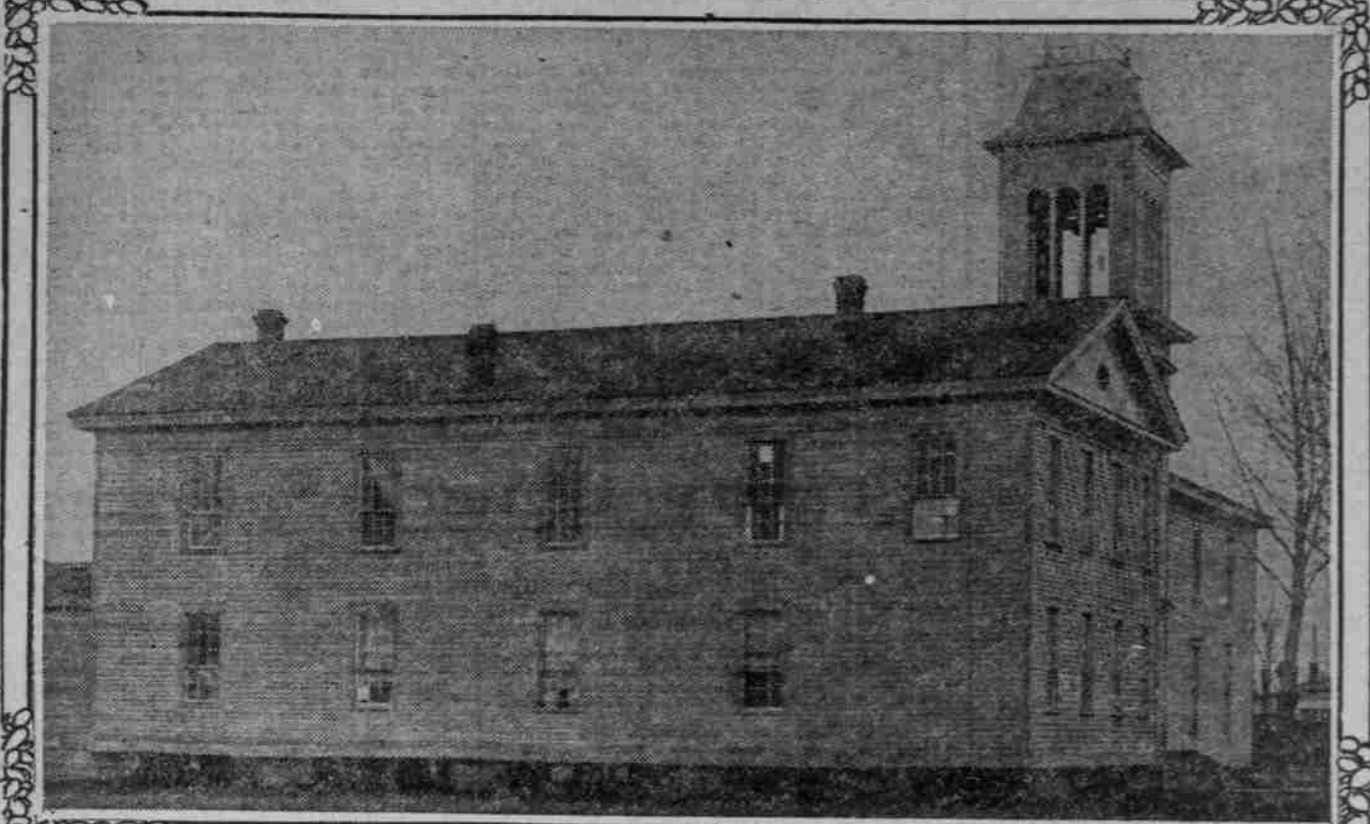


RECOVERY OF JOSEPH EMERY, PIONEER COLLEGE PROFESSOR, RECALLS WORK AT CORVALLIS

John B. Horner Recounts Accomplishments of Early Day Educator and Gives List of Students Who Studied Under Professor Emery, Who Are Now Active in Business World.



Corvallis College
1856

BY JOHN B. HORNER.
OREGON pioneers will be interested in learning that Professor Joseph Emery, for many years connected with Corvallis College, but now of Salinas, Cal., has regained his health after a very complicated surgical operation through which he recently passed at the advanced age of 85 years. The cure is so remarkable that it has become the subject of much discussion among the medical profession, who attribute Professor Emery's recovery to a certain fine physical condition due to careful hygienic living in early life. Because of the importance of the case and the prominence of Professor Emery, the writer is prompted to speak briefly concerning this pioneer educator to those who were not in Oregon during the professor's activities in our state.



Prof. Joseph Emery

Dr. Emery was professor of mathematics in Corvallis College for a period of 18 years, beginning with 1867. Largely through his labors was the money raised that bought the Roberts farm, which now composes the Oregon Agricultural College Campus. Also under an appointment made by Governor Grover, Professor Emery aided in selecting the agricultural lands, and he made the first sale of 10,000 acres of white pine in the Port Orford region at the maximum Government price of \$2.50 per acre.

Upon the resignation of Dr. William Finley in 1871, Professor Emery was offered the presidency of the college, a position which he declined. However, he consented to serve as acting president until a new executive could be chosen. During his incumbency as acting president, he wrote the biennial report of the college, in which he asked the Legislature to increase the college appropriation to \$10,000. In this connection it will be borne in mind that the Legislature had in 1868 designated Corvallis College as the Agricultural College of Oregon, which the law as interpreted presumed was available only to male students. Hence, in the same report, Professor Emery asked the Legislature to open the doors of the Oregon Agricultural College to the young ladies of Oregon. Both requests were granted.

attorney, also president of the Board of Regents of the Oregon Agricultural College; William E. Yates, W. Y. Masters, George P. Lent, attorneys of Portland; Robert Vastich and J. C. Currier, of Cottage Grove; J. Fred Yates, Corvallis; Dr. Robert J. Wilson, New York; S. T. Jeffreys, attorney, Sacramento; George Hovenden and Isadore Jacobs, merchants, Portland; Judge James Hamilton, Roseburg; Frank Cauthorn, M. D., Mexico; Hugh Finley and Oliver Robbins, farmers; Miss Nettie Spencer, teacher, India; Mrs. Ida Burnett Callahan, assistant professor in English in the Oregon Agricultural College; Mrs. Clara Thayer-Harding, San Diego, Cal. and hundreds of others to whom the mention of Professor Joseph Emery's valuable influence as an educator "is like the mention of precious ointment that is poured forth."

FORD ANGEL IS IN WANT

Mme. Schwimmer Is Ill in Sweden, According to Reports.
WASHINGTON, Oct. 21.—Mme. Roska Schwimmer, who persuaded Henry Ford to organize his peace party and charter the peace ship Oscar II, is ill and in want in Sweden. Word to this effect has reached Washington and was made known by one of Mme. Schwimmer's former co-workers.

Although Mme. Schwimmer persuaded the Detroit man to get up the peace party and take it to Europe at a great outlay of money her friends insist she never received a cent from Ford and was almost an object of charity on the trip over. Her clothes, it is said, were furnished by other women members of the party, and only her actual expenses were met by Ford. Mme. Schwimmer was a well known writer on international reform topics before the war started. She came to the United States and was exploited by several women's organizations. Then when the war began she became actively engaged in the effort to end it immediately. It was said she urged Ford to attempt his trip to the conference of neutrals, and to "get the boys out of the trenches by Christmas."

On the way over, however, there was an estrangement between Ford and Mme. Schwimmer, and she was practically driven out of the peace party.

FEAST TO OIL MEN COSTLY

Banquet at Chicago Hotel Runs Up to \$10,000 in Expense.

CHICAGO, Oct. 22.—Eight hundred officials and representatives of the four largest independent oil associations in the world were given a \$10,000 banquet at the Hotel LaSalle the other night. The affair was given in honor of the Independent Oil Men's Association, in session at the Hotel LaSalle this week; the National Petroleum Association, the Western Petroleum Association and the Western Oil Jobbers' Association by the Fred G. Clark Company in observance of its 35th anniversary in business. George E. Siddall, of Cleveland, was toastmaster, and the speakers were Lieutenant-Governor Barratt O'Hara, Everett Jennings, of the Public Utilities Commission of Illinois; William R. Moss, representing the Chicago Association of Commerce, and James R. Garfield. The banquet was under the charge of the following officers of the Fred G. Clark Company: W. E. Wall, J. W. McArdle, Thomas E. McArdle, P. I. Harding and Fred G. Clark, Jr.

PASTOR TELLS WHY HE BELIEVES IN THE CREED OF HIS DENOMINATION

Disciple of Christ Offers Definite Programme for Christian Unity, Says Rev. H. H. Griffis, of First Church, in Sermon Dealing With Basic Principles of All Religious Organizations.

BY REV. H. H. GRIFFIS.
(Pastor First Christian Church.)
A scriptural basis for our discussion I would invite your attention to the 12th verse of the third chapter of First Peter, where we read: "Sanctify in your heart Christ as Lord, being ready always to give answer to everyone that asketh you a reason for the hope that is in you, yet with meekness and fear."

The world today, perhaps as never before, submits all claims upon its support to the test of reason. A system or institution is right these days not because it is ancient, traditional habits or peculiar feelings say so, or because it receives the indorsement of a large number of people, but because it satisfies the dictum of sound judgment.

Modern test of reason that it has Rev. H. H. Griffis, been applied to in general. The result here, I am glad to say, has simply served to strengthen our faith. Christianity is a reasonable religion. Furthermore, reason summons before its bar not only Christianity as a whole, but also each particular form of Christianity that is propagated by a religious body of people. And it is in response to this summons that I am to speak to you this morning.

I propose in this discussion to state why I am identified with that religious communion whose members call themselves Disciples of Christ, or simply Christians. I shall try to give answer to everyone who may ask me for a reason concerning my hope of being consistent on the subject of Church affiliation.

Rivalry Checks Progress.
In the first place, I am a Disciple because I am in favor of Christian unity, a thing which this religious movement has urged from the very beginning of its existence. I believe that our sectarian divisions and rivalries have constituted one of the supreme obstacles to the progress of the kingdom of God on earth. This plea for unity is positively indorsed by our Savior. On the night before his crucifixion he prayed that his followers might all be one. Christian unity was the Savior's consuming thought at this critical moment of his life. This plea for unity is indorsed also by the teachings of the apostles. Paul writes: "I beseech you, therefore, brethren, that ye all speak the same thing and that there be no divisions among you."

This plea for unity is indorsed also by the wisdom of the age in which we are living. In the midst of all the modern trend to union and co-operation in the realms of science, business, education and politics, a divided church is an anachronism. In the second place, I am a Disciple not only because I favor Christian unity, but also because the Disciples of Christ offer the most sensible programme that I have ever known for bringing about Christian unity. Their programme consists in restoring in its essential features the New Testament church and making that church the basis upon which all Christians may unite. In the days of the apostles there was one church and it seems almost axiomatic that the platform of

the united church of the first century will be a proper and sufficient platform for the reunited church of the 20th century. And so the Disciples of Christ plead for the restoration of the apostolic church. And what are the main features of that church? Notice first its creed. This creed is indicated in the conversation which Jesus held with Simon Peter at Caesarea Philippi. In reply to Peter's confession, "Thou art the Christ, the Son of the Living God," Jesus said, "Upon this rock I will build my church." Much is said these days about the Apostles' Creed, but here in the confession of the apostle Peter is the only Apostles' Creed that we know anything about in the New Testament. "Thou art the Christ, the Son of the Living God." This is the divine New Testament creed. It is a person and not a system upon which our faith centers; it is a divine person and not a body of human speculations upon which the church is founded. Consequently the Disciples of Christ exact no further subscription to a creed than the acceptance of the Lordship of Jesus. It is simple, it is significant, it is comprehensive and it thoroughly commits one to the Christian life.

Early Customs Followed.
Notice next the ordinances of the New Testament church. Of these there are two: the Lord's Supper and baptism. Protestant Christians are practically unanimous in accepting these two ordinances, but they differ widely in the manner of observing the ordinances. All are agreed that the institution of the Lord's Supper was observed weekly in the first assemblies of the Lord's people. Many now, however, observe it monthly or quarterly. Not so with the Disciples of Christ. In their 12,000 churches the Lord's table is spread on every Lord's day. In like manner the Disciples practice immersion, because it is the baptism spoken of in the New Testament. Scholars of every denomination recognize it as the original, normal form.

Notice next the names used in the New Testament church—the name applied to the individual members and the name applied to the congregations. In Acts of Apostles we read that the disciples were called Christians first at Antioch. Peter says: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name. As to the name of the congregations in New Testament times we learn that Paul addressed them as churches of Christ. Consequently the Disciples today would be known simply as Christians or Disciples of Christ and their congregations would be known simply as Christian Churches or Churches of Christ. We as a people believe that the church, being the bride of Christ, should wear the Bridegroom's name, not the name of the Bridegroom's friend, John the Baptist, nor the names of the Bridegroom's servants, Luther, Calvin or Wesley. Party names perpetuate party strife. It is enough to be a Christian.

In the third and last place, I am a Disciple because with this plea for the simplicity of New Testament religion the Disciples of Christ afford a truer intellectual freedom than that furnished by any other religious body. In accepting their position I find a scope for continuous progress in Christian knowledge without being hampered by any ecclesiastical authority claiming the right to say "Thus far shalt thou go and no farther."

By exalting Jesus Christ above human leaders in religion we as a people feel that we are prepared to receive the truth wherever it presents itself. We rejoice not so much in what we exclude as in what we include. We recognize the good in other religious communions and seek to take advantage of that good. But we could not be satisfied by being Lutherans or Presbyterians or Methodists or even by being Christian Scientists; we can be satisfied by trying to be nothing more or less than Christians. Our liberty is circumscribed by our loyalty, but it is a loyalty to Christ.

All truth is summed up in Christ and is for every one of Christ's followers. There is no such thing as denominational truth. Truth is truth and it is for us all. Therefore let us all bear witness to the truth and to all the truth.

My name is McTavish—Sandy McTavish—'Wee Sandy,' they call me, and I'll give ye a toast," he shouted, "here's to King George."

SANDY HIRES GERMAN BAND

Strains of "God Save the King" Played After Ejection From Place.

CHICAGO, Oct. 20.—Strains of "God Save the King," played by a German band in a German saloon, the other night, gave pleasure to Sandy McTavish, a Scotchman from Canada, if to no one else in the crowd. He had hired the band in revenge for having previously been ejected from the saloon. When McTavish first dropped into the saloon, which is on South Clark street, some Germans were toasting Captain Hans Rose, of the submarine U-53. The Scotchman refused to drink the toast.

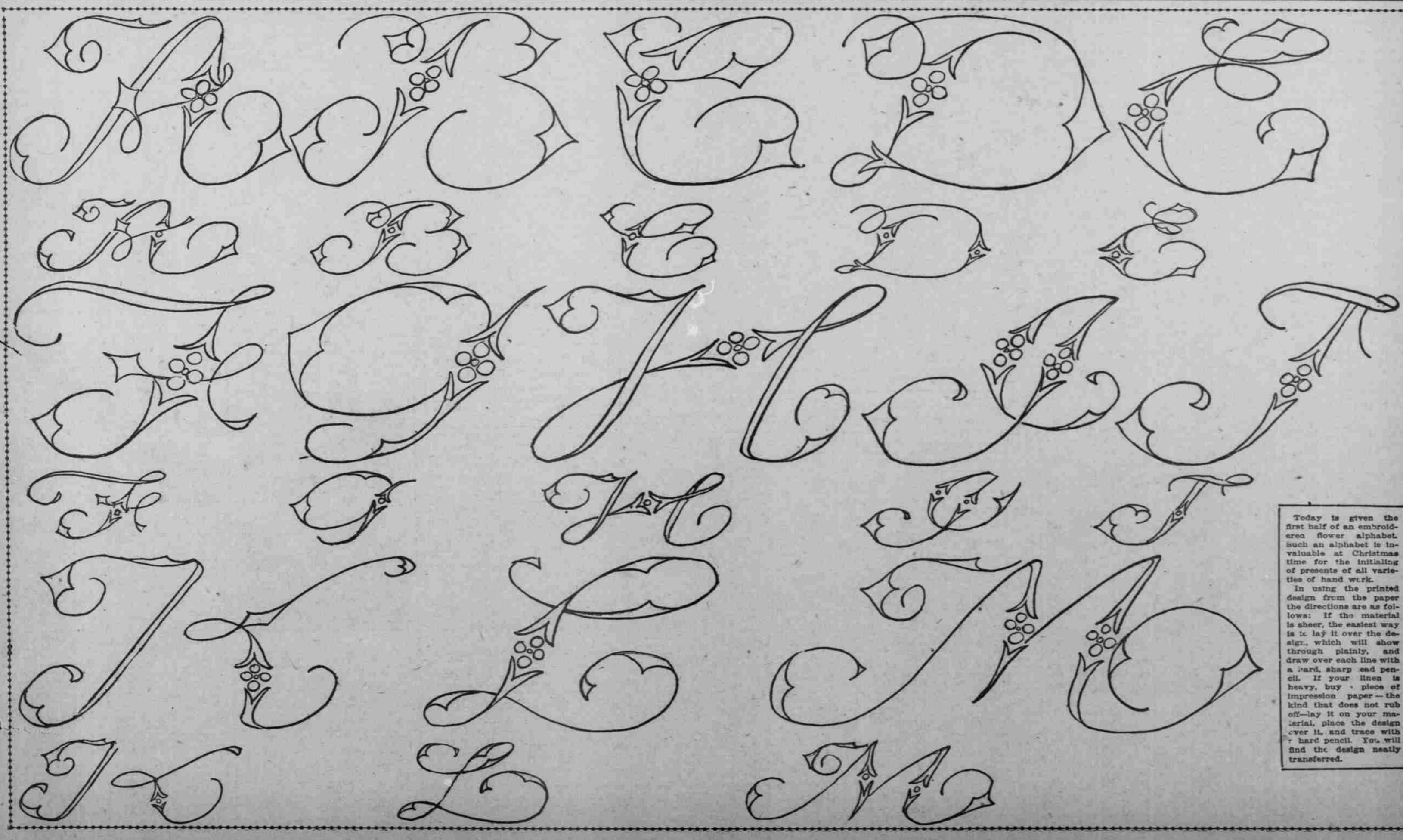
It took five Germans and the porter to put Sandy out. Two hours later he was back with the little German street band and led it into the saloon. The musicians played the British national air four times before the Germans recognized it. After that it was the street for Sandy and his band.

SINGER RAISES POULTRY

Alma Gluck Is Now Adept in Chicken Industry.

MINNEAPOLIS, Oct. 20.—Alma Gluck, world-famous opera singer, has turned poultry raiser. At the Radisson she declared herself ready to give information to farmers on that subject. "I learned to raise chickens as well as babies this summer," said Mme. Gluck. "My husband, I and my little 13-months-old Maria Virginia all went out to the backyard and procured cheese boxes, which we turned into tiny chicken coops. We lined the floor with absorbent cotton and in went the chicks. Two weeks later our pets began to droop and die. Our cook cut open one of the chickens and held a post-mortem on it. Imagine our surprise to discover the chick was stuffed with cotton and had died of indigestion. So we took out the cotton and put a feather duster in the boxes and the chicks cuddled up to it as though it was a mother hen and turned into strong, husky youngsters."

FIRST HALF OF THE EMBROIDERED FLOWER ALPHABET



Today is given the first half of the embroidered flower alphabet. Such an alphabet is invaluable at Christmas time for the initialing of presents of all varieties of hand work. In using the printed design from the paper the directions are as follows: If the material is sheer, the easiest way is to lay it over the design, which will show through plainly, and draw over each line with a hard, sharp lead pencil. If your linen is heavy, buy a piece of impression paper—the kind that does not rub off—lay it on your material, place the design over it, and trace with a hard pencil. You will find the design neatly transferred.