

THE HOOD RIVER NEWS

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W. H. WALTON Editor
C. P. SONNICHSEN Manager

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The Weather

Weather report for week ending January 9, 1910, furnished by H. L. Hasbrouck, local observer:

Date	High	Low	Clear days	Rainfall
Jan 3	20	4		.00
4	26	1		.00
5	26	4		.00
6	25	10		.00
7	25	10	10 in	.00
8	27	12		.00
9	25	20		.00
Averages	24.8	8.7		

ORANGE POLITICS AND ASSEMBLY

It seems that Pine Grove grange or at least the committee which was appointed to drub the News for upholding the right of political parties in the state to hold assemblies, has taken its attitude very much to heart.

Scarcely had the ink dried on the issue announcing its stand when the grange let loose a howl that would make a Peruna loaded Siwash's utterances seem like the cooing of doves. The fact that the article that gave so much offense to the grange was along general lines and advocated a privilege that every intelligent, fair minded American citizen considers his own and his neighbor's birthright, made no difference to the bellicose Patrons of Husbandry—the estimable sons of the soil, who aspire to conduct the affairs of the state and nation, but who, they say, are not in politics. Right here might be a good place to say to these members of the grange that it would be the most fortunate thing that could happen for this organization in Oregon if it would, to use a current phrase, get out of politics. The grange in Oregon, has reached the zenith of its power. Not now, but the minute it became a factor in politics outside the lines of its own organization. Its history in Iowa, Kansas and some of the other middle western states is evidently about to be repeated in Oregon. Something near a decade ago its influence in the states mentioned was powerful, but politics, partisan, bitter and green eyed politics, crept into the order and was its undoing. The same thing happened that always happens to a fraternal, social or similar organization that attempts to play the political game—it was burst wide open. These astute grangers tell us patronizingly that they have ceased to discuss men and parties, and devote their oratory to principles. Of what use are principles without parties to enforce them? The place for a granger or any other man who aspires to play politics, is out in the open with the party of his choice, whether he be a Republican, Democrat, Populist, or member of any of the also-on-the-ticket parties. At least no dignified politician should hide behind the petticoats of women.

One of the questions the grange committee is more than anxious to have the News answer is how we are going to avoid such scenes as having a United States senator pulled off the convention platform by his whiskers. We have given much thought to this and have finally come to the conclusion that the best preventative we know of is to have the aforesaid senator appear at the convention without whiskers. If a senator will wear whiskers, however, he must take the consequences. Of course, there is another way that this catastrophe could be prevented; to have the grange work the referendum making it unlawful to wear whiskers. The latter, however, is only a suggestion, which the News is most happy to gratuitously turn over to the committee.

"You seem to think that the assembly is all we need to purify Oregon politics," says the board of strategy appointed by the

grange, "but you have not told us how you are going to bar out the ward heeler, the liquor element and corporation influence." We are not going to tell you how to do this. What's the use, when you know already, the direct primary. Of course. It removes all grease spots, stains, corns, bunions, bunco, political corruption (we don't think) and costs the state twice as much to elect its officers. In addition it bamboozles the uninformed voter into voting for a candidate who can announce himself as a Republican, Democrat or what-not, and may be most anything from a Mugwump to a Suffragette. Now a Mugwump, kind Granger, is a man without a party. He doesn't have to be a senator to be a Mugwump. In fact, he can be a granger and a Mugwump at the same time. He is a kind of cross between everything from a Greenbacker to a Coxeyite, as long as he gets office. "And we mean to say," to quote, that a senator who is elected by part of the vote of the majority party, and part of the vote of the minority party is a Mugwump and has no influence because he hasn't either party behind him. As to the silly method of electing senators provided for in the constitution of the United States, we know the board of strategy of the grange has a much better method, but unfortunately 99 per cent of the rest of the

been a granger who performed this inglorious deed? Perish the thought.

Wise legislators refusing to give you the "scramble of ballots" you took it to the people who, unwise in statecraft, voted in a law that is the laughing stock of the world at large. A law on the near beer order; a law that acts on the almost nearly plan and forces the weak kneed to believe that it is necessary to belie their party to get elected. If we are to have a direct vote for United States senators let us have the real thing; let us either have two Republican or two Democratic senators elected by the majority vote of their parties; and with their undivided backing.

We don't sneer at the "last legislature's work because a large part of the representatives were elected under the primary law." In fact, sneering is not in our line. If we have anything to say we say it direct—not with the back action directness of the direct primary, but right from the shoulder. The work of the legislature was ineffective because it failed of party allegiance and was composed of disorganized factions who seemed unable to grasp the necessity for any kind of legislation that was above nine-foot bed sheets and eight-inch hat pins. It is to be regretted that our suggestion as to making it unlawful to wear whiskers could not have been submitted to the last legislature. We believe it would have settled this momentous question.

As to the comparative rating of

LOCAL NEWSPAPER BIBLE STUDY CLUB

Suggestive questions on the Sunday school lesson by Rev. Dr. Linscott for the International Newspaper Bible Study Club.

January 16, 1910
The Beginning of the Galilean Ministry. Matt. 4:12-25.
Golden Text—The people which sat in darkness saw great light, Matt. 4:16.

Verse 12.—Why did Jesus depart for Galilee when he heard John was imprisoned? Was it for fear of personal arrest?

Why should a good man not unnecessarily expose himself to danger. Verse 13.—Describe, or point out on the map, the situation of Nazareth and Capernaum and state at least one thing for which these cities are noted?

Verses 14-16.—State your reasons for either theory that Jesus went to dwell in Capernaum purposely to fulfill the prophecy of Isaiah, or that his going there was an unconscious fulfillment of this prophecy?

Why, or why not, do any of the events which God says are going to happen, depend upon the help of men?

Why is it that the advent of Jesus into any heart, or into any community, is like a great light bursting out in dense darkness? (This question must be answered in writing by members of the club.)

What is the literal meaning of the figures of light and darkness, as in verse sixteen?

Verse 17.—What, if any, was the difference between John's preaching of repentance and that of Jesus? (See Chap. 3:2.)

Compare say Abraham and Enoch of the Old Testament, with the Apostles John and Paul of the New Testament, and then compare the four with an equal number of like godly men now, and then say if there is any essential difference in the way that they each entered into the kingdom of God?

Verses 18-22.—How can you explain that these fishermen so promptly

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people seem to think differently. Cheer up, however, we have the direct primary.

The contention between the Hon. Jonathan Bunco Bourne and the equally distinguished but more honorable Mr. Scott doesn't interest us. Mr. Bourne says he did, and Mr. Scott says he didn't, with the preponderance of veracity in Mr. Scott's favor.

We said, as you say, that "Just as much wire pulling in milder form, etc.," was used in the election of Chamberlain. And we still say so. It was done, but you didn't see it. It took place in the night whilst you slept and dreamed of the millenium of the direct primary. It was done in the beautiful city of Portland, in that first election—one of the two that helps reduce the taxes.

We have no fault to find with the benighted gentlemen who stuck by their pledges to support the celebrated statement, but there was certainly some expert political hurdling just before election.

We now arrive at the lamentable admission, although not in politics, that the grange has been represented in every convention for the last fifteen years. Exactly, Johnny on the spot, and still you failed to prevent a desecrating hand being laid on that United States senator's whiskers. Could it have

the last legislature "with the one that met forty days and forty nights without transacting any business." We believe that the odds are in favor of the latter. At least it was less expensive for the state to pay interest on unpaid warrants than to pay for two elections and appropriate the state's money for purposes most fearful and wonderful. Is it possible that any of the members of the grange had any of those unpaid warrants?

"Now honest," it is not possible perhaps to buy all the people as easily as a few, but the former are more easily fooled with claptrap and buncombe and can be bought cheaper—with a few high sounding circular letters, for instance, about the "will of the people," "direct legislation," "corrupt influence of corporations," "party bosses," etc.

In conclusion, there has been no effort to disrupt the primary law by those who are espousing the cause of the assembly. As the writers of the grange communication must know, the primary law can only be repealed by the same method it was enacted. Until such time as an effort is made to repeal it, it is therefore a waste of time and space to discuss it. As to the assembly, its supporters are clearly within their rights and the grange, or any other organization, which attempts to prevent them from being held is, as we have said before, arrogating to itself powers that are not vested in it and with which it has no concern other than as individual members of the party to which its members may assume to belong.

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gave up their business and followed Jesus?

What can be said for, or against, the idea, that they had heard Jesus frequently and had thoroughly convinced themselves of his authority, and that then they took sufficient time to dispose of their business affairs?

Give a reason to your answer as to whether God in these days, or ever, calls upon men and women to do erratic things, such as, neglecting their business or their families, in order to do religious work?

How many a man of God recognize the call of God to new work, when it comes through the medium of another man?

Will a true Christian, at the command of God, give up the business in which he may be engaged in order to do gospel work?

When God calls a man to devote himself to gospel work, is it always to be presumed that it is a life long call?

Most people recognize that a special call is necessary for the gospel ministry, but if this is so, why is not a special call necessary for any occupation?

Why for example should not a Christian blacksmith, have as clear cut conviction, as that of a pastor of a church, that he is doing his divinely appointed work.

If you are not sure that you are where you ought to be, find are doing what God wants you to do, what reason is there to believe that you are not living in some degree separate from God?

Verse 23.—Why is every Christian, to the extent of his opportunity, under as much obligation to minister to the spiritual, social, and physical needs of the people as Jesus was?

Verse 24.—Did Jesus heal all the sick in the community?
Verse 25.—Is a faithful man equal to be praised whether he is popular or unpopular?
Lesson for Sunday, January 23rd, 1910—True Blessedness, Matt. 5:1-16.
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