

# THE POLK COUNTY POST

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**CLYDE T. ECKER**

Editor and Publisher.

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## CORN COBS ARE DIET OF HUNGRY CHINESE

Oregon Nurse Writes That Misery Stalks Through North China.

That a steady diet of ground-up corn cobs and sweet potato vines is not conducive to an ideal physical condition is attested by Miss Marie Rustin, graduate nurse, well known in Oregon, who is now in charge of the Taylor Memorial hospital, under the management of the American Presbyterian mission at Paotingfu, China.

In a letter written by Miss Rustin less than eight weeks ago to the members of the Sangrael Christian Endeavor society of the First Presbyterian church in Portland, Miss Rustin tells of the appalling conditions throughout North China, where 45,000,000 men, women and children are confronted with starvation and where 15,000 are dying daily. Miss Rustin has been at Paotingfu for about three years and for many months past, like all other mission attaches and relief workers in China, has been concentrating all efforts on the task of lessening the suffering of the famine victims.

While Paotingfu is on the outskirts of the great drouth-ridden famine district, just south of Peking, Miss Rustin writes that even there all the missions and relief stations are literally swamped with the supplications of many thousands men, women and children who are half-clad in thin rags, weak from undernourishment and struggling desperately to keep alive on roots, bark or anything that offers sustenance. The situation in the heart of the famine section, she says, is simply beyond the imagination.

"We are doing all we can," writes Miss Rustin, "here in our hospital trying to build up the weakened bodies of famine sufferers who come to us in frightful condition. We are getting patients who have been trying to live on ground-up corn cobs and sweet potato vines. We have all been asked to give until it hurts, and now that it has grown so cold we do not dare to think of freezing, starving thousands right at our door. In going to a soup kitchen where we feed 670 people twice a day, I was surrounded so by the poor creatures that I thought they would crush the life out of me before I could get in and coming out it was

the same way. They are so hungry and cold they are desperate. Personally I have gone without \$3 worth of milk a month that I used to use, do not eat butter at all and have only eaten bread once a day for the last three months, in order to give to the famine poor. Through this personal sacrifice I have the joy of knowing that three girls who might have been sold have been saved from a life of shame and misery and that one man will be kept alive for five months.

"A friend sent me a check the other day and I was able to save a girl from being sold and she will be put in school. Things are being started to help these poor souls, but there is a long, hard pull until the harvest time. You can all help by giving to the China famine fund and share in the great opportunities of saving life and opening the way for Christianity, for the Chinese people will surely be interested in what we have to tell them of the gospel if we are good to them now in their great trouble."

State Manager J. J. Handsaker, in charge of the executive work for Oregon for the combined China-Near East campaign, 606 Stock Exchange building, Portland, says the situation is no less serious in the near east than in China, and liberal funds must be raised for both causes if wholesale death by starvation is to be prevented, or even lessened.

A Wholesale Order. Paris, Ky.—"I want to get some licenses," a young man said to Pearl Paton, clerk of the Bourbon county court.

"What kind?" asked Paton, "marriage, dog or auto?"

"All of them," said the visitor. "I'm going to be married tonight, have purchased a new car and a friend gave me a poodle for a wedding present."

### ANTI-NARCOTIC

Parable of the Tobacco Seed.

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which though exceedingly small, being cast into the ground, grew and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of man looked upon it and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof, and some it made sick and others to vomit most filthily. And it also came to pass that these who chewed it became weak and unmanly and said, "We are enslaved and can not cease from chewing it." And the mouths of all that were enslaved became foul; and they were seized with a violent spitting, and they did spit, even in the ladies' parlors and in the house of the Lord. And the saints of the Most High were greatly plagued thereby. And in the course of time it came to pass that others snuffed it, and they were taken suddenly with fits and they did sneeze with a great and mighty sneeze, inasmuch that their eyes were filled with tears and they did look exceedingly silly. And others cunningly set fire to one end thereof and did suck vehemently at the other

end thereof and did look very grave and calf-like; and the smoke of their torment ascended up like a fog and so much so, that they could not see afar off but, only themselves. And behold in the course of time the devotees of the weed lost the natural affection for home and loved ones and did poison the air of their homes with noxious fumes of pipes, cigars, and even the cheap cigarette and the lungs became affected until they had a distressingly hacking, hollow cough. This poison did so affect the user that physicians said when called in cases of pneumonia, typhoid fevers and such like troubles, "one chance in ten whatsoever." But the cultivation of this poisonous weed became a great and mighty business in the earth; and merchants waxed rich by the commerce thereof. And it came to pass that even the professed saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones spent their money for it. And Satan was much pleased therewith and said: "Truly more men reject Christ's salvation because of tobacco than for any other thing, not even booze has served me so well." But the Lord was greatly displeased and said: "Be ye clean that bear the vessel of the Lord. Let us cleanse ourselves from all filthiness of the flesh; Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you." But with one accord they exclaimed: "Why we cannot cease from this chewing, snuffing, spitting and puffing, we are slaves to Prince Nicotine, while we are his subjects, we cannot give thought to any other."

Oh ye professed followers of the Lord Jesus will you be slaves to a poisonous WEED? Will you set at variance the teaching of the best scientists, and the word of God? What is your answer? Having died and been buried, and if you could return fifty years after to look upon the earth and view the products of your own influence, what would you answer?—Advertisement.

Statement of ownership, management, etc., required by the Act of Congress of August 24, 1912, of the Polk County Post, published weekly at Independence, Oregon, for April 1, 1921. State of Oregon, county of Polk, ss. Before me, a Notary public in and for the state and county aforesaid, personally appeared Clyde T. Ecker, who having been duly sworn according to law, deposes and says that he is the publisher of the Polk County Post and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption: That the name and address of the publisher, editor, managing editor and business manager is Clyde T. Ecker, Independence, Oregon. That the owner is Clyde T. Ecker, Independence, Oregon. That the known bond holders, mortgagees and other security holders are Verd Hill, Independence, Oregon, Mrs. L. Baldwin, Independence, Oregon. (Signed) Clyde T. Ecker, publisher. Sworn to and subscribed before me this 10th day of April, 1921. B. F. Swope, notary public.

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