

The Turner Tribune

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MRS. CHAS. S. CLARK, Editor

This latest reopening of the time worn controversy anent the status quo of the Bible in our educational system is enough to arouse in most of us a milder wonder as to whether the vaunted enlightenment of our age is a definite existing reality or only a chimerical heresy invented to fool the public.

In three different states at the present time bitter word battles are being waged over the matter of whether Bible teaching should or should not be given a recognized place in the public school curriculum. From a common sense angle there would seem to be little room for argument.

Our nation is one comprising so many extremes of religious beliefs and prejudices that the way of safety has proven to be that which leaves the matter of religious instruction strictly where it belongs—in the hands of individual parents.

In schools composed of children from Protestant, Catholic, Jewish, Mohammedan, Moslem and infidel homes, what course of religious instruction could be devised which would be acceptable to all? The answer is obvious.

Those extremists, however, who are fighting to have the Bible excluded from school libraries would seem to be carrying fine points beyond the confines of common sense. The Old or New Testament, the Koran, or any other book treating authoritatively of religion in any form whatsoever, would be an addition to library shelves, no matter where. If the morals of the younger generation are ever corrupted by printed words, those words will never be found between the covers of any religious book whether it treats of the Christian religion or that of Confucius.

Religious instruction of children is a job which unquestionably belongs to parents. Outside organizations such as Sunday schools, churches, Y. M. C. A., etc., can aid materially in such work, but even they can make little progress unless a religious foundation has been laid by parents during the child's impressionable years.


Too many parents these days, busy with their bridge and golf, look upon the public schools as a dumping ground for all parental responsibilities. The schools have obligingly taken over more and more of the duties once considered strictly the business of parents, but in the matter of spiritual guidance the line must be drawn. The public school atmosphere is far too busy and individualistic to permit of an indefinite course in religious instruction. Furthermore, the staff of any definite courses in religious instruction is not equipped to handle this most delicate of all subjects.

Considering the really grave problems confronting our civilization at present, it would seem that men filling important executive positions for the state and community could spend their time to better advantage than wrangling over a question as patently undecidable as the matter of religious instruction in our democratic schools.

New Year Bells
By Lalia Mitchell Thornton
in Ohio Farmer

Ring merrily, oh, New Year bells!
When white the snows are glistening,
Your music on the darkness wells,
And all the world is listening.
Ring merrily! Each note is filled,
With hope and promise glorious,
With doubts dissolved and terrors stilled,
And courage over fears victorious.
Ring merrily, oh, New Year bells!
Again the dawn is brightening,
Shall grief forget that time dispels,
Or sorrow flout the New Year's lightening.
Ring merrily for all to hear,
Since need knows no disparity;
Bring to each soul your note of cheer,
Since cheer is Heaven's charity.

That First Christmas
By Katherine Edelman



OVER Judea the night clouds had fallen,
The wide-spreading country lay quiet and still,
And all were at rest save a few humble shepherds
Who herded their flocks on a far lonely hill.

THEN on the stillness there came strains of music,
Songs that never had fallen there before,
Over and over the glad news repeating:
"Earth can rejoice, for the long night is o'er."

MAN from his bondage of darkness and doubting
Now can be free, for a Savior is born,
God has come down from the glory of heaven,
To bless and to gladden the earth on this morn.

OVER in Bethlehem, hallowed forever
Because he has chosen the place for his birth,
There, as a baby, lies Jesus the Savior,
Lord of the heavens and Lord of the earth.

HE, who could come on the wings of the morning,
In power and splendor, to palace or hall,
Has chosen the humblest and poorest of dwellings,
A stable in Bethlehem—a cold manger stall.

HE who is mighty beyond any telling,
Whose hand guides the sun and the stars on
their way,
Has come from the glory and splendor of heaven
For love of mankind on this glad Christmas day."

THRILLED by the message, the shepherds stood
watching,
Awe-stricken, speechless, they gazed at the sight,
Listening enchanted as angel songs echoed
Over the hills on that wonderful night.

WE, too, can hear the glad songs of the angels,
And feel their deep music so true and sublime,
If we open our hearts to the beautiful message,
To the joy and the peace of this glad Christmas time.

ED. 1930, WNU

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Bring this ad and get ten extra S & H Green Stamps

**.. MERRY ..
CHRISTMAS**

M for the mistletoe, merry and bright;
E for the evergreen, Santa's delight;
R for the room where we hang up the hose,
I for red ribbons, for red ribbon bows;
Y for the youngsters who scurry to bed.

C for the candy canes, yellow and red;
H for the holly that shines through the pane,
R for the reindeer we seek for in vain;
I for the ice of the valley and hill,
S for the stockings, for Santa to fill,
T for the tinsel that hangs on the tree,
M for the music of laughter and glee;
A for the absent, remembered and dear,
S for the season's glad greetings of cheer.

FAMILY DANCE
CRYSTAL GARDEN
SALEM, OREGON
Every Wednesday and Saturday
Strictly Old-Time Dancing
At 8:30, p. m.

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Salem Oregon

HAMMAN STAGE LINES

Leave Salem for Aumsville
6:30 A.M.
10:30 A.M.
4:45 P.M.

Leave Aumsville for Salem
8:10 A.M.
1:20 P.M.
5:10 P.M.

Leave Aumsville for Mill City
7:25 A.M.
5:25 P.M.

Leave Salem for Turner
10:30 A.M.
4:45 P.M.

Leave Turner for Salem
8:20 A.M.
1:30 P.M.
5:20 P.M.

Leave Turner for Mill City
5:15 P.M.

Jos. Hamman, Prop.