

MANAGER WILL RESIGN PLACE IN CAMPAIGN

William McGilchrist Seeks Relief From Grief of Hospital Drive

MAY NOT BE ACCEPTED

Must at Least Retain Advisory Capacity, Declare Other Members

A slight change was brought about in the campaign management of the drive for funds to erect the new hospital building. William McGilchrist, Jr., asked the board yesterday to be relieved from the active duties of campaign manager because of stress of business matters awaiting his attention.

The board, recognizing the efficient service Mr. McGilchrist has been doing by his persistent efforts during the past seven weeks in securing hospital subscriptions, is hesitating to accept his resignation.

McGilchrist's Advice Valued
It is understood, however, that should the board concede Mr. McGilchrist's desire for relief from his position, he will still remain in close touch with the movement and do what he can in an advisory way to aid toward the final success of the campaign.

It was stated by members of the board that the Salem Woman's club would be asked to take up the work for the further solicitation of funds and carry the campaign forward to completion.

It is the plan to extend the scope

of solicitation to districts beyond Salem. Next Friday night Mr. McGilchrist will go to Grand Island to lay the hospital plans before the insular dwellers in acceptance of a previous invitation to originate them.

The people of Liberty have taken the hospital movement very much to heart and expect soon to report a fund of about \$600 to add to the total already secured.

Speed Now The Word
The board held a brief meeting with the county court yesterday afternoon at which time it was determined to press the hospital drive with all speed and without interruption.

Following is a summary of the campaign at the close of yesterday's efforts:

Number of subscribers, 379; Amount pledged, \$51,891; amount promised by responsible individuals and organizations \$5470; Marion county's donation \$25,000; total secured to date, \$82,361; original amount to be raised \$100,000; less amount already secured \$82,361; total yet to be subscribed \$17,639.

New subscriptions received yesterday were the following:
I. W. Schurman, \$10; R. B. Fleming, \$10; Carrie H. Chapel, \$10; Lena Heist, \$10; F. Howard Zinser, \$5; W. Cumstad, \$100.

pression of that work was very favorable. I am in receipt of a letter from Superintendent Tillinghast, who feels that a great injustice has been done his institution, and his contention is correct. Will you kindly set the matter right in your columns?
—Franklin Thomas, Chairman, Child Welfare Commission.

THE STATESMAN'S SUNDAY SERMON

(Continued from Page 1.)

ure; see, I hand to you, first of all, a sample of the fruit. You press your teeth into its juicy substance and with a sigh of delight you taste its sweetness and then you gasp and choke and drop in convulsions upon the ground and die in awful agony. The tree was a poison tree, its fruit was death.

So we see that soil plus air plus water plus sun do not sum always to the same total. Sometimes the total is life. Sometimes the total is death. Why is it so? The answer is—"The Spirit of the Tree Makes It So."

Yes, that is it. The spirit in the germ within the seed; the spirit that operated in the forming of the roots and stem and leaves; the spirit that moulded the elements of soil and water and sun and air into products peculiar to the plant; the spirit that dominated all the work done in the plant laboratory; the mysterious spirit into whose presence no one has penetrated so as to be able to observe its workings and describe them to mankind; this spirit said, in the one case—

"Come, you soil elements and you gases of the air, and you minerals in the water dissolved in your combined hydrogen and oxygen, and you rays of warmth and light, come here to me and let us make an apple," and it was done. And another spirit said,

"Come, you elements of the soil and air and water, and you sun and let us make a poison fruit that will blast and not bless," and it was done. "The Spirit Makes the Difference."

Two children are born in the self-same town, on the self-same day; not "one in a terraced house and one in the street below," as the song has it, but in the same house, and at the same time, yes, and of the same mother. They nurse at the same breast; one cradle rocks them to sleep at the push of foot of the same elder sister; one school gives them instructions; the environment of the same community is common to both. Do they bear the same fruit?

One of these boys becomes a man of such character that to describe him in tree analogy we might refer to the first Psalm, to the tree planted by the rivers of water; or, better, to the trees that John saw as he tells us in Revelations.—Whose fruit was

matured every month, twelve kinds of it, whose leaves were for the healing of the nations. This man grew to be a blessing to all who came in contact with him. Where his influence fell kind thoughts and good deeds grew. He was a shelter in adversity to many. He bore such fruits as love, joy, peace, long-suffering and so forth. Men praised God for His kindness in allowing this man to be a resident of the town.

The other man? What of him? To what shall we liken him? We have all read of the dreadful Upas tree that, according to fable, grows in a horrible valley in Java. Birds that shelter in its branches die. Animals that rush to its shade, perish. Grasses that strive to maintain life in its vicinity, wither as though blighted by a poison breath. Its leaves are for the infection of the nations. So this man was a veritable plague-spot in his community. His influence upon the community life was as the influence of poison. Did a young man seek his company, that young man was corrupted. Did a woman admit him to her society, she became an outcast. Was a social circle formed with him as a member, that circle of society became a swamp, exhalant miasma. In fact his entire influence was toward degradation and death.

Why the difference between these two men? The Spirit in the man made all the difference. The one had in him the Spirit of God; the other had in him the Spirit of Evil. Now we must leave behind our illustration of the trees as applied to these men, for something happened in the tree world, even under the hand of a Burbank. The Upas-tree, like man ceased to poison all who came in contact with him, and the change was wrought in an instant, apparently. One day, to change the metaphor, he was a sink of corruption contaminating wells; the next he was a spring of life-giving water. No longer did he bear the fruits of the flesh, he had begun to bear such fruits as did his brother. What had wrought the change? See John III. He had been born again. Born of the Spirit of God. Thenceforth the brothers bore the same fruit for there was in them the same Spirit. Friends will you not choose the Spirit of God that you may be life-giving and not death-dealing?

You answer in a tone that shows that you are horrified that I should so question you. "Surely I am no plague-spot," you say; "Why I am one of the leading business men in town; I am a member of the best clubs. In fact I am an official of the church. I know, however, that you are quite right about some people being veritable Upas-trees, and I rather think there are some of them here this morning, at least; there are some in this town. There is so-and-so who runs the poolroom and

is said to operate a blind pig. He is corrupting the young men. There is so-and-so who moves in the best of society and yet I would not let a daughter of mine recognize him. There are women who are vile and whose influence is bad, but, as for me, don't class me and other good citizens among such as I have mentioned."

"Friend," I reply, "Are you then one of the Tree-of-Life people; are your leaves for the healing of the nations?"

The man whose life is ruled by the Spirit of God will be known as such by those whom he employs. He will give them more than the wages mentioned in the contract. He will give them himself and his presence will be a blessing to them.

Again, his family will know there is healing in the leaves of his life. Peace, long suffering, patience, sound judgment, always a God-like interest in all they are doing, and constantly a vigilance committee watching for the best possible to be achieved in them.

Then, too, the community in which this man lives will always know that he stands four square for all the good that can be accomplished. He will make others stronger by his Christian advice and kindly sympathy. He will be backbone for any campaign for righteousness as against established iniquity in the community.

There are many people in whom the virus of evil is so attenuated that the fruit they bear is not a rapid poison, but is, nevertheless, harmful to those who partake of it, just as there are plants whose fruit makes sick and does not kill quickly. There are fruits whose substances, though slightly nourishing, yet can hardly serve as food, so there are people whose influence is so slight for good as almost to be useless. Are you in that class? Do you want to remain in that class?

No; what we all want, I am sure, is to be Life-Giving Christians in full vigor as fruit bearers. We would like to live so that men would not doubt as to what kind of tree we are. It is the Spirit that prompts the growth. We may have God's Spirit at once for He is more ready to give Him to us than we are to give good gifts to our children.

PAROLED PRISONERS NOW MAN AND WIFE

(Continued from Page 1.)

and described the crime and attending circumstances so nearly to correspond to actual facts that certain students of criminology believe he is guilty and that Mrs. Booth and Branson are innocent.

Claud Ross, to whom Mrs. Booth was married last Monday, was con-

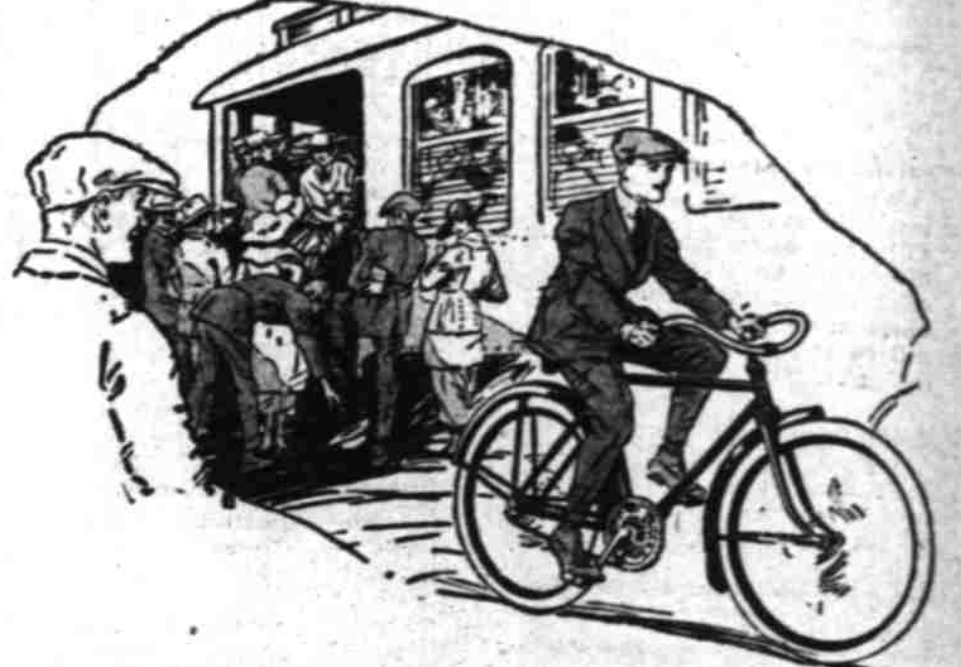
victed in Portland on a charge of obtaining money by false pretense, and was received at the prison in April, 1914, to serve from one to five years. While serving the sentence, however, a statutory charge was brought against him in Marion county and he received a flat sentence of 10 years. He was paroled October 15, 1919.

The marriage of the two paroled

persons was not made known by the authorities here until it was divulged late yesterday in response to inquiries based on a "tip" from Portland.

The acquaintance between Mrs. Booth and Ross began at the prison, though prison officials say they did not carry on a courtship there.

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EDITORIALS OF THE PEOPLE

(The Statesman is pleased to print communications upon topics of general interest, but it is asked that correspondents refrain from personalities and use care that nothing be written of a libelous nature. Letters must have writers' names and address, though not necessarily for publication.—Ed.)

Error Is Cited

Editor The Statesman: The report of the visit of Dr. Franklin Thomas, chairman of the state child welfare commission, quoted in your editorial columns was incorrect so far as the deaf school was concerned. This is shown by the enclosed letter from Dr. Thomas to the Oregonian.

As many of your readers are not familiar with the conditions at the different institutions, correction of such an extremely misleading report seems advisable.

As a matter of fact, the deaf school has a very modern plant with such important sanitary features as an exceptionally high ratio of window lighting surface to floor area, avoidance of the old congested dormitory and congregate living room system, special provision for ventilation of dormitories in addition to abundant window ventilation, sleeping porch area for about 15 per cent of the attendance, wide stairways and height limited to two stories above the basement, an excellent isolation hospital building and a fire-proof heating plant and laundry at a distance from other buildings, rat proof basements, and many other features too numerous to mention, in which the old style institutions are more or less lacking.

—E. S. Tillinghast, Superintendent.

The Oregonian: An article in your paper recently quotes me as saying that the state school for the deaf at Salem has a hopelessly poor plant, and a lack of proper sanitary equipment. That statement is incorrect, and I never made it. I did criticize the plants of the school for the blind, the boys' training school, and the penitentiary, but I said nothing about the plant of the school for the deaf, which is, in fact, very good. At the school for the deaf our party spent practically all its time in observing the class work, and our im-

Facts About the Catholic Church

By Rev. J. R. Buck

No church besides the Catholic Church lays claim to the first mark—unity. And realizing the necessity, efforts are even now being made to bring about something of unity between the various sects and denominations. But unless the very principle of Protestants is changed, (i. e. the Bible individually interpreted,) we cannot see how unity can possibly be attained. For example, how will it be possible for the Methodist who reads from his Bible that Christ is Divine to unite with the Unitarian who reads from his Bible that Christ is not Divine. Or for the Episcopalian who reads from his Bible that baptism and some of the other sacraments are necessary, unite with Universalist who reads from his Bible that neither baptism nor any sacraments are necessary for salvation? In fact, the private interpretation of the Scriptures has brought such havoc to unity in religion that there are between two and three hundred sects or denominations in the United States alone, all calling themselves Christian. To make an analogy: Our government made laws, placed them in the book of statutes and intends them for our civil welfare. But it did not place this book in the hands of each individual and tell him he could interpret the laws to suit himself. It constituted a supreme court and a supreme judge to settle questions of dispute. Now Christ clearly foresaw the difficulties which would confront His religion, therefore He founded His Church as the supreme tribunal, with the Pope at its head, to decide in questions concerning the Christian religion. And the unity of the Catholic Church in matters of faith and morals is proverbial. In all merely worldly matters such as politics, the sciences, art, etc., her members are as divided as the rest of humanity; but in religion she points to her unity as one of the marks which Christ Himself established—her perpetuation. "One Lord, ONE FAITH, one baptism, one God and Father of all." (Ephes. iv. 4-6.)

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