PORTLAND, OREGON, SUNDAY MORNING, JANUARY 28, 1900.

PAGES 13 TO 24

NO. 4.

Had Lost His Job.

A story is told of a Swede who had

reached Portland with a pretty good roll

and had gone the usual gait while it

lasted. After his money was all gode,

and while yet partly insbriated, he recled

into the armory. He was tackled by a

sister, who asked him to come up and

"work for Jesus." The idea struck him

favorably, and he expressed himself as

giving his "testimony," he said: "I bane

working for sawmill in Minnesota, but

lost my yob; now I work for Yema."

Many of the "testimonies" are nearly as

The volunteers frequently give needy

men a meal and a bed, and many men

of the hobo variety often come in and

'get saved'' for the loaves and fishes.

They think it is easier to come to a warm

Hall on a rainy night and "get religion"

than it is to walk the streets and brace

The Volunteers do not confine their work

to the salvation of souls, but are working

for the corporeal good of the masses as

well. They have a free employment bu-

reau and sometimes get positions for men

who really want to work. They also have

a free reading-room, but unfortunately

there is very little in it to read. In a rear

room are a half dozen or so beds that are

given to needy strangers to aleep in, and

almost every night they are occupied by

Only a few nights ago Captain Elliott

was on his way to the armory, and as he

was passing one of the near-by saloons, saw a big, burly, white-aproned hartender

kick a poor, drunken chap out through the

door. The drunken man slanded on his

head and cut a hole in his cranium as hig

as a walnut. Captain Elliott carried the

wounded sot to the armory and cared for

his injuries. That's the kind of religion-

that keeps men out of jall. These things

are of frequent occurrence in the quarters

unfortunate fellows who are "broke."

strangers for bed money.

being willing to work for anybody.

## WM. GADSBY

THE HOUSEFURNISHER



Our Spring Styles of Carpets

> ARE NOW ON **EXHIBITION**

All the Newest Effects In...

> **Body Brussels Axminsters** Moquettes Roxburys **Tapestries** Ingrains

This large, high-arm and high-back Cob-bler seat Rocking Chair, polished, in \$4.50 Golden Quarter-Sawed Oak, at.......\$4.50

At the Old Prices

## OUR LINE OF FURNITURE

Is unequalled for assortment in the city. Rich and poor alike can be suited at our store-our prices are always uniform and right.

## SOME PRICES ON STAPLE GOODS

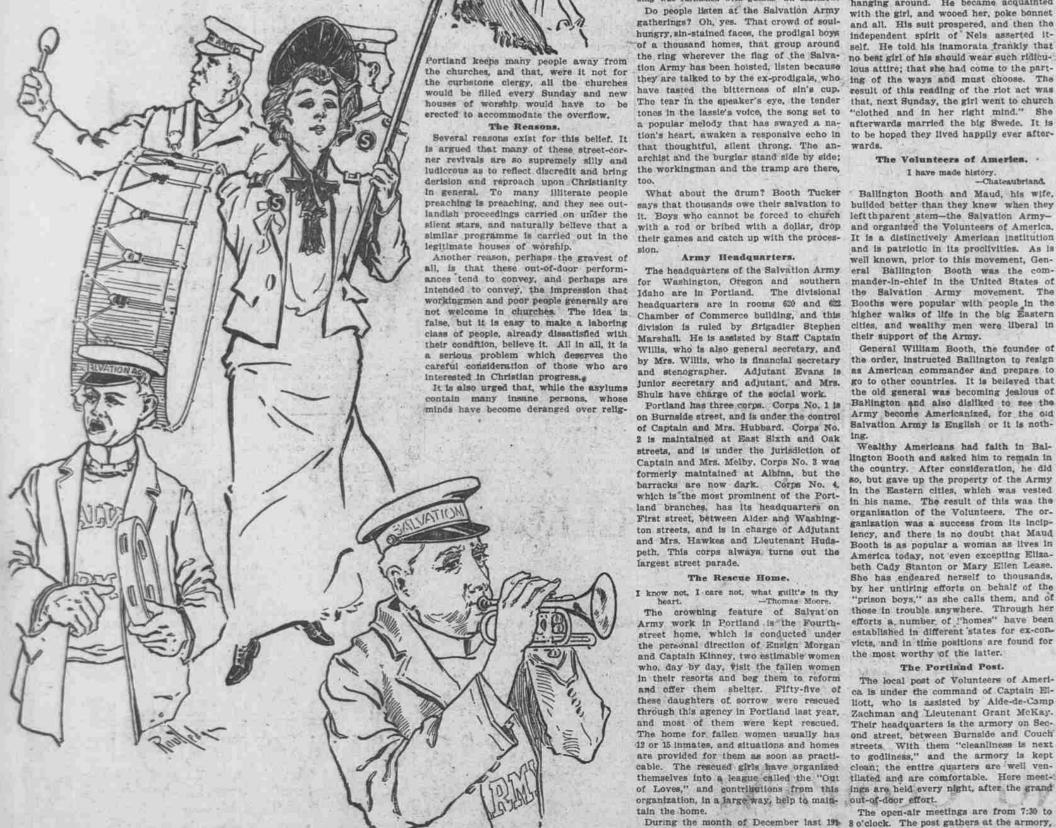
Bedroom Suits, hotel, 3 pieces	10.75
Bedroom Suits, Ash, Mirror 18x24 inches	13.00
Bedroom Suits, Ash, Mirror 24x30 inches	
Bedroom Suits, Solid Oak, best in city at price	20,00
Iron Enameled Bedsteads, full size	3.50
Woven Wire Mattresses	1.75
Soit-1 op Mattresses	2.50
Hair Matiresses, 30 lbs., gray	10.00
Uninoniers, large and capacious	0.00
Sideboards, Solid Oak, as low as	12.00
Cane Seat Chairs, 6 for	4.50
Wardrobes, large size, Spruce	6.50
Kitchen Cupboards, wire fronts	4.00

## WE GAIN EVERY DAY

In popularity, simply because we give our customers more and better value for their money than they can find elsewhere. You can always buy your goods of us at prices that will please you. We are seliens of high-grade real at the lowest insing prices. We always give satisfaction, because we always give the most and best for the money. We gain the confidence of the public by fair dealing, and we keep it simply because experience teaches that it pays to trade with us. Try us and you will like our fair and square business methods.

WM. GADSBY Washington & First Sts.

THE HOUSEFURNISHER



And multiply each thre One moment of heaven is worth them all -Lalla Rookh

of the Union.

URBSTONE religion is a condition not peculiar to the Pacific coast, but it flourishes here as perhaps in no other section of the country. It is a fact that, in proportion to wealth and population, as many fine churches and as many Christian pastors exist in this section as in any part

The

open-air preacher follows in the wake the pathfinder and the ploneer. His movements will probably die of their own weight. In a few years, as developments broaden, many of the re-figionists known as "cranks" will sink from view, as sliently as they arose. Many of them are mildly insane, and all of them ride hobbles. There are in Portland some 160 churches.

These are presided over by preachers of various creeds, degrees of intelligence and grades of piety. There is a sufficient variety of beliefs to satisfy the most exacting or fastidious. Some of the services at these churches are well attended; some of the structures are always crowded. and others moderately well filled.

It is the opinion of some observers that the open-air preaching that is done in



The Salvation Army.

they found, both good and bad; and the wedding was furnished with guests.-St. Matthew. gatherings? Oh ves. That crowd of soulthey are talked to by the ex-prodigals, who ing of the ways and must choose. tones in the lassie's voice, the song set to "clothed and in her right mind." that thoughtful, silent throng. The an- wards. archist and the burgiar stand side by side; the workingman and the tramp are there,

What about the drum? Booth Tucker Blon.

Army Hendquarters.

division is ruled by Brigadier Stephen cities, and wealthy men were liberal in Marshall. He is assisted by Staff Captain their support of the Army. Willis, who is also general secretary, and by Mrs. Willis, who is financial secretary junior secretary and adjutant, and Mrs. Shulz have charge of the social work.

Portland has three corps. Corps No. 1 is on Burnside street, and is under the control of Captain and Mrs. Hubbard. Corps No. 2 is maintained at East Sixth and Oak streets, and is under the jurisdiction of Captain and Mrs. Melby, Corps No. 3 was formerly maintained at Albina, but the barracks are now dark. Corps No. 4, which is the most prominent of the Portland branches, has its headquarters on First street, between Alder and Washington streets, and is in charge of Adjutant and Mrs. Hawkes and Lieutenant Hudspeth. This corps always turns out the

largest street parade. The Rescue Home.

I know not, I care not, what guilt's in thy The crowning feature of Salvation work in Portland is the Fourthstreet home, which is conducted under the personal direction of Ensign Morgan and Captain Kinney, two estimable women who, day by day, visit the fallen women in their resorts and beg them to reform and most of them were kept rescued. The home for fallen women usually has ond street, organization, in a large way, help to main- out-of-door effort.

tain the home. tion Army influences in Portland. The vice or crowded street corner, and sings motest idea of the plan of salvation. Some Salvation Army.

record for the first three weeks in January is 116 conversions. Sixteen was the

record for last week. The Workingmen's Home. Rain, rain, rain, my Savior! Rain, rain, rain, my Lord! Rain, rain, rain, my Savior!

Half a sack of flour and a dollar's worth of lard, -Salvation Army melody. The Portland Workingmen's Home is

one of the practical branches of the Salvation Army work in this city. It has been maintained for the past nine months, in a commodious two-story building, at 292 Burnside street. It has been supported chiefly through the liberality of the friends of the Army in the city. During the period specified the home has sheltered 4271 people, of whom 260 were admitted free of cost. The others paid only the small sum of 10 cents for their lodging. The building is entirely too small for its purposes; otherwise the good results would be greater than they are.

Meetings are also held in and from this building. This branch is in charge of Corps No. 1, officered by Captain and Mrs. Hubbard, Captain Holden and Lieutenant Charles Tucholke. This building is far enough from the saloons to draw for its clientele fewer hobos and more workingmen in trouble than one would suppose. It is patronized by a more respectable class of people, apparently, than frequent some of the other cheap lodginghouses in the community.

Married the Big Swede. There comes a rift within the lute That sometimes makes its music mute.

"When a Catholic girl takes the veil and renounces the world, its pleasures and allurements, she takes it for keeps. No power, no passion, no temptation will cause her to cast longing glances back to the glittering shores of sin. Is it the same with the Salvation Army lassies? Sometimes, although evidently Playwright David Belasco thought otherwise when he wrote "Naughty Anthony," the play in which Blanche Bates, a Portland girl, has set all the tongues in Gotham wagging. According to the play and Miss Bates' interpretation of it, three Salvation Army lassies are made to forget their homely attire by the mere sight of dozens of pairs of fancy, silk-embroidered stockings being tried on. They liked dainty lingerie and wished they had silk

One bright and rather pretty Portland girl, who should have known better, felt It was her mission to join the Salvation Army. Despite her mother's entreaties, she laid aside her pretty dresses and donned the blue poke bonnet with red casioned is due to the peculiar brand of strings. She had a pretty contralto voice, plety that is dished out on the street and her share of the "work" was to sing on the street corner and pass around the tambourine. Nickels and dimes came in freely after her "turn," and, one auspiclous night, her voice fell on the ears of a big Swede.

Nels didn't get saved, but he kept hanging around. He became acquainted Do people listen at the Salvation Army with the girl, and wood her, poke honnet and all. His suit prospered, and then the hungry, sin-stained faces, the prodigal boys independent spirit of Nels asserted itof a thousand homes, that group around self. He told his inamorata frankly that the ring wherever the flag of the Salva- no best girl of his should wear such ridicution Army has been hoisted, listen because lous attire; that she had come to the parthave tasted the bitterness of sin's cup. result of this reading of the riot act was The tear in the speaker's eye, the tender that, next Sunday, the girl went to church a popular melody that has swayed a na- afterwards married the big Swede. It is tion's heart, awaken a responsive echo in to be hoped they lived happily ever after-

The Volunteers of America. . I have made history.

-Chateaubriand. Ballington Booth and Maud, his wife, builded better than they knew when they and is patriotic in its proclivities. As is well known, prior to this movement, Genthe Salvation Army movement.

General William Booth, the founder of the order, instructed Bailington to resign and stenographer. Adjutant Evans is as American commander and prepare to go to other countries. It is believed that the old general was becoming jealous of Ballington and also disliked to see the Army become Americanized, for the old Salvation Army is English or it is noth-

Wealthy Americans had faith in Ballington Booth and asked him to remain in the country. After consideration, he did so, but gave up the property of the Army in the Eastern cities, which was vested in his name. The result of this was the organization of the Volunteers. The organization was a success from its inciplency, and there is no doubt that Maud Booth is as popular a woman as lives in America today, not even excepting Elizabeth Cady Stanton or Mary Ellen Lease. She has endeared herself to thousands, by her untiring efforts on behalf of the 'prison boys," as she calls them, and of those in trouble anywhere. Through her efforts a number of !'homes" have been established in different states for ex-convicts, and in time positions are found for

the most worthy of the latter.

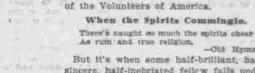
The Portland Post. The local post of Volunteers of Ameriand offer them shelter. Fifty-five of ca is under the command of Captain Elthese daughters of sorrow were rescued liott, who is assisted by Aide-de-Camp through this agency in Portland last year. Zachman and Lieutenant Grant McKay. Their headquarters is the armory on Sec between Burnside and Couch 12 or 15 inmates, and situations and homes streets. With them "cleanliness is next are provided for them as soon as practi- to godliness," and the armory is kept cable. The rescued girls have organized clean; the entire quarters are well venthemselves into a league called the "Out tilated and are comfortable. Here meetof Loves," and contributions from this ings are held every night, after the grand

The open-air meetings are from 7:30 to a "jag," find it a haven of rest and a

picturesque, fanciful and often ex- of them wouldn't know the Holy Euchaceedingly gotesque songs, to a crude ac- rist from a baptismal font.

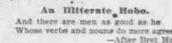
saved. The armory is a great resort for foreigners, and many of them, being

companiment of music from cornets, guitars, tambourines and often screeching accordions. The officers preach around in rotation, a few minutes each; a collection is taken up, and the band marches to the hall, where "the meeting is thrown open for testimonials." In the peculiar parlance of its members, accepting the orthodox plan of salvation is "getting saved," and every night men of all nationalities, all stages of intelligence, and of all degrees of cleanliness, claim to be



But it's when some half-brilliant, halfsincere, half-inebriated fellew falls under the influence of the street preacher and wants to talk, that things become lively in an out-of-doors gospel pienic in the slums. It is a difficult thing for the manager, or, as for that matter, the general public, to detect street-corner religious frensy, as distinguished from genuine North End drunk, Sometimes whisky is the basis of many fervid exhortations in front of First and Second-street saloons; sometimes a sudden conviction of sin causes it, and sometimes it is a commingling of the spirits; It has been suggested that the open-air religion that is sometimes seen in the North End and the pecultar brand of whisky dispensed in those classic precincts have a kind of affinity for each other. In other words, a too liberal dose of the one causes a hankering for the other.

Acting on this belief, it is said that a Burnside-street saloon-keeper is always a liberal contributor to a band of outdoor preachers, so long as they will sing and shout in front of his den of vice. It draws a bigger and a dryer crowd than the broken-down vaudeville actress on the inside, and it comes cheaper. This statement may not be literally true, but many people believe It.



-After Bret Hurte. Nobody seems to know his real name, He has been called "Hobo Kelly" so long that he has probably forgotten that he ever had another name. Hobo Kelly, on the occasion of his last visit to Portland. connected himself with the Volunteers of America. He was dressed in quasi-clerical style. His evangelical lawn tie had once been white. He wore a very long and shiny Prince Albert coat, and a derby hat made on the block known as the "pancake style." These hats are much affected by low comedians in second-rate farce-comedy companies. His trousers were something immense, and were much too long, after several reefs had been taken in them. But his talk in the Volunteers' meetings did not cause people to enthuse very much, and for this and other reasons his connection with the band was ruthlessly severed.

Then Hobo Kelly set up a sideshow, Wherever Mary went, the lamb was sure to go." So soon as one of the Volunteer spielers would begin to talk on a street corner, "Hobo" would open up on the opposite corner, and would give his audience a rare treat to billingsgate, taking for his subject "The Volunteers of America." He was ordered to desist by the police, and he moved on, seeking newer

and greener pastures. Other Outdoor Preachers. Mr. and Mrs. John Glasscoe, two colored people, conduct a mission for all races at the corner of Second and Yamhill streets, but they rarely preach in the open air. A Chinaman, who has been prosolyted by the Baptists, hangs out every Sunday in the vicinity of First and Alder streets, and preaches Christianity to his countrymen. It is doubtful if he has any success. The Chinese are too conservative and hidebound to adapt themselves to new religious beliefs, and it is a question wheth. er there has eyer been a Chinese conversion to Christianity, either in China of

America, that was not prompted by commercial or social reasons. No one would speak of the crazy woman who preaches in various parts of the city nights and Sundays, except in sorrow. That she has been so long permitted to outrage decency is a burning shame. Just who is responsible for this poor unfortunate being allowed to continue this blasphemous performance is a question thousands of Port-

land people have asked. The Christian Army, which marshes without money and just recovering from "two by two, like the elephant and the During the month of December last 19h 8 o'clock. The post gathers at the armory, shelter in times of storm, and come in and kangaroo," and God's Regular Army are conversions were reported through Salva- marches out to the front of some den of "get saved" without possessing the re- cheap imitators of the more pretentious