CLERGY DEDICATE COLLEGE BUILDING

Christian Brothers Institution on East Side Is Complete.

SERVICES ARE IMPRESSIVE

Leading Prelates of Church in Northwest Participate in Exercises and Large Audience Hears Addresses.

In the presence of an audience of 1500 people, gathered in the assembly hall, the dedicatory exercises of the Christian Brothers' College, Grand avenue and Clackamas street, were held yesterday afternoon. Archbishop Christie, escorted by St. Joseph's Society and attended by a long restinue of clergymen, including Bishop O'Dea, of Seattle; Rev. James Rauw, V. G., marched around the building and dedicated it to the cause of Christian education, and then passed into the assembly hall, followed by the audience, which filled the auditorium and gallery. Colors of many colleges were suspended from the ceiling, forming an effective decoration for the occasion. The platform was occupied by Archbishop Christie, Governor Chamberlain, Bishop O'Dea, and other dignitaries, and the programme opened with music by an orchestra, led by Professor A. R. Wirt.

Brother Andrew welcomed the Archbishop and the audience, and declared that the success of the building movement was due to encouragement received from Archbishop Christie. He then introduced W. P. Sinnott, president of Christian Brothers College Alumni Association, who took charge, and who spoke briefly for the association and read a letter from Mayor Lane expressing regret that he could not be present, and commending the institution as worthy the support of the people and a credit to the state.

Recalls Early History.

Rev. Brother Michael, F. S. C., who was with the institution when it was started 23 years ago, spoke briefly of the trials and struggles of the school during its early history. He said, however, that measured by what Portland had accomplished the past 23 years, it would soon rival San Francisco in point of population and commercial and educational importance.

County School Superintendent R. F. Robinson commended the school as a decided advance in the educational progress of the city, and called the dedication an important piece of local history.

Governor Chamberlain reviewed the work of the Catholic institutions of the state for the past 52 years, and declared that, though a non-Catholic, he gave the Catholic Church the credit of being one of the most powerful factors in Christian education and citizenship in the State of Oregon.

A. J. Capron spoke predicting that in a short time another building would have to be erected on the other half of the block.

Speaks for Christian Education.

Bishop Edward O'Dea, D. D., Bishop of Seattle, who delivered the principal address of the day, at the opening of his remarks, spoke of the pioneer days of the college, and of the men who were associated with him there, both before and after he became president, and said he had most tender recollections of the institution and his associations with the old students. He then discussed "Christian Education," and pointed out what it means, both to the man and to the Nation.

"Man is composed of both the brute and passionate nature, the intellectual and soul," he said. "Both must be developed. The former must be subordinated to the intellectual and tempered by the heart and soul. Man must be educated as a whole, otherwise he is but half a man. The great need of this age is Christian education—the education of the whole man. The two elements in human nature, the animal and the soul, must be educated, or the man is dangerous and a menace to society. Men were created to mingle together in society, to be educated in those higher qualities that belong to a social being, otherwise he becomes a menace.

"What kind of an education? An education without God and without religion leaves out the heart. Catholics can never be satisfied with such an education. Our public school system is pronounced by educators as a failure for this reason. It leaves out all mention of God, yet it essays to teach history, philosophy and geology. How can you teach these things and leave out God, the fountain of all knowledge and all truth, and all history, and all philosophy? And so this institution will undertake the work of educating the whole man—mentally, morally and physically, and practically—and the heart and soul. I commend the work of Archbishop Christie and this institution."

Archbishop Christie Speaks.

Chairman Sinnott introduced Archbishop Christie with the remark that it was due to the support and encouragement of the archbishop that the new building had been erected. The archbishop said in part:

"It has been with the greatest pleasure that I have been permitted to dedicate this institution this afternoon with prayer and appropriate ceremony, and I welcome these clergymen, and the Governor, on the platform. When Brother Andrew proposed the erection of this college building, I promised him that he would have the support and co-operation of the people of this city. Shall that promise be kept? I believe it will. I am grateful that it progressed so far, for I know the work it will do, and what Brother Andrew and his co-workers will do here will be for Christian education.

"It will carry out the ideas that have been so happily and effectively set forth by Bishop O'Dea in behalf of Christian education, for you must educate the whole man. You must educate the heart, soul and mind to make the Christian gentleman. That is what our Catholic institutions are doing, and that is what this institution will do. It is a credit to Portland and the community. It has been said by one speaker that this building is not all paid for, but as I told Brother Andrew, I believe the people will pay for it. It has my blessing. I am sure we all appreciate the kind words of Governor Chamberlain here today in behalf of the Catholic institutions of this state."

Building Is Complete.

The college building is a three-story structure, 113x62 feet, covered with cement and practically fire-proof. The Christian Brothers own an entire block, which cost $20,000, and the college building cost $28,500, making a total of $47,500 expended. Money has been raised in subscriptions ranging from $3.50 to 2000. The Ancient Order of Hibernians gave $2000 and the Alumni Association $1000. It is a complete business college, where a young man may obtain a finished, practical education. It will open Tuesday, December 1. At the close of the dedicatory services yesterday, many in the audience were shown through the departments.

Members of the Catholic clergy present at the dedication yesterday were: Archbishop Christie, Bishop O'Dea, of Seattle; Monsignor Rauw, Father Murphy, O. S. B., president Mount Angel College; Father Cantwell, of the Redemptorists; Father Gallegher, of Columbia University; Father Hildebrand, of Oregon City; Father Fitzpatrick, of Montavilla; Brother Vantasian, president of La Salle Business College, Walla Walla; Father Villa, S. J., of Portland; Father Geeney, S. J., of Beaverton, Or.; Father O'Reilly, S. J., of Spokane; Father O'Brien, O. P., Father Lamb, O. P., Father Bolla, Father Hughes, Father O'Hara, Father De Lormier; Brother Francis, of Columbia University; Brother Michael, of Berkeley, Cal.; Brother Vellisian, of Oakland, Cal.

The raffle of the lot in Waverly Addition, donated by John P. Sharkey, which was to have been held yesterday, was postponed owing to the fact that a large number of tickets were not returned.

Rev. Brother Michael, F. S. C., Who Spoke at Dedication of Christian Brothers' College.

This raffle will probably be held on December 31, the date chosen for a social to be given by the Alumni Association.

SOCIAL MIASMA AN EVIL

PASTOR DEPLORES RESULT OF SOCIAL CONDITIONS.

Finds Wealth of the Country Unequally Divided and Prevailing Distress Among Poor.

That aversion to honest toil, and conditions which make labor at a living wage impossible are responsible for the fungus growth upon the body politic, and what the pastor termed "social miasma," was a point made by Rev. J. Allen Leas in his sermon last night at the English Lutheran Church. He said, in part:

"In 1820 our wealth was less than $2,000,000,000. In 20 years this was doubled, in 40 years it was eight-fold. From 1820 to 1890 we accumulated $40,000,000,000 or $1,000,000,000 more than the entire wealth of Great Britain. In a little less than a half a century, our wealth grew from $7,000,000,000 to $107,000,000,000, in other words a fifteen-fold increase. It would seem that there is a great plenty of means and provision for every family in the country. The production of the farm, which is now governed by the law of supply and demand, is always equal to the conditions warranted by the markets.

"Yet poverty increases and with it, its natural counterpart, vice. This were not so were men living according to the Golden Rule and not according to the rule of gold. With plenty of grain in the elevators, and flour in the mills, there are still plenty of homes where the children cry for bread; and many a Thanksgiving table is scantily spread while the ghouls in human form endeavor to climb to wealth over the prostrate bodies of the honest poor whose children are too early doomed to disappointment.

"The unprecedented increase of wealth affords unprecedented opportunities for self-gratification with no corresponding increase of self-control." It has been pointed out that 100 working men receiving $1000 a year would have to work from 1200 to 1500 years to earn as much as the annual income of some of the richest Americans; one workman at $1000 per year would have to work until he were 547 years old to be worth as much as some Americans are worth. A system of economics which admits of such conditions is manifestly unjust.

"Now notice the conditions which result from the centralization of the wealth of the country. Every millionaire is surrounded by about 40 satellites. Tramps, saloons, the poor men's clubs, are on the increase. The sweating system, which is the result of the economic conditions, is in turn responsible for disease, common among which is the dreaded white plague, which has thus far baffled the advance of science. Licentiousness is almost placing the American commonwealth in the ranks of the defunct nations of antiquity. The average young woman in the shops, who finds it hard to keep up with the pace for existence, is advised to be courteous to her employer, and not a few of them fall, and are degraded not for love, or lust, but for life. The majority are estranged from the church. They have not clothes good enough and are ashamed of the inability to pay the dues demanded and needed. They fall out of the race and go to swell the great ocean of aimless drifters.

"Nowhere, as in the city, is the home life at so low an ebb. Lightless tenements and childless flats vie with each other in the cultivation of iniquity. While in 1900 64 per cent of the farmers owned their own homes, in the cities the proportion was from 23 to 21 per cent. In Manhattan and the Bronx, only 5.9 per cent were the possessors of the homes in which they lived. Hotel and club life among the immensely rich is almost as bad as life in the tenements. The husband has little time for the wife and the children, and the former makes up for this lack in clubs of her own, teas, receptions, assemblies, and the so-called charity balls; while the children seek entertainment among such companions as they may choose whether they be good or bad.

"With the foundation of the Nation on trial, we await the issue with a feeling of awe and forebodling, and wonder what will be the result of the paramount issue of the generation."

Church Helps Pay Deficit.

When the donations of the members of the First Presbyterian Church for Home Mission Work were counted last week, it was found that the total amount was almost $900. It is but a year since the Portland Presbytery assumed the entire management of its own affairs from the hands of the Home Mission Board of the Presbyterian Church. At the same time it also took upon itself the responsibility of raising the $3000 deficit which the board had been paying each year. This was divided up among the different churches of the Presbytery. The amount raised by the First church is to apply on the second year, which began in October. Westminster Church was apportioned $500 of the $3000, the Third Church $400, and the Hawthorne Park Church $400. The Portland Presbytery includes Multnomah, Clackamas, Clatsop, Columbia, Washington and Tillamook Counties.

The English Channel at its east end is 21 miles broad, and at its west extremity it is from 100 to 110 miles wide. The greatest breadth is between Edinmouth and St. Malo, 150 miles.

DECRIES MODERN LOVE OF LUXURY

Dr. Heppe Would Have America Return to Puritanical Simplicity of Living.

TALKS OF RACE'S FUTURE

Pastor Declares This Land Has Been Supremely Favored and That Its Citizens Should Be Thankful for Nationality.

That "America is God's last and supreme effort in behalf of the race," and that "God and the open Bible form the cornerstone upon which the Nation is built," were statements made by Dr. William H. Heppe in his sermon at the Grace Methodist Church last night. His subject was, "The Influence of Thanksgiving Upon Our Church and National Life."

Last night was the occasion of the regular monthly social service. On Sunday night, December 27, Dr. Heppe will speak on "The Breach Between the Church and the Laboring Classes." Special music was rendered last night by the Grace Church male chorus, under the direction of Professor W. M. Wilder.

In his sermon, Dr. Heppe said, in part:

Sermon of Dr. Heppe.

That our Nation was colonized, "not by effete despotisms of church and state, not by the Romish Church, with its antiquated ritualism and ecclesiastical tyranny, not by gay and flippant France, but by Britain, whose people had grandly battled their way to constitutional liberty, and who had the richest language and the grandest literature and the most solid progress in all the line of European nationalities,"—all this points out for America a place unique and exalted among the nations of the earth. That the very flower of the Old World, the God-fearing men who were willing to brave the unknown perils of an unknown land in order that they might have freedom to worship God, became the pioneers and leaders of the New World, points to a new and higher order of manhood and citizenship that is to lead the race in its mighty conflict for truth and right. That the principles of civil government and civil liberty underlying our free institutions were taken from God's own book, points with unerring finger to America as the destined leader in winning the kingdoms of this world for Christ and righteousness.

"Living in the midst of an opulent civilization, with material prosperity in evidence on every hand, with great world expositions the common programme of the day, with great scientific inventions transforming night into day, and annihilating time and space, the tendency is not only to look upon these with National pride, but to point to them as the measure of our greatness, as the successful accomplishment of the Nation's mission, and to trust to them for America's peace, prosperity and National perpetuity. But the true measurement of a nation is not what it is able to display in a world's exposition, but the manhood and character of its citizens who behold these products.

Thousands Victim of Luxury.

As a direct result of this opulence in material things, there is an increased luxury of living among our people. Thousands of men are dying early in life in these days, not because of the Nation's inactivity, but as the result of too great luxury, and because they are building life on the theory that man lives by bread alone. The mind will not drive its chariot very long nor very far when animal vices, gluttony and intemperance are forever placing obstacles under its golden wheels. We need to return to the Puritan simplicity of living and the Puritan ideas of luxury and adornment of life.

"In asking for a return to more of the simplicity of the Puritan, I do not ask for a spirit that is superstitious, that is uneasy about music, pictures and dress, that is severe upon all amusements, that thinks life safer as it is poorer. I do not plead for that spirit which caused John Bunyan to cause a woman out of the church because she wore a silk dress; that caused John Wesley to say that he no more dared to affect a fine style of writing than wear a fine coat, made Angelo paint only sacred subjects and Miss Havergal compose only sacred music.

"I would not crowd human life into a principle, with no outlook but a grated window. The simplicity I plead for is the spirit that looks upon all this opulence of the twentieth century as so much scaffolding erected for the building of manhood, and which prescribes everything which is not conducive to the creation of the finished man. Looking back upon a history as varied and magnificent as a landscape standing in the presence of Infinite Love that speak of civil and religious liberty, moral and intellectual improvement, citizenship and brotherhood, peace and unity, patriotism and courage, conscious of the goodness of God, the great mission of our country, and the transcendent opportunities of our citizens, old age and hopeful youth alike cry out: 'Thank God! I also am an American.'"

BUSINESS NEEDS RELIGION

Dr. Dyott Says Two Can Be Mixed With Profit.

That every business man needs the help of religion in his business was Dr. Luther R. Dyott's statement last night. He preached at the First Congregational Church on the question: "Will Business and Religion Mix?" The pastor's text was Dan. vi:3: "Then this Daniel was distinguished above the Presidents and the Satraps, because he had an excellent spirit in him." Dr. Dyott said, in part:

Will business and religion mix? Well, they ought to mix. They have, or they ought to have, so much in common. To be sure, there are men who tell us that business and religion represent two distinct ideas, which are diametrically opposed to each other. One is mercenary. That is the business idea. The other is missionary, that is the religious idea. If they come together they are irreconcilable. They clash, they fight, they cannot make their home together. They cannot achieve together. Together they cannot succeed. The business man is not in business for religious purposes.

But let us remember that 95 of those who enter business fail. What then? Shall we conclude that they fail because they are not religious? No. Some of these who fail profess and call themselves religious. Their religious profession does not bring them success. There may be many reasons why they fail, but let it be remembered, however, that all other things considered being equal, the man who does right in business is infinitely preferable, even upon a commercial basis, to the one who does wrong, even though the one who does right may make no open profession of religion so far as identification with some church is concerned. Every business man needs the help of religion in business. He must conduct his business upon right principles. He has to be fair and square. If he is not so the keen-eyed public, upon whom he depends, will discover it and they will drive him out of the game. In building up his business enterprise he must have others to help him. He must multiply himself through his employes. They must be reliable. Reliability is religion. Moreover, the business man needs the help of religion in many other ways.

The converse of the proposition is true. If business needs religion, none the less does religion need business. Churches should be conducted upon a business basis. Their financial affairs should be managed by business men of the right sort. A slip-shod manner in handling the finances of a church will bring reproach upon religion. Churches should never contract debts without knowing how to meet them promptly. Churches should never ask business men to wait for money that is due them from the church. Neither should a church member do so. It is said that a plain matter-of-fact minister once asked all his members who paid their debts promptly to arise. All stood but one man. Then the minister called for the other side of the vote, and the man arose and explained that he was editor of the little paper published in that town and he could not pay his debts because the subscribers of that church had not paid him.

A. D. S. Cold and Grippe Cure 25c, at Eyssell's, 285 Morrison—4th and 5th.

CORNER TO BE LAID

Exercises Will Mark Progress on Y. M. C. A Building.

STRUCTURE IS WELL ALONG

W. M. Ladd Will Preside and Wield Trowel and Edward Quackenbush Will Give History of Local Association.

Accompanied by the ringing of bells and the sounding of whistles next Friday noon, the cornerstone of the new Y. M. C. A. building, at Sixth and Taylor streets, will be laid. At least this is the programme mapped out by the association officers. W. M. Ladd, one of the directors of the association, will wield the trowel and will preside at the service. The speaker will be William E. Sweet, president of the Denver Y. M. C. A. Edward Quackenbush, one of the charter members of the local association, is to give dates and incidents of importance in the work of the organization since it was founded, March 31, 1868.

It was on Sunday, March 22, 1868, that a notice was read in five Portland pulpits to the effect that a meeting would be held at the First Presbyterian Church, then located at Third and Washington streets, on the night of March 23, to formulate plans for the organization of a Y. M. C. A. in this city. The five Protestant churches were: The Baptist, Congregational, Episcopal, Lutheran and Presbyterian. At that time there was but one organized association on the Coast, that being at San Francisco.

On March 31, the constitution was adopted, and the following officers elected: President, Edward Quackenbush; vice-president, W. H. Watkins, M. D.; treasurer, James Steel; corresponding secretary, F. K. Arnold; recording secretary, Frank S. Aiken.

The charter members who are now living in Portland, are as follows: F. K. Arnold, F. S. Aiken, D. Dexter Clarke, J. M. Freeman, George H. Himes, Wesley Jackson, G. S. Pershin, Edward Quackenbush, W. Ruthlefsen, James Steel, George A. Steel, W. T. Shanahan, Lot Taylor, R. Weeks, F. M. Warren, Jr., W. J. Warren, Jr. Besides these, two charter members live outside the city. T. M. Gatch lives at Corvallis and W. Lair Hill at Seattle. Charter members who have died are as follows: George J. Ainsworth, J. L. Atkinson, E. W. Cornell, J. N. Dolph, G. H. Flanders, O. S. Frambes, R. Gilman, E. A. Hawley, A. Hurgren, J. D. Holman, Charles Illsley, E. J. Northrup, J. R. Prindle, Robert Pittock, C. W. Royal, G. Shindler, C. B. Talbot, J. E. W. Whiting, William Wadhams, Gustaf Wilson, J. B. Wyatt, W. K. Watkins, L. W. Wallace, L. M. Parrish and H. C. Clement.

Three stories of the reinforced concrete and steel framework for the new building are now up, and construction work is progressing rapidly. The Y. W. C. A. building, at Seventh and Taylor streets, adjoining the Y. M. C. A., was recently finished, and the young women have moved into their new quarters. It is expected there will be a large gathering when the cornerstone is laid next Friday noon.

TALKS OF ENDLESS STRUGGLE

Man Strengthened by Resisting Evil, Says Corby.

The Rev. James D. Corby, pastor of the Universalist Church of Good Tidings, on East Eighth street, preached yesterday morning on "Who Wins the Victory Over Evil?" His text was from Romans xii: "Be not overcome with evil, but overcome evil with good." Dr. Corby said:

Evil is in the world. It is all about us and it is foolish to hide our heads ostrich-like and say there is no evil. But what is it here for, and how shall we treat it?

Students show us the scars by which this old earth was prepared for man. Every man begins his experiment in infancy. Every generation must begin so. Could it begin anywhere else? Experience, virtue, wisdom and character cannot be created. These, the moral being works out for himself. These come through choice, effort, resistance, and they are the work of the man. The universal method for progress and unfoldment is in the struggle for life and the selection of advantages with which to conquer. The primitive man had to learn his first lessons by contact with the elements. The rude necessities of his savage existence mark out certain courses of conduct and lead him to morality and civilization. He learns that the work of today will bear fruit in the future. The things that give satisfaction or pleasure now, will do so another time. The things that hurt now will hurt the next time. Thus he learns the idea "do and do not," as applied to certain acts, and these are transformed into the "ought" and "ought not" of the soul.

The same power which enables a man to control his voice, is at the root of his ability to keep his temper and refrain from revenge. It is the rule of the higher nature over the lower. It is the ascendancy of moral force. Pain is a stimulus, rousing man's utmost energy to modify or vanquish it. Evil is a challenger of man's strength. It says "Rise up and conquer me."

The youth will rise to a nobler manhood because he must grapple with the hundreds of foes that make war upon him. As the savage felt that the strength of the enemy he conquered entered him and made him stronger, so the temptations man overcomes makes him stronger to resist others. The great literature of all ages and nations pictures the mighty battle between good and evil. Shakespeare, Milton, Dante and Goethe show the evil that confronts us and our victory over it.

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GOLD DUST also relieves you of that weary, torturing grind of bending and scrubbing, because it does all the hard part of the work without your help. Soap makes housework hard work. Let GOLD DUST ease the burden.

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On account of its frightful hideousness Contagious Blood Poison is commonly called the king of all venereal diseases. It may be either hereditary or contracted. Once the system is tainted with it, the disease may manifest itself in the form of scrofula, eczema, rheumatic pains, stiff or swollen joints, eruptions or copper-colored spots on the face or body, little ulcers in the mouth or on the tongue, sore throat, swollen tonsils, falling out of the hair or eyebrows, and finally, a leprous-like decay of the flesh and bones. If you have any of these or similar symptoms you are cordially invited to consult me immediately. If I find your fears are unfounded I will quickly unburden your mind. But if your constitution is infected with poisonous virus I will tell you so frankly and show you how to get rid of it. My special treatment for Contagious Blood Poison is practically the result of my life work, and is indorsed by the best physicians of America and Europe. It contains no dangerous drugs or injurious medicines of any kind. It goes to the very bottom of the disease and forces out every particle of impurity. Soon every sign and symptom of Contagious Blood Poison disappear completely and forever. The blood, the tissue, the flesh, the bones and the whole system are cleansed, purified and restored to perfect health, and the patient prepared anew for duties and pleasures of life.

DR. TAYLOR, The Leading Specialist.
Don't throw this announcement away. Cut it out; put it where you can find it, and if what I have to say to you today is not of GREAT interest, watch for another talk. I will, if you live out of the city, send you a valuable treatise; and if you can call I will give you in addition a beautifully engraved chart of the generative organs in three colors.
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