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THE FORUM

ALLEGES ERRORS.

Writer Thinks Anti-Bondsmen Have Been Slighted.

Cove, April 14.—(To the Editor.)—The question of bonding the county for good roads has been debated by some of the ablest speakers in the county but the reports of those discussions as published in the Observer have been unfair to the anti-bonding side of the question. The Imbler write-up was particularly so, as the bonding element has pretty well aired their own side. I wish to call attention to some omissions in the report of speeches of Pierce and Jasper. Mr. Jasper claimed that some of the leaders of this movement were people who would be little affected by a tax. He took up the case of Mr. Cochran and showed that his property, being mostly in bank stock, salaries or fees, that although he paid some tax, it would be light. Mr. Jasper displayed a paper containing a list of those owing for road improvement on a certain street in La Grande. Mr. Cochran interrupted with a statement that that was a gravel road to which Mr. Jasper replied "You don't suppose a hard surface road would be any cheaper do you?" In your report Karl Stackland is credited with the statement that "the automobile truck had put the Cove railroad out of business and they were intending to take up their rails." This statement is entirely erroneous. Mr. Stackland at Cove stated in effect that it was uncertain whether the Cove railroad would continue in business for long. He made about the same statement at Imbler to which Mr. Pierce replied that it was the automobile truck that was hurting the railroad business and a hard surface road would kill it entirely. I called Mr. Pierce's attention to Stackland's remark and asked him to answer it. Now the wheat farmers of Cove section can easily see what a fix they would be in if that railroad goes out of business, hard surface road or not.

Mr. Pierce stated that the curse of the present times was the inclination people had to run in debt beyond their means, that no emergency existed that called for any bonding proposition, that the roads had been vastly improved since the early settlement of the county so that there was a small part of the time but what they could be conveniently traveled, and taken with the improvements in other ways such as the telephone, the rural free delivery of mail, the parcels post and the automobile, the question of an emergency had nothing to support it. He said the hard surface roads as proposed would be of little or no benefit to the farmer delivering his crop and called on a number of farmers in the audience who substantiated the same. The roads are good at harvest time of the year and warehouses scattered along at convenient sites so that short hauls and direct roads into the warehouses could not make much use of the main trunk lines. Mr. Pierce claimed, and his contention was verified by different farmers in the audience, that they could not raise any more hogs, hay or grain after the advent of the hard surface road. He said these roads are luxuries pure and simple, that people's taxes were high, that if we didn't feel able to shoulder the burden now we should not saddle it on the future but let us stand part of it now said he and see how we like it. Try it this year and next year and if the burden becomes too heavy we can lay it aside. This is no time for bond-created luxuries at this crisis in the world's history when so many of the great nations of the earth are at war and our part in the immediate future so uncertain. Therefore, he plead, for a "pay as you go" policy and cited his own experience, that he had been practically ruined financially by bonding and borrowing money at eight per cent, that he had spoken to his wife about having carved on his tombstone "Here lies a victim of eight per cent."

Mr. Cochran in his reply to the statement that nations did not pay

BURTON'S COMING INTERESTS MANY



When Theodore E. Burton, noted Ohio lawmaker, comes to La Grande next Saturday evening, political circles of all stripes will be interested in what he has to say. He seeks the Republican presidential nomination, but because of his prominence in halls of congress, his personality and speaking ability, his coming will be of interest to all who follow politics in the least. After his lecture which will be held on the streets, he will receive friends at the Foley hotel for an hour. The Elks' band will play for his coming. His coming also marks the beginning of the fall presidential campaign.

their debts claimed that France had liquidated her debts at one time. Mr. Pierce interrupted and offered a statement in a historical work at hand to disprove the statement and asked Mr. Cochran to read the same, which he showed no disposition to do. Mr. Cochran claimed Mr. Pierce made a quarter of a million by his bonding operations. I wonder who is the best authority or in the best situation to know. Mr. Pierce stated to me that when he left Hot Lake and sadly wended his way back to the old farm, hunted the old pair of overalls out of the closet and appended a patch thereon on the part that covers the blind side of the body about meridian and resurrected the ancient straw hat and began to renew old acquaintanceship with the white-faced steer and the Hampshire hog, that he was financially ruined and since that time he has been laboring all day and part of the night, all that mortal endurance could stand trying to save something out of the wreck. Mr. Pierce's bonding operations, whether conducted on the Morgan plan or not, were investments from which he had a right to expect a profit. The same can be said also of the public utilities such as our great railroads, the sub-way the street railways, the toll roads of the eastern states. A good farm is an investment from which you have a right to expect returns so that by good management it might pay for itself, but this hard surface road is a luxury that will pay no profit to any one but the bondholder and the road building companies. In the language of Mr. Pierce "Don't buy an automobile until you can pay for it and after you get it don't buy a hard surface road to run it on until you can pay for that."

All this anxiety shown by certain ones of the bonding faction, about the farmer having a hard surface road on which to haul his crops to market, is pure and unadulterated humbug.

M. L. CARTER.

VICARIOUS ATONEMENT

Mooted Topic Discussed in Light of Human Experience

La Grande, April 15.—(To the Editor)—Permit me, in view of the nearness of Good Friday, to submit the enclosed brief suggestion concerning the rationality of that great event which commemorates.

The vicarious atonement has been much ridiculed as absurd, unnecessary and even immoral. In a short compass, the matter cannot be entered into at all adequately, but I have endeavored to show that the principles underlying it as far as we can discern them, are those which govern conduct in the adjustment of offenses in our own human experience.

To get some understanding of this deep mystery, let us begin with offenses within our comprehension. I use the word offense to cover a wide range, beginning with the mere idea of injury done to another, without involving any moral guilt or shame.

For instance, I am on very intimate terms with my neighbor, but one day, in his home I accidentally break a most valuable vase. The damage causes him an injury. No doubt, he may make light of it, but it is a source of embarrassment and sorrow to me. I shall not feel right, until I have made good the damage as far as possible. This I may be able to do, and thus make atonement for the injury. So the matter is speedily and easily settled, by an act of satisfaction, involving apology and restitution. If moreover, the breakage was due to gross carelessness on my part, the

atonement will not be complete without a sort of repentance and conversion, i. e., a determination to be more careful in the future so as not to repeat the offense.

But if it should involve a moral aspect, the offense is more serious, and the atonement must correspond in character. If I should become mad at my neighbor and wilfully and maliciously damage him, my atonement must include moral as well as material restitution. I must not only repair the material damage, but confess and abandon my evil disposition towards him, otherwise he will feel it is useless to forgive.

In these two instances, no one will question the necessity or reasonability of such atonement in order to restore the broken friendly relationship. It is justly due from the offender to the one offended. But how about vicarious atonement, how can one do this for another? Let us see:

If your child broke a window in your neighbor's house, you would pay the bill. You would say, "I am responsible for the act of my child," so you vicariously atone for his offense. If he is old enough to understand, you may demand that he should apologize for and acknowledge his action to your neighbor. If he is too young then you apologize for him. What you do for him, is what he is not able to do for himself. But when the offense involves a moral feature, what then?

A young man defrauds his employer, and cannot make good his shortage. He stands not only to lose his position, but is threatened with prosecution. His father comes to his rescue, pays the shortage, intercedes for him, and promises to be surety for him, if he be forgiven. For his father's sake and restitution the case is not pressed, but whatever confidence he hereafter may enjoy until he has thoroughly proved his repentance, will be due to the suretyship of his father. It will be his father's honesty which will be accepted for his former dishonesty. Nor is the property of such a vicarious atonement on the part of a father, questioned, unless another question arises, whether such atonement can rightly be accepted without injury to higher interests such as justice to the safety of society.

Thus we see, in daily experience, atonement or satisfaction is required for offenses before they can be justly forgiven or condoned, involving these elements, restitution to the one injured, with confession, repentance and conversion on the part of the offender. This atonement will be in accordance with the scope and nature of the offense, and if the offender is unable to do it himself, it must be done for him, by one who can properly act for him.

Now let us see in regard to sins, i. e., acts of disobedience against God. Here we enter the universal sphere. Offenses against Him are of ever so much greater magnitude than against one another. Here we walk by faith, but the same principles hold good, only they must be universally extended to cover the case. For we are dealing now, not simply with the offenses of an individual, but of the whole human race. The atonement which Christ made, was not only for my sins but for the sins of the whole world. The magnitude of the offenses is perceived, when this fact is recognized. As the gigantic dimensions of the mammoth redwood are contained in embryo in its tiny seed, so in the apparently trivial act of disobedience of the progenitors of the human race were involved all the subsequent acts of disobedience of their descendants.

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The offense for which the atonement is required, is beyond the power of any individual to make for it is a universal atonement, or restitution that is necessary.

But the one who delivers the human race must at the same time be one with it and in such relationship that he can act representatively for the whole of it. Now he who alone can thus act, is the universal head of the race if such there be. He can make an atonement, render a suitable satisfaction by a perfect repentance, acknowledgment and obedience, which would have universal effect. In order to do this, he must be tempted to the utmost and successfully resist all along the line. And as he is acting for a race under condemnation of death, he must act under that condition, his obedience being tested under suffering and death, not merely to the scaffold, but on the scaffold. Only thus as the old philosopher, Plato, perceived, could be proved his absolute righteousness.

Who then is sufficient for this? The Gospel answers Jesus Christ the Son of God, Who for us men and our salvation was made man, the new head of the human race, and was tempted in all points like as we are, yet without sin being obedient unto death. Thus the initial act of repentance was rendered completed when Christ gave up His life on the cross. "It is finished," He cried, the atonement has been made, adequate and sufficient for all the sins of the whole world, past, present and future, for those who will accept and qualify themselves to enjoy its benefits.

UPTON H. GIBBS.

Perhaps Villa is only philanthropically anxious to teach the new Secretary something about war.—Wall Street Journal.

No Harm Done.

Her friends had asked their young hostess to play for them and she was performing a difficult selection from Wagner. In the midst of it she suddenly stopped in confusion.

"What's the matter?" asked one of the visitors.

"I struck a wrong note," faltered the performer.

"Well, what of it?" cried another guest. "Go ahead. Nobody but Wagner would ever know it, and he's dead."—Ladies' Home Journal.

A MOTHER'S GRATITUDE.

Many a Mother in La Grande Will Appreciate the Following.

Many a strong man and many a healthy woman has much for which to thank mother. The care taken during their childhood brought them past the danger point and made them healthy men and women. Thousands of children are bothered with incontinence of urine, and inability to retain it is oftentimes called a habit. It is not always the child's fault—in many cases the difficulty lies with the kidneys, and can be readily righted. A La Grande mother tells how she went about it.

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