

BANKS

S. E. CARR, president.
B. F. CULP, Cashier.
Capital \$50,000.

UNION SAVINGS BANK.

General Banking Business
Interest paid on time deposits and saving accounts.

BAKER-BOYER NATIONAL BANK
WALLA WALLA, WASHINGTON

Capital Stock \$100,000 Surplus \$100,000

OLDEST BANK IN THE STATE

OFFICERS AND DIRECTORS:
MILES C. MOORE - President
T. C. ELLIOTT - Vice-President
H. E. TURNER - Cashier
H. E. JOHNSON - Assistant-Cashier
Directors—Miles C. Moore, T. C. Elliott, H. C. Baker, W. W. Baker, E. L. Smith.

People's Cash Market. Fine Meats, Fresh Salmon, Oysters, etc. Newly fitted up. No. 11 S Third; Phone 92.



Too Risky.

"Give me a bite of de apple, Swipesy. I'll only take a lady's bite."
"Wot! Wid dat mouth of yours! Nit!"—New York Evening Journal.



Why He Was So Kind.

She—It was very kind of you to give up your seat to me when the carriage was so crowded.
He—Not at all, miss. We men are getting a bit tired of being accused of only giving up our seats to the pretty girls. That's what it is.—King.

Pruning trees, digging wells; also repairing cisterns. J. A. S., 359, corner Chestnut and Sprague.

Commissions Accepted on California Races at the Idle Hour Saloon

VISIT DR. JORDAN'S GREAT MUSEUM OF ANATOMY
1841 MARKET ST., SAN FRANCISCO, CAL.

The Largest Anatomical Museum in the World. Watchman of any contracted disease positively cured by the sides of DR. JORDAN'S DISEASES OF MEN & WOMEN. A quick and radical cure for Syphilis, Gonorrhea and Venereal disease. Dr. Jordan's special patent medicine.

Transmitted from an Expert. Medical course for 10 weeks. A quick and radical cure for Syphilis, Gonorrhea and Venereal disease. Dr. Jordan's special patent medicine.

Consultation free and entirely private. Treatment personally or by letter. A Positive Cure in every case. Write for Book, FREE, containing full particulars. MAIL TO: DR. JORDAN, 1841 MARKET ST., S. F.

SERMON ON THE CONSCIENCE
THEME OF DISCOURSE DELIVERED SUNDAY MORNING BY REV. MORTON GREGORY.

In the Loss of Conscience is a Matter of Great Importance To All.

Sunday morning at the Christian church Rev. Morton Gregory occupied the pulpit and delivered a discourse on the subject "The Conscience." He took as his text, "Take heed therefore that the light which is in thee be not darkness," Luke 11:25. In part he said:

"To address an audience upon the subject of the conscience is a difficult thing to do without dealing in technicalities and in definitions. For that reason one is liable to the charge of dryness. Not only so, but one can not say anything that is original. Every phase of the subject has been discussed time and again. It will be our purpose to use only a definition or two and to lay no claim, to originality. Let us determine what is the meaning of the word light as used in the text. It certainly does not refer to the light as we should speak of, as daylight. Nor does it refer to that which fills the room in the evening when we touch a match to yonder gas jet. By light, as it is here used, is meant those principles or rules by which one is able to determine as to the right or wrong of things, accurately and truly. These rules all have to do with the conscience. By the conscience we mean that faculty of mind or soul which determines the right or wrong of a thing in the light of these rules.

"Each man has a conscience. But having a conscience, it does not follow that he has the best light to guide it. I think you will bear me out that one may have a faculty and not use that faculty to the best advantage. Faculties like all other things may be used illegitimately as well as legitimately. For instance each of you have a mind, but it by no means follows that each of you are able to use that mind properly in every way. Most men have eyes but some are unable to see correctly. Just in this sense has every man a conscience, but not all know how to use it properly. Indeed it cannot be so used unless certain rules are observed. To illustrate from the eyes again: It is a rule that both eyes must be fixed in reference to an object to be viewed, whereupon each eye reports an impression upon its own retina, of the same object. The mind then interprets and gets a correct impression, for the eyes have worked according to rule. But now suppose that each eye shall fix at a different point at the same time, and upon each retina there shall be reported a different impression. Neither impression is correct, neither is pure. The reason is that we have been doing just what the cross-eyed person does—following wrong principles of seeing.

"Or take the case of the lungs. They are constituted to work according to well defined principles. They must breathe air. But now let them undertake to displace air with water and the result is death. These illustrations have the purpose to show that each thing in nature has a purpose and laws governing its use and if wrongly used fails to work properly. If the conscience shall work under wrong principles the judgments are false. "Take heed therefore that the light which is within you be not darkness."

"But the matter is of greater importance than I have yet shown. Let us imagine it possible for us to use our eyes in such a way, contrary to the known laws of their use, and thus lose our eye sight. We should no longer be able to see. Then suppose the ears should be used in such a way as to destroy their use. What a terrible thing this would be, especially if done after having been warned. The beauties of the world are gone. Harmony no longer exists. We should be at the mercy of all kinds of danger. Any one could rob or murder us. But certainly you would call such a calamity light as compared to the loss of the power to rightly judge between the right and the wrong. For what is not such a one liable to suffer. Happiness, home, peace, heaven are lost. And so I say to you this is a matter of great importance.

"But even this would be of little importance if it never happened, or even if it were of infrequent occurrence. It does occur. It occurs daily. All agree that all men have consciences from their earliest consciousness. How then do you explain their loss? How do you account for the men who rob, lie, deal unfairly, kill wives, children, mothers, fathers and do what not? There is but one explanation: The Light Has Turned to Darkness.

"Take heed therefore that the light which is in thee be not darkness."
"And now it is my purpose to explain how this loss of conscience comes about. Whoever defiles the conscience darkens it. Every time you act out of harmony with your conscience, when pure, defiles it. Sin is the defiler of the conscience. I may not be able to tell you why it does so, but I know it is a fact. The conscience is like a glass, so long as it is clear and clean, one's view is unimpaired, but when dust, dirt, or lint has gathered the vision is impaired. It may be so completely defiled as to make true judgments impossible. In the process of the defilement sin may be considered in three ways.

"In the first place there is the single act. Each sin, no matter how small, plays its part. I would not have you understand me as saying that the first sin makes you incapable of any judgment at all or even that it may be perceptibly impaired. It may not end in ruin. I think it will not. You may overcome it. Indeed it is possible that you defile the conscience many times and yet finally redeem yourself. But each time makes the succeeding more easily fallen into. For instance call to mind the Apostle Peter. He denied Christ. It was blushing and tremblingly done. But it served the purpose to make him bolder and more easily tempted the second time. By the time the third temptation came he was able, without a blush, to add blasphemy to his denial. He was able to overcome even this. But where he succeeded thousands fail.

"In the second place there is the habit of sin. Nothing in this world is more difficult for man to master than habit. Once the conscience has formed the regular habit of a certain judgment some extraordinary effort will be required to set it right. From simply questioning the thing we go on until we conclude it is alright and from that position to the place where we never even think about the right or wrong of the deed. The reason for the gradual decline is aptly described by Goldsmith in Vicar of Wakefield: "Conscience is a coward, and those faults it has got the strength to prevent it seldom has justice to accuse."

"In the third place every sin, when we have come to love it, makes it impossible to form a true judgment and in this way the conscience becomes darkened. One can scarcely make a true judgment if it shall be to condemn himself.

"Let me take up a particular case or two. Let one indulge in liquor a little now and then until he comes to be its slave. Finally he gets into a degraded state. He is not prepared to judge between the right and wrong of intemperance.

"Or take the covetous man. The love of money is his master. How much easier it will be to him to obtain it unjustly. His conscience does not serve him properly. Suppose he has been taking bribes from time to time and is now called upon to pass judgment upon bribe taking. He has been teaching himself that it is alright, and now he believes it.

"Again take the case of the woman of India who throws her babe into the river Nile to be devoured by the crocodiles. Was she honest? Yes. Was her conscience satisfied? Certainly. Was she right? No. Then what is the matter. Little by little she had been taught to think of that which is wrong as if it were right. Her conscience is darkened. Hence the pertinency of the warning: "Take heed therefore that the light that is within thee be not darkness." It has been clearly shown that a conscience is at times an unreliable guide. But this is worth little to us unless some remedy can be suggested.

"Here lies one of the needs of the Christian religion. It is a standard of final appeal for the conscience. By constantly appealing to it and comparing our judgments to its teachings we are able to adjust and readjust our judgments so that they may be sure. And so it comes about that Jesus says: "I am the light of the world." Light of the world how? Why as one that points out true points of view, lays before us true principles and rules of judgements. No wonder then that we must lay aside every human authority of whatever name. No wonder we find that it is only those who are ignorant of human nature—of psychology, no matter how much they may have studied the mysteries of a dead theology, that the heart is the final appeal. As Jeremiah says: "The heart is deceitful above all things and desperately wicked." And so we find that there is only one rational final appeal, even the word of God.

NOGI, JAPANESE ESTIMATE
"IDEAL SOLDIER TYPE OF SAMURAI"—HIS LIFE AS A MONK.

Left His Home and Family for Four Years to Live in Village Temple.

NAGASAKI, Feb. 20.—Immediately following the capture of Port Arthur by the Japanese, in January, the Nagasaki Press reprinted from the Japan Mail the following sympathetic sketch of Gen. Nogi, written by Adachi Kinoshuke:

One day—it was toward the close of the fifth moon of the thirty-seventh year of Meiji (that is to say, 1904 of the year of Christian grace)—Gen. Nogi received a message from his majesty the emperor. It was the pleasure of his majesty, so the message ran, to confer upon Gen. Nogi the highest distinction for the fighting men of Nippon. His majesty appointed him as the commander-in-chief of our forces besieging Port Arthur. Gen. Nogi was happy. On the same day came the news of the battle of Nanshan. To Gen. Nogi the report of the Nanshan battle brought the news of the heroic death of his son Shoten. The general said:

"I am glad he died so splendidly. It was the greatest honor he could have. As for the funeral rites over his memory, they might as well be postponed for a while. A little later on they may be performed in conjunction with those of the two other members of his family—of Hoten, his brother, and myself."

A Samurai Ideal.
Gen. Nogi is the type of soldier upon which the ideals of the elder days of the Samurai would look down with pleasure. Some say he is somewhat out of place in the waking days of the new century. Simple, with that rugged simplicity of a man who is too great for adjectives, his heart is somewhat greater than the polite accomplishments of the day. Both his friends and foes have styled him a peculiar man. He is peculiar in many things. He is peculiar in his conception of the life of a soldier. In these happy days, when the soldiers of so many countries all over the world are given to the gold cloth and parade, he has put his conception of the soldier in the following sentences:

"A soldier is a soldier, after all, and after a man becomes a soldier he must be perfectly willing to lead a life that is somewhat different from the life of an ordinary man in society. It is impossible for him to enjoy liberty and wealth such as so many of his fellow men seem to enjoy. * * * I refer to this point more especially because of a simple fact—namely, that the soldier who would perform his duties with credit on a battlefield must, of necessity, have trained himself to perform all that is expected of him in the days of peace. There ought not to be any defects in his daily life. The conqueror of himself in the time of peace must be the man if he would aspire to the honor, with any right, of being a fighting man under the Sun flag."

Life With Monks.
Unlike so many historic men of fame, who make free gifts of splendid precepts and glittering periods and straightaway forget those beautiful virtues in the doings of their daily life, the general did not stop with mere words. There is a famous story told of him of his love for shojinryori. (Now, shojinryori means the food prepared for priests and monks.) It was upon his return from Formosa. He was appointed the commander of the Eleventh division, stationed at Zentsuji, in the province of Sanuki. The division in question was passing through the busy period of organization. Devoted always, first of all, to his duty to the state, the general left his family in Tokyo. Only three servants accompanied him. Not far from Zentsuji there is a modest village called Kinzoji Mura; in the village stands a humble temple called Kinzoji, after which the village is named. The general found a little corner in the temple which never was meant to entertain any one or anything more pretentious than an "out-of-the-world," as the monk is called in our country—a man absolutely indifferent to the luxuries of this life. There was a young priest in the temple who did the cooking for everyone who stayed on the compound. Upon the food, which is simple beyond all the dreams of simplicity, the commander of the Eleventh division sustained his life. For four years he lived upon the simple food of the monk.

Wife is Sent Home.
As soon as the news of this rigorous simplicity of diet reached his family at Tokyo, Mrs. Gen. Nogi wrote

him at once advising him of her visit to the distant post. As she looked upon it, it was a crime that he should allow himself, in his devotion to the simplicity of life, to do a permanent injury to his physique and health through the coarse food prepared by the monk. Without waiting for the answer from the general she started in company with their son, Hotsu, taking the first train that left. If the general were to live so rigorous a life in his devotion to duty that called him, she certainly was entitled to share. Of one thing else she was sure, she should aim to moderate the hardship of life for him. Happy in this conviction, she spent some four days on the trip and at last found him living a full-fledged ascetic. The general declined this kindly offer point-blank. The pleasure of a home life, he said, was beyond his ability to enjoy in those days of crowded duties, and in spite of the strong persuasions of the officers under him, especially of Maj. Ashowara, the general begged his family to make their way back to their Tokyo home.

"Scholar, Gentleman, Soldier."
If the general does not take very enthusiastically to wine, women and the social graces of a ball room, if he carries about him the reputation of being simple to the point of ruggedness, it must not be forgotten that he has never been recreant to the old ideal of the samurai. He is a scholar before all things, a gentleman as well as a soldier. A classic Chinese poem is upon the lips of the cultured Nippon of today. Men do not seem to be able to repeat its lines with dry eyes, without choking in their throats. The lines begin:

"Sei ba summazu hito katarazy," etc. They were composed just outside the castle walls of Kinchau, under the shadow of the Nanshan, made sacred by the heroic memories of Nogi Shoten and his comrades, and the author of these lines, the pathos of which had melted the hearts of the entire country, is Gen. Nogi. The lines have passed into history. More, they have passed into the rare and goodly company of the Japanese standard literature.

Perhaps the greatest monument that the general has built unto himself was the work he has done as the governor general of Formosa. The work accomplished when the general returned home, the men who knew what the Formosa of scarce ten years ago was, marveled at the miracle wrought by the genius of Nogi. If there be any colonial power in the world who could teach a few things to Gen. Nogi to his profit they have not given as yet the slightest sign of their ability.

On the historic 6th of June, 1904, on the day when Togo, Nishi, Yamamoto and the rest of the distinguished company were promoted, Nogi was given the full rank of general.

Good Baked Eatables
Are Bought at the
MODEL BAKERY
CHARLES RETZER, Manager
3 First Street Phone Main 34

A Tooth Brush Given Away AT

L. L. Tallman's Pharmacy
A twenty-five cent Tooth Brush and a 35-cent bottle of Tooth Powder for 35 cents just this week. A fine bristle Tooth Brush free. Come and get one. Aseptic Tooth Powder, the kind that makes pearly teeth.

TALLMAN'S Pharmacy
Phone Main 96. Everything Delivered

STUDY LAW AT HOME
Prepare for success at the bar, in business or public life, by mail, in the ORIGINAL SCHOOL. Founded in 1890. Successful graduates everywhere. Approved by bar and law colleges. Regular College Law Course and Business Law Course. Liberal Terms. Special Offer Now. Catalogues Free. Sprague Correspondence School of Law, 733 Madison Bldg., Detroit, Mich.

Restaurant Francais
220 W. MAIN ST.
Regular French meals a specialty—50 cents.
Dinners for small parties to order.
Breakfast 11 a. m. to 2 p. m.
Dinner 5 p. m. to 8 p. m.
Special orders served from 8 p. m. to 2 o'clock in the morning.
Proprietors,
Louis Boucharin & J. Nogues

Meet me next to Elam's Bank
ACORN STORE
PHONE 573
Wir Kanneen Auch Deutsch Sprechen.

New Line of Waists in Drawn Work
Ask for our prices
S. C. KURDY, 115 East Main Street

The Valley House
No. 223 West Main, Phone Main 225
J. C. LYNCH, Prop.
Steam Heat, Hot and Cold Water in every room. Walla Walla, Wash.

Steam Dye Works
16 N. Second St. Phone Main 716

J. H. TIMMONS, TRANSFER
All manner of freight, goods and musical instruments handled with care. All orders promptly attended to. Forwarding freight a specialty. Office, McKittrick's Shoe Store. Phone Main 265.

HOTEL LOUVRE
European Plan
Walla Walla's Best Hotel
Newly Furnished and Up-to-date
Rates—50c to \$2 Per Day
Hamam or Turkish Baths \$1—No Extra Charge for Bed

THE HORSESHOE
PETER WERNER, Prop.
Choice Wines, Liquors and Cigars Imported Lunchees.
108 MAIN STREET.

EUREKA SALOON
LA FORTUNE & CO., Props.
WINES, LIQUORS AND CIGARS.
222 W. Main St. Phone Main 357

THE SCHWARZ
KREMER & HANSEN, Props.
Walla Walla's Finest Resort
Come and hear the Grand Orchestra
120-122 MAIN STREET.

THE OFFICE
Wines, Liquors and Cigars
ALBERT NIEBERGALL, Prop.
114 MAIN ST. WALLA WALLA

THE ELK SALOON
JOHN BACHTOLD, Prop.
Choice Wines, Liquors and Cigars
124 MAIN ST. WALLA WALLA

We Are in Our New Building
Better prepared than ever to serve our customers with everything in the meat line. Don't forget the place.

GUS. HARRAS
Alder Street - Opposite P. O.

SASHES
OREGON LUMBER YARD
JOHN W. M'CRITE, Mgr.
421 W. Main St. Phone Main 134

W. MEYER FOUNDRY
Casting and Architectural iron work. Machine shop in connection.
OLD FANNING MILL SITE
WALLA WALLA

EQUITABLE LIFE
(Strongest in the World.)
MILTON HUBER, District Mgr.
P. O. Box 227, Walla Walla.
Telephone Main 167.