

ERRORS OF THE UNIONS

SENATOR HEYBURN POINTS THEM OUT FRANKLY.

He Believes in Labor Organizations, but Condemns Two of Its Evil Practices.

United States Senator W. B. Heyburn, of Wallace, Idaho, is in no wise chary about expressing his opinions on labor unions. Moreover, his opinions are not altogether favorable, and in some respects he takes a position of avowed and vigorous opposition to their methods.

This procedure and freedom of expression, somewhat remarkable in a politician, has apparently cost Senator Heyburn no votes, but on the contrary has, if anything added strength to his following.

Coming from a mining district where the labor unions are exceptionally strong and active and where at times the non-union man has been terrorized, Mr. Heyburn's attitude of open antagonism to some of their principles and acts shows a moral courage which might, as results have proved, be well termed political acumen.

"Before the last election," said Senator Heyburn, at the Hotel Portland last evening, "I plainly stated my attitude toward labor unions and their policy. In a speech at Wallace I said: 'I don't want any union man or miner who has worn or will wear a mask to vote for me. I don't want a man of this class to vote the Republican ticket or any part of it, and I certainly do not desire that he shall support me if ever I am a candidate for office. I do not represent that section of the party, and will not truckle to such voters.'

"But," said the Senator, "I am not wholly opposed to unionism. Two policies of labor organizations there are which I will fight uncompromisingly to the end. First—interference with or discrimination against the nonunion man, and second—the restriction of the number of apprentices or beginners who shall be allowed to learn a industry."

"These two points represent all that can be legitimately excepted to in unionism, and against them I am openly arrayed. If my political salvation should ever depend on my ceasing a violent opposition to the nonunion man, and go down to defeat," said Senator Heyburn, who is somewhat ponderous in build, stamped weightily upon the floor to emphasize his position.

The man whom the last Legislature of Idaho elected to represent the state in the National capital does not deny that men who work at any craft have a perfect right to organize for the express purpose of obtaining a raise in their wage, a shortening of their hours of work or any other betterment of their condition. Indeed, he says such movements show virility and are commendable.

"I would do it myself," he said, "in a minute. We should all try, and whether we should or not, we would, to better our condition. That is natural and admirable. It is the interference with the individual effort for his betterment that I object to. The man may be wise or unwise, but at least he has a right to do as he pleases, and must be protected in that right. Moreover, the people will protect him."

"The labor movement has become of such volume that its merits must now be carefully considered. They are most important. Unionism's growth may not be checked; it may continue with unabated speed, but I do not see the policy of interference by physical violence, threats or boycott with the nonunion man will be abandoned. Should any attempt be made to continue this un-American and short-sighted policy, the unionism will never become a greater force than it is today, but on the contrary will

wane in influence, and I can see no indication of any change of heart."

On his second objection to the policy of labor unions—the restriction of the number of apprentices who are allowed to learn some craft—Senator Heyburn is no less outspoken.

"There is no reason except an indefensible one of petty and short-sighted selfishness," said he, "for the tenet of many labor unions which says that only a certain number of men or boys shall be allowed to learn a certain trade. It is preposterous, unheard of. If followed to a conclusion it would give us a country full of young lads and girls who were unable to learn a means of livelihood. If a boy would be a printer, why should he not be allowed to learn? Because there might be too many printers in years to come? That will regulate itself. If there are too many printers and few farmers, the printers will take to agriculture. But in the name of all that is just and fair, let us please keep their hands off the path of knowledge. It is a foolish policy in many ways."

"And, moreover, if the unions attempt much longer to coerce the nonunion man, the American people will force them to compel them to leave the nonunion man alone. He must be left alone," repeated the Senator, and once more the heavy footfall lent emphasis to the words.

"And as far as the restriction of apprentices is concerned," he continued, "if public opinion does not soon force the unions to open the doors of industry to all who would enter, the result will be that all those who learn skilled trades will be imbued with such a radical spirit of unionism that under their prejudiced leadership the movement will be wrecked."

"Either," he said, "the unions will up-lift the toiler by the adoption of wise and considerate measures or they will die the death that every other movement in whose constitution there was anything false has died."

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9:20—Address of Welcome, Rev. J. F. Gormley, Portland.

9:40—Response, Mrs. S. A. Lowell, Portland.

9:50—Reports of State Officers.

a Treasurer.

b Superintendent Primary Department.

c Superintendent Home Department.

d Superintendent Normal Department.

10:30—Review of the Year, the President.

10:45—Address, The Front Line Sunday School, C. R. Fisher, Oakland, Cal.

11:15—Address, The Sunday School Teachers' Association, W. C. Pearce, Chicago.

11:30—Discussion.

12:30—Appointment of Committee.

12:45—Recess.

Afternoon Session—

2:00—The Builders' Foundation, I Cor. III; 12:2. Devotional, Mr. H. E. Hutchinson, Y. M. C. A., Portland.

2:15—Address, "Possibilities of the Home Department," Rev. E. T. Allen, Portland.

2:45—Discussion.

2:45—Address, The Teaching of Temperance, Mrs. J. W. Barnes, Newark, N. J.

3:15—Address, "The Sunday School and Its Limitations," Mrs. J. W. Barnes, Newark, N. J.

4:15—Address, "Our Boys and Girls for Christ," W. C. Pearce.

4:30—Recess.

Evening Session—

7:30—The Child in the Midst, Luke II:43.

7:50—Address, "Childhood: Its Possibilities and Limitations," Mrs. J. W. Barnes, Newark, N. J.

8:20—Vocal solo, W. A. Montgomery, Portland.

8:40—Address, "The World's Greatest Synagogue," W. C. Pearce.

9:00—Benediction.

Friday, May 15—Morning Session—

9:00—The Shepherd of the Sheep, John 10:1-10.

9:30—Address, "The Teachers' Meeting," Rev. A. Blackburn, D. D., Portland.

10:00—Discussion.

10:10—The Teacher's Opportunities, W. C. Pearce.

10:40—Address, "Evangelistic Methods in the Sabbath School," Rev. E. M. Smith, Portland.

11:20—Address, "Planning for Definite Results," Mrs. J. W. Barnes.

11:30—Discussion.

12:30—Recess.

Afternoon Session—

2:00—The Modern Home, Deut. vi:2-9. Devotional, Rev. E. Nelson Allen, Portland.

2:30—Address, "Relation of the Home to the Sunday School," Rev. W. H. Sellick, Portland.

2:40—Address, "Sunday School Discipline," W. C. Pearce.

3:30—Reports of Committees—

a Finance.

b Special.

c Nominations.

d Resolutions.

4:00—Address, "Supplemental Lessons Developed," Mrs. J. W. Barnes.

4:45—Discussion.

5:00—Recess.

Evening Session—

7:30—Praise Service, Rev. M. D. McClelland, Portland.

7:50—Address, "The Home Life of the Child," Rev. J. H. Coleman, President, Willamette University, Salem.

8:20—Vocal solo, "Face to Face," Mrs. Max M. Shillock, Portland.

8:40—Address, "Sunday School Evangelization," W. C. Pearce.

9:20—Bless the Tie That Binds.

9:30—Adjournment.

Lingering midday vague visions of fanciful fancies, when smoking "Opis."

Petroleum is the fuel of most locomotives in Asia.

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DON'T OPEN ON SUNDAY

MINISTERS ENTER PROTEST TO FAIR COMMISSIONERS.

They Say Sunday Is the Lord's and Failure Will Follow Desecration of His Day.

The ministers of the city are determined that the Lewis and Clark Exposition shall not be open on Sunday. From the sentiment strongly expressed at the meeting of the Portland Ministerial Association yesterday morning it is evident that the members will do everything in their power to this end.

Opposition to an open Sunday had been discussed at a previous meeting and similar remarks made as to the sacrifice of keeping the Fair open on Sunday. At the meeting yesterday the opposition took a more definite form, and the executive committee was empowered to keep in touch with the Fair Commissioners and at the appropriate time to forestall, if possible, any attempt to open the Exposition on the day of rest.

Rev. J. F. Gormley, pastor of the First Christian Church, read a paper on the inadvisability of opening the Fair on Sunday, giving many reasons why the doors should be closed. This started the discussion, which ended in the appointment of a committee to head off any move on the part of recreation-seekers.

The sentiment of Mr. Gormley's paper was heartily endorsed by other members of the association, and the motion for the executive committee to pay special attention to any attempt at Sunday opening was practically unanimous.

Rev. C. H. Daniels, secretary of the American Board of Foreign Missions, who comes from Boston, spoke after the reading of the paper. He prophesied failure for the Fair if the doors were opened on the Lord's day.

"Anything carried on contrary to the law of God cannot last," said he, "it does not matter whether it is Sunday saloons, Sunday newspapers or an open Fair on Sunday, if it is carried on in defiance of the law of God it cannot long endure."

Dr. Gormley's address was a strong arraignment of Sunday opening. It was read as follows:

The Lewis and Clark memorial, which will be held in Portland in 1905, will be an event in which all should have a just pride. One hundred years of achievement will be rehearsed in the volumes of exhibits arranged in vast libraries and museums, of arts and sciences and industries, from every part of our beloved country. Our pride in this coming event, does not spring from the mere fact of achievement, but rather from the power which it will give to the people.

The expanse opens up a new country to the world, and so great are the chances in 100 years, that these are prophecies of greater glory to come. The thought of the inventor not only takes form in his invention, but it is transmitted to other inventors. It is the transmission of this constant power which makes possible the splendid evolutions in the world of invention.

We are kinfolks to all the past, but for each succeeding generation "God is providing some better thing for us, that they without us should not be made perfect." That which is best in man and his inventions, survives, and is being constantly carried up into higher forms of doing better service. The exhibits will mark the miles along the highway of our industrial progress. The history of our nation will be read in these object lessons and from their silent eloquence we will be inspired to undertake greater things. When we read the account of the inception of our nation, its early struggles for constitutional government, the almost treacherous conflict by which it was tried, the timely acquisition of new territories, and the unparalleled victories of war and of peace, we are impressed with the fact that there is a power other than human back of these achievements.

We have as a people in times of great peril

implored Divine protection and our prayers have been answered. Now, in times of peace, it would be unparliamentary ingratitude, to ignore that all-directing and sustaining power by an open violation of Divine law. The civil authority which requires obedience to law cannot afford to set the example of law-breaking. We may safely infer that neither the General Government nor the states represented in the Fair will open their exhibits on the Lord's day. The local managers of the Exposition have other than financial interests at stake. The securing of their property and profits depend upon the righteousness of our people. They therefore have an interest in the promotion of righteousness. Righteousness cannot be maintained without upholding the standard of righteousness. Hear me: The standard of righteousness in this republic is Jesus the Christ, our Lord. The Lord's day is the one specific, divinely appointed day for instruction in righteousness, and must be recognized or forfeit the security which Christianity brings. Were the question of profit the only one to be considered, it is doubtful whether, were many the exhibits closed on the gate receipts on the Lord's day would pay expenses.

Close Saloons as Well.

It may be argued that we had better turn the multitude into the Fair on Sundays than into the saloons. In the first place it is not a saloon crowd coming. It will be a time of great religious and kindred conventions on the Pacific Coast. The best people on the earth will be here. In the second place the saloons ought to be compelled to close their doors on every Sunday in the year, Fair or no Fair. No argument from expediency can justify the choosing the lesser of two evils. If the lesser evil is chosen it then becomes the greater.

Our society is constantly becoming more complex. With this increasing complexity we must have due regard for each other's rights. These rights are expressed in civil law. The law on this "Sunday closing" is to the effect that "no person shall keep open any store, shop, grocery, ball alley, billiard-room or tippling-house, for purpose of labor or traffic, or any place of amusement, on the first day of the week commonly called Sunday or the Lord's day." The laws of Oregon further declare that: "No person shall keep open any house or room in which intoxicating liquor is kept for retail, on the first day of the week, commonly called Sunday, or give or sell or otherwise dispose of intoxicating liquor on that day."

That the saloons keep open now on the first day of the week and that the managers of Sunday theaters trample the law under their feet, and that all kinds of games and amusements are constantly carried on in violation of every law sacred and secular, is no reason why we should go further in transgression by opening the Exposition on Sunday.

Are we Americans? Have we any rights? Do our laws mean anything? Now I hear someone saying: "But you cannot make people religious by law." The law contemplates no such thing. The law recognizes the necessity of one day in seven for rest. It secures to the individual the liberty to worship on this day without molestation.

Let us today put the discussion of this "Sunday closing" question on high ground. The desecration of this day is not only sinful in itself, but it is also a symptom of a malady. "If ye love me ye will keep my commandments," said the Master.

Church Building at Fair.

Rev. C. E. Cline gave the ministers a little surprise. While the address was still being discussed he arose and said: "I move that this association take under consideration the erection of a church building at the Fair. In it would be exhibits from all denominations in the way of church papers and literature. Such a building as I have in mind would cost about \$200 or \$300, and I have no doubt that the directors would give us all the help within their power."

The association had not time to consider the startling project, and Mr. Cline's motion was not seconded.

Professor J. H. McLean, an instructor in the theological seminary of Berkeley, Cal., also touched upon the Fair in his short address. "The Lewis and Clark Fair is the most significant and worthy of all such fairs," said he.

Description of Whitaker Wright.

New York Press.

By which single feature can a man be

most easily recognized? The London police in their alarm for Whitaker Wright, described him as follows: "Aged about 30; height about 5 feet 9 inches, or 5 feet 10 inches; stout build, large head, dark hair and mustache, broad complexion, small eyes, receding forehead, small chin with large, fat roll beneath; wears gold pinnecks with gold chain attached; speaks with slight American accent. Usually dressed in frock coat and suit and silk hat." I honestly believe I could pick out ten men in New York today who answer this description in nearly every particular. Singularly enough the man's nose, his most peculiar feature, is not mentioned. But there is the "slight American accent." What does the American accent portend of? The high roller was traced by a note for \$500 which he changed in securing berth, not by any police description.

GRESHAM MEN FIND GOLD

Bear Hunt Results in Discovery of Vein Near Railway.

GRESHAM, Or., May 4.—(Special.)—James Ross and James Hunter have been out prospecting for gold in the Cascade Mountains and have just returned home with some fine samples of low-grade ore, which may result in valuable mines being developed almost at home. While on a bear hunt they had found some float which indicated a ledge somewhere, and they returned to the locality a few weeks ago to find it. They found a ledge 15 feet wide on a steep hillside not over a mile from the track of the O. R. & N. Co. in the vicinity of Multnomah Falls. They opened the ledge to a depth of less than three feet and took out some samples which have assayed over \$6 to the ton and are now preparing to run a tunnel into the hillside at a lower level so as to get at the ledge where it is about 25 feet below the surface. They confidently expect to find a higher grade of ore at that depth and are sure that they will unearth a bonanza, as the mine will pay for working at less than \$5 a ton if the ledge holds out to any considerable depth.

TO PROMOTE RUSKIN IDEAS

A Milwaukee Corporation to Work for Humanity's General Good.

Milwaukee Sentinel.

Articles of Incorporation of "The Ruskin Companions," an organization intended to carry out the ideas outlined in the works of John Ruskin, have been filed in the office of the register of deeds. The incorporators were Herman C. Schultz, Jacob Schultz and William Schultz, Jr. The association has no capital stock. Frederick Parsons, a decorator of Boston, Mass., and an intimate friend of Herman Schultz, is the prime mover in the organization, which will have for its motto, "Pro Cuiusque, Veritas," and whose object will be the promotion of the general good of mankind. A quarterly paper will be issued at the home of the organization in Boston, and will be delivered throughout the country. The intention is to have quite a large number of members will join the organization. The board of directors and officers will be elected by the incorporators in this city.

Milwaukee's First Election.

The first election under the new charter for Milwaukee will be held about June 1. The charter will go into effect on May 20. Notices of election will then be posted. There will be two tickets in the field, one will be headed by William Shindler, who led the movement for incorporation, and O. P. Fish. The latter ticket, so it is said, will represent those who were opposed to incorporation. The ticket with one or two exceptions, will be in the field as it was when the election was held and declared void. A Mayor, Recorder, Constable and six Aldermen will be chosen.

C. K. Ballard says that after the city election is over some effective efforts may be undertaken to build up the old town.

He says that Minthorn Spring water can be brought into Milwaukee in abundance at cost not to exceed \$0.05. The people are expecting a 30-minute car service before long, which will help the place. The Real Estate and Improvement Association of Milwaukee is doing good work in attracting new settlers, and several sales of land there have been made through its agency. The secretary is constantly receiving letters of inquiry from prospective settlers. When the new city government is in the saddle there are several things it will undertake, and among them it will ask for depot facilities from the Southern Pacific Railway Company.

No Coupon Hats.

Detroit Free Press.

It was a farmer's wagon with a farmer and his wife in it, and the outfit was driven up to a millinery store and the wife descended and entered. Under her arm she carried a pasteboard box large enough to hold two pounds of candy, and on her face was a look of triumph. She was in there about five minutes, and when she came out there were tears in her eyes.

"Where's the hat and things?" asked the husband from the wagon.

"I—I didn't get any."

"But why?"

"Because they won't take coupons."

"Won't eh?" said the husband as he got down and took the box from her.

"I'll see about that. We've been saving plug and smoking tobacco coupons for three years, and now if they won't buy hats we'll know the reason why."

He knew the reason why about three minutes later, and as he climbed to his seat he explained to his anxious wife:

"We've got to work 'em off on some tobacco store, and you don't get no hat and ribbons. We'd have been in a nice fix if some of the family had died and we'd depended on tradin' these blamed things in toward a coffin."

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