O. R. & N.

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OREGON SHORT LINE

AND UNION PACIFIC

3 TRAINS TO THE EAST DAILY

Through Pullman standards and tourist sleeping-cars daily to Omaha, Chicago, Spokane; tourist sleeping-car daily to Kansas City. Reclining chair-cars (seats free) to the East daily.

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CHICAGO-PORTLAND SPECIAL for the East via Huntington.	9:30 A. M. Daily.	5:00 P. M. Daily.
SPOKANE FLYER	6:15 P. M. Daily.	8:00 A. M Daily.
For Eastern Washington, Walla Walla, Lewiston, Coeur d'Alene and Great Northern points		
ATLANTIC EXPRESS for the East via Huntington.	8:15 P. M. Daily.	7:15 A. M. Daily.
PORTLAND-BIGGS LOCAL, for all local points between Biggs and Portland.	8:15 A. M. Daily.	6:00 P. M. Daily.

RIVER SCHEDULE.

FOR ASTORIA and way points, connecting with steamer for Ilwaco and North Beach, steamer Hassalo, Ash-st. dock (water per.)	8:00 P. M. Daily except Sunday. Saturday 10:00 P. M.	5:00 P. M. Daily except Sunday.
FOR DAYTON, Oregon City and Yamhill River points, Ash-st. dock (water per.)	7:00 A. M. Daily except Sunday.	5:30 P. M. Daily except Sunday.

For Lewiston, Idaho, and way points from Riparia, Wash.:
Leave Riparia 5:40 A. M. or upon arrival train No. 4, daily except Saturday.
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Ticket Office, Third and Washington. Telephone Main 712. C. W. Stinger, City Ticket Agt.; A. L. Craig, General Passenger Agt.

O. R. & N. Local Schedule Of Trains

Eastward A. M	Eastward P M	P M		Westward A M	Westward A M	Westward P M
Biggs Local & Ex No. 8	Mail No. 6	Sp'c Flyr No. 4	Lv. Ar	Mail & E N	Port Flyr No. 3	Local No. 7
8 15	8 15	6 15	PORTLAND	7 15	8 00	6 00
s 8 20	s 8 20	s 6 20	EAST POR'L	s 7 10	s 7 55	s 5 55
8 35	8 34	6 34	CLARNIE	6 54	7 36	5 41
s 8 45	8 45	s 6 45	FAIRVIEW	6 40	7 25	s 5 30
s 8 50	s 8 50	s 6 50	TROUTDALE	s 6 35	7 20	s 5 25
9 04	9 07	7 04	ROOSTER R	6 1	7 06	5 10
s 9 12	s 9 17	s 7 12	BRICAL VEIL	6 0	s 6 59	s 5 02

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PAUL B. THOMPSON, Passenger Agent, Coman Building, Seattle, Wash.

REDUCED SUMMER EXCURSION RATES.

Newport, Yaquina Bay, Breitenbush Hot Springs From All S. P. and C. & E. Points.

On and after June 1, 1906 the Southern Pacific, in connection with the Corvallis & Eastern railroad, will have on sale round trip tickets from points on their lines to Newport, Yaquina and Detroit at very low rates, good for return October 10, 1906.

Three-days ticket to Newport and Yaquina, good going Saturdays and returning Mondays, are also on sale from all East Side points, Portland to Eugene inclusive, and from all West Side points, enabling people to visit their families and spend Sunday at the seaside

Season tickets from all East Side points, Portland to Eugene inclusive, and from all West Side points, are also on sale to Detroit at very low rates with stop-over privileges at Mill City or any point east, enabling tourists to visit the Santiam and Breitenbush Hot Springs in the Cascade Mountains, which can be reached in one day.

Season tickets will be good for return from all points until October 10. Three-day tickets will be good going Saturdays and returning Mondays only. Tickets from Portland and vicinity will be good for return via the East or West side at option of passenger. Tickets from Eugene and vicinity will be good going via the Lebanon-Springfield branch if desired. Baggage on Newport tickets checked through to Newport; on Yaquina ticket to Yaquina only. Sunday excursions to Newport on the C. & E. will begin June 10th or 17th and run every Sunday thereafter, leaving Albany at 7:30 a. m.; leave Corvallis 8 a. m.

S. P. train connect with the C. & E. at Albany and Corvallis for Yaquina and Newport. Trains on the C. & E. for Detroit will leave Albany at 7:30 a. m., enabling tourists to the Hot Springs to reach them the same day. Trains from and to Corvallis connect with all East Side trains on the S. P.

Full information as to rates, time tables, etc., can be obtained on application to J. C. Mayo, Gen. Pass. Agt. C. & E. R. R., Albany; A. L. Craig, G. P. A. S. P. Co., Portland, or to any S P. or C. & E. agent

EDITORS AT WINONA LAKE

Northern Indiana's Famous Summer Resort.

Winona Assembly and Summer School a National Benefit.

Winona Lake, Indiana, is situated about two miles east of the growing village of Warsaw near the crossing of the main line of the Pennsylvania and Big Four railroads, in as beautiful a country as there is to be found upon the earth.

Our special train arrived at the depot of the Big Four railroad about midnight, was side-tracked, and the editors permitted to sleep, and dream of the money owing on the back subscriptions, till five, a. m., when the porters announced that time had arrived for us to get up if we would take breakfast at Winona Hotel. Six o'clock found us aboard the special electric cars, provided by the Winona & Warsaw Railway Company. Passing through nicely shaded streets we reached the edge of the city and enjoyed a ride through one of the prettiest rural communities it had ever been our lot to see. On the left we had a fleeting glimpse of the magnificent country home of Evangelist J. Wilbur Chapman, and the summer homes of other prominent Indiana people. At the entrance to the grounds we were met by a committee, welcomed to Winona and taken to Winona Hotel where we enjoyed a splendid breakfast at the expense of the hotel company. Then, in their order, came excursion on Winona Lake on the steamer "City of Warsaw," and an excursion through the woods to Fresh Air Camp under the leadership of Colonel Isaac W. Brown, the "Bird and Bee May." Colonel Brown is supported in his work by Miss Helen Gould, who contributes very liberally to the work being carried on at Winona especially that pertaining to the branch mentioned. An address by Colonel Brown on "Bird Life" was very interesting and instructive, illustrated, as it was by bird life as it is found in the Winona woods. The return to Winona pier was made by 11:30 in time for a very enjoyable lunch at the inn. At 2:30, p. m., Chevalier Cargiulo and his Italian band of fifty members gave the pen pushers a free concert in the auditorium. The concert consisted of a number of fine reditions from the old masters and was enlivened by a duet sung by Monsieur and Madame B. Begue, two of the world's most noted vocalists. At the termination of the concert Mr. Charles E. Overton, of Coney Island, N. Y., presented a christian flag, designed by himself, to the association, and told of its origin, of which we shall speak more fully in the future. After a stroll over the grounds dinner was served at the inn. During the latter part of the afternoon many of the editors enjoyed a quiet hour boating and fishing on the lake while others were delighted with a dip in its waters.

Vacation Question Solved.

The solution of the whole vacation question is at Winona Lake. Long experience, with the means to carry out what it undertakes, has enabled the Winona Assembly and Schools to provide at its summer resort in Northern Indiana every comfort and facility for lifting the bothersome problem of where to go and what to do for a summer vacation. Americans are more and more turning to the big out-doors, getting closer to Nature, in the summer season. That this is true is evident from the fact that nearly 300,000 people built up body and mind, found rest and recreation, at Winona Lake last summer. During this summer there will be further evidence of this fact, for doubtless 500,000 people will pass through the gates of Winona.

There is sanity in a vacation at Winona Lake. The days are delightful, the nights cool. The time may be spent on land or water. The vacation seeker may work or play, may study, may receive mental development and relaxation at the same time. The Winona Assembly searches the United States for clean, wholesome talent to inform and entertain the visitors to this beautiful lake. The Assembly obtains the best speakers from the lecture platform; the best orators from American pulpits, without regard to creed; the singers, monologists, and similar entertainers are of the kind who give keen enjoyment to an audience. Above all, everything which the Assembly offers is wholesome in tone, high in quality.

Nature at the Lake.

Nature did her preening at Winona Lake long before she received the aid of man in beautifying the place. With these forces combined, there has been made here the most inviting spot in the Middle West. The lake itself has a shore line of about ten miles, winding in long, graceful curves by wooded hills, and along stretches of level ground. The lake is the deepest in Indiana, averaging thirty feet. The Winona Assembly owns nearly 1,000 acres along the lake and has control of the entire shore line. The lake has been greatly improved in recent years, a huge dredging machine building up low spots and cutting long, picturesque canals, through which boats have easy passage

The tasteful gardener has not confined his efforts to one part of the Winona grounds. He has built miles of cement walks, has drilled a score or more of flowing wells, which send unceasing flows of clear, cold water into attractive fountains. The flower beds in the park are beautiful, containing in the summer many varieties of gorgeous flowers. The roadways are well built and lead into the Winona grounds in all directions.

Nature has had untrammeled sway in the lower, or southern, end of the grounds. Her great beech, elm and oak trees are as she grew them; Nature's flower gardens in the hills and vales are as she cultivates them; she flourishes in all her untamed ways in this portion of her domain.

Rules at Winona.

Winona is not the home of long-faced piety, even on Sundays, but the key to its theory of the solution of the vacation does not here, as in so many places elsewhere, become a synonym for dissipation and demoralization, but stands for recreation, education and inspiration

There are rules at Winona, but only such rules as are essential to the preservation of these purposes. "I don't like your rules," said one, "but I do like your people." And the reply of the superinten ent was: "Our rules bring our people."

And because of the sort of people attracted to Winona by its ideas and ideals, mothers permit their children out of their sight without fear that harm will come to them; their daughters and sons travel Winona's walks and streets and paths without the thought that temptation may beset them from some unexpected quarter. Winona offers the ideal summer enviorment for the old and the young. It does not apologize for, it rather glories in, its sane restrictions.

The editors and their wives found Winona Lake to be all that had been promised. The day spent there was a fitting close to the hospitality of the Hoosier people. Our stay among them will always be remembered as "An oasis in the desert." Nothing was left undone that would add to our entertainment, and it was with a feeling of deep regret that we said goodbye to our Winona friends and bid them God-speed in the great work they have undertaken to do for humanity.

We shall publish one more letter, descriptive of a visit to Chicago, and the stockyards, which will appear next week.

EDITOR

REV. THOMAS MAXWELL OF CLEONE

Says Politics Should Be Spoken Of In The Pulpit

CLEONE, ORE., July 23, 1906.—To the Editor:—Dear Sir:— In the past week's issue you had an article headed "Preachers Should Keep out of Politics," and as the writer claimed there were two sides to every question, and as he has given his side, we thought you might find room for the preachers side.

"Preachers should keep out of politics." It seems to me I have heard something like that before. I cannot believe that it is original with Brother Rollins. It sounds like the prayer of the Wholesale Liquor Association of Portland, uttered at the time of the attempt made on the life of Mr. Rader, "Thy creed for a little common sense, a little fairness, a little peace." There is nothing so much desired at the present time by the rum seller as for the preacher and church members to come out of politics and give them peace, and let them run things to suit themselves.

Brother Rollins discusses two questions: liquor selling, and Sunday legislation. I will try in a few words to give my side from the preachers standpoint.

As to the persecution of the Quakers, or the burning of the witches, I have no more sympathy than I have for the Jewish church crucifying the son of God. Brother Rollins you labor under a delusion when you declare that all amusements are proper for any day in the week. The Christian church denies the statement that all days are alike. We shall not discuss which day is the day to be observed. God's law on Mount Sinia declared "Six days shall you labor and do all your work, the seventh day belongs to God.' There was to be a great difference between God's portion of the week and, man's. As far as work and pleasure was concerned only deeds of necessity, and mercy were allowable.

We deny that the preachers work is finished when he has warned the people. He has the privilege of seeing that every law on the statue books is enforced as much as any other citizen, and Brother Rollins you ought to know that. Because a man is a preacher he does not cease to be a citizen, and when he finds a law upon the statue books guarding the first day of the week, called Sunday, he is under an obligation as a loyal citizen to see it is enforced, and the man who willfully breaks the laws of the state wherein he lives is an anarchist. If the law is bad, repeal it, but as long as it is there it ought to be enforced.

Yes, we agree with you that if it is wrong to sell whisky one day it is all days. God's curse is on the business. "Woe unto the man that giveth his neighbor drink, that putteth the bottle to his mouth," and we believe that woe shall fall, if not in this life, surely in the next, and the only reason the church uses its influence for closing the saloon on the Sabbath more than any other day of the week is because we have a law demanding such closing.

The church is criticized because it has entered politics. We deny the statement that the church is in politics as a church. The members of the different hurches, as citizens, are in politics.

And now Brother Rollins must the preacher keep politics out of the pulpit? If questions pertaining to national and state government are not fit to be discussed in the pulpit they are not fit to be discussed anywhere. They need not be discussed from a partisan standpoint.

Now look here, When you go fishing do you go up to the gravel pit and sit on the bank and cast your line and sit patiently waiting for a bite? No, you go where the fish are to be found. Now in Gods name how do you expect the preacher to catch even a sucker if he goes out of politics. Where do you find the saloon, the wholesale liquor dealers association, and every bleared-eyed, bloated-faced toper connected with the whole business? Why, of course, in politics. And don't you think if the preacher is ever going to hook a sucker he must go where they are? Oh, yes, Brother Rollins when you get the saloons out of politics you can whine about the preacher and the church coming out. How long would there be any politics if the salt should be removed? Sodom did not last long, and politics today, with all the preachers and church members in it, are beginning to smell in some places.

So you say that it is for every citizen to determine how he shall spend every day of his life without interference from his fellows as long as he conducts himself as a law-abiding citizen. Now Brother Rollins how can you pass as a law-abiding citizen, and willfully break one of the laws upon our statue books, concerning the first day of the week?

Again you say that the language of the Gospel is to entreat, beseech, and implore, and if that fails we cannot force men to be good. The same God who said "Thou shalt not kill," said "Remember the Sabbath day to keep it Holy." Now if a man has the idea that he should kill his brother, and we entreat him not to do it, and yet he is determined to do it, and we let him go and do it, so with any one of the Ten Commandments. We entreat men to observe them, but if they are still determined to break them we believe it is right and proper to throw such safeguards around them as will help men to keep them. That is why we have a Sabbath law. We believe there is a necessity as well as a moral obligation resting upon us to keep it Holy, not merely to compel others to keep it Holy, as it is to protect those who desire so to do.

Now fifthly, finally, and in conclusion, I have lots of charity with those who do not see as I do. I love the soul of every saloon-keeper and lawbreaker in the land. I said to a saloonkeeper one day, "You are too good a man to be in this business." He said, "Mr. Maxwell I do not know of anything I could turn my hand to that I can make the money at as I can in this." There is money in it. I have not a hard word to say against the saloonkeeper, as a man. He is my brother. But that deacon who sits in the amen corner, and passes the basket on the Sabbath day, and then goes and vote] for the man who legalizes the business, I feel like praying for him as earnestly as for the saloon-keeper and perhaps in the judgment the saloon-keeper shall stand as good a show as he.

THOMAS MAXWELL

THE GRANGE

Conducted by J. W. DARROW, Chatham, N. Y., Press Correspondent New York State Grange

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