SEES DIRE OMEN

Pastor Beholds Dawn of a Second French Revolution Among Wage-Earners.

THE BIBLE HIS AUTHORITY

Elder George A. Snyder Says That in Spite of Coming Struggle, the Socialists Will Never See Their Ideals Realized.

"A Prophecy of Socialism" was the subject of a discourse delivered yesterday morning by Elder George A. Snyder at the Seventh-Day Adventist Church. He foretold an outbreak by Socialists which would amount to an open revolt and create havoc with things economic and in fact all existing institutions. He took for his text the words: "In the last days rich men will heap their treasures together, and the laborers will cry out to God for redress," also citing the opening words of the prophecy, "Go to now, ye rich men, weep and howt, for your miscelles that shall come upon you." He said in part:

What these miscries will be may be seen in the prophecy of Habbakkuk, 2:1-vili., where in the prophecy of Habbakkuk, 2:1-vili. where the laborers take up the cry against the rich and say, "Woe unto him that increaseth that which is not his."

This language is in spirit the very elogan of the Socialist party today. The outcome of the Socialist party today the prophetic decides belief. Belief decides the character in the pastor and Jacob mass sealed and solemnized by an oath. Laban swearing by the God of Abraham and the God of Nahor, and Jacob was alled and solemnized by an oath. Laban swearing by the God of Abraham and the God of Nahor, and Jacob mass sealed and solemnized by an oath. Laban swearing by the God of Abraham and the God of Nahor, and Jacob mass sealed and solemnized by an oath. Laban swearing by the God of Nahor, and Jacob mass sealed and solemnized by an oath. Laban swearing by the fear of hi "A Prophecy of Socialism" was the sub-

and say, "You min the think the which is not his."

This language is in spirit the very slogan of the Socialist party today. The outcome of the strugie is thus foretold by the prophet: "Shall they not rise up suddenly that shall lite thee, and awake that shall vex thee, and thou shall be for booties unto them."? Does this mean that Socialism will finally be driven to desperation and suddenly turn with direvengeance upon their opponents? It certainly sounds that way, and what makes it seem more probable is that only last March there appeared in the Appeal to Reason a revolutionary article from Eugene V. Debs touching the Moyer-Haywood indictments. Among other things, Debs said:

the Myer-Haywood muterials and their other things, Debs said:

"If they murder Moyer, Haywood and their brothers, a million revolutionists at least will meet them with guiss. . The worm turns at last and so does the worker. Let them dare to execute their devilish plot and every state in this Union will resound with the

state in this Union will resound with the tramp of revolution."

He justifies the Haymarket rioters thus: "Nearly 20 years ago the capitalist tyrants put some linocent men to death for standing up for labor. There have been 20 years of education, agitation and organization since the Haymarket tragedy, and if an attempt is made to repeat it, there will be a revolution, and I will do all is my power to presented it."

cipitate it."

These quotations from a recent Socialist candidate for the Presidency of the United States clearly show that what Socialism fails to secure by the ballot it openly proposes to secure by the bullet. And by their own language all that it would take to precipitate an armed revolution would be the termination of some murder trial in a manner adverse to their ideas. It would mark the against a transfer of the security of the securit

ideas. It sounds more like an appeal to arms than an "Appeal to Reason."

The ideals of Socialism will never be realized because they are incompatible with human nature. In this selfah world we never man nature. In this selian world we never see the lion lying down with the lamb until after the lamb is on the inside of the lion. This element of selfahness which permeates even Socialism itself, is fast driving modern Socialists toward the same goal that was reached by their prototypes in the French Parceletton.

About two centuries after Sir Thomas Moore wrote his famous description of an ideal com-monwealth, which he very properly called "Utopin, or Nowhere," certain French writ-ers and leaders carried on a work of revotionary education, agitation and organization in order to demonstrate that what Moore called "Nowhere" was in reality "Now Here." They succeeded in abolishing nobility and They succeeded in abolishing nobility and turning everything into their own channels. A new era of illerty was proclaimed with September 22, 1702, as the natal day. They had everything their own way for a while, and in one short year they brought on the "Reign of Terror."

When Madamo Roland was about to be vien saaamo Roland was about to be placed under the "Holy Guillotine" she said to her murderers, "Instead of liberty you will have licentiousness, and to that you all in your turn will fall victims. You will new for bread and get corpses, and at length you will how down your necks to the yoke and find your vile refuge in the rule of a despot." Her words soon came true. Barely six years passed before there arose from the ranks of the revolutionists a Bonaparte, who soon turned their boasted liberty back into the "Nowhere" and established at first a velled despotism, and then the real un-masked article. Such is the historical logic of all similar Utopian efforts, and if "history repeats itself" again, modern Socialism is moving toward a similar goal as fast as "edscation, agitation and organization" can carry

CHURCH AND WORKINGMAN

Rev. D. A. Thompson Says Golden Rule Will Settle Labor Problems.

"The Church and the Workingman" was the subject of a sermon last night by Rev. D. A. Thompson in the Sell-wood Presbyterian Church. "The term workingman," said the

speaker, "is one of respect and a badge of honor. This is a working world and a world of work awaits us on every hand. A man who can work and will not is a drone and an abomination and dangerous member of society. Works not all physical labor. The old distinction between productive and non-productive labor is no longer drawn, for all labor is productive which meets need or adds to the world's good or

"A man whose hands are hardened is no more a laborer than one whose hands are soft and white, provided each contributes his share toward the welfare of society. One may labor physically, the other mentally. A man whose genius manages a large indus-trial or mercantile establishment, or whose intelect dominates an institution of learning is as truly a laborer as he who wields a pick or axe. The dig-nity of labor remains unquestioned as long as we remember that our master

was a laboring man.
"That there should be a problem between the laboring man and the church is not only strange, but sad. That the church founded by a laboring man church founded by a laboring man should grow out of touch with laborers is strange indeed, yet such would seem to be indicated by our theme. How has it come about? The estrangement has come about partly through the fault of the church, and partly through fault of the church, and partly through the fault of the workingman. The church has failed to keep in touch with the problems of capital and labor and in sympathy with the wage earner. The workingman has failed to recog-nize the church as the one place where absolute equality exists and a false pride has kept him from claiming the revivilences and assuming the responsiprivileges and assuming the responsi-bilities that were justly his. He has allowed the lodge and the union to usurp the place in his life that the

church once held.
"The church has failed to provide for the exigencies of the day and her fol-lowers have sought the needed things elsewhere. The church is at fault for lack of sympathy and interest; the laborer is at fault for a supersensitive-

ness and for allowing anything to stand between himself and his God.

"The remedy will come only when we forget that there is a laboring class and regard the man who toils intellec-tually equally a laborer with the man who toils physically. The remedy will come when capital and labor apply the golden rule, when men care less for golden rule, when men care less for dollars and more for souls, less for place and position and praise in this world and more for the life that shall be. Co-operation will not solve the problem, profit-sharing will not solve it; trade unions, federations of labor, socialism, government ownership, la-bor bureaus, labor legislation will not solve it, but only when we recognize the great fatherhood of God and the common brotherhood of man.
"When we are ruled by the spirit of Christ will the problem of church and workingman be solved.

WHAT IS GOD TO YOU?"

Dr. Short Contrasts Fear and Love as Actuating Motives.

The Taylor-Street Methodist Church The Taylor-Street Methodist Church was crowded to the doors yesterday and many were turned away. Dr. Short led the singing, and also sang "The Holy City," which produced a splendid impression. The morning sermon was upon the subject "What Is God to You?" Taking as his text, "And Jacob saw by the fear of his father Isaac," the

tor said in part:

so is be. Thoughts are determining. They decide belief. Belief decides the character of both individuals and nations, and character decides destiny. O man, think, and think right thoughts. And think of God not as fear, but as Father.

but as Father.

As Pather he first reveals himself to the subjective soul—the intuition. Then He reveals himself also as Father in His manifold providences. Would you catch a vision of your father, God? Read the story, "From Bethlehem to Calvary," He that sees Christ sees the Father. Nothing here for the obedient child to fear. Even the hostile critics said of Jesus, "We see no fault in Him." Then no fault with God. Son, Father. For as the heart of Christ broke for the sins of men, so also went out the Father heart. What is so also went out the Father heart. What is God to you? He is not yours to fear, but yours to love, and love Him you must and will if you are obedient to his will. Diso-bedience always has and ever will cause fear; but obedience, which is the outgrowth and fruit of perfect love, casteth out fear. If you have wandered away from God, become disobedient and fear Him, in the name of His undying love I beg you, come home to you

PREACHES LABOR DAY SERMON

Evening Service by Dr. McGlade at Mizpah Presbyterian Church.

"The Church in Its Relation to the Labor Problem" was the theme of a sermon at the Mizpah Presbyterian Church, Mary and Powell streets, last evening. The pastor, Dr. McGlade, spoke upon the text, Mark vi:3, "Is not this the carpenter, the son of Mary?" He said, in part: "One is glad to find this reference in

the Gospel to the avocation which Jesus followed. As only one phase of the great mission of the Son of Man, and that incidental to his spiritual work, this fact that Jesus labored, tolled at the bench, identified himself with the laboring classes, must always remain significant to the race. Raise the stone and thou

classes were separated to any extent, they have become more closely identified in the

last few years. "The Presbyterian church has estab-lished, in connection with the board of home missions, 'the department of church and labor.' Appreciating the increasing importance of the labor problem and recognizing its moral and religious character, it has set to work to study the industrial question in the various localities, especially in the larger cities.

"There is, perhaps, no more aggressive and successful work being done by the church than this. The superintendent, Charles Stelzle, himself a union man, has awakened general interest in both church and labor circles, and has brought the

and labor circles, and has brought the two into a vital, sympathetic relation, "Possibly never before has it been so widely recognized in labor circles that Jesus Christ dignified all labor by following an avocation; that he would enter into the hearts of those who toll to bless, com-fort, inspire and save them; and that his church was meant to be the home of the

This is the Gospei of Labor.
Ring it ye bells of the kirk!
The Lord of Love came down
To live with men who work.

"PRIDE AND HUMANITY."

Sermon by Rev. Hiram Vrooman, of the Swedenborgian Church.

Rev. Hiram Vrooman, pastor of the Swedenborgian Church, addressed a congregation on "Pride and Humility" yes-terday morning at Knights of Pythias Hall. In the course of his remarks, he

religion that which is not religion. The confusing of good with evil and the ac-knowledging of evil to be good is the inevitable result. I recently read a strong argument in defense of the righteousness of pride wherein much of the argument was true. But, unfortunately, the author was, all the way through, ascribing to pride what was not pride, but what rather

elonged to humility. "Pride is not self-esteem. It should not be confused with self-confidence. Neither is humility self-abasement. Humility does not prevent a man from holding positive opinions or from taking the lead in various occupations. It does not cause a man to be less aggressive when he thinks he is right, neither does it cause him to underestimate his own powers, nor to ur dervalue his own relative importance.

"Humility is that normal and common-sense attitude toward self which enables

one to judge of himself without partiality and according to his real relative worth and importance. "Pride is an insane prejudice, an artful liar, which deceives a man about himself. It is the instigator of much of the self-

Swedish Lutherans Dedicate Edifice Just Completed.

SERMON BY DR. C. E. FRISKE

'The Amiableness of the Lord's Tabernacles" Is the Subject of Dedicatory Discourse at Nineteenth and Irving.

plied unto you and a steady growth in all Christian graces and virtues through Christ Jesus our Lord.

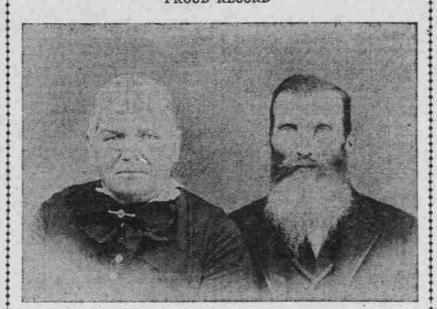
FOREST GUARDS INEFFICIENT

Statement of Rev. A. J. Montgomery at Third Presbyterian Church. "Why this inefficiency in the protection of our forests from the destruction of

fires? It was not always so. It is be-cause the efficient foresters, like Aschoff and others, who loved the forest and were and others, who loved the forest and were true woodmen, have been weeded out and others less efficient put in their places."

The foregoing was the conclusion announced last night by Rev. Andrew J. Montgomery, at the Third Presbyterian Church, in the course of his description of his vacation, spent at Mount Hood. Rev. Mr. Montgomery went over the experiences of August, and among other interesting things told about the forest fires he saw. He said that he saw nine forest he saw. He said that he saw nine forest fires from Mount Hood, and he described one that was eight miles long that started With services bentting the occasion, the new edifice which has been erected at Nineteenth and Irving Streets by the Swedish Evengelical Lutheran Immanuel congregation was dedicated.

> FIFTY-EIGHT YEARS OF WEDDED LIFE THEIR PROUD RECORD



MR. AND MRS. B. P. RICHARDSON, OF LANE COUNTY,

Mr. and Mrs. B. P. Richardson, of Lane County, who are among the oldest and most respected pioneers of Oregon, have the distinction of having been married 58 years last June, their wedding having occurred on the Platte River as they were en route across the plains in 1848. Mr. Richardson was born January 1, 1823, on a farm in Franklin County, Missouri. He started on his journey West May 1, 1848, in company with his parents and a train of emigrants, meeting among this number Miss Julatha Cox, daughter of Solomon Cox. When the train of 36 wagons reached the South Platte River, near Fort Laramie, a halt was made for the wedding, Mr. William Blain performing the ceremony. There were 20 guests present and a bridal supper was served after the ceremony, consisting of antelope pot ple, dried apple and dried peach ples.

The party crossed the mountains by the Barlow Gate and reached the present site of Oregon City in good time, purchasing their household outfit at that place before going up the Willamette Valley to the Long Tom. Here, six miles northwest of the present Junction City, they took up a land claim. They now live on a small farm at Lancaster, three miles north of Junction City. This couple have had 12 children, eight of them now living are J. M. Richardson and Mrs. Fannie Casteel, of Portland; Mrs. A. E. Judson, Aberdeen, Wash.; Mrs. Lucy Perkins, Mrs. Maggie Cook, Douglas and Green Richardson, all of Junction City, and Sol Richardson, of Ho-quiam, Wash. They have 25 grandchildren and nine great-grandchildren, On July 4 last, there was a family reunion at Independence Rock, on the Sweet-

yesterday afternoon. A large attend- the wind should change before the rains

The church is indeed the mainstay of the state and community, the mother of the greatest and noblest attainments of manstitution founded upon the earth; for it is a divine institution against which the gates of hell shall not prevail. The church towers over the wrecks of the mighty, their king-doms and principalities, and shall do so over all the wrecks of time, because it is founded upon the eternal rock, Christ Jesus, the son of the living God. Blessed that city or com munity whose churches thrive and grov strong and sound in faith and whose dens of nfamy and sources of corruption are blotted

lights in his tabernacles and the true worship of the triune God. But, even though the world were full of those who mocked and denied the declaration of the psalmist about the amiableness of the Lord's taber-nacles, still that would not invalidate or refute the scriptures or make them an untruth, for God is truthful though every man should be a liar, and his words remain an eternal truth. We cannot by our belief or disbellet make or unmake the truth thereof. It is sad, indeed, that there are those who have no delight in the tabernacies of the Lord, to whom it is the greatest torment to attend services and engage in devotional exercises and Christian works, but whose chief and only delights are the vain, frivolous and

ebasing carnal pleasures.

Now we observe an increasing delight in vorldly institutions of enjoyment-theaters worldly institutions of enjoyment—theaters, skating rinks, the dancehall—all sorts of pastimes, or the comforts of home, and at the same time a waning of the delight in the tabernacies of the Lord. And verily such is the craving for these worldly pleasures that churches are planned, constructed and equipped to supply these various so-called needs of the times and the pleasure-buttles rightly acceptance. hunting public. Against such decline we must ever guard.

No, it is not the house, the tabernacle, with all its grandeur and paraphernalia, which prompts a God-loving soul to pro-claim his delight in the Lord's tabernacies, for the sublimest and most devout acclaims of that kind have been oblivious to the works and services of man. It requires a quickened, God-communing soul, one whose quickened, God-communing soul, one whose joy is in God, in his commandments, his way, his salvation and life; one who has tasted the buoyant, electrifying, rejuvenating elixir of divine life, eternal life, and has come to the sanctuary of God, casting off his worldly cares, bent upon nothing but the worship of God in truth and in spirit. He may then have been on Mount Gerizim, in Jerusalem, in Portland or the most insig-

ificant place under the sun. nincant place under the sun.

Here is the fount of regeneration, the
heavenly nursery, the place of holy covemant and the well-supplied armory for a
successful life contest. Here the good shepherd leads us to the green pastures and
living waters, refreshing our souls and spirits, pouring out upon us his blessings to
overflowing. Here we are trained to love
and bless God and our fellowners to become and bless God and our fellowmen, to become the best of citizens of the present Govern-ment and citizens of the Kingdom of God. Here in the Lord's tabernacles the Lord of deception. It causes a man to overesti-mate his own relative importance and the relative value of those things which

May your beautiful sanctuary be crowded mate his own relative importance and the relative value of those things which he calls his own.

"There is a nervous disease which causes its victim to have the feeling that his body is a hundred times larger than it actually is. The arm, for instance, feels as though it were the size of a tree. Pride is a feeling of the mind which causes a sense of personal exaggeration quite as much out of proportion to actualities as is illustrated by this nervous disease of the body."

cares for us and supplies all our wants.

May your beautiful sanctuary be crowded the say in truth: "How amiable are thy tabernacles, O Lord of Hosts," and may your pastor be given grace to prociaim the gospel message from a heart overflowing with that same delight, and may that joy in the lord's sanctuary become ever mightler and mightler and finally merge into the grand ong of praise to the Lamb that was slain and hath redeemed us unto God with his blood. Peace, love, joy and faith be multi-

shalt find me; cleave the wood and there am I.'

"Christianity is a friend of those who toil. The church has no greater mission than to bring the blessed gospel of the Son of God to those who labor; to bring them to their Lord; to give to them all the joy, comfort, hope and love of him who died for them.

If ever the church and the laborite.

we saw a fire in a stump, left there by a camper, which we extinguished. The soil of the mountains is permeated with pine needles and combustible vegetation that will burn for long distances. When out with a friend we saw a fire about five miles off, just starting, probably from some careless camper, and reported it to a forest ranger, but he paid little attention to it, and three days after had not even been to look after it. There is a rea-son for this inefficiency, and it is in the weeding out of the men of experience-men who knew the mountains and the woods-and placing in charge men without experience and who are not skilled in woodcraft. The forests are in charge in woodcraft. The forests are in chi of the Department of Agriculture. ought to be transferred to the War De-partment, It needs a strong hand."

"THE BROTHERHOOD OF MAN"

Sermon by E. Nelson Allen at Hawthorne Presbyterian Church.

"The Brotherhood of Man" was the subject of the sermon yesterday morning at the Hawthorne Park Presbyterian Church by the pastor, Rev. E. Nelson Allen. His text was from Acts xvil, 24-25. Mr. Allen opened his discourse by thanking the con-gregation for the vacation which he had just enjoyed, and remarked that he had returned renewed in spirit and in body. The sermon was to show that the tendency of the world is toward democracy and equality of the races, eliminating

war, bloodshed and broadening all charity, justice and mercy. "True democracy and love of humanity came with the man of Nazareth, and little was known of human sympathy and love for one another," said the speaker, "before Christ came and taught the brotherhood of the human race. That was a great scene the other day when the great political leader stood at Madison Square, New York, and proclaimed the coming issues of the political campaign to more than 25,000 people, but infinitely greater was Paul and the occasion when he stood on Mars Hill and proclaimed the broth-erhood of man and declared that God 'hath made of one blood all nations of men.' A new civilization sprang from that declaration.

"At Athens three-fourths of the people were the slaves of the other one-fourth, but the great commoner thundered forth the brotherhood of all men, and that declaration has been working its way into human society. Its conception has been slow, but it has been coming, instilling the true principles of democracy, that all men are free and equal."

In the evening the services were appro-priate to Labor day, and Mr. Allen deliv-ered a sermon along that line.

Tug-of-War Tournament.

The Portland Tug-of-War Associa-tion is preparing to hold a tournament at the Tivoli gardens, September 38. Several teams have already entered for the contests and others are planning to do so. It is expected that the meet will be one of the most arranged here.

ORIENTALS GOING HOME TO DI

Aged Chinese Will Depart to Be Buried Beside Bones of Their Ancestors.

AT GOVERNMENT EXPENSE

About 70 Will Leave Portland To morrow for Tacoma, Where They Will Board a Ship for the

Flowery Kingdom.

All Chinatown was in mourning yesterday. The Chinese government is furnishing transportation for all the old and afflicted Chinese who wish to return home, and many are taking advantage of the situation. Between 60 and 70 will go from Portland to Tacoma, where they will board a ship for the land of their birth. The party will leave this city tomorrow evening and sall from Tacoma on Wednes-day. Yesterday 55 had made application Woy Back Hin, at 244 Yamhill street, who has the arrangements in hand for the

Chinese government, A few weeks ago, for the first time, the A few weeks ago, for the first time, the Chinese government sent word to its Minister at Washington, D. C., that all Chinamen in the United States would be taken home free, providing they were old and disabled, crippled or suffering from some disease. All that is necessary for a Chinaman to secure transportation is for him to set the independent of a regutable to get the indorsement of a reputable Chinese merchant to the effect that the applicant is aged and unable to travel

without financial assistance.

Thousands of Chinese from all parts of the United States have left the country since their government offered them help. Hundreds are continuing to go. The last shipment of old men where the money is shipment of old men w furnished by the Chinese officials will leave Tacoma this week. Nearly 400 left San Francisco on the ill-fated Manchuria, which went on the reef on the island of Oahu, Hawaii. Since the San Francisco earthquake and fire, nearly 2000 Chinese have left the ruined city for their native land. It has cost the government of China in the neighborhood of \$80,000.

Taking Their Last Trip

In nearly every case the Chinaman re-turning is old, decrepit and indigent. In fact, he is going to his home for the sole purpose of dying. The Chinese have a horror of passing away in this country, and the last effort of nearly every individual is to get back among his own peo-

Frequently one dies here and he is given the usual burial. Every two or three years the bones of the dead are exhumed, scraped and prepared and shipped to the relatives in China. There they are scraped again, treated, finally placed in glass jars, which are securely sealed and buried. The Chinese believe this will bring them good luck and assist in keeping away the evil spirit. Should good fortune not overtake them within a reasonably short time after burying the bones of some relative, they are taken up and transplanted again in some other locality with the hopes of a

change of luck.
All of the larger Oriental vessels salling from Seattle and San Francisco carry hundreds of old and disabled Chinese. On every trip one or more of the old men pass away. The sight is a pitiable one. Many of them are barely able to move about, live in the steerage and cling to life with the only desire to reach their native shores before death overtakes them. But some of them do not start soon enough and die en route. The Chinese have a dread of the thought

of being buried at sea. As this is the usual custom when a person dies on shipboard, some years ago the Chamber of Commerce at Hongkong provided an allowance to prevent the burial of Chinese in the ocean. The Pacific Mail liners and the Great Northern Steamship vessels are all provided with coffins by the Hongkong organization, and when a Celestial dies on board he is embalmed at the expense of the Chamber of Commerce and taken to his destination. This custom is in vogue only among the Chinese-all Japawho die on a ship at sea are buried

Will Bid Them Good-By.

Chinatown was brooding yesterday over the preparation for departure of some of Oregon's Chinese pioneers, but today and tomorrow will be one of celebration. Receptions for the old fellows will be given and in many cases collections taken up for them. In addition to providing the old men with railroad fare and tickets across the Pacific, the Chinese government furnishes each individual with \$5 in cash for incidental expenses.
One of the old men leaving Portland tomorrow forever has been a resident

here for half a century. Of late he has been an employe of Seld Back's store, on Second street. Yesterday he was paid off and with the others will go home to die. Many of the other departing Orientals have lived here from 30 to 45 years. Chong Ming, a well-known character in police circles, will join the exodus. Chong has been known as a fighter, but realizes that old age is overtaking him and with all his courage he cannot escape death.

Lee Fong is another who will join the aged excursionists. Lee Fong is what the Americans call a happy-go-lucky sort of a chap. He doesn't worry about anything. He has lived many years-no one knows how long. He never worked, but got along in his easy-going way. Nobody seems to be aware of his exact age, but he is probably the oldest member of the

party.

Le Fong smokes opium and doesn't care who knows it. And, furthermore, he will take his "outfit" with him, and as he is always smoking, it will not be many months when some day he will take a few breaths, his heart will fail to be stimu-lated by the oplum smoke, his muscles will relax and old Lee Fong, formerly of Portland, will be laid away in a grave in

Woy Back Hin, of Portland, has charge of all the Chinese from the Northwest who wish to get back to China with this last offer of the government. As a result he is besieged with letters from Seattle and all the other cities and towns in this

section of the country.

Tomorrow night he will take his little
Portland party to Tacoma. Wednesday
the old men will stagger aboard the awaiting vessel, be joined by hundreds of others from everywhere, and within a few weeks they will all be home—home, sweet home—in China.

Epidemic of Hog Cholera.

SEASIDE, Or., Sept. 2,-(Special.)-E. K. Willard, who runs a dairy on the Wauhama, reports an epidemic of hog cholera throughout his neighborhood. Millard has eight fine porkers that he indo so. It is expected that the meet will be one of the most successful of the kind yet held in the city. Emil Glutsch has been selected to referee the contests, which will be held on a platform 100 feet long, which has been built especially for the occasion. The judges will be selected at the time of the tournament.

cholera througoout his heighborhood. Millard has eight fine porkers that he intended to slaughter within a few days, but the choiera beat him to them. Mr. Thompson, a neighbor, who is also in the dairying business, has lost all his hogs, and Mr. Dawson, who lives on the Clatsop Plains, has lost his entire herd from the disease.

Millard, who is familiar with hog chol-Millard, who is familiar with hog chol-

A UNIQUE

The citizens of Portland are to have the pleasure of listening to a very unique entertainment next Tuesday evening at the Taylor-street M. E Church, corner Third and Taylor streets. The entertainment in question will consist of a recital by Mr. C. Arthur Longwell, of New York, assisted by Mr. Dom Zan, so well known to all Portlanders.

Mr. Longwell will play several numbers on a new and marvelous player piano, and will also play the accompaniments for Mr. Zan on the same instrument. This recital is to be given under the auspices of Sherman, Clay & Co., successors to the Allen & Gilbert-Ramaker Company, and the instrument in question will be the A. B. Chase Player Piano.

The following press notice will be

of interest:

The A. B. Chase Player is a marvel of ingenious simplicity, and the term 'artistic' naturally is applied to it after listening to its wonderful capabilities as demonstrated by the extremely talented Mr. Longwell, whose interpretations are masterly and delightful. The programme was a beautiful arrangement and well designed to test the powers of the self-player. Under Mr. Longwell's artistic handling it was made a veritable musical treat as well as an exploitation of a wonderful plece of mechanism. The audience was highly enthusiastic.—From Chicago Musical Times.

Remember the date, Tuesday evenof interest:

Remember the date, Tuesday evening, September 4, First Methodist Church, corner Third and Taylor streets. Admission free.

era in Illinois, says this acts somewhat differently from the type in that state. The hogs here linger for a week to 15 days before succumbing to the disease

SCHILLER TEAM DEFEATED Kelso Aggregation Downs the Crack

Portland Balltossers.

KELSO, Wash, Sept. 2.—(Special.)—In a ball game this afternoon that was chock full with good playing, Kelso's balltossers defeated the Schillers. The crack Portland aggregation fell a 9 to 5 victim to Hull's curves, while Kelso landed on Springer and Myers for a total of nine binglets, that called for a total of nine runs.

a total of nine runs.

The game was marked by the heavy hitting of Daggy, who straightened out two shoots for a couple of two-baggers, both of which were productive of runs. Graham also made two drives that were good for extra bases.

The game was tied in the fifth inning by a hit by Oliver. Kelso came back in the sixth inning and chased two runs over the circuit. In Kelso's lucky eighth canto three more runs were registered. Keiso..... 3 1 0 0 0 2 0 3 *-9 9 3 3 Schillers .. 0 1 2 0 1 0 0 0 1-5 6 3 Batteries—Hull and Thurston;

Springer, Myers and Slavin. Umpires-Devers and Pumroy. Hunter's Hand Is Shattered.

CHEHALIS, Wash., Sept. 2.-(Special.)-While hunting today, Casper Frogner had part of his right hand blown off by a



Leaves.	UNION DEPOT.	Arrives.
S:45 P. M.	OVERLAND EX- PRESS TRAINS for Salem, Rose- burg, Ashland, Sacramento, Og- den, San Fran- lisco, Stockton, Los Angeles, El Paso, New Or- leans and the East.	*7:25 A. M
*8:00 A. M.	Morning train connects at Woodburn daily except Sunday with trains for Mt. Angel, Silver- ton, Brownsville, Springfield, Wend- ling and Natron.	*7:15 P. M
*4:15 P. M.	Sugene passenger connects at Woodburn with Mt. Angel and Silverton local.	*10:35 A. M
7:00 A. M.	Corvallis passen-	5:50 P. M.
*4:50 P. M.	Sheridan passen- ger.	*8:35 A. M
\$8:00 P. M. \$11:00 A. M.	Forest Grove pas- senger.	\$2:50 P. M \$10:20 A. M

PORTLAND-OSWEGO SUBURBAN SERVICE AND YAMHILL

DIVISION.

Depot, Foot of Jefferson Street.

Leave Portland daily for Oswego at 7:40

A. M.; 12:50, 2:05, 5:20, 6:25, 8:30, 10:10,
11:30 P. M. Daily except Sunday, 5:30, 6:30,
3:40, 10:25 A. M. Sunday only, 9 A. M.

Returning from Oswego, arrive Portland,
daily, 8:35 A. M.; 1:55, 3:05, 6:15, 7:35, 9:55,
11:10 P. M.; 12:25 A. M. Daily except Sunday, 6:25, 7:25, 9:36, 11:45 A. M. Sunday
only, 10 A. M.

Leave from same depot for Dailas and intermediate points daily, 7:30 A. M. and 4:15
P. M. Arrive Portland, 10:15 A. M. and 4:25
P. M.

The Independence-Monmouth Motor Line

P. M.
The Independence-Monmouth Motor Line operates daily to Monmouth and Airlie, connecting with S. P. Co.'s trains at Dallas and Independence.
First-class fare from Portland to Sacramento and San Francisco, \$20; berth, \$5. Second-class fare, \$15; second-class berth, \$2.50.

32.50.
Tickets to Eastern points and Europe; also Japan, China, Honolulu and Australia.
CITY TICKET OFFICE, Corner Third and Washington Sts. Phone Main 712.
C. W. STINGER, WM. M'MURRAY, City Ticket Agent. Gen. Pass. Agt.

PORTLAND-ASTORIA ROUTE Fast Str. TELEGRAPH

Makes round trip daily (except Sunday). Leaves Alder-street dock 7 A. M.; returning leaves Astoria 2:30 P. M., arriving Portland 9 P. M. Telephone Main 565.

San Francisco & Portland Steamship Co.

Leave PORTLAND, with freight only.
"AZTEC," September 8.
"BARRACOUTA." September 12.
"COSTA RICA." September 15. "COSTA RICA," September 18.

Leave SAN FRANCISCO, with freight only.
"BARRACOUTA," September 3.
"COSTA RICA," September 7.

Subject to change without notice.

Freight received daily at Alasworth Dock.
Phone Main 288. J. H. Dewson, Agent.

WILLAMETTE RIVER

Steamers Pomona and Oregona for Saler and way landings from Taylor-street dock, daily (except Sunday) at 6:45 A. M. OREGON CITY TRANSPORTATION CO.

OREGON SHORT LINE

TRAVELERS' GUIDEL

AND UNION PACIFIC 3 TRAINS TO THE EAST DAILY

Through Pullman standards and tourist aleeping cars daily to Omaha, Chicago, Spotans, tourist sleeping car daily to Kansas City. Reclining chair cars (seats free) to the East daily. UNION DEPOT. | Leaves. | Arrives. CHICAGO-PORTLAND SPECIAL for the Bast via Huntington. Daily. Daily. SPOKAND FLYER. 6:15 P. M. 8:00 A. M. Daily. Daily. For Eastern Washington, Walla Walls, Lew-laton, Coeur d'Alene and Great Northern points. ATLANTIC EXPRESS 8:15 P. M. 7:15 A. M. for the East via Hunt-ington. Daily. PORTLAND - BIGGS 8:15 A. M. 8:00 P. M.

noints between Biggs and Portland. RIVER SCHEDULE. FOR ASTORIA and way points, connecting with steamer for liwaco and North Beach steamer Hassalo, Ash at dock, FOR DAYTON, Oregon City and Yamhili River points, Ash-at. Sunday.

For Lewiston, Idaho, and way points from Riparia, Wash Leave Riparia 5:40 A. M., or upon arrival train No. 4, daily except Baturday. Arrive Riparia 4 P. M. daily except Friday. Ticket Office, Third and Washington, Telephone Main 712. C. W. Stinger, City Ticket Agt.; Wm. McMurray, Gen. Pass, Agt.

GREAT

THE COMFORTABLE WAY. TWO OVERLAND TRAINS DAILY THE ORIENTAL LIMITED The Fast Mail VIA SEATTLE OR SPORANE. PORTLAND Daily, Time Schedule. Arrive. 5:30 am To and from Spo-kane, St. Paul, Min-neapolls, Duluth and 1:45 pm All Points East Via 6:50 pm Seattle.

To and from St. Paul, Minneapolis, Oututh and All Points East Via Spokane. Great Northern Steamship Co. Sailing from Seattle for Japan and China ports and Manilla, car-rying passengers and freight. 5. S. Dakota, September

S. S. Minnesota, September 20.

NIPPON YUSEN KAISHA.

(Japan Mail Steamship Co.)
S. S. AKI MARU will sail from
Seattle about September 4 for Japan and China ports, carrying pasengers and freight.

For tickets, rates, berth reservations, etc., call on or address ns. etc., call on or address H. DICKSON, C. P. & T. A., 122 Third St., Portland, Or. Phone Main 686.



DAILY. Depart. Arrive.

North Coast Limited, elec-tric lighted, for Tacoma, Seattle, Spokane, Butte, Minnearcolie, St. Paul and the East. 2:00 pm 7:00 am

A. D. Chariton, Assistant General Passenger Agent, 255 Morrison st., corner Third, Portland, Or. Astoria and Columbia River Railroad Co.

Leaves, UNION DEPOT. Daily.

For Maygers, Rainter, Clatskanle, Westport, Clifton, Astoria, Warrenton, Flavel, Hamilion Mond, Fort Stavens, Gearbart Park, Seaside, Astoria and Seashore. Express Daily.
Astoria Express
Daily. 9:50 P. M

"Portland-Seaside Flyer"—Saturday only.
Icave Portland 3:10 P. M.
C. A. STEWART,
Comm'l. Agt., 248 Alder st.
Phone Main 906, Columbia River Scenery

Regulator Line Steamers THE EXCURSION STEAMER "BAILEY GATZERT" makes round trips to CASCADE LOCKS every Sunday, leaving PORTLAND at 9 A. M., returning arrives 6 P. M. Daily service between Portland and The Dalles except Sunday, leaving Portland at 7 A. M., arriving about 5 P. M., carrying freight and passengers. Splendid accommodations for outfits and livestock.



SOUTHEASTERN ALASKA
ROUTE.
From Seattle at 9 P. M.
for Ketchikan, Juneau,
Skagway, White Horse,
Dawson and Pairbanks.
S. S. City of Seattle, August 30.
S. S. Humboldt, September 3.
S. S. Cottage City (via Sitka), September 8.
FOR NOME, Senator, September 10.
FOR SAN FRANCISCO DIRECT.

FOR SAN FRANCISCO DIRECT. From Seattle at 9 A. M.—Umatilla, September 2; City of Puebla, September 7; Queen, tentember 12

Portland Office, 249 Washington St.

Main 229.
G. M. Lee, Pass. & Ft. Agt.
C. D. DUNANN, G. P. A., San Prancisco

Steamer Chas. R. Spencer FAST TIME

Up the beautiful Columwia, the most enjoyable of river trips. Leaves foot Oak st. for The Dalles and way points daily. Leave daily except Sunday at 7 A M. returning at 19 M. Freight received for all principal way landings. Phone Main 2000,