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**ASK AND YE SHALL RECEIVE.**

The board of foreign missions of the Congregational church asked for contributions to spread the gospel among the heathen and they received a check for \$100,000 from John D. Rockefeller of the Standard Oil Company. A large following of the ministerial profession object to receiving the gift, alleging that it is tainted and represents the illegitimate gains filched from the poor. Another contingent are in favor of taking the money. Which is right? This is the question agitating the thinkers of today. If the public standard is to be lowered by the gift of the man who is to enrich our country, shall we accept it at the price of self-respect and public morals, or shall we inculcate a love of honesty in the young and teach the would-be Samaritan a lesson? If we lose materially we gain ethically and elevate the ideal which men must strive for. Riches will not excuse the man who has become rich through dishonesty, and so, if honor is the stepping stone to ambition, if the goal to men's regard is to be reached at all, it must be by the honesty-best-policy plan. If this is enforced we have progressed.

The name of Judas Iscariot stands for greed. He sold faith and honor for a piece of silver and the children of Adam have remembered, to the traitor's discredit. Judas commended his trust, bartered his all for the spoils that pay dividends of agony and contrition and he went and hanged himself. Few of his followers have courage enough to put the shrinking flesh to such a test. A man only kills himself these days when he is found out. The oil and copper monarchs starve and save until they have cornered the market. When the world is theirs they rear up monuments to perpetuate their names; they want to be noble, they try to hide their sins under tons of gilt-edged Morocco volumes, and in their old age raise up great universities and endow homes for the future generations that shall call them blessed.

Sons of the defrauded flock to the fates of learning, and from the sources of infamy draw the precious waters of learning and drawing, drink to the health of the founder. Innocence is corrupted by the tribute it pays to the memory of one whose name should be set aside by men as a synonym for dishonest methods. Chairs are filled, honors awarded and the greatness of the donor eulogized even until the third generation. The faculty is silent as to the means that justified the ends, and one-third of the students are ignorant as to how the great wealth of the defunct financier was accumulated.

The brave Judas could shake hands across the centuries with many of our finance kings of today, but he was bothered with a little too much conscience, and although a born speculator, he did not want to see the results of his perfidy. Advanced culture demands of the conscience burdener divide. What right have you to refuse this gift of thousands, when can we find lucre that is not touched with the filth of this world's greed? Can you mention one fortune that has not of taint? And supposing the sinners—if you persist in calling them so—wish to atone, what then? Would you refuse this boon to humanity?

This county was wrested from the aborigines, and yet, who would wave aside a lot on Commercial street? But if that very lot had been taken from a recent owner, would any decently honest man accept the gift with the comfortable assurance that he was honest? If the methods of the noted financiers of today were clean, untarnished, above reproach, would this government be investigating the means to the end? If there was no smirch of ill-gotten gains, why should the whole nation be uneasy?

These are the questions that awaken and establish the reason for doubt. But when it is proved beyond a doubt that the men who consume cold mutton on the Sabbath, fleece the lamb on week days, without the preliminary of grace before or after, what then is the course to pursue? Shall we share his mutton if he asks us to dinner, go to his school, marry his daughter and retain the money in the family? These

nice distinctions escape the arm of the statutory law and come under the head of the moral code. To coerce railroads or private individuals, to escape the law by a technicality, to extort rebates may be proven legal and at the same time morally dishonest. We know it, and yet by taking the hand, accepting the money of the thief, we applaud his mode of procedure and by public acclaim he is absolved, not in the attitude of the self-confessed sinner, but as the benefactor of the race. The reverence for the almighty dollar swallows up the contempt for the man.

**THE EQUITABLE.**

The business affairs of the Equitable aired in the public press for the past two weeks. The Seattle Post Intelligencer in commenting on the controversy, claims that they have "missed the point." The controversy on at present is between vice-president Hyde, of the Equitable Life Assurance Society, and James W. Alexander, president of the company and trustee under the will of Mr. Hyde's father. Mr. Alexander is seeking to have the company reorganized under the mutual plan, so that its policy holders may have a voice in the management. Mr. Hyde, the owner of the majority of the stock in the company, which stock is held in trust for him by Mr. Alexander and others, insists that Alexander is guilty of a shameful breach of trust, in seeking to oust him from the control of the company, which will be his on his thirtieth birthday, when the trust terminates and the stock passes into his possession.

The total stock of the company is but \$100,000 at par value. Under the charter of the company, this stock can earn but 7 per cent on its face, the remainder of the earnings of the company being divided among the stockholders. As matters stand, Mr. Hyde, with his ownership of the majority of the stock, can name the board of directors and the officers of the company. If the mutual plan goes into effect, Mr. Alexander hopes to secure the proxies of the policy holders, through the agents of the company whose appointments are in his hand, and continue in control of the company, despite Mr. Hyde.

None of the letters in the controversy throw light upon the real matter of interest to the policy holders of this great life insurance company and to the public at large. The controversy between Hyde and Alexander is a personal one. The matter of deeper interest is to know why control of this company is a matter of such enormous importance, when ostensibly all of its earnings are divided among the stockholders, save the petty \$7,000 which the stockholders and presumed to take as the sole dividend from the investment. Why is it that Mr. Hyde, with this meager income, is able to spend \$100,000 in giving a single dinner, with indecency as an attraction?

The truth seems to be that the control of this great company, with its income of millions of dollars annually, the savings of hundreds of thousands of people, is one of the great financial prizes of the world. The man who has these enormous sums at his disposal, to be placed in investments to his liking, is one of the kings of finance, who must be reckoned with and admitted to a share of the spoils, whenever there is anything to be cut up in the realms of high finance.

All of the enormous profits, made through the handling of these millions annually—the aggregate sum of the savings of hundreds of thousands of the thriftiest of Americans—placed to the credit of those who furnish the money? Apparently not. There has been a ray or two of light turned on, just enough to arouse curiosity, coupled as the present squabble is with some revelations of a high financier who is turning state's evidence in the magazines. The rest of the story is awaited with interest, which will not be diverted to consideration of the questions whether Mr. Hyde is rather asinine in his displays of prodigality or whether Mr. Alexander is engaged in the attempt to defraud the son of a trusting friend, who confided his son's interests into Alexander's keeping.

**ADVERTISING THE GOSPEL.**

There is a large debate going on among the church communicants in some of the larger cities over the reverence or irreverence, the propriety or impropriety of one minister's method of advertising his church services. He has made a contract for bill board space and puts out three sheet posters announcing to those who "hunger and thirst after righteousness" to come and hear him. Some of the brethren denounce his plan as scandalous and do not hesitate to say that he is demeaning the gospel he was called to preach. In fact, the majority of ministers are down on this innovator and hurl hard sayings at him. But if we are to judge by the newspaper reports, he always has a crowded house, a perfectly reverend service, preaches an orthodox sermon that is as straight and pointed as an arrow and is getting results in the reformation of sinners at every service.

If these things are true, we should think that the other ministers would have a deep anxiety to imitate his methods and multiply the good work established by his usage of one of the great modern means of publicity.

There are two ways of propagating the gospel. One is to ask the people to come to it and the other is to take it to the people. As this particular minister does not care to invade the field or territory of the Salvation Army—the streets—he uses the bill boards to announce that he is going to preach the gospel at his church and earnestly solicits whosoever will to attend the services.

Jesus went in and out of Jerusalem many times on foot, but one time He preferred to ride in, the occasion being a great popular sensation. Yet we doubt not, in fact we know, there were many in that city publishing their righteousness by their broad phylacteries wherever they went, who objected seriously to His methods of entry on that day.

Where is the harm in it? If a man is sent to preach the gospel he is excusable for not waiting to preach to blank walls and scantily filled pews. He needs people to hear his message and when they have learned the gospel obey it. And if bill boards and posters will bring the people—use them. The success and the results of the revival meetings in Astoria will depend upon how far the people were reached, not by what methods that were adopted. Whether they have been a success or productive of no good, the evangelist and his corps of efficient coworkers have done their duty and it is certain that no harm has been done.

**ERADICATION OF WRINKLES.**

The National Association for the Promotion of Health, an organization composed of women who would beautify their sex by scientific hygienic methods and not by the rouge-pot and the belladonna-sponge, has a new scheme for the eradication of wrinkles. It is to touch the corrugation 20 times daily with the tips of the forefinger. It is not stated which forefinger is to be used or why other fingers will not do. The association believes that this treatment pursued faithfully for a year will massage the face into youthful beauty without a bill from the masseur that will prohibit new frocks for the year after. The association also declares, in a pamphlet to women who would retain their pristine charms:

"Eat fruit and keep the eyes bright. Fruit will polish up the iris as nothing else will." From this, we judge Eve had eyes of no ordinary lustre. "Take two baths daily—a cold one in the morning and a hot one at night. Wash your face just before going to bed if you want a good complexion. Breathe deep of outdoor air, and if you can't get it any other way stick your head out of the window and breathe. Beauty is health. If you want to be beautiful be healthful first of all."

This is all very fine. But the National Association for the Promotion of Health has forgotten one important point—that health is mental and moral as well as physical. It is not bad air, overwork, improper food, and lack of exercise alone that ages some women so early; it is neglect by those they love and lean on; pride, vanity, silly ambition, and the carking cares of resentment, envy and jealousy. The eradication of wrinkles is not merely a problem for the physician of the body; the soul-doctor as well must be called in.

**ELKS ASSOCIATION.**

**State Social Organization Formulated in Portland.**

The Oregon Elks have formed a social organization in Portland. At the meeting held, representatives from all the lodges in the state were present. The double purpose of the organization is to facilitate social intercourse between the various lodges of the state and to sit as a board of inquiry on all questions arising within the jurisdiction of the Elks of the state of Oregon. Every lodge in the state is given a vote in the convention according to the actual number of members it has. Officers were elected as follows:

President, Governor Geo. E. Chamberlain, Portland No. 142; first vice president, S. Wrightman, Salem, No. 236; second vice president, C. L. Phillips, The Dalles, No. 303; third vice president, W. S. Levins, Baker City, No. 329; secretary, M. Harger, Astoria.

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No. 180; treasurer, Jack Pear, La Grande, No. 433; sergeant-at-arms, W. M. Davis, Portland, No. 124; chaplain, Rev. J. N. R. Bell, Baker City, No. 338; trustees, T. W. DeHuff, Cascade Locks; John Lamont, Portland; H. Easterbrook, Astoria; H. H. Olinger, Salem; E. D. McDaniels, Baker City; C. D. Goodnough, La Grande.

**Last Hope Vanished.**

When leading physicians said that W. M. Smithart, of Peking, Ia., had incurable consumption, his last hope vanished; but Dr. King's New Discovery for Consumption, Coughs and Colds, kept him out of his grave. He says: "This great specific completely cured me, and saved my life. Since then, I have used it for over 10 years, and consider it a marvelous throat and lung cure." Strictly scientific cure for Coughs, Sore Throats or Colds; sure preventive of Pneumonia. Guaranteed, 50c and \$1.00 bottles at Chas. Rogers' drug store. Trial bottle free.

A strength tonic that brings rich, red blood. Makes you strong, healthy and active. That's what Hollister's Rocky Mountain Tea will do. 35 cents. Tea or Tablets. Dr. C. E. Linton's drug store.

**Spring and Summer Hats**

Are in demand with the approach of Easter. There need be no question as to where you should buy your new hat, if you have visited our millinery department, where we have on display an exclusive line of the very

**LATEST STYLES.**

A competent milliner, recently engaged by us, is in charge of the department. It is worth something to have a lady, whose experience has been gained in the leading retail and wholesale millinery establishments, show you just the right hat. It is worth more to have that same competent milliner supervise alterations or suggest just the right trimmings for that hat which you intend to have finished.

**TO ORDER**

But don't forget that it will pay you to come early. Not merely because styles may be picked, but because during the last week before Easter our help is naturally at work early and late, and you may want your hat finished in time.

**THE PRICES ARE RIGHT**

Too, and the millinery department is on the second floor in a comfortable, cozy room, set apart for that purpose. No trouble to show goods.

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