

The Oregon Statesman

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THE DECLARATION OF INDEPENDENCE

The Declaration of Independence! The interest which in that paper has survived the occasion upon which it was issued, the interest which is of every age and every clime, the interest which quickens with the lapse of years, spreads as it grows old, and brightens as it recedes, is in the principles which it proclaims. It was the first solemn declaration by a nation of the only legitimate foundation of civil government. It was the corner-stone of a new fabric, destined to cover the surface of the globe. It demolished at a stroke the lawfulness of all governments founded upon conquest. It swept away all the rubbish of accumulated centuries of servitude. It announced in practical form to the world the transcendent truth of the inalienable sovereignty of the people. It proved that the social compact was no figment of the imagination, but a real, solid, and sacred bond of the social union.—John Quincy Adams.

CREED FOR AMERICANS

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag and to defend it against all enemies.

THE CHURCH AND SOCIAL REVOLUTION

(Copyrighted by the San Jose Mercury) Dr. Fosdick, pastor of the First Presbyterian church of New York City, has started a nation-wide discussion of this subject by issuing a startling warning to those business interests which refuse to contribute to church organizations because of their "social creeds." His warning amounts to a threat that unless these business interests contribute to those church organizations which are advocating various radical remedies for the present social unrest, the business interests of the country will not only be obliged to face complete social revolution by peaceful means, but that a tragedy similar to that enacted in Russia is almost certain to be staged here.

There may be some question about the morality of trying to force support for religious organizations by threats of this kind, but aside from that, there is great danger to the influence and power of the churches from such an attitude. Certainly many people will doubt the wisdom of the church engaging in discussions of purely secular questions when their pastors and leaders have not the practical experience and equipment to wisely handle such matters. Their viewpoint must of necessity be largely if not entirely theoretical. Bishop Manning of New York, discussing this subject, very wisely remarks: "The church is not commissioned nor endowed with special wisdom to pronounce upon specific political and economic programs."

Bishop Manning probably may fairly be said to represent the conservative element in all the churches. And if the expressions in many leading journals are representative of the ideas of the general public, the lay sentiment of the country quite generally agrees with Bishop Manning. The Detroit Free Press, for example, says upon this subject: "It is true of churches as of men that they may try to do too many things. They may weaken their power for good by spreading it out too thin, and they may discredit their intelligence in those things they really understand by trying to act in matters that they do not understand." And most people will heartily agree with the blunt statement in regard to this matter by the Boston News Bureau: "The pulpit is no place for partisan politics—or for class economics. Both congregation and the public are weary and resentful of such attempts."

For some time there has been quite a religious element in this country, not only among the laity but among the clergy, who are fond of talking about "Christian socialism." Just what they mean by this they have not made entirely plain, for certainly neither Jesus nor His disciples ever taught anything at all in harmony with modern socialism. It is true that in the 5th chapter of Acts it is recorded that the early apostles "had everything in common." This was a voluntary matter on the part of a few who were giving their lives to the spread of the gospel. It was the voluntary act of men and women who had overcome themselves, including human selfishness, and who were seeking not their own, but the welfare of others—of the world. They thus became one spiritual family, as it were, each mindful of the welfare of all its members equally with their own, and all animated by one unselfish motive, viz.: The promulgation of the gospel—of the spiritual life of Christ. However well adapted to such a social state, until the millenium dawns it would hardly be practical generally in the world, among men and women whose sole thought and motive are the gratification of their own desires and ambitions.

When the world is universally regenerated like the company of the apostles, no civil laws or constitutions or forms of government will at all matter, for every man will be a law unto himself and will obey the commands of the Holy Spirit of God. Even the advocates of "Christian socialism" must admit that such a condition of humanity in general is a long way off.

If the advocates of "Christian socialism" are bent on reproducing in the modern world a state of society similar to that of this company of the early apostles, the way to suc-

cess is through the devotion of their energies exclusively to the regeneration of the world rather than the enactment of revolutionary laws and the change of constitutions and forms of government. It would certainly be most foolish to ignore the present selfish state of humanity and attempt to force upon mankind as it is today a state of society which cannot possibly work unless the individuals composing it are animated by unselfish considerations. Every attempt at socialism has ended in the selfish and the indolent striving to enjoy the products of the labor of the unselfish and industrious without themselves giving any return. As the selfish and indolent greatly outnumber the unselfish and those who will work for the common good alone, such attempts must always end in failure, just as they always have. Until human nature is radically changed socialism and all its brood of isms are but idle dreams, wholly visionary, impractical and chimerical.

The real progress of the race for the immediate future lies in furnishing encouragement and opportunity for the fullest individual activity and initiative, and making the rewards of this activity and initiative as certain as possible for every individual; in developing a real sense of justice among all classes, and in stimulating in all the conviction that the promotion of the common good and the welfare of others is the highest expression of self-interest.

Were Jesus upon earth today it is certain that He would still be striving to regenerate men, to turn them from their worship of mammon, their gratification of the appetites and passions and to substitute for their selfishness real love and service of God and men. Is it conceivable that with His divine wisdom giving Him knowledge of the condition of humanity He would undertake to force upon them a social state not at all adapted to their present condition?

Churches of all denominations would do well to try to "walk in His steps" in this regard and not attempt to add to their legitimate activities the function of the legislator and that of the student and instructor in economics and business. If they can work a real revolution in the individual lives and character of the people there will be no need—not even an excuse—for them to feed the fires of social or political revolution by lending encouragement to the Socialists, Bolsheviks and other disciples of anarchy and unrest in their childish attempts to bring the millennium.

"Nobody home."

This is the day we celebrate—also tomorrow.

A pastor says people don't believe in hell any more. Geographically speaking, perhaps not.

In every human life there is a Gethsemane and, whatever one's station, the burden of the cross is not to be evaded.

Rev. Gentry of Covina has 200 business men as regular Sunday school attendants. Good business, your reverence. More power to you!—Los Angeles Times.

Silverton is running against Salem in the matter of auto campers. Let them go as far as they like! Competition is the life of trade and city growth.

The celebration will be back to nature, in this section, more largely than ever before. Our people will find tongues in trees, books in running brooks, and good in everything.

The organist of Westminster Abby has started Sunday evening choir practice for the entire congregation. A good tip, this. Singing is part of the worship and the worshiper likes to hold his end up with dignity.

If they build too many houses in Silverton, some of our people in Salem who cannot find houses to live in might live in Silverton—as soon as the paved road is completed. It will be only a matter of a 30-minute trip by auto—and many suburbanites, on the fringes of our great cities count upon an hour or more to get to and from business.

An interesting contribution to church unity, or church co-operation, is made by Joseph R. Mellon, brother of the secretary of the treasury, in plans for "The Church of the Wilderness" in a wild region of Westmoreland county, Pa., to be open to Catholics and Protestants for services to be conducted by them as they wish. Until the population increases to a point where the various denominations concerned may feel able to "go it alone," the venture may be helpful incidentally in broadening the common ground of the worshippers.

THE FAILURE'S EPITAPH.

"Time is money," said Benjamin Franklin, and a French statistician has been dabbling with our temporal wealth to find out just what most of us do with it.

His facts and figures show that the "average" man of 50 has slept 5686 days, worked 6134, walked 750, amused himself 2792, eaten for 1423 days and been ill 475.

Analyzing his figures, it is apparent that they conform roughly to the old injunction that a man should sleep eight hours, although in the figures mentioned, sleep has been slighted somewhat in favor of pleasure.

These figures, of course, show only how the "average" man spends his time.

If figures were available indicating what the "beyond-the-av-

erage" man does as the clock's hands go around, there can be no question but they would show that both sleep and pleasure are ruthlessly sacrificed in favor of work, in order to accomplish worth-while ambitions, attain position and pelf, and generally to do big things in a big way.

Most of us are always complaining that our days are few, and acting as though there were no end of them.

The "average" man does not know the value of time—the "beyond-the-average" man does.

And the latter thinks, plans and works; while the former is getting ready to commence to begin, and idleness and the chase after amusement cause the moments to slip past out of his reach forever, out into the great ocean of yesterday.

Napoleon used to say: "You may ask anything of me but time," and it will bear repeating that the reason he beat the Austrians was because he appreciated the importance of five minutes.

"Time is money," Benjamin Franklin said; he was only partly right.

Time is not money unless you turn it into money.

Most men are poor because they are time-poor—they squander the seconds of which success is the sum—they kill the present, unknowing or unheeding that in it lies their future, which is the total of life's nows.

Time is something practically none of us can afford to waste unless we are prepared to want.

Every moment is a precious drop freighted with destiny—life's most meaningful words are these: "Now is the accepted time."

If the true epitaph of most failures were written it would probably read:

"Here lies a might-have-been. He killed Time. Therefore, he throttled his chances to succeed."

IN STREET ATTIRE.

The chief of police in Zion City arrested a woman the other day or appearing on the streets in a short skirt and a peekaboo waist. It was a costume that grandma might wear in Salem, but Zion City is more exacting than Salem in the matter of woman's raiment.

This woman, however, was not much concerned. In a loud and haughty voice she announced that she would have recourse to the constitution of our beloved country and until he had the privilege of buying her clothes no policeman or other law-down person should question her apparel. The court sustained her contention. When a man is buying the lady's garments he has the right to criticize their style and manner of wear. Until then he is supposed to be dumb.

MUSCULAR CHRISTIANITY.

The champion wrestler of all the colleges of America is going to desert the mat for the pulpit. After holding this own with Strangler Lewis and indicating an ability to become the foremost grappler of his time, he announces his purpose to take up preaching as a career. He should be able to pluck brands from the burning. He can take a sinner by the nape of the neck and hurl him bodily into the kingdom. From wrestling to prayer and preaching is but a step.

FUTURE DATES

July 1 to 4—State convention of deaf at Oregon school for the deaf. July 23, Saturday—Misses Annery Sunday school picnic, Salem grounds. July 25 to 31—Salem Chautauque.

PRIZE WINNERS

Oregon Statesman PONY CONTEST



FRANCIS DE HARPORT Winner of First Prize Pony "Grande," Harness and Buggy



VINCENT BURTIS Winner of Second Prize Pony "Cinderella," Harness and Buggy.



LEONA NEAL Winner of the Additional Prize Pony "Champion," Saddle and Bridle.



ROZELLA LUPER Winner of Third Prize Pony, "Madame Trixy," Harness and Cart



FRED JOBELMANN Winner of Fourth Prize Pony "Sparkle," Saddle and Bridle

After a very fast and close contest, Francis De Harport wins First Prize Pony, "Grande," Harness and buggy; Vincent Burtis wins second prize pony, "Cinderella," harness and buggy; Rozella Luper wins third prize, "Madame Trixy," harness and cart; Fred Jobelmann wins fourth prize, "Sparkle," saddle and bridle; and Leona Neal wins the additional prize pony, "Champion," saddle and bridle.

The Pony Contest

At 11:30 p. m. Saturday, June 25th, the Statesman Pony Contest closed after a very fast, keen and interesting race. Although this contest lasted nearly three months, the outcome was in doubt right up to the last day. Positions were changing constantly throughout the whole contest and the substantial lead attained by the pony winners was only secured during the closing hours of the competition and by a great effort on their part. This was undoubtedly the greatest pony contest ever conducted in Salem and the boys and girls in this competition demonstrated marvelous subscription getting ability and it is doubtful if they have any peers in this line in Oregon.

We say that this is a most exceptional contest and

many contestants of good ability who would have won ponies in an ordinary contest were outclassed in this contest only by contestants of superb ability, and these contestants who were outclassed will no doubt throw up their hats and cheer for the winners in true sportsmanlike fashion, knowing full well that candidates who could surpass their own great efforts have truly won first honors and are entitled to all the praise it is possible to bestow on them.

These contestants who have done exceptionally good work but who did not win a pony are going to have their names entered on the Pony Club Honor Roll. The salesmanship experience gained by the contestants in meeting the public will prove an invaluable asset in years to come.

Name	Address	Total Votes
FRANCIS DEHARPORT	2260 MHI street, Salem	6,677,400
VINCENT BURTIS	945 South 12th street, Salem	5,213,600
ROZELLA LUPER	Woodburn	4,855,100
FRED JOBELMANN	Bligh Hotel, Salem	4,392,000
LEONA NEAL	1261 North 17th street, Salem	3,209,150
Verna Sievers	box 44, LaGrande, Ore.	2,453,100
Pauline Findley	226 North 20th street, Salem	2,183,900
George Young	173 South Cottage street, Salem	1,771,000
Ernest Smith	route 3, box 159, Salem	1,766,434
Orlow J. DeForest	Independence, Oregon	1,617,500
Martha E. Martin	route 1, box 59, Mulino, Ore.	1,482,200
Chas. Meinhold	Saratoga, Washington	1,443,500
Harold Rosebraugh	1422 State street, Salem	1,411,700
Loren Loose	630 North Commercial street, Salem	1,390,500
Clarence Crist	1424 North Winter street, Salem	978,400
Raymond Hedlund	1341 McCoy street, Salem	927,600
J. Vinton Nygren	Bandon, Ore.	859,500
Dorothy Wallace	Mist, Ore.	810,500
Mae Shepherd	box 204, McMinnville, Ore.	802,000
Elmy Hesser	Pleasant Valley, Ore.	592,500
Thelma Flake	590 South 16th street, Salem	491,900
Kenneth Keusch	1535 North Church street, Salem	463,400
Gene Neal	Savage, Haines, Ore.	426,500
Virgil Wayne Davis	route 2, box 88, Hood River	408,000
Chas. Ruggles	Moro, Ore.	324,000
Edith Norberg	Oak Grove, Ore.	282,000
Alwin Witzell	1805 Market street, Salem	249,700
Harold Haverson	452 North Liberty street, Salem	242,600
Frank Spears	346 North 13th street, Salem	193,404
Francis Gould	310 North 23rd street, Salem	190,050
Ketton Butler	route 2, box 74, Salem	178,500
Robert Uiter	244 North 12th street, Salem	172,500
Jerome Herschberger	Hubbard, Ore.	166,000
Weidon Leisi	1465 South Church street, Salem	147,900

Name	Address	Total Votes
Edith Riggs	907 Princeton street, Portland	130,500
Joe Darby	1258 Chemeketa street, Salem	118,700
Robert Thomas	1543 Mill street, Salem	114,800
Howard Balch	1902 North 5th street, Salem	109,300
Louisa Becker	Cleveland, Ore.	71,352
Kenneth Hughes	1052 Saginaw	69,000
Rex Humphrey	route 1, box 31, Camas, Wn.	66,600
Lewis Kays	907 South Commercial street, Salem	66,600
Albert Roy	720 North Church street, Salem	65,200
Harry Higley	Richland, Wash.	65,000
Everett Dancer	1740 Hickory street, Salem	60,500
Paul Kafoury	166 Washington street, Salem	60,000
Clarence Willis	Cottage Grove, Ore.	54,000
Ben Gibson	route 3, box 275A, Salem	54,000
Clementina Vaughn	Central Point, Ore.	54,000
Jennie Ross	route 4, Silverton	51,800
Joe Cooper	1541 South High street, Salem	47,400
Maxwell	590 South 25th street, Salem	45,000
Burton Murphy	1746 South Liberty street, Salem	39,000
Rowena Latimer	McMinnville, Ore.	38,000
Thomas Beall	359 Center street, Salem	36,000
Ellis Harris	591 South 25th street, Salem	36,000
Harold Barker	216 North 13th street, Salem	36,000
Leland Franklin	1147 North Commercial St., Salem	36,000
Julvia Elvin	605 Wilbur street, Salem	36,000
Wesley Kleinke	1110 Center street, Salem	32,352
James Johnson	334 S. Commercial street, Salem	30,000
Robert Smith	505 North Summer street, Salem	30,000
Paul Whitman	570 Union street, Salem	30,000
Harry Kroner	791 North 13th street, Salem	30,000
Constance Smart	2515 Cherry avenue, Salem	27,000
Robert Ryan	447 S. Commercial street, Salem	26,400
L. Jakes	147 North 18th street, Salem	18,000
Laverne Hewitt	Turner, Oregon	15,000
Burton Murphy	Silverton, Oregon	21,900

Pony Club Honor Roll

- Verna Sievers, La Grande, Ore.
- George Young, 173 S. Cottage St., Salem, Ore.
- Pauline Findley, 220 N. 20th St., Salem, Ore.
- Ernest Smith, Rt. 3, box 159, Salem, Ore.
- Orlow J. DeForest, Independence, Ore.
- Martha E. Martin, Rt. 1, box 59, Mulino, Ore.
- Chas. Meinhold, Saratoga, Wash.
- Clarence Crist, 1424 N. Winter St., Salem, Ore.
- Harold Rosebraugh, 1422 State St., Salem, Ore.
- Lorne Loose, 630 N. Commercial St., Salem, Ore.
- Raymond Hedlund, 1341 McCoy St., Salem, Ore.
- P. Vinton Nygren, Bandon, Ore.
- Dorothy Wallace, Mist, Ore.
- Mae Shepherd, box 204, McMinnville, Ore.

The Additional-Prize Pony Champion Saddle and Bridle

This prize was awarded to the pony contestant who collected the most subscription money the last three weeks of the contest and was won by Leona Neal. This young lady collected a total of \$314.55 during this period.