MARINE HONOR PAID

Major Morrow Piped Over Gangway Leaving Marshfield

COOS FOLK GIVE RECEPTION

Dredge T. S. Michie, on Which Trip Down Coast Made, Is Declared to Be Promising by Captain Macgenn, of Breakwater.

Major J. J. Morrow, who went to Coos Bay on the dredge T. S. Michie last Thursday, returned to Portland on the steamer Breakwater yesterday, arriving at 10:45 A. M.

The Major was accorded a reception at a smoker at Marshfield Friday night, and when he left the bay on the Breakwater he was given an old-time honor, that of being piped over the gangway by the ship's bugler. The bugler, by the way, is a bit of a hero himself. He served with the Australian contingent of the British army in the Boer War. Again, coming through the Broadway bridge, the bugler blew the call, and piped the Major over the gangway as he came ashore at Portland.

Captain Macgenn, of the Breakwater, had an opportunity to make a thorough inspection of the dredge Michie and he is convinced that it will be a great success.

"It is a new departure," said Captain Macgenn, yesterday. "The suction is operated through a well in the center of the vessel. Although it has been predicted by some that the pipe, being rigid, will break off in a heavy sea, I believe it will stand anything in the way of a strain, for it is braced with the heaviest kind of parallel and diagonal angle bars. This protects it from leaway of the boat or any blows that it might receive from the sea on the bar. The upper end is pivoted on trunions like an old-time gun. The pipe is 26 inches in diameter. The dredge is in every way modern and up to date, and Captain John C. Reed, who is in command, is one of the ablest captains and bar pilots on the Coast."

MARINE INTELLIGENCE.

Steamer Schedule.

DUE TO ARRIVE.

Name.	From	Date.
Beaver	Los Angeles	In port
Roanoke	San Diego	In port
Breakwater	Coos Bay	In port
Rose City	San Pedro	Jan. 27
Bear	Los Angeles	Feb. 1
Yucatan	San Diego	Feb. 1
Alliance	Eureka	Feb. 1

TO DEPART.

Name.	For	Date.
Beaver	Los Angeles	Jan. 26
Yhic	S. F. to L. A.	Jan. 26
Breakwater	Coos Bay	Jan. 27
Yosemite	San Francisco	Jan. 27
San Ramon	San Francisco	Jan. 27
Klamath	Los Angeles	Jan. 28
Harvard	S. F. to L. A.	Jan. 28
Camino	San Francisco	Jan. 29
Rose City	Los Angeles	Jan. 31
Alliance	Coos Bay	Feb. 3
Yucatan	San Francisco	Feb. 4
Bear	Los Angeles	Feb. 5

EUROPEAN AND ORIENTAL SERVICE.

Name.	From.	Date.
Merionethshire	London	Jan. 30
Glenroy	London	Feb. 19
Crown of Toledo	Glasgow	Feb. 28
Belgravia	Hamburg	Feb. 28
Cardiganshire	London	Mar. 15
Saxonia	Hamburg	Mar. 19
Radnorshire	London	Apr. 23

Name.	For	Date.
Merionethshire	London	Feb. 15
Glenroy	London	Feb. 20
Belgravia	Hamburg	Mar. 6
Saxonia	London	Mar. 20
Cardiganshire	London	Mar. 25
Radnorshire	Hamburg	Mar. 29

Movements of Vessels.

ASTORIA, Jan. 25.—Heavy southeast gale with rain, sea rough. Arrived at 2 A. M. and left up at 2:15 A. M., steamer Breakwater, from Coos Bay. Sailed at 11 A. M., steamer Alliance, for Coos Bay and Eureka. Arrived at 1:50 P. M. and left up at 3:30 P. M., steamer Roanoke, from San Diego and San Francisco. Arrived at 1:30 P. M. and left up at 3:00 P. M., steamer Atlas, from San Francisco.

San Francisco, Jan. 25.—Arrived at 8 A. M., steamer Catania, from Portland. Arrived at 10 A. M., steamer Multnomah, from Portland. Sailed at 8 A. M., steamer St. Helens, for Portland.

Royal Mail Steam Packet Company, Frank Waterhouse & Company, Incorporated, agents, report for January 25 as follows:

Den of Atrile, at Seattle; to sail for Oriental ports Jan. 26. Den of Glamis, at Singapore, Solveig, at Hongkong, Vennachar, arrived at Kutchinotzu from Honolulu, Jan. 26. Beachy, sailed from Seattle for Corone, Jan. 11. Merionethshire, sailed from Yokohama for Victoria, Jan. 20.

Tides at Astoria Monday.

High.	Low.
1:27 A. M....7.1 feet	7:16 A. M....2.2 feet
12:41 P. M....8.8 feet	7:53 P. M....-0.7 foot

Marconi Wireless Reports.

(All positions reported at 8 P. M., January 25, unless otherwise designated.)

Herrin, Monterey for Portland, 56 miles south of Columbia River.

Leggett, San Francisco for Seattle, 75 miles south of Columbia River.

Congress, San Francisco for Seattle, off Cape Meares.

Farragut, San Francisco for Seattle, off Grays Harbor.

Washtenaw, Port San Luis for Bellingham, 605 miles north of San Francisco.

Hyades, San Francisco for Seattle, 15 miles north of Destruction Island.

Lucas, Seattle for San Francisco, off Cape Meares.

Mariposa, southbound, 10 miles east of Nanaimo.

Chanslor, Port San Luis for Everett, 48 miles from Everett.

Wm. Chatham, San Francisco for Tacoma, 55 miles east of Tatoosh Island.

Nome City, San Francisco for Puget Sound ports, off Point Wilson.

Spokane, Seattle for Alaska, off Frazer River at 7 P. M.

Lurline, Honolulu for San Francisco, 876 miles from San Francisco, Jan. 24.

Wilhelmina, San Francisco for Honolulu, 44 miles from Honolulu Jan. 24.

Honolulan, San Francisco for Honolulu, 1080 miles from San Francisco, Jan. 24.

Enterprise, Honolulu for San Francisco, 1793 miles from San Francisco, Jan. 24.

Phelps, San Francisco for Honolulu, latitude 20:55 north, longitude 146:23 west, January 24.

Ventura, Sydney for San Francisco, 1533 miles from San Francisco Jan. 24.

Siberia, San Francisco for Orient, 767 miles from San Francisco Jan. 24.

Coronado, Grays Harbor for San Francisco, off Point Arena.

Henry Scott, San Francisco for Puget Sound, off Point Arena.

Norwood, San Pedro for Grays Harbor, 16 miles north of Point Arena.

Fenwick, Astoria for San Pedro, 20 miles south of San Francisco.

Olcum, San Francisco for Port San Luis, 152 miles south of San Francisco.

Multnomah, San Francisco for San Pedro, 58 miles south of San Francisco.

Falcon, Everett for San Pedro, 40 miles south of Pigeon Point.

Hahalei, San Francisco for San Pedro, 16 miles south of Point Sur.

St. Helens, San Francisco for Portland, 15 miles north of Point Arenas.

Rose City, San Francisco for Portland, 15 miles north of Point Reyes.

Roma, San Francisco for Port San Luis, anchored in San Francisco Bay.

Pleiades, San Francisco for Balboa, 65 miles south of San Francisco.

Hooper, steamer Raymond in tow, San Pedro for San Francisco, 18 miles west Point Vincent.

Speedwell, San Francisco for San Pedro, 18 miles west of Point Vincent.

Stetson, San Francisco for San Pedro, off Point Vincent.

Aztec, Balboa for San Francisco, 679 miles south of San Francisco.

Harvard, San Pedro for San Francisco, passed Hueneme 8:23 P. M.

Apartment House Sold.

The Brown apartment-house, at the southwest corner of Fourteenth and Taylor streets, has been purchased from Mrs. Cristina Brown by the Emanuel May Investment Company for $125,000. The building occupies a site 75 by 100 feet in size and contains four stories. The sale was negotiated by Goldschmidt's Agency.

HAPPY LOGGER SAYS IT IS EASY TO FIND WORK

Man on Way to Camp Declares Job in Woods Is Better Than Loafing in the City.

BY REX. H. LAMPMAN.

WHISTLING a happy tune, he swung on a northbound "S" car at Jefferson street early yesterday afternoon. He unslung the neat canvas-covered bundle from his back, paid his fare and, the car being crowded, stayed in the vestibule. He wore a flat-brimmed felt hat of a kind that will shed water all day, a blue flannel jumper and trousers and high-topped leather boots that showed service.

"Going to the woods?" I asked.

"Yes, can't stay in town and do nothing," he answered.

"Did you have any trouble in getting a job?"

"Not a bit. Just went down to an employment office and took the first thing on the board that looked good to me."

Then, as we rode on down to the Union Depot, where he was to take a train for the woods at 3:30 P. M., he told me of how he got the job, why he got it, what he proposed to do with the money he would earn and what he thought of the problem of the unemployed.

"So far as I am concerned there is no problem and never has been," he said. "I have been working this Winter for the Denver Meat Market, in Oregon City, driving a wagon and peddling meat on commission. Trade got a little slack and I thought I could make more at something else, so I quit.

Jobs Easy to Get, He Says.

"That was two weeks ago and I am sure I could have gotten work in a few days," he continued. "But I went to see my folks, who live at Barton on a farm, and I visited with them and some others for a few days. I went to Beaverton to see a man who was going to take a contract and would need help, but found that he had got a crew and started work the day before.

"That was Friday, so I walked in to Portland from Beaverton and went down to Burnside street to find a job. On the board in front of an agency at Second and Burnside I saw that rigging-slingers were wanted at $2.75 a day and board yourself or pay $5.25 a week for it.

"That's pretty good for this time of year, better than I thought I'd get, so I went in and asked the man behind the desk where the work was.

"There were 50 or 100 men standing in front of the boards when I came along, but none in the office. Just such a crowd as that," he said, pointing to a Salvation Army meeting as we passed through the North End.

"A lot of them followed me into the office to see what I'd get, but I left as soon as I got my ticket and paid my dollar and a half, so I don't know if they asked for jobs or not.

"The desk man told me that the work was for the Sheridan Lumber Company, near Sheridan. I asked him if the ground was rough. He said he didn't know and I told him to write me up and handed over the money.

"That's all there was to it. In 10 years' work, off and on, in the woods, I've never had any more trouble in getting a job than that. I think there are five or six fellows going up on this train with me."

Employment Agencies Help.

He told me that he always goes to an employment agency if he does not find a job within a few days.

"If there are any jobs, you will find them there," he said, "and if you start out to go from camp to camp or place to place, it may cost you $20 before you find anything.

"While I can do 'most anything in a logging camp and was looking for that kind of work, I would have taken a job at woodcutting, lots of which I saw offered on the boards, if I had seen nothing else.

"I won't be idle. The man who does is the man that goes behind."

Then I asked him why so many men are out of work.

"Booze and what goes with it is the reason in the majority of cases," was the prompt answer. "At least that's the reason so many are broke and being broke may prevent them from getting work to some extent. I don't know, because I've never been broke but once, and then not for long.

"Of course it's wet and miserable in the woods in the Winter and I suppose that a good many are kept from going out on that account, but I should think it would be more miserable taking handouts in town. Conditions in the camps are fairly good. It's rough work and a rough life, but I don't mind it. It's whatever you want to make it."

Year's Work Will Net $700.

He told me that a year from now he expects to have "$700 to the good" as a result of his work in the woods.

"In three years," he said, "I will have $2000 put away, and then I'll make a payment on a little farm and settle down.

"I had $5000 two years ago—mortgaged my timber claim and put it with what I'd saved—went into business for myself, the timber business, but the timber was rotten and the river came up and took away a lot of ties. Next time I'm going to try a new system—going on a farm."

He said that perhaps his meager education—he left school when he was 16—had something to do with his failure, but declared that he was not a bit discouraged, believing that after all the best education is experience.

His name is S. P. Christianson. He is 28 years old. He was born in Iowa, but when he was 4 his parents, Mr. and Mrs. Claus Christianson, who live on the farm near Barton, in Clackamas County, moved to Oregon and have lived here ever since.

POET IS EULOGIZED

Rev. W. W. Youngson Preaches on Robert Burns and Poems.

PASTOR PRAISES WRITINGS

Anniversary Is Celebrated at Rose City Clubhouse — Programme of Scottish Songs Given During Evening.

The anniversary of the birthday of Robert Burns was celebrated by the congregation of the Rose City Park Methodist Church last night in the Rose City Park clubhouse, and the pastor, the Rev. William W. Youngson, preached his sermon on "Robert Burns and 'The Cotter's Saturday Night.'"

In the beginning of the service a programme of old Scottish airs was sung by a "Treble Clef Chorus," among the tunes being "Caledonia," "Annie Laurie," "Robin Adair," "The Scotch Te Deum" and "Auld Lang Syne."

In his eulogy upon Scotland's great poet and his most famous poem of Scottish home life, the Rev. Mr. Youngson said in part:

"Robert Burns is a strangely fascinating character. In the splendor of his endowments he is one of nature's masterpieces, possessed of an original mind, a mind full of the inborn riches of superior poetic vision and power. He is the common people's poet, the picturesque Scottish lyrist, the great exponent of Scottish character, the most remarkable man of his age.

"Scotland! thy mountains, thy valleys and fountains are famous in story, the birthplace of song.

"Poems Shine With Genius."

"His poems shine with the wealth of transcendent genius; they breathe the highest inspirations; they picture every mood of the human mind; they sound a tone for every chord of the human soul; they give melodious expression to the whole gamut of human feelings. Wherever the English language is spoken, even to the ends of the earth, his poems are known and loved.

"By their thrills of passion and their intense humanity they have so touched the universal heart of mankind that the whole world has laughed and wept with Scotland's plowman poet. 'Highland Mary' will be remembered with Dante's 'Beatrice' and Petrarch's 'Laura,' and Scotland will flourish while each peasant learns the psalms of David and the songs of Burns.

"The 'Cotter's Saturday Night' is a lifelike family scene, a picture of human manners, mingled with a fine religious awe. The scene described is abundant in poetical suggestions. Its relation to religious history is significant. In the better class of Scottish cottages there was constantly present the influence of the Sabbath and of the Bible. Religion has made the Scottish people thoughtful, simple and pure in morals and tender and loving of heart. Burns digresses to philosophize on the blissfulness of pure, innocent love and of the perfidy of the villain who could betray sweet Jenny's unsuspecting youth.

"He portrays Highland hospitality, but the climax of the scene is reached when the 'priestlike father reads the sacred page' and then says 'Let us worship God.' He looks upon his family circle, unbroken and unstained by sin, and his longing is that it might remain so forever. And he prays that thus they might meet in future days, 'no more to sigh or shed a bitter tear, and in the society of each other dwell, while circling times moves round in an eternal sphere.'

Tribute to Home Is Praised.

"The poem is a tribute of praise to home, character and God. Home is the center of gravity for the family life. Toward it the lives of all members turn. It is the center of social life. There is no substitute offered. It is the most effective sphere for moral training. The best club on earth is the home club.

"This is the one element which endears the poem. 'The cotter is the chief character. He is a man—poor, but a man; not learned, but a man; clean in person, with some things conspicuously absent—free from injurious habits. God manipulates all laws to one purpose—the formation of character. It is the one supreme purpose of the universe. The cotter possessed a religious spirit and presided with patriarchal grace in his own home. Our cotter has manhood because he loves his home. He is clean in life and on familiar terms with God. This is the crowning glory of the cotter's life.

"God at the fireside the guarantee of a nation's glory and permanence. The people in whose breasts are love of home and love of God are people all but invincible. They are the liberty lovers and home defenders of the world. They have been patriotic, brave and persistent in their struggle for liberty. God at the fireside has given strength to national life and to individual greatness. It is in the presence of the Divine that the greatest ideas have been born and the greatest works performed. The best life is lived and the best work is done in the Divine presence. The last verse of the poem is a prayer that God may continue to abide within the land the poet loves. It is the message of the poem to us: 'God must be our abiding help if our land and lives are to be their best and safest.'"

INSURGENCY IS ADVISED

BISHOP BELL URGES NON-CONVENTIONAL ACHIEVEMENTS.

Presence of Big Problems and Need for Constructive Work Forecast. Smoking Habit Is Deplored.

Bishop William M. Bell, D. D., addressed a large audience yesterday afternoon in the First United Brethren Church, East Morrison and East Fifteenth streets, his topic being "The Aim of Man." He laid emphasis on what he termed constructive earnestness, accomplishment of new and nonconventional things.

"Be an insurrecto," said the bishop, "for achievement and progress. Many men are tremendously earnest in doing wrong, but their bent must be changed. A man better have his head among the stars than never do anything. Men ought to be constructive and progressive mentally, morally and spiritually. Men ought to grow bigger every year. Some men never read anything in the year and when they do they have no system.

"I want to say to you men of Oregon and Portland that you have some tremendous problems. Here in Oregon you are trying new things in government affairs. You are facing new things, all of which will require mental skill to solve. And hence for the year 1914 you ought to prepare to face and master these new problems. There is a revolution in progress in political and social affair in this country. Man must prepare to meet these new conditions. He must do the non-conventional thing—he must be an insurrecto to established things. He must have the backbone to do right, and stand for the gospel."

Bishop Bell condemned smoking as one of the useless evils of the age.

Last night Bishop Bell addressed a union meeting at the United Evangelical Church, Ladds Addition, in which the congregation of the United Brethren Church joined. The music was furnished by the united choirs of the two churches.

Bishop Bell will be at Philomath College and church during the ensuing week.

Condemnation Suits Are Filed.

CENTRALIA, Wash., Jan. 25.—(Special.)—The Puget Sound & Willapa Harbor Railway, a branch of the Milwaukee now building through here, yesterday filed six more condemnation suits for right-of-way in the Lewis County Superior Court. The defendants named in the suits are Joseph and Emily Ellor, John E. Allender, Jessie B. Gregg, F. O. Burlingame, David Fay and Wenzel Pilz.

That lightning flashes appear to signal is an optical illusion, according to a German scientist, who says the effect is produced by the eyes twitching when flashes occur.

EVILS ARE SUBJECT

Christian Pastor Preaches on "Devils of Montavilla."

MARY MAGDALENE TOLD OF

Rev. S. H. Kimball Explains About Evils of Haughty Eyes and Lying Tongue in His Evening Sermon.

Taking his text from the story of Mary Magdalene, "out of whom Christ cast seven devils," the Rev. S. H. Kimball, pastor of the Montavilla Christian Church, preached to his congregation last night on "The Seven Devils of Montavilla," declaring that "we cannot serve Christ to the fullest extent if these evils are in our lives, for he desires to serve him the pure in heart, who are striving to emulate his example."

"What are these evils?" he said. "What are the seven devils of Montavilla, and how are we to get them out of our lives?

"The first of these is haughty eyes. But we must remember that David said that God would bring down the haughty eyes. Solomon said that pride goes before destruction and a haughty spirit before a fall. Jesus said that he who exalted himself should be abased.

"The second devil is a lying tongue. Some lie for amusement, while others lie for personal gain. A third group of people may lie to get others into trouble. Solomon says that lying lips are an abomination to Jehovah. Jesus said that the devil was the father of liars.

"The third is a murderer. The liquor dealer is murdering people by a slow process. The careless parents, who allow their children to drift in wrong ways, are guilty of this sin. The law of Moses says 'Thou shalt not kill.' John says that he who hates his brother is a murderer, and that the murderer shall have his portion in the lake of fire.

"The next one is the wicked heart. Wicked hearts plan trouble and then gloat over the fact that they have accomplished this end. As a man thinketh in his heart, so is he, is the teaching of the man who wrote 3000 proverbs.

"The fifth is mischievous feet. These feet are ready to carry their owner into wrong. They are willing to lead others into sin. They are on the alert to carry gossip and to run on bad errands. A woman once sang 'O, for a thousand tongues.' But may the Lord pity her if she would use the thousand as she used the one which belonged to her! Scandal is the logical outcome of gossip!

"The next devil to be considered is the false witness. Two base fellows testified against Christ. We condemn them and go straightaway and treat our fellow men the same. The law says 'Thou shalt not bear false witness against thy neighbor.'

"The last one of these is the strikemaker. The goddess of discord caused the Trojan war. Many a god or goddess of discord has broken up a church! Preachers are guilty of this sin. Church members are not exempt. But while they are quarreling the people of the community are going to perdition! And at whose hands will God require the blood of these lost souls in the judgment day?

"Now look at these august personages! These are the seven devils of Montavilla. These are the things that are keeping you apart, keeping you from doing your duty, keeping sinners out of the kingdom of God! They are working day and night in the lives of men and women, boys and girls, dragging them down to death and destruction.

"But how may we get them out of our lives? There is but one way: We can escape the wrath of God through the blood of Christ. But we must appropriate this blood to our own lives or it will avail us nothing. We must accept the Savior and Redeemer and follow him faithfully and loyally unto death if we would gain the crown of life."

PASTOR TELLS OF TOIL

Rev. Benjamin Young Says Struggle Is Necessary.

The blessing that comes to mankind through struggle was the subject of the sermon preached by Rev. Benjamin Young, pastor of the First Methodist Church, last night. Yesterday was Dr. Young's 46th birthday. Earlier in the week members of his congregation gave an entertainment at his home in honor of the occasion, and yesterday he was the recipient of many expressions of good will from the members of his congregation.

Dr. Young based his sermon last night upon the story of the struggle between Jacob and the angel.

"The character of Jacob," he said, "is complex and cannot be estimated according to modern standards. In many things his life is worthy of emulation; in some things he was far below the ideal, yet the study of his life is worth while.

"This is the story of an encounter with an angel of God by the Brook Pennel. The struggle left its marks upon his body.

"A great struggle often leaves its mark upon the body. Written in the bent form are the evidences that the angel has been met in the way. The patriarch carried the marks of this contest to the grave. His divine investments in the human race place us where our assets are decidely in excess of our liabilities.

"Our residuum calls for an increase. We can build things when we are more than that which we build. We do not need a soft and easy life and a sheltered climate. One of the best things that could happen to the coming generations in this part of the country would be very cold Winters, pleasant Springs, hot Summers, and Falls that run into frosts. Our children would be more energetic, physically and otherwise, if our climate would buffet them about in the good old New England snow storms. We need robust and vigorous bodies in which to burn the fire of divine life."

STORY HOUR DRAWS MANY

Miss Stevens, of North School, in Charge at St. Johns Library.

ST. JOHNS, Or., Jan. 25.—(Special.)—A large number of children attended the story hour at the St. Johns branch library yesterday afternoon. The class was in charge of Miss Stevens, of the North School. A story hour is held every Saturday afternoon at 3 o'clock.

A psychology club will be started in the library next Tuesday afternoon at 2:30 o'clock. The first course of study will be "The Mind: Our Thinking and Its Effects on the Daily Life." Mrs. Grace P. Farris will be the leader of the club.

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