

**COOS BAY TIMES**

M. C. MALONEY, Editor and Pub.  
DAN E. MALONEY, News Editor  
Official Paper of Coos County  
Official Paper City of Marshfield.

**AN IMPORTANT DAY**

APRIL 5 will be an important day for Coos Bay. It was chosen as Clean-up Day for Marshfield and the Mayor proclaimed it a holiday for the city. Now comes the announcement that the passenger service on the Willamette Pacific will be opened on that day, so it will certainly be a holiday of the real kind and one long to be remembered as marking a new epoch on Coos Bay.

**MAKING MARSHFIELD A CITY BEAUTIFUL**

By Abbey Ledward

SEVERAL things could be done to make Marshfield a beautiful and inviting city. As it is, people just arriving here form a very bad opinion of the inhabitants from the general appearance of our city. The first and most important thing to be done, is to make an extension of the asphalt streets, as a city that is considered beautiful has paved streets and not the narrow plank ones. Cement sidewalks should accompany paved streets to help beautify a city.

When putting in these sidewalks and streets, a space should be left between them for green grass and trees or shrubbery. When grass is once planted it will always be there and with a little care it can easily be kept green. Young maple, oak or evergreen trees may also be planted here to afford beauty.

The next things to think about are the vacant lots and marshes. If it were not for these places, we might say our city was improving rapidly. The marshes have been somewhat improved by filling them in, but they need good drainage and vegetation. If the vacant lots could be turned over to the persons living near them, to be used as gardens or made into grassy plots, the beauty of Marshfield would improve.

In places where there is a group of vacant lots, a park should be made, as the community is badly in need of parks. There is a variety of material for good parks around Marshfield. A children's playground might be considered under parks. Anyway I think it should be a deep consideration, for too many children are playing on the streets.

Another important consideration is Front street, which makes Marshfield an uninviting city. Brick or cement buildings erected on this street might help to improve or beautify our city. All other improvements for a city beautiful would not be noticed unless Front street was improved.

Last of all we must consider the surroundings of Marshfield such as the boulevard to the beach and a swinging bridge across the Bay instead of a ferry. The boulevard has been started like many other things, but never completed. Why can't it be finished?

If the bay were a mile wide we might have an excuse for a ferry but as it is a bridge is needed and should be built.

All these things which I have tried to explain would most assuredly assist in making Marshfield a city beautiful. Don't let them slip your mind.

**GOOD EVENING**

There is no service like his who serves because he loves.  
—Sir Phillip Sidney.

**BEAUTIFUL LIVES**

Beautiful lives are those that find The beautiful secret of being kind, And passing it on and making it grow In many an aching heart of woe.

Beautiful lives, that where they pass Are like music along the grass A breeze of summer, a velvet thing Like a butterfly poised on azure wings.

Beautiful lives that come with love That teach the lesson of dream and love, And spread the fashion of being sweet From door to door in the little street.

Beautiful lives are those that give Beautiful love that the world may live In mellow manners and tenderer ways

Down its rolling and teeming days, Beautiful lives are those that seek, To help the helpless and aid the weak,

To cheer the cheerless, and sing and smile In such a friendly and fearless style. Beautiful lives, that are a dew On dusty roads that the world ploughs through,

And a vine by the door, and a flower on the sill, To bring God's beauty to low and ill. —Selected.

**THE CHURCH A SOCIAL FACTOR IN THE COMMUNITY**

(By F. A. TIEDGEN, Superintendent Marshfield Public Schools)

The following is a copy of the address delivered by F. A. Tiedgen at the Presbyterian Church last Sunday morning:

"THE Church is Business" seems to be the keynote of the service this morning. It is a good motto that should be written upon the walls of every church in the land, and a second like unto it, "The School is Business" ought to be conspicuous upon the walls of every school house. There is altogether too much easy thinking associated with the work of both these organizations. They are thought of too much as ideally good when they should be considered practically so. People who are so taken up with the things of eye and ear that only in their better moments do they realize that the greatest forces in the world are UNSEEN forces and that it is with these that church and school are largely concerned.

"The Church as a Social Factor in the Community." It is axiomatic that man is a creature of instincts. Just how many are catalogued, it might surprise us to know were the subjects to be investigated but little. Among these instincts two are prominent—the religious and the social, and both are the principal concern of the church. Other instincts in man are her concern, but none other so much as these two.

I suppose it was some such reasoning as this by the pastor of the church that led to the assignment of at least two of the subjects for discussion at this service this morning.

Consideration of these two instincts gives the feeling that the two are not equally important—that the religious is more fundamental to character building than the social. Indeed the relationship of the two may be likened to a thoroughfare that, generally speaking paralleled by a foot-path. The path merely supplements the main highway. Its course may deviate, and it may even lose its identity now and then by meeting and becoming a part of the highway for a piece—branching off, at length to take on again an individuality of its own. Both path and highway are useful. They supplement each other advantageously—and naturally too—without conscious planning. It is so with the religious and social work of the church.

As an object lesson that we may hold off and examine, consider the school. The school is merely concerned with the learning and social instinct in man. Of these the learning instinct is more important and this is borne out by the facts which prove that any school is in a healthy condition only when the social instinct is considered of secondary importance to the intellectual. The moment the reverse is true, that moment the organization contains elements of decay. The students themselves are the first to detect this and the better balanced the student the quicker he is to realize that something is wrong and to draw out. Indeed, so sure are school men of the truth of this position, that, considering the natural difficulties to be overcome, it is generally felt that it is hardly possible to over-stress the importance of the intellectual in school work. The experience of certain schools in this county bears out this fact, for in nearly every instance where standards for admission have been raised, the popularity of the school has increased as evidenced by the enrollment. Young people are not looking for snags. They search out a school that has for its motto, "The School is Business."

As proof negative consider the so-called finishing school whose main concern is the school instinct—teaching right conduct in social relations. This school has a low standing among thinking people and educational institutions. So of the church. If it is to accomplish anything it must follow the advice of John R. Mott and "Put First Things First."

Would you make the church attractive to the young? Would you have the young people brought up in the church and to that end have social functions such as young people enjoy, then give those things a basis on worth-while things. Hang up the motto, "The Church is Business" and WORK.

Speaking of "bringing up children in the church" recalls an experience of my own. My young son and I were coming down the hill by the school one sunny Sunday morning recently when the church bells of Marshfield and North Bend were ringing out their morning summons to service. Suddenly there came to my mind the poetical lines of Moore:

"Those evening bells, those evening bells How any a tale their music tells Of life and home and that sweet

time When last I heard their soothing chime."

The sentiment of those lines made me realize how much—how infinitely such all my thinking was unconsciously controlled and directed by the church's way of looking at things. Due to the associations of a vigorous church in early childhood and then later to the associations of professors and students in a Christian college, the church's point of view was so much a part of me—who never occupied more than a back seat near the door—that it would be forever impossible to eradicate its influence from my life. Every stroke of the bells started trains of associations that went dashing off in the mind—all directed and subtly governed by the church's point of view. It could never be otherwise. And I thought of the lad at my side exclaiming in wonderment something about "Hear the bells, papa," and I knew in a moment what those bells meant to him or rather what they didn't mean and I caught a glimpse, just then, of what it means to be brought up in the church. In an instant, I had asked and answered this question, "Did I want this lad brought up in the church?" Certainly I did. To have it otherwise seemed calamitous.

Do you want your children brought up in the church? Certainly you do. All through the formative period of a child's life you want him to belong to and take part in the work of some organization that is vitally concerned with the eternal verities of life;—an organization that studies seriously things worth while—struggling earnestly the while to uphold them against the forces of falsity and error; an organization that stands at the front among all organizations benevolent and otherwise. Not to have it thus is to have him ignore all the experience of two thousand years. Not to have it thus seems calamitous. And yet children are social beings and things social are empty as has been shown, unless they have a basis on things worth while. There is but one conclusion the church must WORK.

There is no more time-wasting, energy-frittering, money-squandering, mind-befuddling fallacy in the world today than this that it is possible to get something for nothing in things intellectual and spiritual. It simply can't be done—any more in these things than in things commercial. Increase in intellectual or spiritual powers can only result from an expenditure of something of real worth in the form of thought, study, struggle, money, personality, or co-operative effort. This is the history or every organization that has accomplished anything of importance in the world. First there was the thought, inspiration, and self sacrifice of some one man, supplemented later by the co-operative efforts of a dozen others, and then later still by three hundred like unto the twelve who thought, and planned and WORKED.

There is nothing but disappointment in these hurrah-boys organizations for getting results where things fundamental like mentality, or spirituality are concerned. It is just a natural impossibility. It absolutely can't be done. The Greeks knew this twenty-five hundred years ago and expressed it in the words "The beautiful are the hard," but we have yet to learn this lesson—at least as applied to organizations.

"The Church as a Social Factor in the Community." The social work of the church is a simple problem if we can but realize that the church is concerned with fundamental things and that therefore the "Church is Business." This is the only solution and if the church isn't this she is nothing.

F. A. TIEDGEN.

**A SOCIAL AFFAIR**

In making their annual meeting a social gathering, the Presbyterians are introducing into church circles an innovation, which should further the cause of Christian sociability. This cannot be too strongly emphasized in Marshfield at this time, as it will help to make the strangers coming into our city feel more at home.

Dr. D. C. Vaughan, Dentist, Room 26, First National Bank building

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**BILL PASSES HOUSE**

IMMIGRATION MEASURE NOW GOES TO SENATE

Literacy Test and Also the Asiatic Exclusion Provision Unchanged and Included

(By Associated Press in Coos Bay Times.)

WASHINGTON, D. C., Mar. 31.—The Burnett immigration bill, with its literacy test and Asiatic exclusion provision unchanged, passed the House late today by a vote of 308 to 87 and now goes to the Senate, where favorable action is regarded as assured.

**MARRIAGE LICENSES**

The following marriage licenses have been issued by the County Clerk:

William Claire Swain and Julia Sheehan.

L. A. Baker and Eleanor McMullen.

William W. Harris and Lillie D. Fish.

James Smith and Jennie Edna Colyar.

John L. Johnson and Hildur West.

**FIRST RECRUIT FROM LANE**

Scott M. Williams Willing to Fight in Mexico.

The first Lane county man to enlist in the regular army under the recent order, ready and willing to go to the Mexican border to assist in the upholding of the honor of his country, left Eugene to report at the Vancouver barracks, says the Eugene Guard.

Scott M. Williams, born and raised in Trent, is the first man to enlist in the army since the opening of the recruiting offices in Eugene. Williams was previously in the service in Honolulu for three years. His term expired about a year ago.

Williams left to report at the Vancouver barracks and it is thought that the company at the barracks will be sent shortly to the Mexican border.

Millicoma leaves Sunday morning at 5:30 for Allegany, Fishing's line.

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PORTLAND AND COOS BAY  
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One chew of *Spear Head* will convince any man that there's no other tobacco on earth with such a rich and lasting flavor. That's because all the natural juices of the choicest Burley leaf are retained in *Spear Head*.

The making of *Spear Head* is conducted strictly according to pure-food methods in a great modern factory that is spic-and-span throughout.

The most expensive, modern processes keep *Spear Head* fresh, sweet and pure at every stage.

The luscious plug of *Spear Head*, from which you bite the tastiest, wholesomest of chews, represents the highest form of plug tobacco production.

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