East Oregonian.

SATURDAY, AUGUST 16, 1902.

SUNDAY AT THE CHURCHES

Congregational Church — Jonathan Edwards, minister. Sunday services as follows: Sunday school at 10 a. m. Preaching service at 11 a. m. Subject, "God's Preparation to Man." Mid-week meeting on Wednesday evening. A cordial welcome to all.

Church of the Redeemer—Divine service tomorrow at hours as follows: Holy communion celebrated at 7:30 a. m. Morning prayer and sermon at 11 a. m. Evening prayer and address at 8 p. m. The Rev. John Warren will assist the rector at both services.

Christian Church—All of the regular services at the court house Sunday. J. B. Lister, of Eugene, will probably speak at the 11 o'clock service. R. A. Copple, pastor.

Thompson Street M. E. Church—Services for Sunday, August 17. Sunday school at 10 a. m. Epworth League at 7 p. m. The pastor will preach both morning and evening. John Uren, pastor.

M. E. Church, South—Services on Sunday as follows: Quarterly meeting services, 10 a. m. Sunday school, I. E. Earl, superintendent, 11 a. m. preaching by the pastor, subject, "True and False Comforters." The sacramental service will be held in connection with the morning service; 7 p. m., Epworth League, leader, Miss Ethel Thompson. Subject, "The Life of Faith." At 8 p. m., preaching by Rev. J. C. Thomas, of Spokane, presiding elder of Spokane district. This will be the last quarterly meeting of this conference year, and all the members are especially invited to be present. The quarterly conference will be held on Monday, at 8 p. m. Prayer meeting on Thursday night at 8 o'clock. Subject word, "Shepherd." E. B. Jones, pastor.

"PIOUS FUND OF CALIFORNIANS"

William M. Penfield, of State Department to Plead at the Hague.

New York, Aug. 16.—William M. Penfield, Solicitor of the State Department, sailed on the Campania today to represent the United States government as counsel before the arbitration tribunal which is to meet at the Hague next month to settle the controversy between the United States and Mexico over what is known as the "Pious fund of the Californias." Archbishop Riordan of San Francisco and several assistants who are to represent the Roman Catholic church in the arguments before the arbitration tribunal are already on their way to The Hague.

The proceedings of the Hague will be followed with close interest by all the countries of Europe as well as America because the case is the first to come before the permanent tribunal, and will, in a measure, serve as a test of the efficiency and necessity of such a body.

Under the treaty providing for settling the Pious fund claim, no citizen of Mexico or the United States was selected as an arbitrator. This agreement was the direct outcome of the refusal of the Salvador arbitrator to agree to the award made recently by the Salvador Arbitration commission in favor of the United States.

The case of the United States has been prepared with great care by Solicitor Penfield and James H. Ralston, who will be the agent of the United States before the Hague tribunal. Two question are to be submitted to the court. They are:

1.—Is this claim, as a consequence of a former decision, within the governing principle of res judicata?

2.—If not, is this claim just?

The court is also to render such further judgment or award as may meet all the circumstances of the case.

The Pious Fund originated in donations given by charitable persons to Spain to the Society of Jesus. The donations began in 1697 and continued through the first third of the next century. The society was given 450,000 acres of land near lower California, for the establishment of missions especially intended to evangelize the Indians of the two Californias. After 1767, when Spain expelled the Jesuits from Mexico, including the present state of California, the property was sold for $20,000,000. The Spanish government took over the administration of the fund, however, and continued to administer it for the benefit of the Catholic missions.

Mexico, on obtaining independence, undertook to administer the fund and did so until 1842, when it confiscated the entire property to its own uses, but charged itself for a sum and price asserted by its income, capitalized on the basis of 6 per cent per annum. The proceeds of the fund were paid over to the two bishops of the two Californias. The Mexican war resulted in a division of the church and it was not until 20 years after, on July 4, 1868, that a treaty was made providing for the formation of a commission of claims to which the bishop of the present state of California presented a claim, in behalf of his diocese, for an equitable share of the annual interest due from the Republic of Mexico and with which it had charged itself before the Mexican war. The commission awarded the California church more than $900,000, which Mexico paid. Since February 1, 1869, there has been no distribution of interest, and the United States government now seeks through the Hague tribunal to secure the share alleged to be due to the diocese of California. Mexico opposes the claim principally on the ground that the Catholic church in California did not inherit the rights and shares of the Mexican church.

BUFFALO BILL'S WORK.

What One Good Man Writes About His Great Deeds.

Opie Read, in the Chicago Post, has written of Buffalo Bill and his Wild West work as follows:

"If man's greatest study is man, of what worth has Buffalo Bill been to the student? Strip him of romance, of history, and regard him simply as a collector of the human species, and then note the distance he advances beyond the 'showman.' When Barnum gathered wild beasts from the dark corners of the earth, wise men applauded, for they declared that he had brought home to every child the truth of natural history.

"And what has Buffalo Bill done? He has opened a great school of anthropology, and not only wisdom but royalty has been forced to applaud. Surely his entertainment is the greatest that the world has ever seen, and could it have been possible in the vigorous days of Rome; had this mammoth play been enacted in the neighborhood of the Eternal City, the school boy of all nations would today translate its wonders into his mother tongue. Morse has made the two worlds touch the tips of their fingers together. Cody has made the warriors of all nations join hands. Who but this man has conceived so fantastic a play?

"In one act we see the Indian with his origin shrouded in history's mysterious fog; the cowboy, nerve-strung product of the new world; the American soldier, the dark Mexican, the glittering soldier of Germany, the impulsive dragoon, and that strange, swift spirit from the plains of Russia, the Cossack—marvelous, theatrical display, a drama with scarcely a word—Europe, Asia, Africa, America in panoramic whirl and yet as in [illegible]ed as though they had never left their own country.

"Buffalo Bill has taught the knowing world a lesson. It was a bold thing to undertake, but this man from the West did it. There often arises a man who makes the world think, but how few have made the world stare? In the years to come, when Cody has passed away, hundreds of imitators will arise to scramble and strive for a semblance of his marvelous force, but he cannot be approached, for history has marked him as one of her children. Columbus discovered America. The centuries rolled one upon another and a man from the Western plains completed the discoverer's work and brought a band of Indians to Rome."

Athena Press: G. W. Bradley had a lively experience the other night on the reservation near Cayuse station. He was driving the "babies" along the road when the whole outfit went over the grade and tumbled and rolled a distance of 30 feet. Mr. Bradley was considerably shaken up, the buggy was broken and an Indian next day caught the "babies' down the river.