

# PROVIDE BREAD THEN STEP UP

### Lecturer Mill Shows Man-kind's Uplift Awaits Economic Struggle.

### DEVELOPMENT GROWS AS WANTS ARE FILLED

### Before Audience at Masonic Temple Walter Thomas Mills Shows Relation of Art and Music to Amount of Time for Life's Improvement.

Walter Thomas Mills delivered the first of a series of seven lectures on sociological subjects yesterday afternoon at the Masonic Temple. In his address the speaker contended that before men could have opportunity generally to engage in the study of ethics and the beautiful things of life the conditions of the present day would have to be changed. Under the present conditions of labor, and the struggle for existence, the great majority of men did not have the time to give after their daily toil was done to the study of ethics. In treating the subject Mr. Mills said in part:

"I am to speak of ethical aspirations and economic needs. The term 'philosophical' refers to that which is true. The term 'ethical' refers to that which is right. The term 'aesthetic' refers to that which is beautiful. The three together deal with the world of truth, goodness and beauty."

"The fact is, there are three great things to do. They are to know, to think and to feel. The greatest thing to know is truth; the greatest thing to think about is life; the greatest thing to feel is love."

"We know that which we can see, and having once seen, we have it forever. Listen to it as if it sounded on for all time. We know that which we can grasp, can cling to and fasten to ourselves."

**Life We Cannot Know.**

"But life we cannot know. It baffles and deceives us in a thousand ways. It comes to us unbidden, and when we

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As one weak link weakens a chain, so weak kidneys weaken the whole body and hasten the final breaking-down.

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try to cling to it, it escapes from us, while we strive to hold it, it is gone. But if life is more than we can grasp and hold, and fully know, still we are not together in ignorance of it, and uncertainty in our knowledge. We must think about it whether we will or no.

"To think is to compare things. To think is to discover the relations of things to each other and to ourselves. It is this relation of things which is called truth. When we can so relate the things about us to each other, and ourselves, that love springs up in our hearts, then we have learned the most essential relations, the most important truths. We have thought out the greatest things about life for we have come to the gladdest, the best, the most relentless, the most enduring, the greatest of all things—love. Thus, the philosopher, the moralist and the artist are but different names for the same thing."

**As to Economic Needs.**

"How meaningless is life devoid of the aspirations which may be said to be at once philosophical, ethical and aesthetic. I have chosen to speak of all as ethical aspirations. I am trying to explain that what I have in mind is a discussion of man's longings. To know that which is true, to realize that which is good, to possess that which is beautiful, and I am to present, if I can, the relation of these aspirations to the economic needs, the needs which bind the millions of people so ruthlessly in the business of the present day to the library of the music room."

"I have been trying to say that 'life is more than food, and the body more than raiment,' but while we insist upon this truth, we cannot escape from the fact that just as these ethical aspirations are the crown of the human structure, just and appetite are still at its foundation. Without food, and clothing, and fuel, and shelter, it is not possible to live, and without life it is impossible to be either a poet, a moralist or a philosopher."

"The long ascent which man has made, the ape and the tiger has been losing dominance in his nature. As ethical aspirations have become a part of his consciousness, he has not asked for music or philosophy as a substitute for food, but for food under such conditions as would make it possible for him to gratify these highest longings of which he was becoming conscious."

"Let us consider for a little while, some of the relations between these aspirations and these needs. The effort to organize and equip the industrial arts which exist in order to satisfy the economic necessities of man, historically, is older than the human race. The artist came first, and the artisan followed him. Humanity existed as music before it was spoken in words. Songs without words were sung for a thousand centuries before Mendelssohn tried to write them on the written scale, and to repeat them on instruments of music, but while the fine arts are older, the loftier aspirations could not go very far, except the struggle for existence against natural enemies, and distinctive surroundings was made less difficult."

"Again, there is no great art except there is great joy, and joy in life can come only when the economic needs are provided for, and man is free to give unhindered expression to every higher longing of his heart. But under modern conditions, for the multitudes, it is impossible to live at all except under the relationship of mastery and servitude, and mastery and servitude is the most infamous relationship to which man can submit. It binds, discourages, impoverishes, and embitters the heart of man, and so long as it does these things, it makes impossible the gladness which necessarily conditions all higher aspirations. For instance, for the multitude there is no time either to produce or to enjoy the higher things in life. This lack of leisure deprives the world of the art work of the multitudes, born with all the power to fill the world with beauty and with music, but are without the leisure or the means to cultivate either taste or skill. To be sure, there are great works of art which have been produced by the workers, shelterless, ragged and hungry, but it made a tragedy of the lives of those who did it, and is an argument for making an end of the necessity, rather than for justifying its existence."

**Servants of Machine.**

"But the masters suffer no less than servants. The struggle necessary to obtain the position of mastery is so great that those who attain it and are able to command the services and the products of others, achieve at the ability by a process which binds them to the money making machine they have created, making them indeed its servants, rather than its masters. Poverty is more common than the possession of works of art, by those who have no appreciation of their meaning, attendance where the choicest music is offered, by those who have no comprehension of it, the possession of libraries which are never read, art products never understood. For the many among the millionaires, as well as the workers, it would have been as well had the prophets never spoken, had the poets never written, had the masters never sung, for they move in the midst of these things ignorant of the greatness of these achievements, deaf to the music, blind to its beauty."

"We are told, however, that the ethical has the patronage and support of the men of economic power. The effect of this patronage is too often to promote the incapable, to discourage the able, and to make the winners of the prizes offered by the masters of the market, not great producers, but great imitators instead. Having no knowledge of art, they are incapable of discovering where genius lies, incapable of determining what is the work of genius when they see it, and as Ruskin has said, 'Usually bring their rewards, if at all, after the real work of genius when they see it, and his best work achieved in penury and neglect.'"

"Again, in the ethical is always social. It is known that it is impossible simply to be good. It is only possible to be good to someone. The economic struggle of the individual, the motive of the ethical is to give, to give joy, to give gladness, to quicken the hearts of others, by doing some thing in such a way as shall not only bring gladness to the heart of the doer, but also recreate in others the gladness which the artist feels. Compare all this with the motive which rules in the market. There the struggle is not to give, but to get, not to transfer the gladness that is in our hearts to the hearts of others, but to transfer our own gladness to get, not to transfer to make them glad, the things that they possess."

**Bread First Provided.**

"No artist in picture, poetry or story has ever been able to present a picture of a perfectly moral world in which the economic needs have not been first provided for. This was as true of St. John of Petmos, as of Plato, St. Augustine, Bacon or Edward Bellamy."

"This then is the inevitable conclusion: The first and most essential step toward the realization of ethical aspirations is to deliver men from the economic struggle to exist. Then, as Drummond has so aptly said, 'May he not give, but to get, not to remain in this course of lectures, I shall deal only with this problem. I shall consider the waste of the city, with its power to build and to work, the workers of the forest, the field, the workshop, the mine and the market, the struggle for existence, the maintenance and organization. I shall contend that the toll which kills and the poverty which starves are unnecessary, and I shall prove my position to the satisfaction of every rational man and woman who will do the kindness to hear my story.'"

"Tonight Mr. Mills' topic will be 'The Wasted Resources of the Earth and Man.' The lectures will be given every night this week."

# CHURCHES SHOULD UNITE

### Sunnyside Pastor Points Out Benefits of Larger Organization.

The subject of church union was handled by Rev. W. T. Euster, pastor of the Sunnyside M. E. church, in a radical manner Sunday morning. He spoke feelingly about the fact that such useless waste is allowed, and so much prejudice and jealousy is allowed to be created in this age by keeping the kingdom of Christ separated as it is.

Rev. Euster described towns of 2000 people where over a dozen denominations existed, all in poorly built churches, with poor preachers half paid, with poor choirs and not any of these churches prospering at all. If they would all sell their present buildings and erect a magnificent one for all the people, hire the best preacher and have the best choir all would benefit accordingly, he said. Then there is the problem of each denomination in the cities. The big central churches are ruining the family life and Sabbath school and young people's work. They naturally force the children to remain at home largely and thus separate the parents and the children in the church services. He spoke of one Methodist church having 1800 members with 200 in the Sabbath school and not half of these the children of those members. "Where are the rest of the children?" he asked. "Almost anywhere. But not in the church nor will they ever be in

# FAVOR ORGANIC UNION

### Three Churches Will Probably Become One Soon.

Members of the United Evangelical, Evangelical association and United Brethren churches, at a meeting in the Second United Evangelical church in Astoria yesterday afternoon, voted unanimously in favor of organic union of the three denominations. This is the culmination of sentiment that has been manifest for some time and has found expression in repeated joint meetings of the congregations.

Rev. C. C. Poling, pastor of the church where the meeting was held, Rev. Frank B. Culver of the First Evangelical and Rev. Chester P. Gates of the St. Johns United Evangelical united their voices in favor of federation of the three churches and of organic union as soon as possible. They agreed that it is a waste of effort to build separate houses of worship and

# ST. STANISLAUS CATHOLIC EDIFICE CONSECRATED BY ARCHBISHOP

### Portland's new Polish Catholic church, St. Stanislaus, on the corner of Falliege street and Maryland avenue, was consecrated yesterday morning.

The dedicatory was preached by Archbishop Alexander Christie. Father Charles Seroski in charge of the parish assisting in the services. Following the services, solemn high mass was celebrated by Rev. J. P. Arthur de Louiner, assisted by Rev. J. P. Fitzpatrick and Rev. Father T. Daum. In the consecration sermon, Archbishop Christie paid high tribute to the untiring perseverance of Father Seroski, who labored earnestly for two years in providing a home for the Polish Catholics of this city.

# ELKS REMEMBER DECEASED MEMBERS

### Memorial services for dead members of Portland lodge No. 142, Benevolent and Protective Order of Elks, were held yesterday afternoon in the Taylor

street Methodist church during which, accompanied by the tolling of a bell, the roll was called of the 17 members who have passed away.

This memorial address was by Dr. Franklin Baker, of Colorado Springs, George L. Hutchins, chairman of the Portland order, delivered the eulogy, a quartet, consisting of Miss Ethel Sheel, Mrs. Rose Hoch-Bayer, John Claire Monteth and William H. Boyer furnished the music and singing for the occasion.

Services began at 2 o'clock, members of the organization having marched to the church from the lodge rooms at Seventh and Stark streets.

Portland Elks who have died since the last memorial services just a year ago are as follows: D. L. Wolf, died December 6, 1907; John Lamont, December 8, 1907; William Beck, February 1, 1908; J. L. Thonson, February 28; Bernard Albers, March 4; J. D. Meyer, March 5; Ed Solomon, March 27; J. C. Cracknell, April 19; A. W. Williamson, April 24; John Grandstrom, April 28; John P. Betts, May 11; Emilio Closser, Jr., May 11; Thomas McNamee, July 2; A. Dreyer, September 24; C. E. Holmes, October 4; William H. Upson, November 4; W. E. Hurd, November 16.

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Remember your sweet little girl this Christmas with one of our beautiful golden oak, birdseye maple or mahogany Writing Desks; she will appreciate it for years to come; it will be of service and prove an ornament to your house long after tawdry nicknacks are destroyed and forgotten. We have a most beautiful line of desks. The one shown in the cut is No. 453, and is made of finest quarter-sawed hand-polished oak; it is 30 inches long by 28 inches wide; the large drawers have polished brass pulls and are fitted with brass locks. Note the convenient pigeonhole arrangement of the interior; the regular price of this handsome piece is \$30, but we are making an advertised special for this week at the low price of..... \$20.00

### Fancy Eastern Rockers for Xmas

This is only one style of over 500 Rockers we have just received for our holiday trade. They are quarter-sawed oak and mahogany, highly polished, for Christmas giving you will want something a little better than the ordinary rocker, and we have it here at the special price of \$4.75. This is a big special reduction, for these rockers would ordinarily sell for from 25 to 30 per cent more than we ask for this special lot.

### Easy Terms of Payment

A Dollar a Week Will Do

### Combination Case Special \$27.50

No. 208—Combination Bookcase and Desk, quarter sawed oak, highly polished, French beveled edge plate mirror. Some have drawers and some have closets. Four patterns from which to select. The usual price is \$45.00. Special price this week..... \$27.50

One Dollar a Week

### An Extraordinary Music Cabinet Special

These cabinets are very popular gifts for young ladies. Perhaps your daughter or sweetheart needs one. Look over our extensive line and you will surely find one to fit your purse and purpose. Many styles to choose from. Prices are reasonable. This one has a beautifully shaped French plate mirror, 8x17 inches, shaped swinging door, and is made of the finest birdseye maple, showing a rich profusion of birdseyes in the splendid wood. Ask for No. 136, for its regular price is \$18, and the "advertised special" price is only..... \$15.00

### Morris Chair for Your Husband

Yes, the cushions are reversible. The back is adjustable, too. You'll really enjoy this Morris Chair. The frame is quarter-sawed oak has the weathered or "fish" finish. The cushions are tufted and covered with the best grade of velour in many colors. It is really worth \$20, but as a lender we quote it at..... \$15.00

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