VICE AS HE SAW IT

Rev. Dr. House Tells of Visit to the Dives.

FACE TO FACE WITH EVIL

Gamblers, Saloons and Degenerate Women Source of Corruption to Associates--How to Choose Right Kind of Companions.

"I wenttinto the saloons and gambli houses of Portland last week. I looked about to study conditions there. It was repugnant to me. There was nothing to attract one who was accustomed to good surroundings and good influences.

"There were young men and old menmen of all ages; and there were women!
Discipated, fallen women, both young and
middle-aged. It made me shrink from
contact with such a life. But I saw them there, drinking and associating with evil

"I saw gamblers, with hardened, stolcal countenances. They had money, piled in front of them, which they were wager-ing. Some lost, fewer won. I was not attracted or endangered by this gambling, but a man of different temperament, a man who would allow himself to become tomed to the sight of it, might get the fever in his veins and it would de-your him as a fire. Association with such scenes would endanger any man."

In a sermon on the "Companions of the Twentieth Century Man," Rev. Dr. E. L. House cited thus briefly his exace in the dives of Portland the past week. He saw enough during his visit to convince him strongly that evil asso ciation is the most dangerous thing with which a man or woman has to contend.

Solitude is not a law of the universe The law of society is blazoned on every rock-it is manifest in every walk of life and throughout the animal kingdom. Robinson Cruso was not an ideal man-neither is the bermit. They are the exceptions to this universal law, for it is the nature of man and beast to seek panionship.

"The home is the first offspring of the social idea, and there as a rule man is surrounded by good influences. If he is not, he soon shows the effect of evil, but if he is of strong character, he can rise above it-he can lift himself out of it, overcome evil environments and com-

mand the respect of the world.
"But, to do this, companions must be chosen with regard to their character. Choose companions with noble and lofty ideals—ideas that are a stimulant to progress of every kind, moral and commer-cial. To live with a masterpiece is to be a masterpiece yourself. Have ideals which will color your surroundings so that you will absorb the good in them,

that you will absorb the good in them, the beautiful and true.

"Choose companions who are busy-never associate with an idler. An idler is a criminal, and the loafer who lives on his father's riches is worse and lower than a criminal. Such are our worst men-they are a foe to good men and good women and a menage to distillustication. good women and a menace to civilization. Leave them alone; avoid them as unclean lepers. Choose the companion with a purpose—the busy man. We are impressed with those we meet and with whom we associate. We absorb, unconsciously, the good or evil dominant in them. So be sure they are good ones.

'We take the moral tone of our surroundings, and this is but another argument in favor of choosing good com-panions. There is an old proverb which reads, "Tell me whence thou comest and can help you-who can be of service to "Be not deceived; evil communicaflons corrupt good manners.

DR. GIBSON ACTS AS PASTOR.

Order of Presbytery Dismissing Him Is Not Obeyed.

There was nothing in the services yes-terday at the Grand-Avenue United Pres-byterian Church that pointed to a severing of the pastoral relations between the and of the pastoral relations between the society and Rev. J. H. Gibson, D. D., or in the dissolution of the church, following out the order of the Presbytery held at Oakwille, Or. Dr. Gibson addressed with vigor attentive and apparations. ently sympathetic congregations morning and evening, and in spite of the storm that has been raging about the church there was an air of peace that would seem foreign to the conditions. Dr. Gibson made no direct reference to the mandate of the Presbytery, and in the morning announcements the only sig-mificant notice was that the members who had subscribed to the support of the church would be expected to pay to the trustees their contributions, as they had in the past, for the coming year. In his prayer Dr. Gibson gave thanks for the abundant blessings and growth of the year that had come to the congrega-tion and all its enterprises. The altar was decorated with sprays of red wild current and pure white fruit bloss Mrs. Gibson at the opening of the morn-ing sermon by her husband repaired to the lecture-room to interpret the words spoken to the deaf and dumb in the sign language, in which she is skilled. At the close of the morning sermon Dr. Gib-son greeted the members of his congregation with a warm grasp of the hand. and in turn was greeted in a most hearty

Just what the outcome of the action of the Presbytery will be cannot be foretold, as it appears a large portion of the congregation is standing by the paster and want him to remain. In large measure this is a Home Mission Church, and was planted by the Home Mission Society. endeavors. He pursued it pretty near-ly to the other side of the table, gave up in despair, tried a new mouthful, which has heretofore named the pastors with the consent of the congregation. It is said that the Home Missionary Society and pretty soon he was chasing it along the cloth also. In a few minutes

is backing Dr. Gibson he had a line of chunks of cold con-somme ranged up on the tablecloth just out of his reach and the banaction of the Presbytery at Onkville that body reversed its action taken at its meeting held several months ago in Portland in the First United Presthe real criminal in this case. I never should have coaxed the old gentleman byterian Church, when it demanded that the elders who were opposing Dr. Gibson "resign and cease from causing a fusa." There are prospects of appeal to the Synod, or perhaps even to the General Assembly, provided it be shown that the HEN Chief Joseph visited New York" and the contact Presbytery controls the destinies of the Grand-Avenue Church, which is disputed by some. When the Presbytery undertakes to enforce its mandate, the crisis will be reached.

LAST SERMON AT MISSION.

Dr. Carridine Preaches Eloquently on Coming of the Holy Ghost,

Perhaps the greatest and most resultful of the Carradine series of holiness meet-ings at the Berea Mission, which ended at that church last evening, was the ser-mon he preached in the afternoon. His text was that passage of Scripture descriptive of the coming of the Holy Ghost upon the apostles. He described those upon whom the Holy Spirit fell as a simunpretentious but God-fearing people, so important was the event that it has been the subject of thousands of able and eloquent sermons, and now, nearly 2000 years after its occurrence, is still fresh in the Christian heart. What to wear out all the sidewalks in Col- set a fashion. Within an hour the price

needs today, he said, is a similar baptism of the Holy Spirit—a baptism that is the begetter of love and the parent of the most loyal and tolerant human affection. He said that Christian teachers must take the Bible as it reads, and not construe it to please the fancy and desires of those who have no craving for the soul-touching beptism that came upon the simple fol-lowers of the Lord in that upper room in

that sweet morning hour,
"What would one think," he inquired,
"of the restaurant that would provide an "of the restaurant that would provide an elaborate bill of fare and then when the guest would order this or that tempting delicacy he would be told: 'I am sorry, sir, but we are entirely out of that. The last guest took all we had of it, and we shall not have any more.' The Bible is the Lord's bill of fare." Dr. Carradine declared, "and his guests never consume it all. There is always plenty left for all who call and ask for any luxury it contains. Put your finger upon any verse in that holy book," he added, "and you will ring a bell in heaven."

His invitation at the close of his hour and 20 minutes' sermon brought a great

and 39 minutes' sermon brought a great number of persons to the penitent form, and the service did not close for almost

Last night's sermon was Dr. Carradine's last at the Berea Mission. On Monday evening at 7:39 and on Tuesday, Wednesday and Thursday at 2:30 and 7:30 P. M. he will preach at the hall of the Volunteers of America on Second street be-tween Everett and Flanders, and these services will close his very successful campaign in Portland. Several hundred persons have professed religion since be came to the city two weeks ago. Cantain Anderson hopes that there may be a large attendance at the Volunteers' meet-

EVOLUTION OF THE SOUL.

Dr. Cressey Discusses Hudson's Ar-

gument on Soul's Divine Origin. At the Unitarian Church yesterday norning Rev. G. C. Cressey, D. D., spoke on the "Evolution of the Soul" on the basis of Thomson J. Hudson's last book published under that title, before a large congregation, taking as a text Gen. 1:26. Or. Cressey spoke in part as follows:

"There are no facts which necessitate belief in the derivation of the human soul from, or even through, the sentiency of lower forms of life, to the ex-clusion of all other theories. In my own philosophy of an idealistic nature, evothough accepted, is of entirely secondary importance. Accepting the evolutionary hypothesis in its entirety, however, do the facts, impartially viewed, lead to belief in the soul as shadow or substance, to a purely materialistic or broadly theistic interpretation of the universe? This question Dr. Hudson answers on the basis of scientific facts in favor of the latter alternatives. No one who is not entrenched in his own opinion to the exclusion of all light, can fail to see that the theory of the dual function of mind, subjective and objective, explains with remarkable clearness and omprehensiveness not only the abnormal and unusual phenomena of mentality but, what is of vastly more significance, the common facts of genius, inspiration and the logical unfolding of a subject in de-duction, when the mind contemplates it in fixed attention to the exclusion of all interruption through the avenue of the senses. This is the corner-stone of his inductive edifice."

After giving in brief the propositions in regard to the development of the soul which the author establishes by an argu-ment based on the undisputed facts of physical science, Dr. Cressey characterized the general course of thought and its relation to religious life by general comments, a partial outline of which is

as follows: "First, the author turns the argument of the materialist against the materialist himself. He shows that the parallelism of the ontogenetic gradations in the development of the human organism and the phylogenetic series in the development of the human species, a fact emphasized by materialistic evolutionists, if it is to be logically and actually complete, must have in both cases an intelligence behind at least equal to the in-I will tell thee where thou goest; and another, Who comes from the kitchen smells of smoke. Let the atmosphere about you be good. Seek a friend who completely and telligence into which the series develops, thus involving an infinite living energy or God behind as the source of finite phenomena. To break the parallelism telligence into which the series develops, empletely and postulate spontaneous generation in the one in correspondence with intelligence in the other is unau-thorized in logic as well as unsupported in fact, since spontaneous generation is, in spite of all effort, still a pure fancy. The testimony of eminent neurologists who have demonstrated that the brain is not the seat of the instinctive faculties, the possession of some of these faculties by the monera, the simplest forms of organic life, in which there are in reality no organs of any kind, the gradual development of this subjective mind up through the gradations of ani-mal and human instinct and intuition, these and other facts show that the brain is not the organ of the subliminal consciousness or subjective mentality man. In times of its greatest activity, brain action is inhibited

father may seem to occupy a rid-

iculous position," said Homer

Davenport at the Empire Theater yes-

terday afternoon, "It is only to show

how little the veneers and affectations

"One time in Philadelphia I prevailed

on my father to attend a banquet with

me. As soon as the old gentleman was

served with a cup of cold consomme, I

saw that he was in trouble. He prodded it with his finger to see if it would spill, and when he found it wouldn't he proceeded to attack it with a fork.

As he conveyed the first morsel to his mouth with the shaking hand that an

old gentleman is entitled to have, the consomme shook also, as cold consom-

me is entitled to do, and slipped on to

the table cloth. Father tried to gather it up with his fork, but it eluded his

queters were becoming interested.
"I kept thinking to myself that I was

to a function where the modes were un-

he began another anecdote, "I went

to sketch him. My father had been an

Indian agent in the early days and

knew the famous Indian general, but

he refused to accompany me.
"I knew Chief Joseph in his greatness," said my father. 'He might not

like to see me now. He is a great and

"'Always remember it,' said my father, 'for you will meet no white men

"When I saw Chief Joseph he had just risen from lying on the floor of his hotel bedroom. The bed was too soft, he explained. I told him that I

was my father's son; that my uncle was John Davenport, who had been one of the chief's best friends in the early

days, and Joseph was much interested

Later, I asked the old general if he re-

membered Plotot, an Indian who used

better than he.'

But this is an Indian,' I protested.

York," said the cartoonist, as

familiar to his sturdy old character.

of life amount to.

present even an appearance of consist-ency, e. g., the derivation of the con-scious from the unconscious, mind from matter pure and simple, which the greatest masters of physical science themselves have pronounced unthinkable, and which most acute philosophers like John Fiske characterize as utterly absurd. In short, a proper recognition of the orig-inal and persistent psychical element alone gives an adequate explanation and an accurate description of the evolutionary process, an element which is not de rived or smuggled in to explain other-wise inexplicable facts, but the chief element and fundamental power in the en-tire process. The interpretation of the universe, moreover, given by theistic evolution, imparts a grandeur and su-blimity to the universe which is wanting in theologies in which persistent antag-onisms and arbitrary divisions of man-kind form the very essence of their theories. It makes all nature and all life divine in that highest sense of harus progression toward a spiritual

"The instinctive faculties as they have appeared in higher form in the ascend-ing scale of organic life, the power of immediate perception or intuition which may be regarded as the loftiest form of reason, are akin in nature to omniscience.
We cannot rationally conceive of God
as arriving at truth through inductive
process, but we may readily conceive of
infinite power of immediate perception. of eternal knowledge of this character ever present in the divine mind. We can not, of course, comprehend this fact as a picture in our imagination, but it is a clear and logical conception. Likewise the affectional emotions are seen to be present in low forms of life, and to have ncreased and developed till they reached their profound reality in the self-con-scious, rational soul of man. In these and other ways theistic evolution delin-eates man to us as created in the veritable image of God. Especially in the subtle methods of the subjective mind we may find a natural power which is the secret of psychical influence, man upon man, and of inspiration, the power

of prayer and communion with God.
"The test of a work of this character is not agreement with every idea which may be presented or accord with every detail of argument, but in the reply to the simple question, does it establish some one great fact of vital importance in our theory of life and in its practical economy? Dr. Hudson's summary of psychical evolution meets this demand. Materialism explains minor facts of life, but leaves unexplained or relegates to the sphere of magic the all-important and ever-present realities. The author, on the other hand, while we may disagree with some secondary concl affords adequate explanation of crucial and significant experiences of humanity. He demonstrates on the basis of physical science the reality of mind or soul and the logical necessity of pustulating as the only possible ise, a living infinite energy, the Living

NEUMAN GOODMAN DIES.

Aged and Highly Respected Ploneer of California and Oregon.

Neuman Goodman, an old and spected Oregon pioneer of 1852, died of heart failure in the 76th year of his age

at his residence at 67 North Twentieth street yesterday morning. He was born in Prussia December 28, 1828, and came to New York City in 1849, journeyed across the Isthmus of Panama and arrived in San Francisco in 1859, and entered into business. In 1862 he came to Oregon and opened a store in Cham-poeg, but soon went to Butteville. Gervals was the next place Mr. Goodman moved to, where for 21 years he conducted a general merchandise business. He amassed a neat fortune and retired from business ten years ago and shortly

afterward moved to this city. He is survived by a widow, Mrs. Jean-ette Goodman; four sons, Joseph and Morris Goodman, of this city; Dr. A. R. Goodman, of the City of Mexico, and J. E. Goodman, of New York City, and three daughters, Esther, Lillian and Rose Goodman, all of whom reside at home. The funeral will take family residence at 67 North Twentieth street at 2 o'clock this afternoon. Dr. David Levine will officiate and interment will be at Beth Israel Cemetery.

Naturalization of Austro-Hungarians SALEM, Or., April 17.—(Special.)—Secretary of State John Hay has written to Governor Chamberlain saying that the Ambassador from Austria-Hungary asks that in making certificates of naturalization the clerks state particularly whether the persons naturalized were born in Aus-tria or Hungary. Those who are naturalized in this country and subsequently re-turn to their native land have difficulty if an error has been made in this respect Governor Chamberiain asks that County Clerks give attention to the matter in making out naturalization papers.

"Psychical evolution further avoids as- sait rheum are all cured by Hood's Sarsanarilla

TITBITS FROM HOMER DAVENPORT'S LECTURE

last I come to the side of another

father stood the Indian up

along side of the girl," said Daven-

port, "and asked him why it was that God had made him more than six feet

high, big and strong, while he had

made the girl delicate and frail. The

"'Til tell you,' said my father. 'It's so that you can stand around in the

sun all day, wrapped in a blanket,

while the girl can go out, saw a cord of wood, carry it into your cabin and

support you generally. You can't marry that girl until you agree to keep

her properly and not treat her like a

NE time," said Davenport, "the

Colfax sold their land to the Govern-

Indians on the reservation near

ome time after that," said Daven-

can't

Indian said he didn't know.

If I tell a story in which my fax by running in big bands of borses

words.

homestok.

ponies for her.

"My

work.

MR. COURTENEY PUT RIGHT

TRUE HISTORY OF THE CELE. BRATED FLAG INCIDENT.

Professor Pratt Denies the Canard-Mr. Courteney's Boy Dedicated to His Country's Service.

PORTLAND, April 16 .- (To the Editor.) -A report has been industriously circulated to the effect that I removed my boys from the public schools, because I would not allow them to salute the Amerlean flag. I, now and here, brand it as absolutely false, without foundation of truth. The boys have received their education wholly in the public schools of the State of California, where they were born, and this city.

Professor I. W. Pratt, principal Failing School, who it is claimed is the author of the story, emphatically denies it and dictated and signed the following statement, which should prove conclusively to any intelligent person that there is no foundation for the report:

"Failing Schoolhouse, April 4, 1904.—I would make the statement as near as I can remember. In the first place, every-body that has come here has the impression that Mr. Courteney did not want his boys to salute the flag. That story is entirely untrue, because he never ob jected to it, and the boys always took part in saluting the flag. At the time President McKinley was to come here, we received word from the directors and Superintendent that the schools would be expected to participate in the reception. The first and second grades were left out because they were too small. We were told we would be expected to organize here and march to the Park block, and after the reception, be dismissed without marching anywhere, and I said it would be a very nice plan for each pupil to have a flag, and we were having a little drill here a day or two before it was time to take place, and I had procured flags for all except probably a dozen; they had been a little careless in the matter, and the school was in the Assembly Hall, and Mr. Courteney came in, and as near as I can remember he asked me what it was about, the marching and drilling, etc., and I told him and he remarked at the time he did not want his boys to march and I said to Mr. Courteney that it was col-day and we were not excused that day and that we would all have to re-port for the march, and that there was no marching except from here to the no marching except from here to the Park Block, and I said as far as the flags were concerned I would get the flags, but he remarked he would rather they would not go, but the next morning the boys had flags, which I suppose Mr. Courteney bought and gave them, and they took part in the drill. Now, you can see from that that Mr. Courteney never refused to furnish flags, because he pur-chased them himself, and the boys were always good boys and never refused to salute the flag, and the next day the news came of Mrs. McKinley's illness and there never was any marching. The impression made upon me at the time was that Mr. Courteney might object to his boys carrying the flags, although there was nothing in his language to indicate that he was opposed. I. W. PRATT, "Principal Failing School."

This statement of the case as made by Mr. Pratt is true, except that it does not state the reason I gave for not desiring the boys to march. The weather was wet and it was proposed to march the children down town, and then seat them on temporary benches, hastily erected in the Park Block, where they would probably have to sit for a considerable time, perhaps hours. To this I objected, first, on account of the fear I always have of accidents when children are massed in thousands upon hastily-constructed platforms or benches, and, secondly, because I did not wish the boys exposed to the shelter. I had arranged to take them down town and occupy a window from which they could view the parade, and so told them. One evening they informed me that they had been told at school that if they did not march they would be expelled, and it was on this point I sought an interview with Mr. Pratt. The question was not one of showing respect for the flag, simply one of whether the boys would be expelled for being absent and not marching. The question was fully decided by Professor Pratt stating it would be a school day, and if the boys were not there they would be marked

I made no objection to their carrying their flags, or taking part in the patriotic exercises, as they have always done.

My ambition for my boys has been that one, if not both, might be able to enter either Annapolis or West Point and not long since I sought an appointment as

Congress from 15 to 17 years of age, and the boy had not reached the minimum. Is it supposable that being willing to de-vote my boys to the service of our coun-try I would instill into their minds a disrespect for the flag. in whose defense they might be called to give their lives? ane answer is apparent and must be conclusive to any fair-minded person.

The following is a copy of a letter from Senator Mitchell bearing on this

Cadet to Annapolis and was offered the appointment as first alternate for one of

them, but declined it as the minimum age for entrance had been changed by

matter:

United States Senate, Washington, D. C., October 28, 1903. A. A. Courteney, Portiand, Or.: My Dear Mr. Courteney—Referring to conversations we have here-tofore had in regard to your son, who is desirous of being designated for the purpose of entering the United States Military Academy at Annapolis, Md., as a cadet, I beg to say I am about to designate my grandson, John Mitchell Hardy, for examination next April, and if you are still desirous of having your son designated, I will make him first alternate, so in the event of my grandson failing he will stand a chance to got in. Kindly, therefore, on receipt of this write me and tell me whether you wish me to do this, and if so send me your son's name in full and his age, giving the exact date of birth and where, and I shall then have the necessary papers forwarded to you, as it is necessary that you, as the father of the boy, should consent. Yours very sincerely, JOHN H MITCHELL.

On June 12, 1883, or nearly 21 years ago,

On June 13, 1883, or nearly 21 years ago completed my naturalization in the United States Circuit Court, San Francisco, Cal. My first vote was for Blaine and Logan and I have voted a straight Republican ticket ever since.

My reason for resigning from the Legislative ticket two years ago was that I was offered the position that I now hold upon the distinct understanding that I would withdraw from the ticket at that

This statement should suffice to out to rest the malicious stories that are cur-A. A. COURTENEY.

MIRACULOUS IN RELIGION. One Who Clings to the Hope of

Natural Christianity.

PORTLAND, April 11 .- (To the Editor.) I venture a response to your editorial of April 11 upon "Dangers of Liberal Religion," although not without some doubt as to the profitableness of indiscriminate | the very foods that once caused disand inconclusive newspaper controversies upon such themes. Nor do I write with any desire merely to exploit the opportu-nity for a defense of the churches which in a measure I represent in the Pacific Northwest. The point upon which I shall dwell is to some extent above the divisions of the sects. Moreover, I shall not attempt a running commentary upon your editorial, every paragraph of which seems calculated to evoke from the critical reader many and opposite sentiments of agree-ment and difference.

One sentence in your editorial states quite concisely that to which I take ex-ception: "The effectiveness of religion for morality is proportioned to the extent to which it is informed by the miracu-

This contention seems to me hardly to emport with the moral sanity customarily evinced by you in discussions of this sort; unless indeed your contention is in-tended as a covert assault upon Chris-tianity and the Christian churches. I can scarcely conceive of an allegation better devised or more accurately calculated to detach from Christianity and the Christian churches any intelligent and right-minded man,

Unquestionably religion is effective for morality. That is not in dispute between us. What seems to me demoralizing is your contention that religion is effective in the degree to which it is informed by the miraculous. I can conceive of no admission more humiliating than this to the substantial claims of either religion or morality, and scarcely any admission more dishonoring to human nature and the present state of Christianity in the minds of intelligent men.

A miracle in its specific and technical sense is a contradiction within itself and self-destructive. We cannot escape from this by slipping into synonyms-"wonder-"marvelous," "exceptional," "mye terious"-and claiming that because some amazing occurrence takes place, we may not therefore reasonably doubt any amaz ing allegation. The crucial point with any alleged miracle is the question as to whether it did happen, and that is a mat-ter of evidence; remembering always that by valid laws of evidence the more incredible an allegation, the more corrob ration must we require in direct ratio to the incredibility of the allegation.

Have we any such evidence for the alleged miracles upon which the effect-iveness of religion is alleged so largely to lepend? Is it not reasoning in a circle to lectare that the Bible must be inerrant secause it is a miraculous book, and that the miracles of the Bible are to be be-lieved because they are found in the Bible? If you claim that the effectiveness of religion is proportioned to the extent to which it is informed by the impossible, you seem to me to be stating an absurdity. If you mean merely that religion is effective in the degree that it is seen to be wonderful and mysterious you are uttering a truism. The same is true of all the forces of human life and progress, of mor-

ality itself. But apart from the question of the essen tial validity of your contention, may I not further inquire, With whom, with what classes of people is religion really effective in the degree that it is informed by the miraculous? With the highly intelligent class? Is it the case with the guiding minds and consciences of the present day, that their religion is effective for their moral life in proportion to the extent to which it is informed by the miraculous? Supposing, however, that your contention be true of the very ignorant and superstitions. Is it not true of them only because of their ignorance and superstition? Even for them, is not their real virtue in spite of their belief in the miraculous? To just the extent that their virtue is really dependent upon their be-lief in the miraculous, is it not spurious? Moreover, as they grow more intelligent, must they not inevitably enter a perilous moral crisis? Is not the civilized world in exactly this case today? Is this not ex tly what alls the morality of the rapidly increasing multitudes of men in all civ ilized countries, who from their traditions and church teachings are ignorant enough to believe that religion depends upon miracles, but just intelligent enough and just far enough informed of reason to discredit if not to deride the miraculous? What will me of the religion, not to say the orality of such men, unless and until the true foundations are more clearly ap-

Mr. Editor, I am of those who believe that no church can permanently endure which is half reasonable and half miracuous, if the race shall continue to advance in intelligence. I believe that in matters of miracle as in matters of authority there is no tenable middle ground between Rome and Reason. I believe that the Chris-tian Church will stand, and that its greatest days are yet to be; but I believe that it is passing through the gravest crisis of drink, and it has brought me out of all its history, and that it requires above all the old coffee troubles, too. else, if it is to meet adequately the pitiful needs of the age, a baptism in intellectual seriousness and sincerity. I believe that the gravest crisis for the Christian church, if not the gravest crisis for human his-tory inheres in the right decision of this question: Is religion a rational experi-ence and the Christian life its own excuse, or are Christianity and Christian civilization and the moral life of man to be fined by an Oxford undergraduate a few years ago as "a man's capacity for be-lieving what he knows to be untrue"? If a Christian cannot be consistently truthful, so much the worse for his Chris-

D. H. BARKER

SHERIFF OF CHATTANOOGA.

TENN., Another Prominent Man, Finds in

Vinol the Only Cure for Stomach Troubles. Hon. D. H. Barker, Deputy Sheriff of Chattanooga, Tenn., writes:
"As I have suffered for years with dyspepsia and stomach troubles, and

Vinol has driven that dreaded disease from my system, I am only too pleased to state my experience for the benefit of others. My system became so enfec-bled by indigestion that I was unable to work half the time. Many remedies were given a trial, but Vinol was the only medicine that benefited and finally cured me completely. I am so grateful to be rid of this trouble that I trust this testimonial will come to the eyes of other sufferers who may be bene fited as I have been by Vinol."

What Vinol did for Mr. Barker, our druggists, Woodard, Clarke & Co., of this city, guarantee it will do for every person in Portland suffering from which cannot properly digest food.



HON. D. H. BARKER.

Through the digestive organs the blood receives its body-building my terial, and strength and vigor is give to every organ in the body. Vine strengthens and tones up the weakened erves of the stomach, and soon enables the sufferer to digest with east

Vinol contains no drugs and no nauseating oil, but it does contain the vital principles of cod liver oil which will heal and tone up irritated, worn, tired stomachs.

If any person in Portland tries Vinol for atomach troubles, for a run-down, debilitated condition, to give strength to the weak, to gain flesh, to invigor-ate old people, to make rich, red blood and build up the convulescent, to cure hard colds, stubbern coughs or bron-chitis, and it fails to give satisfaction we will refund the money paid for it Woodard, Clarke & Co., Druggists.

tianity. If religion is effective in prop tion to the extent to which it is informe by the miraculous, so much the worse for religion. If morality depend even indirectly upon the sanction of miracle, so much the worse for morality. If morality and religion and Christianity have no stronger basis and support than the alleged miracles, alas for our race! alleged miracles, alas for our race! W. G. ELIOT, JR.

There is no real conflict between this orrespondent and the position of The Oregonian, except that the correspondent seems to us to underestimate the extent to which Christianity rests upon the miraculous. His belief is very attractive and one could certainly wish it might be true; but it is not in conformity with the evidence. What proportion of Christian believers today would be willing to renounce the divinity of Jesus and the doctrine of the atonement? Rationalism is not religion.

LOWER DOCKS ARE FLOODED Willamette River Is 17 Feet Above Low Water and Still Rising.

The slips leading down to half the lower wharves along the waterfront have been decorated with a sign, "goods received on the upper floor." The lower floors are flooded. The forecast of the weather man was right. At 5 o'clock yesterday afternoon, an official hour at the Weather Bureau, the river stood 17 feet above low water and it was still rising. It will not rise much more, perhaps a half foot, and then it will begin to fall slowly, probably enough to drain off the lower floors to the docks. Not many cellars as yet have been effected by the freshet.

The Willamette is perfectly innocent about the latter part of this rise, as it is falling fast, over a foot in every 24 hours at up-river points. The Snake is beginning to get in its work. It also is falling now, but the flood it started is now at its height along the lower Columbia and the melting snows from the Blue Mountains are now felt. However, the Snake is beginning to come up again slightly high up, threatening continuous high water. The table of reports received yesterday shows the situation:

Cooler temperature will cause a fall in the rivers for a while, but the great quantities of snow in the mountains will have to be got rid of some way and the usual thing is that in such cases all the rivers run bankfull during April, May and June, but seldom become so swollen at any one time as to do a great deal of damage, though the Williamette is forecasted to be raised to the level of

Ministers, lawyers, teachers and others whose occupation gives little exercise, should use Carter's Little Liver Pills for torpid liver and billousness.

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Front street and higher this Ju

sufferer from stomach trouble; my liver was all but out of fix and a wise doctor forbid ten and coffee. At that time I was so weak I could hardly walk, absolutely poisoned.

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There's a reason. Look in each package for the famous little book, "The Road to Wellville."

"Not from those terrible and hidecomfort to an Indian in a breechclout.

He has no pockets to keep it in. And the Senator. I hope those aren't like accordingly the whole tribe came to me.' manently dependent upon that utterly worthless and counterfelt sort of faith de-

every day or so. Chief Joseph spoke excitedly to the interpreter, and this gentleman translated the Indian's "What kind of a world is this?" queried the old chief. 'A long time ago I left my home. I traveled for days over mountains, and more days through wheat fields. Then I traveled more days jected, as they trudged homeward with

through a country where nothing grew but corn. Then I traveled many, many miles through a country full of build-ings and people and smokestacks. At ing from the cemetery, and hope sprang up within their breasts. In ten minutes the undertaker was walking toward Colfax with \$2200 in his pock-ets, while the Indian was crowding his first man I see is the nephew of John Davenport, brings me a mes-sage from his father and asks me if I squaw and his children into the ve-hicle. Then he shut the doors on his remember Piotot. It makes me very N EXT, Davenport told how his father once reformed an Indian at

the Pendleton agency. Employed at the agency was a very pretty young squaw, and one day a strapping big Indian rode up, explained that he want-ed the girl and offered to trade some tunate neighbors, and the pape

"No Indian knew what the real use of the strange vehicle was, and it was in great demand for months as an attraction for their festivals. Finally some one told the old Indian that his grand charlot was a white man's dead wagon, the other Indians refused to envy him any more, and the old man

hearse, put frying pans, weapons and food by his side and then, according to their burial customs, pulled the whole business up into a pine tree, fastened it there with lariats and left it there. For many years the sight of this hearse

port, "the Indian asked my father to show him how to build a white man's house. A few months later he married D AVENPORT told few political anthe girl and abandoned the Indian system of making the women do all the ecdotes at his lecture yesterday. Once when an elderly colored preacher called on Senator Hanna he grasped the statesman's hand," said Davenport, "and assured him that he recognized him in a minute from the pictures he had seen of him. ment, and every one of them received \$2200. Now, \$2200 is a positive dis-comfort to an Indian in a breechclout.

a bit; but I just recognized you from them."

horse and buggy had risen \$2:00, and there wasn't one left in Col-fax. The only Indian who hadn't a horse and a wagon of some description was disconsolate. There were none left for him. All his comrades drove past him on the way home, and as he lived 18 miles out in the country, both he, his squaw and his papooses felt de-

their \$2200. "Presently they met a hearse return-

delighted family, mounted the driver's seat, stuck one of the sable plumes in his hair and drove homeward. "Never was there such grandeur in the Indian world. Truly he who had been last was first, and from behind the plate glass sides of the hearse the squaw stared haughtily at her less for-

played with the strange rollers in the bottom of the floor.

died of a broken heart.
"The other Indians placed him in the pulled up into a treetop was a feature of a visit to the old reservation."

Colfax to get rid of the burden. The first Indian to arrive immediately bought a horse and buggy and thereby "Well, said the dusky preacher, 'they're not a bit like you; no, sir; not