poison oak gives beauty and poison; the swamp malaria; the clouds, shadow and rain, each imparting just that which it has. Here is a principle which strikes hard at artificiality and emptiness. The young man Absalom, though his beauty be transcendent and his talents approach genius, will, nevertheless, be discovered in moral corruption—that he has in abundance, and that he will leave to his race.

"The lad gets his wage, but also an impression of the real character of his employer, which will abide with him life long. The domestic in our homes, though she be not with the family in drawing-room or parlor, absorbs the very character of the home life. This explains the writer, Shakespeare, whose life was in the theater, must write of men as if life were nothing other than a drama. John Calvin's greatest thought was the sovereignty of God, and his church has been characterized by that truth. Tennyson, in grief over the death of his beloved friend, could not but write 'In Memoriam.' We can impart only what we have. The fact of possession controls the output. This awful fact enforces upon us the necessity of dealing in actual values and using them. There are values which exceed money. Good cheer, how inestimable! It is medicine to the soul. Compassionateness. How this world needs the man of mercy! Nobility of soul is another. All-sidedness is another. For society is large and many-sided, and to bring to it a helpful blessing, necessity demands large comprehension of its needs.

"The lesson of this hour is that we fill up on the best—the best character, the soundest ideas, the largest hopes, and have for our foundation the most enduring principles. The hour was that of prayer in the temple. Approaching the gate beautiful were two men who had entered into the fullness of a mighty life. The beggar which sat at the gate had watched the worshippers as they passed into the temple, and everyone had given to him something, for he who gives nothing gives that. What would these two earnest men give him? Only what they had. Without silver and gold they were yet rich. They had a present, almighty Christ. Him they gave him. They had a right hand. It is a moment of truly great consequence when one awakens to the fact that he has a right hand for God. This was extended to the beggar. These two men had learned they were in the world to lift, not to be lifted. The blessing they brought was priceless. So will be ours, if we be as they were—all filled with the Christ spirit."

A NATIONAL NECESSITY.

What the World Needs is a Higher Standard of Christianity.

Rev. Albyn Esson, the new pastor of Rodney Avenue Christian Church, East Side, occupied the pulpit yesterday morning and evening for the first time. At Sunday school in the forenoon he delivered a short address to the children, asking their co-operation in building up the school. In the evening he spoke on, "Christianity a National Necessity." He said in part:

"Christianity is susceptible of much wider interpretation than many suppose, who think it confined to cranks and others who have no public interest. It is much broader and wider in its application to the affairs of men than this narrow view. It applies to the national life with equal force and pertinency that it does to the individual. Experience shows this. It is a necessity to the national life, and cannot be eliminated with safety. National prosperity is wrapped up in Christianity, and the measure of national progress in all lines is determined by the spread of true Christianity. It is essential to the world. The history of the Roman and other nations shows that when wicked rulers were in power there was public corruption and a low state of morality; that there was no progress made in any direction, and that evil of every sort flourished. The opposite illustrations are found in the history of Christian rulers. There is national uplift and prosperity. Public morals improve and there is advancement in all lines.

"The Christianity of the nation will have much to do with solving the questions of vast consequence confronting this Nation. One of the needs of the Nation and the world is a higher standard Christianity, so that morality and justice shall prevail in public places."

FERTILE IN EXCUSES.

Strong Pleas Advanced by Bums to Get Alcohol.

Washington Star.

An elderly man, with ragged and badly fitting clothes, a shuffling gait, a rum-besotted face covered with about three days' growth of beard, and with a breath that indicated the close proximity of a distillery, wandered into a down-town drug store the other morning about 1 o'clock. The saloons had closed. Staggering up to the drug clerk, he leaned over the counter and remarked, huskily:

"Say, Willie, just fill that up with alcohol. Ten cents worth, see?"

The ragged man produced a whisky flask, and, passing a dime over to the clerk, settled into a near-by chair with a grunt of contentment.

"Alcohol, eh?" answered the clerk. "What do you want it for? We're not selling rum in this place."

The ragged individual arose, and, going over to the clerk, observed, in what was intended to be a highly injured tone of voice:

"Now, youse, don't get gay wit' me. Rum? Who said anything about rum? That juice is goin' to me chafin' dish around the block. I'm goin' to cook me a grind, see? So chase along, me lad, and produce the goods."

The clerk smiled, but nevertheless filled the order.

"That's the practice of those fellows pretty generally," he said, after the bum had departed. "He has just made a hot touch, and being unable to get into a saloon, is going to drink the real stuff. We have 10 or 15 orders for alcohol from his class every night. On Sunday, if we chose to sell it, we could do a rushing business in that line. The sable-colored bootblacks in this vicinity drink it almost entirely. Ten cents' worth in a half-pint flask, mixed with a little pump water, some sugar and lemon juice makes enough of a certain kind of gin to produce the much-craved-for sensation. They tell me all sorts of stories when I ask them to what use they want to put the poison. A hobo staggered into the place the other night for a dime's worth.

"'Nothing doing,' I remarked laconically, seeing that he was nine-tenths soused already.

"'Aw, now, come on,' he pleaded. "I wants the dope for private use. That's on the level.'

"'What do you want it for?' I asked with some curiosity.

"He came over to within whispering distance, and, leaning over the counter, remarked in confidential tones:

"'Say, youse just keep this on the quiet. I wouldn't let it get out for the world. I'm painting a picture of me old college chum, Chauncey M. Depew, up to de house, and I wants de stuff to mix me oils.'

"He got the booze."

AT THE HOTELS.

THE PORTLAND.

L L Moore, Seattle
Rud M Koss, Milw
J E Elliot & wf, Vancouver, B C
Miss Annie Myers, Tivoli Opera Co
Miss Bernice Holmes, Tivoli Opera Co
G F Wentworth, Taco
H C Kirkpatrick, S F
H R Reed & wf, S F
B C Ireland
Mrs Griffith, Seattle
C E Holmes, S F
H C Chesbrough, S F
James Durham, Chgo
T Edwards, U S A
R Smith, do
Dave Stone & wf, Chgo
T Seymour Hall, Honolulu
J W Lawson, Denver
W R Manchester, Oma
Mr & Mrs G G Riggs, N Y
John E Lathrop, Pendleton
Walter Scott, S F
Miss Joe M Dryfoos, N Y
Miss Carol I Dryfoos, N Y
Mrs S J Friedman, city
D Steinheiser, city
Geo Helvey & wf
W K Hickey, Washington, D C
F H Gilman & wf, Mpls
C W Davis, Fargo, N D
Mr & Mrs B B Rich & son, city
Mrs J D Rich, city
H C Cashman, city
H G Thompson, Chgo
Mr & Mrs E J Pearson, Tacoma
Leo Peterson & wf, city
Geo A Showers, Chgo
M Frederick, S F
E C Brace, St Paul
A Oslar, N Y
Edwin Norton, do
E K Norton, do
W M Willins, do
Mrs Paul Mohr, do
Miss Fogarty, do
Miss L L Marston
A N Waterman & wf, Chgo

THE PERKINS.

W H Wehrung, Hillsb
Mrs Smith, do
Nettie Blasing, St P
Mrs E Balink, do
Miss Anna Blaken, Seattle
Will Rose, do
Mrs Will Rose, do
Mabel Hilliard, Tivoli Opera Co
J E Erger, Roseburg
C E Lane, Victoria
Dan C Robbins, Baker
Mrs Judd Fish, Dalles
Genevieve Fish, do
Mrs M F Shaw, Ashld
M F Shaw, Ashland
C C Wood, Ashland
Wm Brigfield, Dalles
Major Johns, Vancouv
Mrs Johns, do
Miss Johns, do
Thos Howard, Burns
Miss Goldsmith, Or C
Ida Goldsmith, do
Miss Lippett, do
N Worden, Poes Falls
Mrs N Worden, do
Annie Myers, Tivoli Opera Co
Beatrice Holmes, do
Geo Hausman, Phila
Jane Gray, Marion
Emily Griffin, do
Geo C Powe, Riverside
J E Pittinger, O T
Mrs Pittinger, do
Mrs S Kelley, Omaha
Blanch Kelley, do
A B Waterman, Dallas
Mrs W V Fuller, Mich
Miss Bertha Fuller, do
T Larker, St Paul
Mrs Larker, do
Thos J Rose, Walla W
L W Cullin, do
H B Patton, St Paul
Mrs Percy Willis, Salm
A L Sprouse, Neb
F Witnlam, Bridal Veil
F S Gordon, do
Sylvester Johnson, Colorado Springs
Master Johnson, do
Lizzie L Banker, Oma
Margaret M Inney, Reedville
Miss L McNary, Salem
A Barnes, Ill
Mrs A Barnes, do
J H Mathewson, Mont
A Cottard, Maine
H A Hinson, do
Mrs H A Hinson, do
Miss Hinson, do
Master John Hinson, do
Mary McCully, Pendleton
Mrs H D Richards, Topeka, Kan
S H Kline, Chicago
H M Park, do
J B Nye, city

THE IMPERIAL.

C. W. Knowles, Manager.

G W Brown, Spokane
W D Johnson, do
E B Lawton, do
C M Miller, Dawson
Wm Patterson, Indpls
W O Patterson, Dalles
Mrs Patterson, do
Miss Annie Myers, Tivoli
Miss Berenice Holmes, Tivoli
Mrs Heller, Portland
Joe Heller, do
Arthur Oppenheimer, Portland
Mrs Henry Valk, Chgo
Mrs E Williams, do
M A Baldwin, do
G M Booker, N D
Benn Wise, Mich
F L Washburn, Eugne
Paul J Wercht, Ind
George Smith, Chgo
Warren Brown, Prineville
Wm H O'Neil, city
L F Thiel, Milwaukee
Theodore Witt, S F
Miss L Roberts, S F
D E Rea, S F
Miss Cooley, Tacoma
W H Bruinner, Seattle
E L Smith, Hood River
Mrs H W Packard, Springfield
Mrs C H Baker, Walterville
Mrs F P Eastbonn, Ill
James M Kyle, Salem
H G Leyde, St Paul
C W Cottam, Oakland
O P Taylor, Columbia
Mrs Taylor & fam, do
C H Knosher, Anacnda
S J Kelly, do
Mrs L C Taylor, Toronto, Can
F D Allen, Spokane
Mrs Allen, do
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WARNING TO SPORTSMEN

GAME WARDEN INTERPRETS THE LAW ON UPLAND BIRDS.

Pheasants Killed in an Open County May Not Be Taken to a County Where the Season Is Closed.

While the game law in a general way provides that the open season for pheasants and other upland birds begins October 1, and ends December 1, there are a number of special provisions for different counties and for Eastern Oregon. In Douglas County the open season for upland birds—by accident or design—begins September 1. A number of sportsmen have been planning to visit Douglas County and avail themselves of this early sporting. Game Warden Quimby desires to inform such persons that if they kill birds in Douglas County they must use them there, as it is not allowed to take birds from one county where the season is open into another where the season is not open. The same rule applies to Wasco County, where sportsmen are shooting prairie chickens.

Now that the open season is beginning in certain counties, sportsmen should bear this in mind, as Mr. Quimby is appointing extra deputies in these counties. He would like to avoid trouble, but is determined that the law shall be enforced, and those who violate it must suffer the consequences. Section 39 of the game laws, entitled, "Having in Possession," contains the following provisions:

"It shall be unlawful, at any time when it is unlawful to take or kill the same, to have in possession any of the wild animals, wild fowl or game birds enumerated in this act, unless the same be kept as a household pet, or for scientific or breeding purposes, or for purposes of exhibition in parks or in public museums; and proof of the possession of any of the aforesaid wild animals, wild fowl, or game birds at any time when it is unlawful to take or kill the same, unless they be kept as in this section provided, shall be prima facie evidence in any prosecution for a violation of the provisions of this act that the person or persons, firm, company or corporation in whose possession the same is found, took, killed, destroyed or had in possession the same in the county wherein the same is found during a period when it was unlawful to take, kill, destroy or have the same in possession."

IDAHO LAND SQUABBLE.

Department Looks Upon It as a Tempest in a Teapot.

WASHINGTON, Aug. 20.—The Interior Department is inclined to look upon the squabble that has arisen over the state selections in Idaho as something of a tempest in a teapot, and a matter worthy of ridicule rather than serious consideration. The whole commotion was raised by an order of Commissioner Hermann, calling upon Governor Hunt for a statement showing how much of the state's grants have been satisfied, and the approximate area of the townships surveyed at the request of the state, pending the receipt of which information the Commissioner declined to make further withdrawals in favor of the state. The department takes the view that if the state had promptly complied with the request the whole incident could have been closed inside of 15 days, and no damage would have been done the interests of the State of Idaho. Inasmuch, as the state undertook to enter into a systematic abuse of the department, meanwhile failing to act as requested, it has been standing in its own light, and blaming the department for whatever injuries, if any, may occur.

The question has been raised by the pending case just how much land the Government should withdraw from entry in order to allow any state to satisfy its grants. There can be no denying that the past action of the department has been very liberal towards Idaho, as up to the present time 4,600,000 acres have been withdrawn, when the total area to be selected was but 660,000 acres, or about seven acres for each one to be chosen. These withdrawals have not been made at one time, but from time to time, as requested by the state authorities. Since Idaho is not satisfied, the department is wondering if, indeed, it has not already been too liberal.

Idaho now asks for the further withdrawal of 1,000,000 acres of land from which to make the remainder of selections due her, provided the withdrawn lands satisfy her ideas as to the quality of lands sought. As near as the department can now figure out, from its present records, there stands withdrawn, subject to selection by the state, something in the neighborhood of 1,000,000 acres. The state has already selected all but about 140,000 acres that are due it under its grants. Thus, it now has 1,000,000 acres from which to select this small tract. In view of this fact, there is a reticence about withdrawing an additional 1,000,000 acres to facilitate so small a selection.

Certain it is that Idaho interests have been somewhat abusive of the department because it called for a statement of the amount of lands already selected, alleging that the records in Washington would show that fact. The records in Washington do not give an up-to-date statement as to the extent of the state selections, for several reasons. In the first place, the Washington records are made up on reports from the local offices. Frequently the recording of selections is not done promptly in the local offices, and the report to the General Land Office may be delayed some weeks. To this time must be added the time consumed in mailing statements from Idaho to Washington. To prove that the records in Washington are not right up with those of the local office, during the present squabble, the mails brought in reports of a state selection embracing 19,000 acres, and reducing the remainder due by just that amount. At the time the state officials received the request from Commissioner Hermann this selection had been made, but Washington had no advice of it. And there is no way of telling how many selections may now be on their way to Washington. It would seem as though there has been unjust criticism of the department.

It is intimated that the delay is in the interest of fraudulent selections. Local land officials have recently been cautioned to use every available means to hereafter prevent such selections of timber lands, and in fact, all such entries are now held up pending a thorough investigation by special agents of the land office. On the contrary, it might be well to look to the motive that is behind the state in making these selections in such quantities, and in such haste at this time. There is nothing to prevent the state from disposing of its selected timber lands, and at figures below the market price, if it so wills. Is it not possible that private interests are becoming anxious because of the delay, and fear that they will not have opportunity to fleece the state? The State of Oregon has had some experience with its selected lands, and what has occurred there is not altogether beyond happening in Idaho.

Moreover, the representation is made that "squatters" are going in on the surveyed lands. It should be recalled that these "squatters" are none other than settlers, and in the eyes of the Government, the settler's right is recognized as equal to the right of any state. The present Administration cannot be looked to to discriminate against the settler and in favor of the state.

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Persons calling for these letters will please state date on which they were advertised, August 26. Letters will be charged for at the rate of 1 cent each.

WOMEN'S LIST.

Alden, Mrs J F
Allen, Miss Camille F
Andrews, Mrs Jennie
Archer, Mrs Maria
Atkinson, Mrs R Y-2
Avery, Mrs M L
Bauman, Miss Alma
Baughman, Miss M Etta
Beltman, Miss or Mrs
Black, Mrs Jane
Block, Lottie
Bourne, Miss Prue
Brickley, Frances
Brisbane, Mrs
Burke, Miss N Maude
Callahan, Mary
Carey, Miss Mary
Carr, Mrs H C
Case, Miss Elliott
Churchill, Mrs George
Churchill, Mrs Helen
Clark, Mrs Kitty
Clark, Mrs H W
Clark, Mrs W A
Cleland, Mrs J D
Craw, Mrs G
Crawford, Lulu
Dawson, Miss Margaret
Delmont, May
Diedricks, Miss Annie
Douglass, Miss Rose
Drace, Miss Emma
Duke, Miss G
Eathredge, Mrs N B
Elliott, Miss Mabel
Fisher, Mrs Carrie
Fitzsimmons, Miss Anna
Fletcher, Miss Bessie
Foster, Mrs John
Galvin, Mrs Josephine
Gallagher, Mrs J C L
Gates, Mrs Fred
Gehrsich, Miss Winnie
George, Mrs Harvey M
Gibson, Miss
Gilbert, Miss Inez
Gill, Miss Ed
Goodna, Miss Mabel
Grady, Miss Rosa Belle
Granmer, Mrs Eva
Griffith, Mrs C E
Grifton, Miss Josie
Griswold, Mrs Rose
Habagust, Mrs Theresa
Halverson, Kate
Hall, Mrs Minnie
Hauke, Miss Louisa
Hayes, Miss Sallie
Heagerton, Mrs Mary
Heidenfelder, Miss Lena
Henry, Miss Eveline
Henenford, Miss Georgia
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Holcomb, Mrs L A
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Humbert-Dros Robert
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Jackson, T
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O'Hara, Jno
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Rheingans, Robt
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Williams, Jno H
Williams, Van E
Wilson, J L
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Jones, Major John T
Kelley, Fred
Wyant, J J
Yahn, S
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Medal for Merit.

Labouchere in London Truth.

During the early stages of the war in South Africa many officers were employed in different parts of the world buying and judging horses and mules and shipping them to South Africa. I am curious to know what view the war office will take of their claims to war medals. Surely they have been as closely connected with the operations in South Africa as militiamen who have garrisoned the Mediterranean ports or the Channel Islands? An officer who was engaged for some months in shipping off mules from a certain foreign port remarks that he suffered severely by this arduous service, having been three times kicked, once badly, and having suffered severe discomfort from long hours and bad weather. His staff suffered much from sickness, enteric having broken out owing to the insanitary state of the mule lines, and one man died, while a good many men were seriously injured by kicks. "I think," says the officer, "that I and my muleteers have done as much to earn a medal as any of the militiamen referred to in your paragraph." So do I.

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