

LOOKS FAR AHEAD

Idaho Senator Plans for Re-election.

WOULD CREATE NEW PARTY

Anti-Mormon Agitation Due to Dubois.

SELFISH REPUBLICANS AID IT

Appointment of Latter Day Saint to Federal Position is Seized Upon as Pretext for Reviving Old Political Issue.

It seems that Fred T. Dubois, at present, United States Senator from Idaho, must create a new political party in that state if he would continue to be a political factor there and especially if he desires to be re-elected four years from now.

To this necessity the incipient anti-Mormon agitation recently to be noticed in Idaho must be ascribed. Dubois, who has been successively a Republican, a Silver Republican and a Democrat, was elected in 1900 by the combined Democratic, Silver Republican and Populist forces, which fused against the regular Republican candidate. The last three years, however, have solidified the Republican party and placed the Democrats in such a hopeless minority that unless some new issue be introduced into the game, Dubois will stand absolutely no chance of re-election or of power.

Moreover, although United States Senator W. B. Heyburn, of Idaho, who is now at the Hotel Portland, emphatically disclaims all knowledge of it, a faction in the Republican party in his state is making a strenuous effort to identify him with the Mormon vote and at the same time to arouse a public sentiment against the Latter Day Saints, who constitute a considerable factor in both the politics and the population of Idaho.

Behind this movement, with its alarm cries of "polygamy" and "preservation of American womanhood," and its slogan of "no-union with the oath," is to be discerned the hand of Dubois.

If the agitation should be successful the senior Senator, by aligning the Democrats on the anti-Mormon side, might be able to draw enough strength from the anti-Mormon element of the Republican party to remain in the saddle and be re-elected.

When Senator Heyburn yesterday denied any knowledge of factional differences among the Republicans of Idaho, the reporter asked why the story of such intrigues and cabals was so continually repeated in the press.

"I know of no factions or factional differences in the party in Idaho," said the Senator, "and the only talk which I hear in regard to such conditions existing comes from Democrats and Democratic newspapers. The motive must be obvious to anyone—they would be pleased if it were true."

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"Mr. Woolley, the appointee to whom you undoubtedly refer," said Mr. Heyburn, "had been in Federal office under President McKinley, and was appointed on the recommendation of Senator Shoup, then the United States Senator and National Committeeman representing Idaho. He was recommended for the position to which he is appointed by the chairman of the State Central Committee and national committeeman, and a large number of prominent Republicans. I endorsed the petition for his appointment, and fully assume whatever responsibility follows from such action, supplemented by a personal request made by myself to the President that he be appointed. He was appointed solely on the grounds of personal fitness for the position, coupled with the fact that he was the only applicant whose name was presented to me."

"Religious Belief Not Considered." "He was not appointed because he was a Mormon, and in the question of his religious belief entered in no way into the question. The Mormon vote was divided on the Senatorial question. There were eleven Mormons in the Legislature, of which seven voted against me and four voted for me. I made no promise of political or any other favor in return for any vote, Mormon or otherwise, either before, during or after the Senatorial contest. I was elected to the Senate because a majority of the Legislature of Idaho deemed that it should be so, and I have never referred to there having been either promise of reward, favor or consideration or the giving of the same, emanates only from the kickers who failed to defeat me and whose Republicanism is only a spasmodic convenience, to be laid aside and resumed at the dictates of real or imaginary self-interest."

"Is there any fiction," asked the reporter, "between the Governor and the National Committeeman or the chairman of the State Central Committee?" "I know of none, nor do I know of any reason why any should exist."

"What is in the talk of an anti-Mormon party in Idaho?" "Such talk," replied the Senator, "comes only from those who have some selfish end in view. In my judgment, there is absolutely no reason for any such movement. The Mormons are divided on political questions and exercise their political rights according to their individual judgment. They have the same freedom of action in doing so as the members of any other creed. There are some politicians in Idaho who dream of a new party along the lines of a crusade against the Mormon people as a possible means of defeating the Republican party, and at the same time landing themselves in high position, but their hopes will be defeated. The Republican party is in favor in Idaho, on its record of good government and prosperity, and will remain in power in spite of selfish ambition of individuals within or without the party."

"The state and the people who live in the State of Idaho are more prosperous than ever before. The people there are set for themselves, and will not be made the plying of any man's ambition when it is based on selfish or sordid motives. There has been nothing in the political situation in Idaho before, during or since the last campaign so far as the conduct of the Republican party is concerned which can reflect anything but credit on its principles or management, and you may safely count it among the reliable Republican States."

Incorrigible Boys Caught. OREGON CITY, Oct. 4.—(Special)—Chief of Police Burns today took into custody two incorrigible lads of Portland and returned them this afternoon to the boys' and girls' aid society, from which they are runaways. The boys gave their names as Roscoe Potter and George Oliver Bozorth, of 221 Jefferson street, and 223 Front street, Portland, respectively. Chief Burns says the pair is a bad one and reports that their true names and places of residence were only obtained after a severe struggle, in which the lads were caught in numerous falsehoods.

MAN'S DUTY TO GIVE

T. S. Lippy Speaks on Free-Will Offerings to Church.

WITH HOSE AND GONG.

PREACHES WHAT HE PRACTICES

Wentley Klondiker, Who is a Liberal Giver, Declares that Men Should Give a Fixed Proportion of Their Income to God.

JUNIOR SENATOR FROM IDAHO.

Don't get out of the church door as soon as the more formal exercises are concluded, but remain and salute your friends. Even the visitor has a responsibility here. He sometimes complains of want of cordiality and human sociability, on the part of the congregation, when he attends church; but is not this often his own fault? Don't hurry out, but linger and give the minister and others a chance to be friendly.

"And yet the church is not a Sunday club. The church has a higher mission than that. Neither is the church, chiefly, a commercial institution, whose first thought is to raise money by giving entertainments that shall catch the attention of the young and more thoughtless elements of society by questionable devices. These schemes often do more harm than the preaching does good. They exhaust the energy of the church and are disastrous to its life. But it is said in defense of the church fair and the public dance, that they cultivate patience and harmony among members. It will not be profitable to purchase even these standard virtues at so high a price. I do not believe that young people can be profitably enticed into the church in this way. It is like putting the cart before the horse, and expecting it to pull the horse up the hill, and when the church does these things it does what it ought not to do. We are exhorted not

in theology and mere matters of opinion, doctrine or creed, and loses the inspiration of the life of the founder of Christianity, and of his more immediate followers. Dogma has been the bane of church work. I believe in creed, and in well defined belief, but these are not fundamental and all-important. The main, central element in religion is inspirational and ideal, and the influence these exert on the lives of men. It was these that Jesus gave the world, and embodied in his life, and it was these that he held up as the life God intended men should live on the earth. These truths he not only blazoned to the world but he gave them a basis to rest upon in every human heart.

"If the church in any of its work falls below the high standard set up for it, it is because it feels impelled thereby by secular rivalries, and for want of appreciation of the higher and better things of life. What will recommend religion and Christianity to all men is an honest effort to live as Jesus taught men to live, and to do what God wants us to do."

FEAST OF THE HOLY ROSARY. Solemn Service and Lesson at Catholic Church of That Name. The feast of the holy rosary was celebrated yesterday in the Holy Rosary Catholic Church of St. Dominic, corner Clackamas and East Third streets, with pomp and solemnity. Yesterday was Rosary Sunday, one of the most important feast days in the calendar of the Catholic church. A great audience filled the large building at 10:30, when solemn high mass was celebrated. Masses were celebrated at 6:30, 7:30 and 8:30 A. M. also. Rev. Father A. S. Lawler, O. P., was the celebrant, and he was assisted by Rev. Father H. S. Shaw, O. P., as deacon, and Rev. Father C. V. Lamb, O. P., as subdeacon.

The regular choir furnished the music, and was composed of the following: First and second tenors, J. P. Wildman, D. A. Morris, J. H. C. Gase, J. E. Malley, Albert King, H. Dugan, J. Bell, and William Sandercock; first and second basses, Thomas Nuson, Benjamin Winneman, E. J. Alstock, J. Hoben, Edward Albinson and A. Morris. Others assisted. E. J. Alstock was conductor for the day, and Miss Nora Shelland was organist. The musical programme was as follows:

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WHAT PHILANTHROPY IS

REV. DR. CRESSEY CONTRASTS REAL AND SENTIMENTAL.

Purpose is to Make the Unfit Fit for Survival by Building Up Character—Law of Love.

Application of Law of Love.

DEACONESSES IN PORTLAND.

Work in Methodist Church.

as by the weeding out of the feeble the race becomes vigorous, why not allow things to take the same course in the moral realm? The logical outcome of this theory is its own refutation. To be consistent, we should expose ourselves to every disease, fill our systems with deleterious microbes that we might demonstrate our strength, or, if we fell by the wayside, that the community might be strengthened by our collapse; while in the moral realm we should need a saloon and gambling-house on every square, that our young men might be brought to their doors, informed of their attractions and their perils, and then left to demonstrate for themselves their fitness to survive. The error lies in the assumption that resistance to temptation is the chief factor in character-building. It is a part of the truth, but not the essential and fundamental truth. Character is positive; it is formed primarily by developing the principles and love of justice and righteousness. It is a mistake to suppose that one must sow wild oats as a preliminary to strong character, or be exposed to every temptation before he can be positively and vigorously righteous. In the experience of life there is a happy medium between the atmosphere of the hothouse and that of the wind-swept plain. Righteousness is a matter of knowledge, feeling, conscience and habit as well as of experience; and knowledge not necessarily experimental, but real and conscience are primary.

Dr. Cressey next referred to philanthropy, as not only consistent with the general laws of human society, but as applying, in addition, the precepts of that higher law of love which is not content with seeking to make men fit for survival, but aims also to render the conditions of life such that they may naturally develop into a character of stalwart righteousness. Illustrations of this principle were given, leading directly to the conclusion that philanthropy is merely to benefit the victim, but those also whose welfare in the intimate associations of life may be conjoined with his, to make homes happier, and to make the path of duty more righteous. Dr. Cressey concluded:

"Thousands of years passed before man perceived the simple duty of living; again centuries of struggle, conflict, passion and misery are tempted to render the conditions of life such that we should not only live, but let live. Here at the opening of the twentieth century Christian philanthropy takes up the task and seeks to enforce in theory and practice the greatest principle of all, that we should not only live and let live, but help others to live, the law of love, the law of the spirit."

DEACONESSES IN PORTLAND. Rev. Dr. Beard Inaugurates New Work in Methodist Church. Rev. J. N. Beard, D. D., of San Francisco, spoke twice in the city yesterday upon deaconess work, delivering two addresses, and eliciting great interest in this city. Dr. Beard is superintendent of the National Training School, San Francisco, which is one of three training schools carried on by the Woman's Home Missionary Society of the Methodist Episcopal Church in the United States.

In the morning Dr. Beard spoke to a large audience at Centenary Methodist Episcopal Church from the text, "So fight I, not as one that beateth the air." The address was upon the subject of modern training as an aid in Christian work, showing nearly the great need of trained workers, as well as the great advantage to the cause of having educated helpers. The address at Taylor-Street Church in the evening was listened to by a crowded house, and much information was given as to the methods and character of work done by the deaconess.

Miss Lamb, of San Francisco, one of the most efficient workers, is to commence work as a deaconess in Taylor-Street Church at once. Miss Haines will also come to Portland soon from Washington City to engage in the work of a conference deaconess.

A deaconess home will be established at once, which will inaugurate this most important arm of service in the Methodist Church of this city and the Northwest.



W. B. HEYBURN.

church in the Washington city, delivered a strong address on "Byronic Giving," in which he made a plea for more free-will contributions to the cause of Christianity. He declared that the man who made a habit of giving to the cause of Christ was almost always successful in finances.

In the opening portion of his address Mr. Lippy called attention to the fact that the world and all that is in it belongs to the Creator by virtue of the creation, and that the giving of worldly wealth to aid the cause of Christianity is but the rendering to God of that which is His.

The speaker read passages from the Bible upon the subject of giving, calling special attention to the commandment in the Old Testament that one-tenth of the possessions of the believer be given to the service of the Lord. Then, turning to the New Testament, he read from the words of Jesus commending free-will offerings. Mr. Lippy thought that the old commandment requiring the giving of 10 per cent was really reincorporated in the New Testament in the passage commending free-will offerings. While the day of "thou shalt and thou shalt not" has passed, it is now left to the inclination of the giver what he shall donate to the cause of Christianity.

The speaker advocated systematic giving of a definite portion as the Biblical way of making contributions to God. He said that the wealthy man and the poor man could give something, and asserted that statistics support the statement that wealthy men who make a habit of giving to worthy causes are the most successful in business and financial affairs.

Mr. Lippy had a romantic leap to great wealth and has put his own teachings in practice. He was for several years athletic instructor in the Y. M. C. A. gymnasium in Seattle, but resigned that position to go to the Yukon. He was among the lucky ones who stampeded to the Klondike in 1898 and secured one of the richest claims, which he still works. He is reported to have taken \$50,000 in gold from his claim in one year. He made use of part of his wealth in paying off the debt which hung over the Y. M. C. A. building and has been a liberal giver to the churches and public institutions of Seattle.

FUNCTIONS OF THE CHURCH.

Plain Truths Stated by Rev. W. F. Small at Universalist Church. Yesterday was held the annual reunion of the First Universalist Church of the East Side, and Rev. W. F. Small, pastor, had for his topic in the morning, "The Business of the Church." He referred to the church not as a place of worship but as an organization of people of kindred mind and purpose and similar views. Then Mr. Small said in part:

"The business of the church is not political. The state has politics for its field, and it was the wisdom of our fathers that church and state should be forever separate. This theory of government has been strictly adhered to and our success as a nation and our internal peace we have enjoyed may, in large part, be attributed to this cause. The Dark Ages were made hideous by the ecclesiastical machine, where all were made to conform, and the only give assent to current theology, however violative of reason and common sense it might be. Under such rule the world could not advance.

"The church as an institution has nothing to do with strictly state affairs, such as the Panama canal, and the Alaska boundary, but where moral questions are involved, the church is a coward if it does not rally to the discussion and take part in the adjustment. It is often urged that the church shall confine itself to the gospel, and let politics alone, but where moral issues are involved, as at present in this city, through the policy adopted, the church has a duty to perform, which it must not shrink.

"The church can be of much service in a social way, emphasizing friendly greeting, and all that is congenial and helpful in the line of the household and the home, and all should take part in this important part of church work.



"Worry Kills more Men than War." For mental weariness smoke the RECKON 5c Cigar Save the Bands.