The Rich Man's Opportunity

Common People's Want of Enthusiasm for Some Multimillionaires & By Doctor Newill Dwight Hillis, Pastor of Plymouth Church, Brooklyn. 25

When all other forms of enthusiasm wane, the enthusiasm for the hero will wax and grow more and more.

Property is the shield above the soul that protects it from the cruelty of rain and snow and storm.

Wherever the man of unique financial genius has used his ten talents to serve the thousands of his workmen who have only one talent; wherever he has been a shepherd to them, has given them their just wage, told them no lies, given them brotherhood instead of exploiting them, and applied the law of truth and justice, that rich man today is loved and revered, because of his service.

The common people know their friends. When the rich man gives to buy a little reputation, when he goes into politics to promote his own interest, when he puts his name to head a subscription list in order to call away the attention of the people from some act of industrial injustice, the people see through the device. They know when a man rings true.

The time has come for every patriot who loves his country and believes in the republic, in the sanctity of property, to speak out and condemn anarchy and lawlessness toward man and God, whether that lawlessness be found among the ignorant or wise, the poor or rich.

sakes made himself poor."

down with thick clay." MAN'S earliest and latest enthusiasm asks for a noble chief. Young artist pupils long for a great master. Joyfully the soldiers die for the great General. Once the true hero stands forth, the common people rise up with an abandon years may come and the years may pathway to the hero's tomb, while parents take their little ones to his grave, school and college and gallery and he that they may kindle their torch from the sacred flame that burns forever, on this altar of love and remembrance. Sometimes this enthusiasm for the rich man takes on pathetic forms. Tolstoi is a man of much gold, vast estates, whose ancestral home was a castle. Telstol has been gold to the common people, that the least of his gifts was the gift of bread, that the real gift was himself, wealth and beauty. Now this is abso-The other day, the old man Tolstoi went recognized him, they rushed together, one tories, quickens the flight of spindlesous multitude. Workmen kissed Tolstof's hands, mothers lifted in the minds of their children by rein the minds of their children by rehearsing the story of Tolsfel, who was

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nis name to their children. man who, being rich, made his sold to duced wealth and used it, pouring bis shine for the peasants and the common people. When all other forms of enthu-

will wax and grow more and more. Why No Enthusiasm for the Rich?

Nothing is more certain than the popularity of our merchants, our bankers, our manufacturers, in the average town and city. These have, through industry, honor and justice, earned their posision and the esteem that is given to them. And we would naturally expect, therefore, that the men who have achieved many, many millions would be similarly honored by the Nation. But, with sorrow and shame, we must confess that the common people of the republic exhibit no enthusiasm for the excessively rich, save in one or two instances. Some explain the fact by emphasizing envy, that is the vice of mean souls. It is said that incompetence and fallure are always jealous of success. Criticism is the penalty that greatness and gold must pay, Doubtless pre-eminence is open to the attacks of the envious. The man who climbs to the top of the ladder becomes a target for those who tried to climb and could not reach the top. It has been said that even the President "pays dearly for his White House," It would seem to follow that popularity and enthusiasm are lost when a man achieves many, many millions. But this statement is as superficial as ft is unjust. History is a wise teacher, and if history teaches anything it tells us that in all generations if one rich man has been hated by reason of his cruelty, and so lost leadership, that the great man of that generation has nearly always been a rich man who has been the savior and the idol of his people, because of his justice and his truth and pity for the sheep that looked to him as shepherd. If any man thinks that the common people are always envious of the rich man in bis palace, let him recall Lord Shaftesbury, whose monument has been erected by the poor in London. Shaftesbury lived in a magnificent country house, owned wide estates, had a palace in the most exclusive street in London, yet when he died 200,000 people, of the common people and the poor, lined the streets. Whole trades attended in a body. An organization of working women carried a banner, "I was anhungered, and ye fed me." A thousand boys stood in one block, representing news boys, bootblacks, costermongers. They lifted on a flag these words, "I was sick and in prison and ye ministered unto me. Nothing would be easier than to match the enthusiasm of the people for Shaftesbury with a thousand similar names during the past 500 years. The common people are not envious of all rich men. The the common people can be idolized and or to a merchant his talent and strength? less. Carlyle believed that the law of zimost worshiped by them. Nothing is risked in the statement that many multi-Illiansires in this country are throwing

safed to any men of their era.

away the greatest opportunity youch-

The importance of this subject be the more apparent when we consider the

the greater number we will have tomor-"Wos unto those who lade themselves row. The Republic is now worth approximately one hundred billions. By reason of the new tools, the new savings of former wastes, the increase of producis his enthusiasm for heroes, and tion, the doubling of the treasures of here wership. The rude clansman loom and shop and mine and forest and field and herd and flock, it is plain that poor men are to become rich, and rich men richer. Just now all the people have the necessities and a few have the luxof gratitude for Kossuth, the patriot, for Garibaldi, the deliverer of Italy; for Lincoin, the emancipator and martyr. Nor do justice and work equally hard, that soon, very soon, all the people can enjoy go, but each year wears more deeply the in part. But it must come through property. Wealth we must have to support Property is the shield above the soul that protects it from the cruelty of rain and snow and storm. But it seems then that where we now have a few rich men we are to have many, and our present little wealth is to become great wealth. But the wealth must be organized. Shaftsindeed, but what is much more important, intellectualized it. Other men's wealth bury's wealth was a blessing because he he has been wiscom to the people, virtue is a curse to the community, because it to the people, to them an example, a has been made selfish. It is said that guide, a shepherd, a savior. He knew the rain from heaven and the wide river that the life was more than riest, and lowing through the land change the desert into a garden, and fill the land with expressed in terms of love and service. Jutely untrue. Whether a river shall be a blessing or a curse, depends upon what with an American guest to another city. It does. For one-half of its course the in Russia. When the people in the streets River Rhine turns millwheele, runs facrelieves the inborer of his drudgery. Just so long as it is giving and distributing their little children to touch the hem of and serving, it cleaners the air, enriches his garment, peasants waved hats, shop- the fields, carries the ships of trade and peopers forgot their goods, and the peo- the crafts of pleasure. Fluxly, however, ple lifted the old man in their arms, to the Rhine refuses service. It spreads out early and sit up late to kindle virtue, the it becomes a kind of Dead Sea. It lives with property. Whenever a man has prosoul through it and making it serve, gaining that wealth by truth, justice, inboy, "Go to college and speak for the thor, "Instruct and write for the people"; to this architect, "Build for the people"; to this physician, "Heal the people and succor the people." Then wealth has blessed the state. That man shall be like "a tree planted by the rivers of his season, and what oever he doeth shall prosper," Just now, however, this kind of life, growing on the banks of the river of the water of life, named abundance for all the people.

Why Unique Commercial Genius? Why is it that God gives some men unique financial genius? The true answer is based upon the old division of society into the six classes of men. God raises up the soldier to keep the state in Hberty, the physician to keep the state in health, the teacher to keep the state in knowledge, the pastor to keep the state in morals the jurist to keep the state in justice, while the manufacturer or merchant has been raised up to feed the state and clothe the state. The soldler, named Garibaldi or Phocion or Cromwell, dies to keep the state in liberty. The poet, named Homer or Dante or Emerson, begs bread and lives in a simple cottage. His reward is in the conscioueness that he has inspired the people. Lincoln is raised up to emancipate the weak. He gives his golden sentences freely, pays the price for the common people's adoration, and dies for the state without commercial reward. In times of cholera or yellow fever, the physicians go South, and freely risk life to keep the people in health. Did the discoverer of ether take out a patent on his anaesthetic? Merchants urged him to do so; they said that he could die worth a million dellars. Their argument was that the merchant, in the hour of physical agony, would give his store or factory in exchange for this advantage of the genius God had given book of Corinthians, and declined to yield the fruit of his genius unless the people toiled for the people of this country on an income of \$1200 a year. And why does Croesus who wants the enthusiasm of God give to a manufacturer his genius would, as a man of genius, gain less and It is that he may feed the state and industrial justice was the law of wealth,

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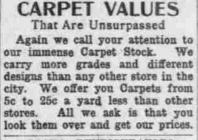


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pie lifted the old man in their arms, to carry him into the town. What did it mean? It means that for generations to come, fathers and mothers will rise up early and sit up late to kindle virtue, the

The Exploiting of the People.

sm wane, the enthusiasm for the hero dustry economy, prudence and tirift, and the workmen, pinch them, exploit them Winter, and then forces them to accept, speak out and condemn anarchy and lawthen handing it on, saying to this poor Force the wage down, use hunger and not a living, but a starving. He is said people"; to this poor artist, "Study and Tell lies to the people to get gold. Bribe paint for the reople"; to this great au- railway officials, extort secret privileges, and the devil take the hindermost. And then, having gotten the multi-millions, to use Ruskin's expressive word, he says: "Here am I Come, working people, build me a palace in the city, enthrone me on Build me pleasure barges and high. water; he shall bring forth his fruit in fashion thrones. Make a crown for my of man is as occasional as a solitary palm | Dance before me that I may laugh. Speak tree waving in a desert, But the time is at before me that I may admire. Burn inhand when rich men shall be like the tree cense that I may breathe its sweetness. Mix wine for me and fill up the cup of flattery that I may drink and forget." not this the exact and literal biography of men for whom the common people have no enthusiasm? Be not deceived. mmon people know their friends. When the rich man gives to buy a little reputation, when he goes into politics to promote his own interest, when puts his name to head a subscription list to call away the attention of the people from some act of industrial injustice, the people see through the device. They know when a man rings true. You can fool some of the people all the time, you can fool all of the people some of the time; you cannot fool all of the people all of the time. The common people are not always right, but in terms of ten years' judgment the common peo ple are almost never wrong. The peasants of Russia have decided; they have written the name of Tolstoi in letters of gold on that monument of remembrance set up in makes no charge for his unique wisdom, the heart; low down and bespattered with mud, in letters of blackness, they have written the name of the Crar and the rich Princes, who might have been held in everlasting remembrance.

Flesh Nexus Cash Nexus

Long ago Carlyle spoke of the cush nexus between the employer and his workmen. He mourned over the chasm that was being digged between the head of the factory and his workingmen. He prophesied that if the time ever came when the employer and manufacturer, with his gewisdom that destroys pain for wife or nius, ceased to be a shepherd and a father child. Did he hold the people up, taking and friend to those who had less genius than himself, and bought workingmen and him? What if Paul had refused to give sold them, as he bought tools and wool, his genius, manifest in the Ode to Love his people would organize and turn and the argument of Immertality, in the against him. And that when he had exploited them and driven them down, ising his gentus to make the paid him in a river of gold? Emerson and less at the labor end, and the profits more and more at the capital they would produce less and less, and he clothe the state, laboring as Homer sang, for capital and labor alike. For a genas Dante dreamed, as Milton wrote, as eration the employer called his workmen Emerson prayed, as nurse or physician bands and despised them. Then the workdo and die, with the self-abnegation of men met contempt with hate. They or-Lincoln, and the self-sacrifice of Kos- ganized and held back their hands and suth and Tolstol. And wherever the limited the output, working grudgingly, man of unique financial genius has used and now England has lost the market of vitality from these very causes. Un-

of his workmen who have only one talent; | cash nexus, when the Boer war came on, wherever he has been a shepherd to them, the factory district of England was found because that appeals to his price, and has given them their just wage, told them to be filled with physical feeblings, with gains public approbation. An ark of jusno Bes, given the r brotherhood instead deficient eyes, flabby legs and arms and tice or kindness to his own workingmen when the working people are needlest. women in his own town. God put him in only path that leads to peace is the path hundreds of workingmen the vast ma- and love and immortal remembrance is waken to curse his name; at night they hood. The common people know their sleep, praying God for vengeance on him. enemies and never forget their friends. head, weave rugs for my feet with silken Meanwhile, knowing that the nexus beto him as sheep, to be guided by hts poor .- (Copyright, 1905, by McClure, Phil- ling. Good ventilation.

trying to earablish a nexus with students, doing the thing, and not my mentioning it. lessness toward man and God, whether Immortal forever that man who, being

shepherding, is a nexus of bate, he is lips & Co.) How Best to Secure Clean Markets

Message From the New Inspector Asking Co-Operation of

Every Portland Buyer.

At the request of The Oregonia Miss Lillan E. Tingle, director of the Portland School of Domestic Science, has written the following article which appeals, or should appeal, to Tingle was recently appointed Market Inspector and has it in her power to needed reform, but she does not proclub. She wants the aid of every one kets. Her theory is that threatened loss of business will arouse in careless mts the instinct of self-preser vation and thus establish not for a system of cleanliness so necessary to

the housekeepers of Portland really desire clean markets and the proper treatment of the food materials they provide for their houseevery one to lend a hand in "the long pull and strong pull" we are making Spasmodic effort is worse than uselens. An inspector alone may talk until doomsday, may make regulations and invoke the strong arm of the law again and again, but nothing permanent and satisfactory can be accomplished until the individual housewife realizes her responsibility and undertakes to show her marketman in a practical way that she really cares whether sanitary or unsanitary conditions exist.

No doubt there are some women who do not care, who say when one talks of danger from dirt "Oh, don't add another horror to life. If what you say were true, we should all be dead long ago." Well, some of us are dead, and are dragging along with diminished his ten talents to serve the thousands the world. After three generations of the fortunately, it is not always easy in quent washing, and the use of such provi-

these matters to trace back from effeet to cause and show such people the definite results of carelesanesa. Nature has a curious system of bookkeeping: she sends in her bills with unfalling regularity and they must all be paid some day, but she seldom dates them, and never gives an itemized account. We are beginning, however, to understand some of her methods, and it behooves us to live up to our knowledge and to try to gain But the housewife who cares, what

can she do? First, she must inform herself as to what precautions ought to be taken in the handling of food and how much can be reasonably expected; and then she can use that strongest of arguments-the pocket argument-with her dealer. should give her custom only to those who show themselves willing to comply with the demands of modern cleanliness. This point cannot strongly emphasized. She should require at least as much care and neatness in the handling of material that holds, it will be necessary for each and is to be put into and, in part, will be her body, as she does in the handling of material which is to adorn her body. It will no doubt be sometimes troublesome and disagreeable to notice and to speak about these things. but it is the only way in which she can discharge her duty to her family and to herself. Let her take the trouble for the honor of her calling-the greatest in the world,

Now for a few practical details as to what she should require. Cleanliness is, after all, a vague word, and very variously interpreted.

addressed to you personally: You must demand: Personal cleanliness on the part of the despeople; clean aprons and overalls that can be frequently washed, instead of some of us are sick, and many of us the woolen clothes, stiff with ancient grease and dirt, that we so often find in our investigations. Provision for fre-

contaminated or deteriorated by hands that have recently touched anything obtectionable. An immense amount of edu-Second-Protection of food materials by glass, wherever possible. Do not buy any of the following foods if they have not

sion, so that food material may not be

By doing this he breaks up the union of The time has come for every patriot, who and some other foods are always pro-But over against this man put the man his workingmen, gets them to the point of loves his country, and believes in the Re- tected in this way. Is there any reason of financial genius whose motto is squeeze hunger and under the scourge of want in public, in the sanctity of property, to why Portland should be behind the times? Third-Protection of vegetables and meats from street files, dogs and rats. want and gold and necessity as scourges. to be worth \$15,660,000. He has just given that lawiessness be found among the This means that such goods should not a large sum to educate young men and ignorant or wise, the poor or rich. The be exposed on the sidewalks, and that even inside the stores, boxes of vegetables pelation with his workingmen. His nexus of justice and obedience to the laws of the should be at least two feet above the was a flesh and blood nexus through Republic and the laws of God. On the floor, and that screens and mosquito bars their hands. Out of his hundreds and other hand, the path that leads to honor be freely used. It is hardly necessary nowadays to emphasize the danger from jority hate him. In the Winter they the path of service, justice and brother- files and rats as carriers of disease germs. Fourth-General cleanliness in the store Clean walls, well-scrubbed floors and shelves. Ceilings free from cobwebs, Prothreads; sing before me, that I may sleep. tween himself and those whom God gave rich, for the people's sake makes himself tection of food during sweeping and dust-

Fifth-Food kept free from decaying matter. In looking over fish, poultry and vegetables, one too often sees fresh and stale piled together. Even though you have the knowledge which enables you to select the best, you must realize how the best may be deteriorated by contact with partially decayed matter. Be critical and careful in your selection, and do not heettate to blame where necessary.

Sixth-Care of goods in delivery. Be sure that things come to you properly wrapped and in clean delivery wagons, and that there is no direct handling by the drivers.

Insist upon a high standard of care and cleanliness, and you will find the market men anxious to meet your wishes. If they are not now, they soon will be, if you show them you are in earnest, and that it will make a difference to their business whether they are on a clean list or not. With them, naturally, it is chiefly a business proposition; with you it is a matter of duty to yourself and to your neighbor. See to it, also, that your own kitchen and basement are above re proach, and that the care and handling of the food there is what it ought to be. We must all co-operate-housewives market men and Board of Health-fo better conditions, and for the good name and good health of Portland.

Historical Gavel Part of the Wood Is From First Apple Tree Grown in Oregon Territory.

HE Oregon Historical Society preparing an interesting souveni which it will shortly present to the Iowa Historical Society. It is a gavel consisting of four pieces of wood, each piece taken from a historic tree grown in this state. Moreover, three of the pieces have a connection in some way with the State of Iowa

The handle of the gavel is made of the wood of a service berry shrub which grew upon the donation claim of Morton M. McCarver about two miles above Oregon City. Mr. Carver came from Iowa to this state in 1843, the first year of em igration. He was a pioneer of restless and intrepld character, and is credited with being the founder of Burlington, la.; Linten, Or., and Tacoma, Wash.

McCarver's donation claim above Ore-gon City has been, since 1865, the prop-erty of Mr. Warner. The service berry seen, not to be heard."

usual size. Its berries, when dried were used in making pemmican, combined with kause, camas and sunflower voots and

The service berry wood, though of light weight, has a fine grain and takes an excellent polish. It is the color of vi

The head of the gavel is composed three pieces of wood, apple, cherry and Oregon grape. The apple wood grew in the orchard of Dr. John McLoughlin, a Vancouver, The tree was James Bruce, the old Scotch a was among the first lot of seedling ples grown in the Pacific Northwest, Mr. Whitman is authority for the statemen that these seeds were brought from Lon don in 1835. A number of young men who were coming out to the Western World as employes of the Hudson's Bay sy were given a farewell dinner befor sailing. The seeds of apples eaten at the dinner were thrust into the pockets of the young men by some of the girls who were present. Later, after their arrival at Fort Vancouver, the seeds were dis-covered and given to Bruce. Eloise Mc-Loughlin must have played under the apple tree when it was pink and white blossoms, Mrs. Whitman and Mrs. Spaulding ate of its fruit, and in her diary entry for September 12, 1838, the former makes mention of this Jason Lee must have walked under the shade the madame had many associations with it. Indeed, if one gives way to imagina-tion and pictures the sights which the apple tree must have shared, the whole history of the old fort at Vancouver in its early days comes peering forth from the shadows of the days of long aga-When this tree was cut down George H. Himes secured a piece of it for the His-torical Society.

The cherry wood in the gavel is from a Royal Ann tree, the scion of which was brought across the plains from Iowa in 1847. So it is going back to the land of its nativity. One Henderson Luciling, a North Carolinian by birth, who had set tled in Iowa, became much interested in the Oregon country through reading the journals of Lewis and Clark. In 1845 he began preparations to remove to the Coast. Having learned the nurseryman's craft, he concaived the idea of bringing out a number of fruit trees of different kinds. He grafted the best kinds of fruit on to seedling stocks and in 1867 had from 800 to 1000 scions. These ha planted in two long boxes in earth about a foot deep. They were shielded from hungry cattle by frames built up around the sides. Then Luciling set off across the plains with his traveling n ons lived, and when he arrived at a spot in the present town of Milwaukie he ed and transplanted them into the soil of Oregon. Thus came the first nursery

One of the most notable trees from these scions is one now growing on the David Chambers estate near Olympia. Chambers came all the way from Puget Sound to buy a fruit tree of Lewelling. He secured a large cherry tree, which he carried down the Columbia in a boat. At the mouth of the Cowlitz he loaded the tree on horseback and rode homewards over the trail. He was rewarded the second year by a small crop of cherries. Every year since, without fall the tree has given of its delicious fruit, and even now, in venerable age, grown to the great girth of nine feet and six inches it bears each year its snowy blossoms and ripens its harvest of luscious cherries. The cherry wood in the gavel being made is, however, from a tree that grew to old age on Lewellyn's place, where it was

first set out. The gavel will be finished in about two weeks and will then be forwarded to lowa City, Ia., where the State Histori-

cal Society has its headquarters Modern Wives.

Truth. "Algy, dear," a well-known woman asked across the table at a recent din-"have we any children? Another silenced her husband at lu-