

FOR LADIES ONLY.

Starts
Thursday
January
13

This is our Semi-Annual Clearance—an event many people wait for, and lay in enough Shoes to last them for the year—all short and discontinued lines are offered in this sale for a fraction of their regular prices. A Clearance of late style Footwear. Shoes for every occasion on sale—Footwear of every description on sale—Shoes for every purpose on sale—Ladies, don't pass up this opportunity to buy your supply of shoes at prices way below normal. All sales final, no charges, no refunds, no exchanges.

DOGS ON SALE

Black Gunmetal or Golden Tan Calf Oxfords, were \$3.85, now on sale **2.85**

Our Entire Stock of Ladies Satin Slippers

High, Medium and Low Heels, values to \$9.00, on sale **3.85**

Ladies' Patent Pumps

Short lines, formerly sold to \$6.00, now on sale **2.85**

Ladies Deb Ties

Hazelwood Calf Trimmed with black patent, black kid, or black patent two eyelet tie, were \$8.50, now **4.85**

Alligator and Lizard Oxfords

and Strap Slippers, gray and saunterne, values to \$9.00, on sale **5.85**

LADIES PATENT Ties and Oxfords

Trimmed with Gold Lizard or Alligator, values to \$9.00, now **5.85**

ROSEBURG BOOTERIE

Women's FOOTWEAR SALE

75c Toe Rubbers

Storm Front on sale

39c

Ladies' Rubbers

High or Low Heels

Former Price \$1.00

on sale **79c**

Ladies' Felt Slippers

Were 95c—on sale

49c

Starts
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FOR LADIES ONLY

Twice a year we hold a Clearance Sale—Twice a year—you get Quality Footwear at prices way below regular—This year finds us with hundreds of pairs in the very latest styles in short and discontinued lines, which are now being offered at prices that will move them quickly—They are priced for quick disposal—out they go. Our aim is to clean out all our short and discontinued lines of Women's Footwear in one week. Come prepared to buy—all sales final, no charges, no refunds, no exchanges.

Black Kid or Patent Strap Slippers

Were \$5.00—**3.85**
Now

ARCH SUPPORT Oxfords

and Strap Slippers, Black Kid, Regular Price \$6.85, now on sale **4.85**

LADIES PATENT Strap Pumps

Orsay Spike Heels sold for \$8.50, now **5.85**

LADIES' PATENT KID Stepin Pumps

Spike Heels, Short Vamp, were \$8.50, now **5.85**

Patent, Paisley Trimmed Stepin Pumps

Were \$7.50—**4.85**
now

Vel Tan or Patent Cuban Heel Oxfords

Were \$6.85—**3.85**
now

NEW MORAL LAW IS ADOPTED BY JUDGE LINDSEY

"Companionate Marriage" to Meet Problem of Illicit Relationship.

DARING STATEMENT

Noted Juvenile Judge Jars World by Proposal of Alternative for Great Evil.

DENVER, Colo., Jan. 11.—Judge John B. Lindsey, of Denver's famous Juvenile and Family Court, declares himself in favor of what he calls a "companionate marriage" as most likely to bring about less marital infidelity. He projects the idea in the current February issue of The Red Book Magazine, after telling in detail of a case of youthful marital infidelity that, after the annulment of the marriage, was resolved into happiness through the relation was then "outside the law."

Says Judge Lindsey: "What society should have provided for those two youngsters in the first place, in my opinion, was a special form of legal marriage suited to their condition and their needs. They should have been permitted to marry on the understanding that their promise was simply to enjoy the full companionship which such living would make possible. A further part of the contract should have been that in the event of children they are expected by society to accept the responsibility that would involve, but that so long as they had no children their marriage would continue only so long as they mutually wished it to do so, and they could obtain a divorce by simply asking, for it is designated court of law."

"Suppose we had such a marriage code as that. What would happen? Why, thousands of young people who can't think of marriage

at present, and who are eating their hearts out for each other, and in many cases indulging in secret liaisons at great and needless risk, could get married. If they did, that would be a safeguard, both for them and for society, since it would bring their union under adequate social control. Their lives would be normalized. They would become more happy and competent in the business of living than would otherwise be possible.

"They would, moreover, usually escape one danger that has become a paramount evil in American civilization, the danger of becoming obsessed by sex. Our present code exposed them to that. Either a changed code they would escape it. The effect of the change on our national morals, our national nerves, our national character and our national crime statistics, would be beyond calculation. If one tried to figure such a change in economic terms, it would be necessary to put the saving in terms of billions of dollars. This is no exaggeration. Sex and money are the two mainsprings of ordinary human action. Change a sex code and you change everything—even money. Yes, even art and religion and literature, and everything else fundamental you may care to name.

"The effect on procreative marriage alone would be a thing beyond calculation and beyond price. People would not enter such marriages hastily, because they wouldn't need to—since their sex lives would find normal expression in another recognized social channel. Most procreative marriages would grow out of nonprocreative unions that had already had a chance to prove their physical and material permanence. Much of the marital troubles among young people that I deal with involve the coming of a child in the first year. It is headlong, ill-considered, dangerous business, as we have it. But the companionate marriage would put off the birth of babies till the growing work of a home had been laid. Under such a system, domestic relations courts would run one hour where they now run twelve.

"Finally, it would be the salvation of thousands of young people who at present are given their choice between an abstinence which is against nature, but which our present code, nevertheless, demands of them, and a form of marriage economically impossible for them, a form which thousands are today avoiding by means of the 'unmarried union.'"

"The unmarried union is dangerous because it is subject to no recognition, control, and because, being secret, it has no inducements to moderation and reasonable sanity and restraint. It is like a balloon with ballast. Since it specializes in evasion and defiance of public opinion, it tends to go to extremes of license. It evades and defies all restraint, the good with the bad."

"I hope those of my friends who reproach me for my views as here expressed will find some consolation and hope for my immortal soul in the above passage. I hope, too, that when they quote me by lifting passage from the context in such a way as to twist my meaning, they will be sure and lift this one. Let them note, however, that I have nowhere said that persons who indulge in these unions are impure, immoral, lost, ruined, damned or otherwise theologically destroyed. Many of them seem to have a much better chance of making the grade into heaven than the wife-hunting portion of the population. I'm for the Ten Commandments as much as any of the brethren but I mix them with common sense. It makes a great combination."

"The adoption of the companionate marriage, as I choose to call it, would not be a disguised form of free-love. It would simply bring under control a situation that is today largely beyond the control of such laws and customs as we have. It would reduce to a minimum illicit relationships, and lack of effective legal and social guidance and control in a department of life where such guidance and control are imperatively needed—and, as I think I have shown, conspicuously lacking."

"For it is my belief that present methods and present codes are the main cause of sexual lawlessness. I can't understand the point of view of persons who insist on a return to former standards when those standards have so clearly failed to produce the restraint and sanity in sex conduct which they were intended to produce. Why not use more sense and less superstition? Why not intelligently guide these social tendencies into channels where society can benefit by this huge Niagara of emotional power which is now running to waste?"

"Annulment? Inez didn't want an annulment. What she wanted was Fred. She and Fred liked each other for a good and human reason; each wanted the satisfaction of intimate companionship with another human being, the sort of spiritual intimacy which the generous emotional power of sex makes so readily and so normally possible in successful marriage. That is why it is not good for man to live alone. Inez therefore took the only thing she thought she could get, illicit union with the man she loved."

"In the case both of economics and the psychology of marriage

were involved. Their situation looked them. To this some one might retort that in that event they should not have married. I answer that in that event about ninety-seven per cent of married persons should not have married—which is nonsense. It isn't that people should not marry, but that they should have the right conception of marriage."

"It is marriage as we have it that is, at fault, not the people who marry. They take what they can get. They enter marriage full of hope, their vision misty by emotion, and it isn't till later that they find society grinning at them through the bars of a steel cage. And when they see it is a cage, do they want to get out—even the thousands who are too proper or too faithful to say so? They do. Don't ask anything else of human nature when it is unfairly taken advantage of. It's that way."

"I am aware that many good persons who consider sex intrinsically sinful—largely because they are very uncritical readers of Scripture—would argue that this would simply let down the bars to a satumalia of lust. I answer that what is creating and magnifying lust today is the very system of repression and needless restraint which these very people advocate. Restriction? Yes! But not that kind. Sex is as moderate, normal and moral a thing as the desire for food. To damn it by calling it 'an animal passion' by no means disposes of the matter. Psychologists now know the close relationship that exists between the sex instinct and religious emotion. I shouldn't argue this point here. It is an old story, and its effects are well established. What it means

is not that religious emotion is a degraded or animal thing, but that sex motion being in a degree identical with the emotions of religion, is an exalted and spiritual thing. It is simply a question of where you prefer to put the emphasis."

"I repeat, then, sex is a spiritual thing; moreover it is also as natural and right as the desire for food—provided you give it normal expression and don't make universal famine a part of your method of guarding people from the sin of gluttony. You can make any man a glutton by making it exceedingly hard for him to obtain food, or by forcing him to steal food, or to eat it only in secret for fear he will be accused of gluttony and prosecuted. Yet even such an attitude toward food hunger has been taken by some fanatics."

"The traditional puritan attitude toward the sex hunger is just as insane and baseless. Sex is a hunger, healthful to feel and healthful to gratify. It is simply idiotic for society not to recognize this and provide adequate social regulations for its healthful expression. We have, in many quarters, the satumalia of sex that these people fear; and they are the very ones who have created it. What I want to do is to end it."

LODGE DIRECTORY

O. O. F., Philatelic Lodge No. 8—Meets in Odd Fellows Temple every Friday evening. Visiting brethren are always welcome.

ROLAND L. ANGST, N. G.
A. J. GEDDES, Rec. Sec.
J. B. BAILEY, Fin. Sec.

United Artisans—Meets in K. P. Hall first and third Thursdays. Visiting members always welcome.

PANSY PINGEL, M. A.
MILDRED McLELLAN, Treas.
BELE STEPHENSON, Sec.

Union Encampment No. 9, I. O. O. F.—Meets in Odd Fellows Temple on 2nd and 4th Wednesdays of each month. Visiting Patriarchs always welcome.

BEN PALM, C. P.
CARL W. OHMAN, Scribe.
FRED MILLER, H. P.

K. O. T. M.—Meets each second and fourth Thursday of each month, in Macabee hall, corner Cass and Pine streets. Visiting Knights always welcome.

L. C. GOODMAN, Com.
G. W. RAPP, R. K.

United Brotherhood of Carpenters and Joiners of America—Meets at 476 S. Main second and fourth Tuesday evenings of each month. All carpenters welcome.

T. F. HOLMES, Rec. Sec.
EMERY COLE, Pres.

Eagles, Roseburg Aerie—Meets in O. Macabee Hall on Cass street on second and fourth Wednesday evenings of each month, at 8 o'clock. Visiting brethren in good standing always welcome.

J. B. BAILEY, Jr., W. Pres.
GEO. STALEY, Jr., P. W. Pres.
B. F. GOODMAN, Sec.

W. B. A. O. T. W., Roseburg Review No. 11—Holds regular meetings on second and fourth Thursdays at 7:30 p. m. Visiting sisters invited to attend reviews.

Macabee Hall, Pine and Cass streets.

URA RAPP, Com.
JESSIE RAPP, Col.

B. P. O. Elks, Roseburg Lodge No. 326—Holds regular communication at the Elks Temple on each second and fourth Thursdays each month. All members requested to attend regularly, and all visiting brothers are cordially invited to attend.

IRA B. RIDDLE, E. R.
J. T. GOODMAN, Sec.

Roseburg Lodge No. 1037 L. O. Q. M.—Meets first and third Wednesdays of the month, Moose Hall, 248 N. Jackson street. Club rooms open 7:30 to 10 p. m. Visiting brothers welcome.

JOHN E. FLURRY, Dict.
H. O. FARGETER, Sec.
JNO. M. THRONE, Treas.

E. S., Roseburg Chapter No. 3—Holds their regular meeting on the first and third Thursdays of each month. All sojourning brothers and sisters are respectfully invited to attend.

MYRTLE BOND, W. M.
FREE JOHNSON, Sec.

Pythian Sisters, Umpqua Temple, No. 4—Meets the second and fourth Monday evenings of each month, at the K. of P. hall. Visiting sisters always welcome.

HAZEL RAST, M. E. C.
EVA MARKS, M. of R. C.
MAY E. PARKER, M. of F.

Laurel Chapter No. 31, R. A. M.—Meets every third Tuesday of each month in Masonic Temple. All members requested to attend and visiting companions welcome.

W. G. BURT, High Priest.
W. F. HARRIS, Sec.

A. F. & A. M., Laurel Lodge No. 18—Regular communication second and fourth Wednesdays each month at Masonic Temple, Roseburg, Ore. Visitors welcome.

J. M. THRONE, W. M.
W. F. HARRIS, Sec.

Job's Daughters No. 8—Meets first and third Fridays at 7:30 p. m. Masonic Temple. Master Masons and O. E. S. members always welcome.

ELIZABETH ABRAHAM, Secy.

Roseburg Rebekah Lodge No. 41, I. O. O. F.—Meets in Odd Fellows Temple every week on Tuesday evening. Visiting members in good standing are cordially invited to attend.

MINNIE CLARK, N. G.
GERTRUDE HATFIELD, R. S.
EMMA LENOX, P. S.

Knights of Pythias, Alpha Lodge No. 47—Meets every Wednesday in Knights of Pythias hall, 134 Rose street. Visitors always welcome.

C. W. PARKER, C. C.
ROY O. YOUNG, M. F.
E. E. WIMBERLY, K. R. S.

DE MOLAY CHAPTER Regular communication 2nd and 4th Thursdays, Masonic Hall.

Neighbors of Woodcraft, Lilac Circle No. 49—Meets on first and third Monday evenings, in K. of P. Hall. Visiting neighbors invited to attend.

TILLIE HUGHES, G. N.
MARGARET WHITNEY, Clerk.

Woodmen of the World, Camp No. 125—Meets in the Odd Fellows Hall in Roseburg every first and third Monday evenings. Visiting neighbors always welcome.

M. M. MILLER, Clerk.

Plane Tuned Up for Flight to Southern Climes



Men are shown tuning up the San Antonio, one of the planes that were used in the army's flight through southern republics. Major H. A. Dargue, who will command the flight, is shown in the inset.