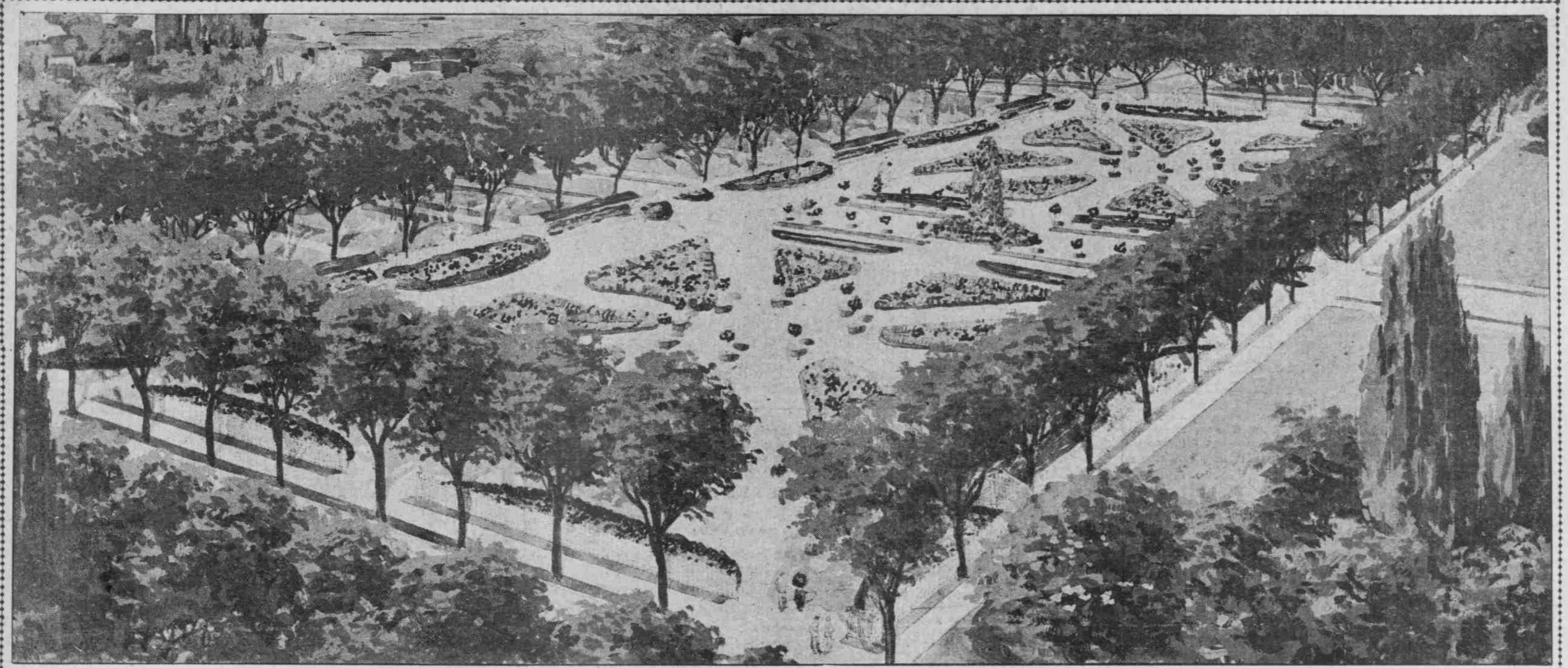


ROSE FESTIVAL CENTER IS PLANNED ON GORGEOUS SCALE

Space for Occupation 78,000 Square Feet and It Will Be Embellished With Remarkable Floral, Architectural and Electrical Display.



OFFICIAL DESIGN FOR FLORAL CENTER THAT WILL BE FEATURED OF 1916 ROSE FESTIVAL.

PORTLAND'S 1916 festival center, one of the big features of the coming June Rose Festival, will occupy more than 78,000 square feet in the blocks bounded by Park, West Park, Salmon and Madison streets.

With the rose flower the central attraction of the annual fiesta, governors of the 1916 show decided to make this year's floral center one of the greatest of the kind ever presented in the country.

The 1915 festival center, the first of the kind presented in connection with

the June celebration, proved popular with the crowds and served to display roses and other flowers in a manner never before attempted in the city. By using streets and sidewalks about the two park blocks additional space will be provided and almost twice the room used last year will be available for the magnificent display now in preparation for June 7, 8 and 9.

With double the space used last year promenades will be wider and able to accommodate 12,000 visitors at one time without crowding. More than 250,000 people will be able to view the

beds of blooms and community displays each day. In 1915 it was estimated that more than 450,000 people viewed the exhibits at the festival center.

Roses will be big feature at the center. The rose promenade will present a fountain displaying 12,000 Dorothy Perkins roses with rose trees outlining the walk. The fountain will be the first of the kind ever built in the United States. The Paris Exposition of 1900 presented a similar fountain as an attraction in the court of honor, but the display was much smaller. The Rose Festival fountain will stand more than 35 feet in height.

Surrounding the fountain will be eight beds of beds displaying roses. Two beds will present 40 new varieties of roses. In the festival center proper will be 11 beds of bloom, about which will be grouped the booths containing displays from 16 communities of the city.

This year's display is being arranged by Julius Dosche under the direction of J. O. Conville, park superintendent, and a director of the 1916 Rose Festival. The drawing of the festival center as it will look when completed was made by Louis C. Rosenberg.

will take place at the center. Since the parade and the National dedication of the Columbia River Highway will be the big events opening day, June 7, it has been decided to open the festival center the evening of June 6.

Band Concerts to Be Given. Gates to the center will open at 6 P. M. and the crowning of the queen will take place two hours later. This will give the ruler of the fiesta an opportunity to ride crowned in the pages of the children on the East

Side. She will proceed from this parade direct to the highway where the dedication ceremonies will take place at 2 P. M. Multnomah Falls has been selected as the proper place to dedicate the highway to the tourist travel of the world. The Rose Festival queen will then be crowned Queen of the Highway.

Band concerts will be one of the attractions at the festival center this year, and in addition many attractive events will be staged on the two park blocks south of the floral displays. It is likely street dancing will be permitted again this year with complete

arrangements for handling the crowds. Many plants to be displayed at the festival center have already been ordered and this great feature of the June show will be in readiness for the opening.

Broadway will be the court of honor, or grand promenade again this year and the street decorations, both floral and electrical, will be elaborate. They will extend to Main street, where a magnificent arch will lead the way to the main entrance of the festival center. The electrical decorations at the festival center will be such as to show the flowers in their natural colors.

NEED OF MORE THAN PHILOSOPHY IN LIFE IS EMPHASIZED

Rev. Luther R. Dyott Says Sensational Preacher Is Predestined to Lose Fight Against Form of Amusements More Popular With Younger Generation, but Good Will Conquer.

BY DR. LUTHER R. DYOTT
Of the First Congregational Church.
Do not overcome of evil, overcome evil with good.—Romans XIII:2.

OUR total life demands something more than a fragmentary and superficial philosophy. When our minds penetrate beneath the surface of things we find that evil means more than the absence of good and good means more than the absence of evil. Both evil and good are positive principles in life. All "partial evil" is not "universal good." What ever is, is not right merely because it is the poet's interpretation to the contrary, notwithstanding.



We are living in a world where evil and good co-exist. They can co-exist because evil is not more than the absence of good. We are living in a world where evil and good co-exist. They can co-exist because evil is not more than the absence of good.

Evil is widespread, and appallingly rampant. We all know that it is hard to overcome. We mow the crop and find that the next harvest is more prolific and abundant. Some day we shall know a better way of dealing with evil. The main emphasis of the message is to be placed upon this thought. Before unfolding the chief thought, and emphasizing it, let us observe that which is germane along the line of its logical approach.

Good Grows More Aggressive. One of the most hopeful "signs of the times" is found in the fact that good is becoming more enlightened, more aggressive, more assured of triumph; so that a sane optimism is the only mood for a real faith in the final outcome of things.

We have ceased to philosophize so much about good in the abstract. We are undertaking to demonstrate its power. Moreover, that which is good is no longer waiting for evil to do its work, and then come with remedies for the havoc which evil has wrought. For every evil in the world today there is some positive and aggressive good. Thus knowledge is contending with ignorance, truth is contending with error and falsehood, faith and reason are contending with superstition, law is arrayed against crime and lawlessness, educated conscience protests against evil passions, solid religion is like the rocks of Gibraltar where the waves of irreligion and infidelity are breaking.

But here we should observe that our progress is not yet without its drawback. There are reasons. It is, indeed, true that the two principles of evil and good in all their multifarious forms, types and expressions are radically antagonistic, but the human combatants, themselves, are neither altogether evil, nor altogether good. Hence, our chief dilemma and the slow progress of good. Here is found our sternest difficulty in this present period of the world's greatest awakening.

dazzled by the light when waking. If we have been dreaming of visible objects while sleeping, be this as it may, we are certain that whatever have been the dreams of the human race during the past centuries, we are now awakening to the consciousness of tremendous realities and to an awareness of world life as it actually is. Evil is here. Good is here. There are growing in life's harvest field side by side with the wheat. Gone forever is the time for dreamy apprehensions and interpretations of obvious and self-evident realities.

Increasing light smites our vision, stern facts call us to the open field where, in this respect at least, no true man can remain neutral. The merely moral man has no fence near enough for him to sit upon for admiration and praise. The dynamic of the Gospel of Jesus can never justify cloistered piety and culpable "indifferentism."

Man-Made Creeds Annihilated. Perplexity must not indefinitely postpone activity. We cannot afford to spend too much time with theories and speculations. We dare not remain placid upon the basis of the goods which decline to go forward, or pride ourselves upon limited virtues which have but won in part. Not even the church can save itself, to say nothing of the world, with a few favorite virtues and many man-made creeds. The ship of this world is not sinking, but the billows are rushing over its decks.

There is yet a large place in modern measuring line cannot reach the depths below us. Every man should be in his place, for a man is not quite a man unless he be in his God-appointed place.

This is a time for thought and action. It is a time when the invincible souls of men, like "fire-hearted" souls should throw the light of true life upon immense problems and touch chords that will vibrate in everlasting victory. Epitomizing a world, of which the material is but the vestigial shadow, and the spiritual progress has not kept pace with that which is found in the material, we need to enlarge our thought of life.

Therefore, we are not to proceed without that thoroughness which belongs to thoughtful minds and great souls. If we are to mark epochs, amid epoch-making opportunities, we must surely show that thinkers have arrived, and that our modern religion can do something more than mere emotionalism. Otherwise, all action will be followed by reaction. There still a great place for thought in life. Thought for a large place in modern thought for the philosophical explanation of physical, moral and spiritual phenomena, but this place is subsidiary to wise and energetic actions, bringing to pass desirable results.

We are in the danger zone when we content ourselves with soft sophistry, fine theory and vain speculation, instead of remedial practice and permanent good, capable of universal application in relation to the best which is yet to come to all mankind. The "Golden Age" is not in the past. If so, God has that which is infinitely better for us than the Golden Age. We are never to

seek the easy way, but the right way. Man's greatest injustice to man is found in his not doing things in God's way. 'Tis mighty easy o'er a glass of wine, On vain refinements vainly to retire, To laugh at poverty in princely reign, To boast of nobility, to out of battle, And each sentence, worthy of the schools, Varieties of wit, to deal our rules, Most fit for practice, but for one poor fault, That into practice they can never be brought.

We are now ready to consider the divine method of overcoming evil. Without studying the context, our great text seems hortatory. Here the writer seems to exhort his readers to do that which, indeed, ought to be done, but we need something more than exhortation. We have it. It is rather easy to tell them how to do it. It is not easy to do what needs to be done; at least, it is not always easy, but there is always a right way to do the right thing. The right thing is in the triumph of good over evil.

Text Is Logical Climax. Read the entire chapter to which this text belongs; then you will find that the text is a logical climax rather than a hortatory outbreak of an impassioned soul. "Be not overcome of evil." Doubtless, no person in the world is bad enough to desire that evil shall finally overcome him. No more does anyone expect the universal and everlasting triumph of evil. All persons are good enough to believe that somehow good, and not ill, is to be the final thing in God's world. But all are not working toward this consummation infinitely to be desired. Nor yet are all who are trying to work, found doing so in the right way. It is very certain that we cannot win the victory over evil unless we are in the right way.

Evil Held In No Way Right. Then it has frequently been said, "Of two evils, the less is always to be chosen." This may have seemed wise to good Thomas a Kempis; but, really, it is now quite out of date. We are never confined to the choice between two evils when we are quite aware of the immanence of God and the availability of good.

We all know that some have taught, and others continue to teach, that it is right to do evil that good may come of it. But it is impossible for a clearer ethical conception to attach any value to such teachers, or to admit their validity. Quite to the contrary, the doctrine is pernicious even when it seems plausible. It is fallacious. It is illogical. Like produces like. Good does not come of evil. Evil does not come of good. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." Like comes of like. To be sure, there are times when God, in his power, wisdom and providence may, and does, override the evil intents and designs of men so that the evil they meant to do unto others gives

place to good in the lives of their supposed victims. As for example, Joseph's brothers meant to do him ill, but God overruled what they intended for evil so that good came out of their evil, but in spite of it. You recall what Joseph said to them when good triumphed: "And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive."

Many of the prevalent evils have been regarded, at times, as incapable of being cured, but they have not invariably proved that way. Then, becoming insufferable, men have risen to destroy them. It would have been better, in every way, if they had been destroyed in their beginning, or prevented by their opposite, positive good.

Everybody is struggling for something. There are many who are struggling for something. There are many who are struggling for something. There are many who are struggling for something.

Give Good, Not Evil, Is Plea. A man who stands for the good, and deplores evil, should know that when we take from others that which they desire, even when it is not best for them, or for anyone else, we are under obligations to give them the good instead of evil. We do not make folks well by starving them to death. True religion never ends in severe negations. The Ten Commandments are incomplete without the Sermon on the Mount. To be sure, there are times when compulsory good may temporarily blind men to the good which will come through enforced deprivation; but, a little later on, even those who may have resented what seemed to be an interference with their rights, will find that they really prefer good to evil.

Amusement Problem Touched. Vast is the field and difficult to be the work, where other evils are to be overcome in the good. We have, for example, touched the border of the amusement problem. Places of amusement, when taken altogether, are not making their patrons decidedly better. Some motion pictures are not fit for anyone to see, but by clever arrangement on the same programme with bad exhibits, some good ones are interspersed. Patrons are doing good. Those in charge of public amusements are not running their places for the sake of hurting anyone. Neither are there any convincing proof that their main effort is to make their patrons better. Upon the whole, however, the influence is uplifting.

The popularity of the amusements and that of church services on Sunday nights are in inverse ratio to each other. Sensationalism in the pulpit is attending a "show downtown" unless a church here and there can offer them a better show, according to their judgment. Sensationalism in the pulpit is not lasting match for the pull in other directions. Here the career of the sensationalist is meteoric, and, at the very beginning, his days are numbered. Even so, he may yet be a wiser man than his brother who thinks more of his own dignity than he does of reaching the masses who surely are hungry for something.

Adequate Returns Retarded. A preacher full of the gospel finds no adequate returns when facing a formidable array of empty pews. One who delivers his carefully prepared messages to wood, whether that wood be pew or people, is in danger of becoming somewhat wooden himself. These facts lead us to the conclusion that the church and the ministry need trained leaders to carry out a full programme for Jesus Christ. And, in the next, we must never lose sight of the fact that everything we do is to head up in the spiritual in order that evil may be overcome in the good.

Our greatest work is to get hold of men, women and children as they are and help them to become all that they ought to be. In this divine task we can never leave out God. Human beings need a new taste for better things than those for which most of them are now striving. This means that their nature must be changed. It is a change

necessary, and only God can give it. Regeneration is not out of date as a necessity. The good taste is present when the good is present—a nature born of God. Then one exclaims with the psalmist, "Oh, taste and see that Jehovah is good; blessed is the man that taketh refuge in him." Our conclusions are as follows: First—We need up-to-date methods for the overdue issue. By this issue we mean the deepest desideratum of human life, namely, this: The greatest possible good for the greatest possible number. God wants us to have it. From generation to generation, all during the past centuries, men have postponed it, intentionally or unintentionally. The human race has never wholly possessed that which God meant it to have all the time in the greatest possible good for the greatest possible number.

Our methods have been wrong. We have substituted evil for good. Then we have sought evil instead of good, and then we have tried to do the right thing in the wrong way. All these things are out of date. The only persons who are quite up to date are those who have the mind and thought of God, and who do things in the spirit of Jesus Christ rather than in the letter of the traditional way. The freshest thing on earth is a thought that has just come from God. The most powerful thing in the world is his love, in the human heart, given to the children of men here and now. The newest thing in the universe is a soul made new in the life of God.

Do It Right Now, Is Advice. Second—in trying to do the right thing we should never spoil it by doing it in the wrong way. One of our worst faults may be pointed out in this connection. It is thoughtless agitation. We are given to attempts to overcome what we think is evil—and sometimes we may be right to that extent, or everywhere, over all evil. In a sentimental way we demonstrate another. Agitation of the right sort is sometimes good. Certainly agitation is better than stagnation. But agitation of the right sort is never heedless and inconsiderate of the greatest good. It is a very common thing among us to lend ourselves to unseemly and impulsive performances, without the exercise of that deep, thorough and comprehensive thoughtfulness of all that is involved. We jump in without thinking our way through before we jump. Then we make statements that are not borne out by the facts in the case. Then we neutralize our influence for good. Locally it is now a scene here and there, and here there, an epidemic of fault-finding in Portland that can be cured only by a better word of God.

Third—The common faith of Christendom needs to take a firmer hold upon the verities of God, and know that good is ultimately to triumph everywhere, over all evil. In a sentimental way, most persons believe this until they make it a truism. Only a few are making the belief itself, a dynamic. The latter is the greater necessity. A better belief never ends in an intellectual assent. It must always be followed by hearty consent, proving itself in action. In the final analysis we really believe that which we actually live. So much. No more. We need life, with compelling good filling it until we live that good which overcomes evil. Our campaign against moral evil is not so much to exult in

the possibility of the destruction of evil as in the establishing of good. We need a sense of a new heroism related to that kindness which is greater than any ecclesiastical creed. We need a spirit of co-operation among all the forces of good. The things which can unite are more than those which now divide us. A small thing suffices for a quarrel among small persons. It takes a great thing permanently to unite great souls. The common task for the everlasting good of the whole human race is now before all the forces of good.

Therefore, with a firmer hold upon the verities of God, yes, a knowledge which comes from an experience of God, himself, let us unite in addressing ourselves to our common task. We may pass on before the work is completed, but we shall go with the consciousness that we have done our level best to bring all mankind up to the level of its best, and with the sweet assurance that—

All we have willed, or hoped, or dreamed of good, shall exist.
Not its semblance, but itself, no beauty, nor good, nor power,
Whose voice has gone forth, but each survives for the melodist,
When solemnly affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that is the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough, No, he heard it once; we shall hear it by and by.

Good, and good only, possesses the power of eternal triumph, and this is the way of everlasting conquest.

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