

CONTRASTED THE TWO MEN

PRESIDENT AND ASSASSIN COMPARED BY REV. J. E. SIMPSON.

Crime of One Was Not Due to Heredity, but Was Logical Outgrowth of Unbelief.

The morning service at St. Mark's Episcopal Church was a celebration of the Holy Communion in memory of President McKinley.

"If we could only recall a few short years of history," said the speaker, "we could find another babe, born in a home where a baby born to American parents brought joy and thanksgiving to an American family.

There are conscientious agnostics. There may be conscientious atheists. But of one thing I am convinced: the man who does not believe in God is in a very dangerous position and has the seeds of anarchy in his heart.

"Of all the honors conferred upon President McKinley in life or in death, this is the highest: that he was permitted in an eminent way to witness the vitalizing and ennobling power of a sincere belief in the mercy and love of God.

"SOWING AND REAPING."

Anarchy the Result of Free Thought, Says Rev. Albyn Esson.

Rev. Albyn Esson, pastor of the Rodney-Avenue Christian Church, East Side, preached yesterday morning on "Sowing and Reaping."

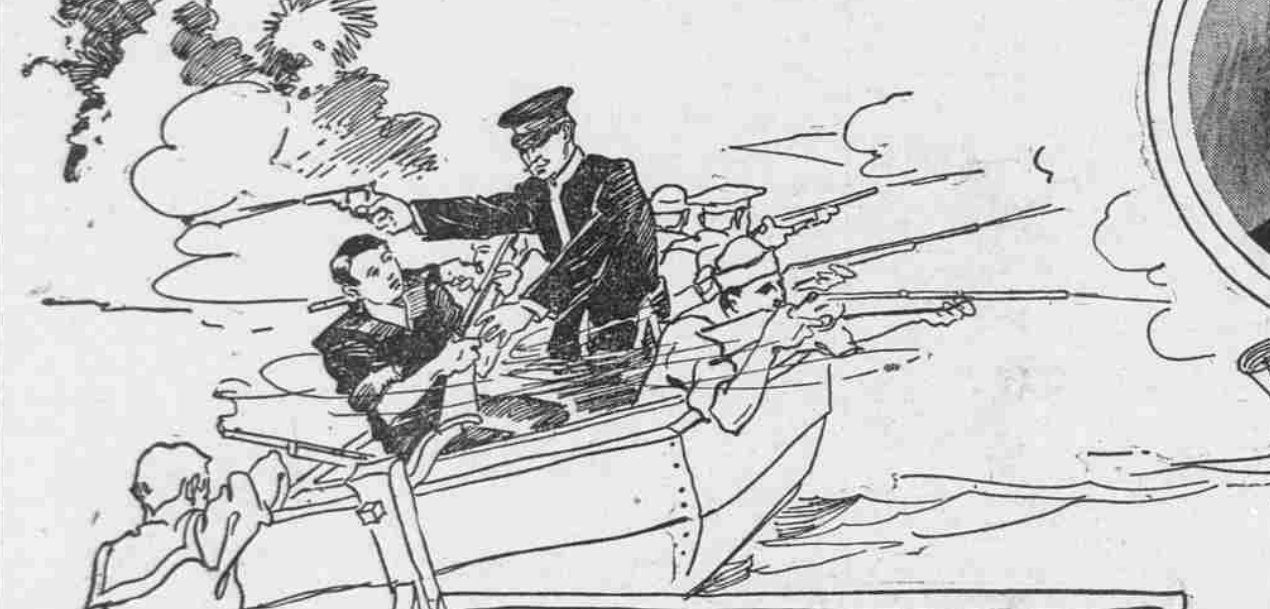
"The thought of this text is not difficult to comprehend. It reminds us of the parable of the sower as recorded in the eighth chapter of Luke's gospel.

"It is well here to note the relationship existing between belief and character. I have heard character defined as life in (belief) plus will power, and I regard this as a good definition.

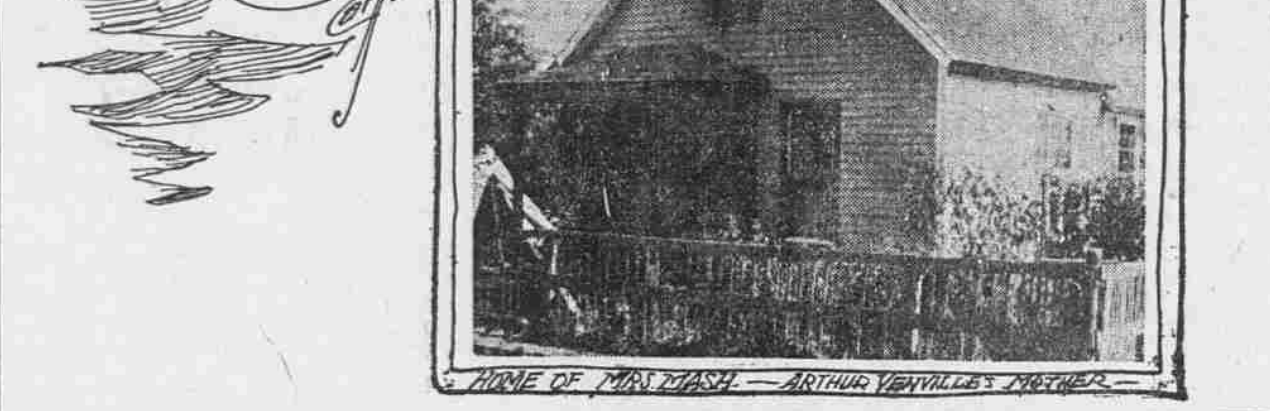
ARTHUR VENNVILLE, HIS MONUMENT, HIS MOTHER, AND HER HOME IN SELLWOOD.



ARTHUR VENNVILLE AVAL HERO VENVILLE'S MONUMENT



MRS. MASH



HOME OF MRS. MASH—ARTHUR VENNVILLE'S MOTHER

down faith in 'our fathers' God, and substitute for it a materialistic philosophy, which rules God out of the universe and regards his cognition of man or his possible intervention on his behalf as an absurdity.

"The Bible of the Christian teaches him to fear God, honor the King, be subject to the properly constituted institutions of government, and indicate that there is no necessary conflict between his duties to Caesar and those to God.

"Our text indicates that it is a suggestion to reap what we sow. If we wish to reap in joy, let us sow bountifully the seed of the kingdom of God, so that future generations of our countrymen may sing from the heart:

At the Grace Methodist Episcopal Church, the Rev. J. R. T. Lathrop yesterday morning spoke from the words, "It is God's Way," basing what he had to say upon the passage found in first Corinthians xiv:22.

the world: "It is God's way." The minister asked: "How could it be God's way? How far was the President right? How far was he wrong?"

"These are questions which lie deep in philosophy," he said, "and no answer, perhaps, can be satisfactory to all. It may be the President had not thought it through; that it was an expression to which at the time he gave utterance, because of his recognition of a Divine Being who superintends all things, and because it had been his lifelong custom to submit to that will.

"Being all-good, and all-wise to the same extent that he is almighty the following proposition is true: 'If he is all-good then he is in no way the author of evil. Nor is he anywise the approver of evil; nor does he choose evil ways to accomplish his purposes. This must be true, otherwise he himself is evil, and not holy and perfect as he declares himself to be.

Here Dr. Lathrop entered upon a philosophical discussion of evil, and the doctrine of fatalism, and various forms of Calvinism, and the Arminian conception of God and man. In discussing the human will he said: "The human will is sovereign in morals. It is endowed with the power of the alternate choice, and in the moral domain man is absolutely sovereign. Not that he can create moral truth; not that he can create moral law; not that he can escape conscience or God; not that he has absolute intellectual or physical sovereignty (for he has not) but moral sovereignty. That is he can choose good or evil, at any

time, and there is no power to prevent him. He may not be able to execute his choice outwardly, because of intellectual or physical limitations, but he is sovereign in the choice. This is the view which Mr. McKinley's philosophy and theology would lead him to take of the awful event in which he was the chief actor.

"The assassin was not an instrument to execute the will of God. God's plan is not such as to require the assassination method to consummate it. If the assassin were an instrument, the man who sold him the firearms, his parents who gave him birth, his coming to this land, Emma Goldman in lecturing before him, and all that despicable brood, were links in the necessary chain. We abhor such a conclusion. Were it true, then were the assassin not guilty; men anarchism and anarchists are necessitated; then would we have government and anarchy both existing and necessitated, and each necessitated to destroy the other. Reason is not muzzled by such logic.

"If the assassin were an instrument in God's hands, then is God the assassin. If the act is defended either upon the basis of fatalism or Calvinism, then the 'crime is God's, for that which is compelled to do, he is innocent for the doing. The assassin had the power of the alternate choice. He chose evil, and he was right, for an instant. I admit that whatever takes place does so under Divine Providence, but that is quite another thing from saying that everything which occurs does so with the Divine sanction. God permits many things which he does not will, nor desire, nor approve, and which he curses. Having made man as he is, and the universe as it is, for reasons deeper than we have time to discuss, he permits evil and evil institutions and evil men of all kinds. This is his way, and in that sense Mr. McKinley was right. But while he permits things which defeat for the time his purpose, he has a plan. There is a sublime event toward which all creation moves, and in the seeming subversion of this plan for the time by evil and evil spirits, there are two things which God always does.

"He gives to his servants sufficiency of grace in the hour of their trial, and he makes the deeds of wicked men to praise him, turning to account that which sought to overthrow his purpose. This is God's way. We know the concept of God was altogether different from that. We have, therefore, reached a most important truth, it is this: Evil is not of God's creation; he hates it; from the first he has created against it; he has never ceased to persuade every soul from it. While this does not make evil less it makes God more to our understanding and affection.

THE LAST HONORS PAID

(Continued from First Page.)

his country, these were the cardinal principles of Venville's career. He spent duty with a large D. His pleasure was the service of others; his glory the patrie's death. We admire the man who can stand unquailed amid the turmoil of battle with the bullets flying past him and his comrades stricken and dying.

Arthur Venville as a young boy, in the period of life when most of us are shielded from responsibility and sorrow, endured the pinch of biting poverty. His sensitive spirit loved the taunts of his schoolmates at his meager and unusual clothing in order that he might gain the rudiments of learning which were necessary to him for the duties of life and the privileges of citizenship.

Mr. McCannan repeated the story as published, and continued: "Sick and wounded, Venville was left in the hands of the savages at Baier Bay. His comrades were hurried off and after a thrilling experience of adventure for a period of eight months, they were finally rescued, but his lot was less fortunate.

The meager evidence which has been gathered together as to his fate indicates that he lived for nearly a year after the action at Baier Bay, but that he was finally put to death by order of Novicio, an insurgent General. This is his story. It is touching in its pathos, and it has its side lights on which we may not linger. Such, for example, is the anxiety of his poor mother, meant to be a brother, those weary months of tidings of her boy, hoping against hope, unwilling to believe that she was never again to see the face so dearly loved.

"There seems to be a dispensation of Providence, or perhaps I should say, a rule of fate, that the path of progress must be ever hazily with the blood of the brave and the true. Without the shedding of blood there is no remission. This is the law of progress and the story of the ages.

"The great body of sufferers whose lot it is to prove their fidelity by their endurance, Arthur Venville takes his stand.

"The opinion of the American control of the Philippines will bring with it great blessings to America and to the world. The influence of the great republic in the Orient will make for higher ideals for larger opportunities, for a loftier type of manhood and womanhood than that which has been evolved in the past. It will mean a broader sphere of vision, enlarged usefulness to Americans at home. When we seek to give credit to those to whom credit is due for these blessings, we do well to honor Admiral Dewey, General Otis, General Anderson, General Summers and the army of brave men and true whose victories over Spaniards and over insurgents have enriched our occupation possible.

"We do well to honor the memory of General Lawton and the heroes like him who were slain in battle beneath the flag of the Republic. But we remember that the sacrifices demanded were paid more largely by the class to which Venville belongs than by the great leaders whom I have named. He gave his life for his country, but his lot was a far harder one than that of the soldier who is slain in battle. Wounded and sick and captive, during the last year of his life, he probably did not see the face of a single son of his native country or of the race from which he sprung. Taunted, abused, insulted, cruelly treated, he had to endure the sympathy of women which makes all trouble easy to bear. Amid all these trials his faith never faltered and there was never a time when he gave up the struggle for the property of winning his freedom by serving in the ranks of those who were fighting the armies of his country; his faith and his patriotism were as unshaken in every conflict, lurid as last, in violation of the laws of war, he sealed with his blood a life which had known little but self-sacrifice and the service of others. Can such a life be called a failure? Hear what the poet has said:

I sing the hymn of the conquered, who fell in the battle of life. The hymn of the wounded, the beaten, who died overwhelmed in the strife. Not the jubilant song of the victors, for whom the resounding trumpet sounds. Of nations was lifted in chorus, whose brows were the chaplet of fame. But the hymn of the lowly and the humble, the broken in heart. Who strove and who failed, acting bravely a silent and desperate part. Whose youth bore no flower on its branches. Whose hands burned the prizes they had grappled at, who stood at the dying of day With the wreck of their life all around them, unspiced, unheeded, alone. With death swooping down o'er their failure, and all but their faith overthrown.



A CASE OF EXTRAVAGANCE.

YOU never cut off three-quarters of a new cake of soap and throw it away! Yet you pay twice the price of Ivory Soap for a cake of "tinted" toilet soap less than half as large. Your little cake of toilet soap costs you four times the price of Ivory, for it lasts only half as long and costs twice as much.

Speak, History! Who are Life's victors? Unroll they long annals and say Are they those whom the world called the victors—who won the success of a day? The makers of the pyramids who rott at Thermopylae's fray. Or the Persians and Xerxes? His judges on the Sacred Plate of Fate?

"In this world we are not always able to see things as they are; our standards are often distorted, but there is another world where worth has recognition, and those of us who shall be fortunate enough to find a home there in the days that are to come will assuredly find in a place of high honor in the heavenly city this young hero whose devotion to duty we celebrate today.

"Memorial exercises are of little avail unless they teach the living the lessons to be drawn from the lives of the departed. Shall there not be for us an inspiration in the study of this unselfish life? Shall we not learn anew the great lesson of the brotherhood of man? We cannot tell how many heroes' hearts are hidden beneath ragged coats. We cannot tell how many souls about us, like the soul of this brave mother, have been knights in the noblest of armor. May our hearts be larger and our sympathies more tender. May we love with a deeper devotion the country for which Venville gave his life.

Unveiling the Monument. The entire congregation proceeded to Milwaukie cemetery to dedicate the monument erected with money contributed by Portland people as a reward for the rescue of young Venville. It is a plain marble shaft on a granite base, the entire being about six feet high. The inscription gives the date of his birth, which was January 8, 1881, and also the words: "We know not where his body lies, but we do know that his spirit is with his God."

An American flag completely concealed the monument. After music by the pupils of the Sellwood public school, J. E. Reinecke and Professor E. D. Curtis pulled the flag to one side, displaying the monument. Then Mrs. Mash, the mother of the boy, silently decorated the granite base, while the assembled people watched with sympathetic interest. Mrs. June McMillen Ordway, whose son was the first Oregon boy to lose his life in the Philippine Islands, stepped forward and placed a beautiful wreath of laurel over the monument as her tribute. Other beautiful tributes were then heaped about the base.

Rev. W. E. Gilbert, who was chairman of the Second Oregon, delivered a touching address. He said in part: "I remember when the soldiers I was with captured San Jose that we came to the dungeon in which the captives of the Philippines party had been confined. Their names had been inscribed on the walls, and under the floor we found a diary containing the descriptions of their sufferings and told of their marches and treatment, and urged that if the record be found that every effort be made to rescue them. The soldiers tore the prison into pieces. Venville, I presume, had been in this country. We are to dedicate this monument to the memory of this hero boy, who had been a hero in the common walks of life, and who gave his life for his country. I would dedicate it to patriotism because of the devotion of Venville to his country; to his high character as a Christian boy, as a boy of noble parts, noble impulses and unselfish motives; and to the larger

liberty that has come to the country through his and others' sacrifices. So this moment will stand for all these things and will teach a lesson of deep and lasting significance to whoever looks upon it. It will tell to posterity the story of this boy's sacrifice, and point to his noble character and patriotism.

The exercises closed with an earnest prayer by Rev. Mr. Wright, and the singing of "My Country, 'Tis of Thee." The rain did not interfere, and the entire exercises were well carried out.

Poured the Liquor in the Gutter. Philadelphia North American. Ten gallons of whisky, besides two barrels and 156 bottles of beer, were emptied into a sewer yesterday by employees of the Pennsylvania Bottlers' Protective Association.

The liquors, together with a gambling layout, had been confiscated on Saturday night by agents of the Law and Order Society in the Mackey speak-easy. Whisky and beer were turned over to the Bottlers' Association by order of the court and emptied according to custom in such cases, into a sewer.

J. J. Kyle, the Camden bottler, whose goods were found in the Mackey speak-easy, will be called upon to pay the Bottlers' Association 5 cents per bottle before the 156 empty bottles will be returned to him. Several strange bottles were found in the cases, including 600 of the speak-easy will cost him nearly \$100, almost as much as the speak-easy keeper's loss.

Pears' Soap

What a luxury Pears' soap is! It is the cheapest and best toilet soap in all the world. All sorts of people use it, all sorts of stores sell it, especially druggists.

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CURES ALL DISEASES OF MEN

It is a crime to experiment with the health of the people," says Dr. J. Henri Kessler, manager of the Old St. Louis Dispensary at Portland. "If I did not know positively and also lately that my new home treatment will cure all diseases of men, even when all other methods of treatment fail, I would consider I was committing a crime to make such a statement to the public. Nothing is so precious to a man as his health—nothing so horrible as an insane asylum or the grave. Little ill, if not promptly cured, often result in obstinate chronic diseases. I know that my new discovery is the most marvelous treatment ever known, and I intend to give its benefit to the world. I intend that every man, woman and child who comes for treatment shall have it. I propose to tell the sick, absolutely free of charge, if they may be restored to perfect health. I would rather be a benefactor to the sick man than to have the wealth of Croesus." The above are remarkable words, but those who know Dr. Kessler, and have tried his treatment, can vouch for their absolute truthfulness. He restores the wasted power of sexual manhood. He also cures to stay cured VARICOCELE, STRICTURE, SPYLLITIC BLEND POISON, NERVO-SEXUAL DEBILITY and all associate diseases and weaknesses of man. To these maladies alone he has earnestly devoted 25 of the best years of his life. He makes no charge for private consultation, and gives each patient a legal contract in writing to hold for his promise. Is it not worth your while to investigate a cure that has made life anew to multitudes of men? If you cannot call at his office, write him your symptoms fully. His home treatment by correspondence is always successful. Address, always enclosing 10 2-cent stamps: J. HENRI KESSLER, M. D. ST. LOUIS DISPENSARY COR. SECOND AND YAMHILL STS. PORTLAND, OREGON