

THE OREGON STATESMAN

Issued Daily Except Monday by
THE STATESMAN PUBLISHING COMPANY
215 S. Commercial St., Salem, Oregon

MEMBER OF THE ASSOCIATED PRESS
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DAILY STATESMAN, served by carrier in Salem and suburbs, 15 cents a week, 50 cents a month.

DAILY STATESMAN, by mail, \$6 a year; \$3 for six months; 50 cents a month. For three months or more, paid in advance, at rate of \$5 year. (THE PACIFIC HOMESTEAD, the great western weekly farm paper, will be sent a year to any one paying a year in advance to the Daily Statesman.)

SUNDAY STATESMAN, \$1 a year; 50 cents for six months; 25 cents for three months.

WEEKLY STATESMAN, issued in two six-page sections, Tuesdays and Fridays, \$1 a year (if not paid in advance, \$1.25); 50 cents for six months; 25 cents for three months.

TELEPHONES: Business Office, 23.
Circulation Department, 583.
Job Department, 583.

Entered at the Postoffice in Salem, Oregon, as second class matter.



A CHRISTMAS THOUGHT

Once upon a time there was a Man who did not put His personal interests or the interests of His class above the interests of the whole people; and the Bolshevik rabble of His day cried for the release to them of an I. W. W. outlaw and murderer named Barabbas instead of the Man Who personified unselfishness and service for his fellows. And they crucified Him.

We are a Christian nation. We celebrate, and the wide world celebrates, this week the anniversary of the birth of that Man.

But we have a long way to travel, and the world has a long way to travel, to reach the heights of unselfishness that His life idealized. The United States is the least selfish of all the nations of the world; the least selfish of any nation that ever was.

But we miss the mark of the high calling for which our nation was set apart by the width of an ocean, as daily events show. But we strive and grope and make headway.

The Christmas spirit brings us a little closer each year. When this spirit can be extended the year through and the world over, mankind will have made a little notable progress on the way towards the ideals that were lived by the Christ Whose birthday we will this week celebrate.

The family man who thought he could not afford a Thanksgiving turkey is now figuring on Christmas to

see if he can stand the financial pressure. Look like a dead heat, with the family appetite likely to win.

One good thing about snow in this valley—we are all glad when it is gone.

Loganberries will be loganberries, next year, and for several years, for that matter.

The old-fashioned saying, "the better the day the better the deed," does not apply to fatal automobile accidents on Sunday.

Frequent rains predicted by the weather man for this week. In which case, the danger of another big snow for a good many months will grow small.

With the sale of the St. Louis Republic to the Globe-Democrat the Democratic party hasn't a single great newspaper organ in Missouri. But really it couldn't help much.

It is announced that an English highbrow has solved the riddle of the transmutation of matter. Let him try his genius on the high price of living here and abroad.

There are renewed rumors of the intention of Japan and Mexico to form a coalition. Either they are lies or Japan is crazier than she looks.

A lady more than 90 years of age took her first ride in an automobile in this city the other day. That is one of the reasons why she lived to such an advanced age.

The students of Pomona college have voted in favor of dancing. Like Ecclesiastes, the preacher, they are of the opinion that there is a time to mourn and a time to dance. Not even barring the "shimmy," we opine.—Los Angeles Times.

The Methodists are opposing any interference in Mexico, but if war should come the followers of John Wesley would be in the front rank. They are fighting men in an emergency. They have never yet borne the name of slackers.

Palmer, McAdoo and Bryan are lining up for the Democratic nomination for president. If the Republican party displays even half horse sense, the licking of either one of them, or any one like either of them, will be like taking candy from a baby.

THE COST OF GOVERNMENT.

In opposing the annexation of Mesopotamia an authority who writes for the London Times makes several important points. The notion that the people would welcome British rule is erroneous; it would be a plain case of conquest and of forcible dominion over a subject race. Social relations would present an almost insoluble problem, because on the one hand British officials will not live with an eastern race on terms of equality, and on the other hand they cannot

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in Mesopotamia, as in India, put a caste barrier between themselves and the natives.

To these considerations he adds the fact that British government would be unduly expensive. It would be necessary to have political officers in the larger villages, so that of the revenues raised by taxation an entirely disproportionate amount would be spent upon paying foreigners to govern the country. British officials are expected to live in some magnificence in order to uphold the dignity of the empire, and magnificence is not only expensive but breeds extravagance. To tempt good men away from a career at home it is necessary, also, to pay salaries rather higher than they would expect at home, and for a poor country wholly out of proportion to the public income.

This question of the cost of government seems likely to become of crucial importance everywhere, but particularly in its relation to imperialism. At various times in the past, but usually after prolonged wars have simultaneously increased the cost of living and fostered extravagance in the spending of public moneys, popular unrest has taken the form of a protest against taxation. Agitators have found a fertile field in exploiting the cost of government, and a grievance is made of every new tax. But for the crushing overhead charges, it is argued, the people might live in comfort and plenty. From this to denouncing government as an evil it is but a short step.

During the revolutionary movements of the 18th century the high cost of government was popularly ascribed to the monarchical system, and the affair of the diamond necklace only brought to a head indignation at the extravagances of Marie Antoinette and of the courtiers of the previous reign. It was the fashion to compare (quite unjustly) the cheap government of the newly-formed United States with the burdens imposed on the peoples of Europe under the rule of kings. This was the strong card of republicanism which was almost as odious as bolshevism in our day. In May, 1792, Mr. Adam in the British House of Commons made a speech attacking the writings of Thomas Paine in terms which seem curiously modern. He did not hold that books recommending a form of government different from that of England were objects of prosecution, for "if he did he must condemn Harrington for his Oceana. Sir Thomas More for his Utopia, and Hume for his idea of a perfect commonwealth." But the publication by Paine to which he referred was very different, "for it revealed what was most sacred in the constitution, destroyed every principle of subordination, and established nothing in their room."

To this Paine (from a safe distance) retorted that the kind of government which he advocated was already in successful operation across the Atlantic, and that it was "capable of producing more happiness to the people," and that also with an 80th part of the taxes, which the British system consumes. Blissfully unaware that the future had in store \$5,000,000,000 budgets, he extols for Englishmen the cheapness of government in the new world—a paltry annual charge of \$800,000 which would be reduced to \$500,000 as soon as the Indian risings in the interior were suppressed. Economics was then in its infancy and the republic-

cans greatly exaggerated the cost of the upkeep of kings, and were too optimistic as to the permanence of republican simplicity and the rigid governmental economy that went with it. But as to the evils of high overhead charges they were absolutely in the right and the elimination of extravagance is one of the greatest and gravest of the problems left by the war.

It is especially serious in its relation to "the white man's burden," which is really the other man's burden and the more weighty as the cost of living and the cost of government progress upward in close company. A great part of the world does not like efficient government, and is only reconciled to it when the resulting increase in prosperity is obvious. When the cost of foreign government goes up, the gain ceases to be obvious. "We are asking the Arab," says the expert in the Times, "to exchange his pride and independence for a little western civilization and a certain amount of commercial developments, the profits of which must be largely absorbed by the expenses of administration; from his point of view it is a poor bargain." Wherever a poor country is expen-

lively governed the coming years are sure to be full of trouble, and no country is so rich that its government can afford not to practice the most rigid economy.

DRESSING FOR CHURCH.

A French priest has forbidden women in low-necked dresses to enter his church. This will scarcely be a hardship on the barebacked dames as they are not seriously endowed with the church habit. If the cafes posted a similar rule it might provoke some excitement.

ADAM AND EVE.

As has been stated in these columns the Garden of Eden is being reconstructed in the Verdugo valley north of Glendale for use in connection with the filming of the Bible. In outlining the cast for the "Creation" the promoters say there is no difficulty in filling the role of Eve. There are enough Eves available for a whole month, but the difficulty has been to find an actor suitable for the character of Adam. Nobody seems to know exactly what Adam was like.

They think he was a cross between a lion-tamer and a comedian but that doesn't give much of a line on either his physical or mental qualities. At last accounts the role of Adam was still open. But in a community so rich in performers this hiatus cannot long endure.—Los Angeles Times.



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Naturopathy—What It Is, and Five Reasons Why You Should Be Treated By a Naturopathic Physician

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Naturopathy is a system of treating the sick by the use of drugless and non-surgical methods. It is based upon the principle that if the causes of disease are removed, Nature will restore the body to health, because the body, when functioning normally, contains within itself the elements to restore and maintain health.

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Ozone and Oxygen Vapor—Oxygen converted into ozone by electricity.

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Naturopathy has already been recognized and adopted by many of the brightest minds in the orthodox schools of medicine.

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Five Reasons Why You Should Be Treated by a Naturopathic Physician

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