

The Oregon Statesman

Issued Daily Except Monday by THE STATESMAN PUBLISHING COMPANY 215 S. Commercial St., Salem, Oregon (Portland Office, 627 Board of Trade Building. Phone Automatic 527-59)

MEMBER OF THE ASSOCIATED PRESS The Associated Press is exclusively entitled to the use for republication of all news dispatches credited to it or not otherwise credited in this paper and also the local news published herein.

R. J. Hendricks, Manager Stephen A. Stone, Managing Editor Ralph Glover, Cashier Frank Jaskoski, Manager Job Dept.

DAILY STATESMAN, served by carrier in Salem and suburbs, 15 cents a week, 65 cents a month.

DAILY STATESMAN, by mail, in advance, \$6 a year, \$3 for six months, \$1.50 for three months, 50 cents a month, in Marion and Polk counties; outside of these counties, \$7 a year, \$3.50 for six months, \$1.75 for three months, 60 cents a month. When not paid in advance, 50 cents a year additional.

THE PACIFIC HOMESTEAD, the great western weekly farm paper, will be sent a year to anyone paying a year in advance to the Daily Statesman.

SUNDAY STATESMAN, \$1.50 a year; 75 cents for six months; 40 cents for three months; 25 cents for 2 months; 15 cents for one month.

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 Society Editor, 106

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

JULY IN OREGON HISTORY

(Portland Evening Telegram)

Oregon was kept in the Union by a letter written on a July day in 1857. It was penned by a Democrat, who had been warned to keep very still if he did not want to favor slavery. But Chief Justice George H. Williams hated slavery; he saw that it would be a menace to Oregon, and so wrote his famous "Free State Letter," which appeared in the Salem Statesman, July 28, 1857.

Many men have claims to honored niches in Oregon's hall of fame. No name looms larger, but one other name appears as large, as that of George H. Williams. He was for years this commonwealth's foremost citizen. Not only in his name forever linked with the history of this state, but he occupies a prominent place in national annals. It is a civic shame that no county of Oregon bears his name.

It was no small task for Chief Justice Williams to write his great letter that July day more than a half-century ago. It was to mean that he would read himself out of his party. It was thought that this territory would soon be admitted into the Union and the chief justice was a leading candidate for one of Oregon's first United States senatorships. But this letter, which kept the territory in the ranks of the anti-slavery section of the Union, caused his chances for the senate to vanish like the pictures of a morning dream.

Later the Republicans sent him to the senate. He became attorney general in Grant's cabinet and one of the foremost American statesmen of the '70's. Yet Oregon has not seen fit to honor him in any public way. Perhaps one of the new state highways could be named in his memory.

While Williams' "Free State Letter" is perhaps the most outstanding event in Oregon's July, other historic happenings loom large as one reads the summer story of the Beaver commonwealth.

At Champoeg, July 5, 1843, the American inhabitants of the Oregon country gathered to hear the reports and to act on measures made and proposed by the legislative committee of the newly formed Oregon republic. The laws of Iowa, amended so that the New York state fees for jurors and witnesses would be allowed, were adopted. The territory was divided into four districts—Tuality, Yamhill, Clackamas and Champoock. It is seen that the early settlers did not spell certain proper nouns as they now appear on our maps.

A military law passed at that July meeting many, many summers ago, sounds quaint in this period of molly-coddling. In the pioneer days, men not only had to be four-square, but keen eyes and quick trigger fingers were also necessary. The law of 1843 declared, "It shall be the duty of each male inhabitant over the age of 16 years and under 60, who wishes to be considered a citizen, to cause himself to be enrolled by giving his name to the proper officers of the militia, and serve under the same, except such as are hereafter excepted."

A July battle in the Grande Ronde valley ended in a victory that saved the entire Northwest from becoming involved in a horrible Indian war. The tribesmen throughout Oregon and Washington were becoming restless. An alliance was formed by the Cayuses, Umatillas, Tyghs and Deschutes warriors and they took the warpath. Had they been able to register a big victory over the whites, other tribes would have joined the fighting chiefs. But on July 17, 1856, Colonel B. F. Shaw administered a telling blow on the allied tribesmen, and the big war danger disappeared.

The first wedding of white people west of the Rockies was celebrated at the Lee mission, in the Oregon territory, July 16, 1837. Miss Susan Downing married Cyrus Shepard. The ceremony was performed by the Rev. Jason Lee, who, directly after he had pronounced the happy couple man and wife, was married to Miss Anna Pitman.

A letter addressed by Secretary of State Buchanan to British Minister Pakenham, July 12, 1845, resulted after much grief in a treaty being signed dividing the Oregon country between the United States and Great Britain. President Polk backed down so the boundary line did not extend north to 54 degrees 40 minutes.

It is seen that July holds a prominent place in the history of old Oregon. It is also noted that the citizens of this state have been extremely ungrateful in honoring the memory of the great men who made this state "a land of the free and a home of the brave."

THE IRRELIGIOUS RISING GENERATION

(Copyrighted by the San Jose Mercury)

At the Northern Baptist convention, which has recently been in session at Des Moines, Iowa, some time was given to discussion of the irreligious attitude of the young. Dr. B. C. Clausen, pastor of the First Baptist church of Syracuse, New York, declared that if the new generation be irreligious, "it is futile to spend time blaming the youngsters. The only thing to do is to find what they want in their religion and, if possible, supply it." "The thing that the new generation wants most," he said, "is fearlessness. It demands a religious faith which prescribes no books, prohibits no courses of study, bans no contact with the ever-widening horizon of the world's knowledge, asserts no walls about itself, but frankly and fearlessly answers every fair question. The nagging, 'don't' of outworn pedagogy is not the religion for 21. It insists that religion treat of life rather than of death. It demands a faith which is willing to be judged by the way it prepares men for life." "When religion is able to meet these essential requirements of youth," Dr. Clausen declared, "the new generation will embrace it."

These are strong, fearless and notable utterances and indicate the trend of much modern religious thought. Not only the young but many intelligent men and women of all ages everywhere are demanding something more real and convincing than those moon-covered creeds, dogmatic catechisms and theological pronouncements as a basis for their faith. The day is rapidly passing when intelligence will unquestioningly and unhesitatingly put its conscience and its convictions completely into the keep-

ing of any religious organization. And before yielding itself to any religious guidance whatever it will soon be demanding something more substantial and convincing than mere claims of divine authority and golden promises of rewards in the far distant future. In short, any church or faith which can show no evidence of divine power or spiritual accomplishment in the present time will have harder and harder work to convince the men and women of the future and induce them to enroll themselves under its banner.

And such an attitude is not unreasonable; it is sound; it is right. How can those who show no evidence of divine guidance, wisdom or power consistently claim to be the mouthpieces of the Deity? "What sign showest thou that we may see and believe thee?" is the question that many thinking people are asking of both old and new faiths. They want some real evidence of truth; some tangible proof of reality. Such signs, evidences and proofs were forthcoming in abundance in early Christian times, if we are to believe the record of the New Testament. Why not now? Is God less powerful; less interested in the promulgation of His truth than formerly?

According to the record the disciples and apostles depended upon the Spirit to heal the sick, to speak with new tongues, to provide themselves food and raiment and to giveunction and power to their words. In this way these unlettered men became the greatest evangelists the world has ever seen. They spread the gospel of Christ, not in words alone, but in life and in deeds of power. They were not sent for years to some school to study the intellectual theology formulated of the minds of men, but instantly at the day of Pentecost they were "endued with power from on high." And so far as the record goes they depended thereupon upon this power in all things.

What has become of this ever-present, self-evidencing Spirit that, according to the Scriptures, everywhere confirmed the words of the early apostles and gave power and effect to everything they said and did? Is it not promised that "these same signs shall follow them that believe?" Why this failure to realize this promise of spiritual power by our modern Christianity and its votaries?

May it not be that we have tried to substitute theology learned from books for the power of the Spirit that may come straight to the heart of man? Can it be that we have quenched this spirit by our worldly intellectuality and our search for salvation through a mere feeble belief in the words and life of Jesus, instead of filling ourselves by prayer and self-denial so that the Spirit may manifest Himself in and through us even as in and through the apostles of olden time? Say you that the day of miracles and these direct manifestations of the Spirit is past? But does the Scripture say this? Not a word of this kind can be found anywhere in it.

Quite a large percentage of our children reach the high school or university where they are given some education in science. They are taught to think and investigate for themselves and to apply the inductive method to the subjects under consideration, which method accepts nothing as true without ascertained basic facts, without real evidence to sustain it. What wonder, if when they come to maturity and begin to think seriously of religious questions these children of ours bring this investigating habit of mind to the analysis of their religion? If they find that their religious parents manifest no greater spiritual power or wisdom than their non-religious neighbors; if they see their parents giving way to exhibitions of temper, cherishing animosities, manifesting only selfishness in their relations with others, yielding to injurious or sinful habits or indulgences; see them quarreling, back-biting and uncharitable, what will they naturally think of the value of the parents' religion? If these children take the record of the New Testament that we put into their hands and compare it with our daily lives, how can they help seeing how far short of its standards, its realities, we live? May it not be, then, that instead of our youngsters or the wicked world or Satan being to blame for the irreligious attitude of the rising generation, we parents are largely responsible for this attitude?

The rising generation is demanding a religion that does not spend itself in words or professions, but gives tangible evidence of its reality, something that can be seen and felt in this present life. Unless the promises of the New Testament are a hollow mockery, this demand can be met. Will we meet it? This is the question that every religious parent and every religious leader and organization should be asking, and should be striving to answer in the affirmative.

The Cherrians say the Cherrians are the right kind of huckleberries.

Ice cream with a "kick" is the latest invention of a chemist. This ought to add to the hilarity of the church socials.

Jack Johnson is out of jail. Now for that little seance with Dempsey which the American Legion boys have been talking about.

Miss Aubrey Lemon is the queen of the Newberg berry fete. The Cherrians who were there declare that she is no lemon, either.

Another sex tragedy is recorded. The Wisconsin legislature has passed a law making it impossible for a girl to be a bell-boy. It required a full assembly to perform this miracle.

Salem is the most beautiful city in the world in the making. The City Beautiful is the Salem slogan subject for a week from Thursday. The slogan editor expects the help of every single Salemite who thinks our city ought to live up to its opportunities in this respect.

The call to the ministry seems to be getting weaker and weaker. Thirty-five thousand churches in the United States are said to be without pastors and only 1450 ministers are being graduated from theological schools to fill these places. Doubtless many feel that they lack that deep and abiding faith they must have to live on some of the salaries offered.

A MILITANT CHURCH. (Los Angeles Times.) Many religious people now hold the idea that a militant church means the taking of a bold and

FUTURE DATES July 11, Monday—Business Men's Luncheon at Commercial club. July 12, Tuesday—Catholics at Mt. Hood county Sunday school picnic, state fair grounds. July 23 to 31—Salem Chautauque.

litical activities are to be extended—in fact, he demands a greater recognition of the church in the decisions of the government. He adds: "From now on we are going to lick Satan and all his satellites in whatever form we find them. Hit hard at our enemies. When the theater ridicules the ordained ministers of Jesus Christ with cartoon or gibes I say it is time the moving picture theaters were closed."

The cartoonist or the word-painter may deftly illuminate the frailties of a president and no questions asked, but when the movies indicate weakness on the part of the cloth, the film industry must be squelched. Must the preacher be shown with a halo or the films cease?

The reverend reformer goes further. He is thus quoted: "When a newspaper in any way casts ridicule upon the eighteenth amendment—which is the greatest event since the coming of Christ—I say it is time to deny the right of the mails to that newspaper."

If all the papers who have spoken in jest of our beloved prohibition amendment were denied circulation there would be hardly a publication left in America save the church organ with which Dr. Landrith has been identified. Possibly the reformer thinks it treason for a newspaper to dispute his contention that the eighteenth amendment is the greatest thing that has come to the world since the dawn of the Christian era. Out of a world population of 2,000,000,000 souls one nation has banished the saloon! This is declared by Dr. Landrith to be the greatest event known in the world since the coming of Christ. Will the theologians themselves agree?

According to Dr. Landrith the personality of the preacher and the prohibition amendment are sacred. He wants to fight, but would begin by taking the other fellow's weapons away. We may not blame him, but it is unsportsmanlike.

It is a bit difficult to associate this attitude with that of the Lord and Master. He endured ridicule without even rebuke.

In his every utterance Dr. Landrith talks like a man who wants a fight. It is almost certain that he will have his wish. He will be in luck if he doesn't have to put on the gloves with some of his own crowd. There are a lot of old-fashioned Christians who prefer that their pastor keep out of politics and preach the gospel of peace.

SHORT SKIRTS FOR SERVICE.

We believe the short skirt is here to stay. The emancipation of women's legs from an interfering and troublesome garment is almost if not quite complete. Any man who has had to wear an ulster for several weeks walking, and then with warm weather has thrown it off for a light overcoat that does not fall below his knees will understand why. Short skirts give feminine underpinning a distinct experience of freedom almost equal to that of the trousers of their brothers. They like it. The sense of exposure which at first embarrassed them has disappeared. Ankles are no longer sinful. Open opportunity for open walking.

from the knees down, has been openly arrived at. It marks genuine progress in feminine liberty of action—as distinct an advance in conventional reform as the dropping of the face veils by Turkish women, or the unbound feet of the Chinese. We hope American women will never go back to the clogging long skirts. —Chicago Journal of Commerce

A CONSEQUENCE OF BOLSHEVISM.

The report that there are 8,000,000 typhus cases in Russia reveals startlingly the intolerable conditions of life under Bolshevist rule. Typhus is a disease due primarily to filth. It can never prevail where the laws of sanitation are properly observed. That it should be sweeping wholesale over Russia is an unanswerable indictment of the regime which has undone at a stroke the work of centuries of progress.

Russia was never as advanced in sanitation as most of the other nations of Europe. But in the general breakdown of law and order, regulations designed to protect the health of the community were naturally the first thing to go. Indeed, when the environment of the individual becomes anarchistic it is practically impossible to enforce them.

Only the enthusiasts incapable of sober reflection ever believed that the Bolshevist theory could lead to anything less than a relapse into barbarism. —Philadelphia Inquirer.

LINCOLN'S COMPROMISE.

A story of Lincoln's early political life is told in John Wesley Hill's new book, "Abraham Lincoln, Man of God" (Putnam.) It seems that in 1846, during a canvass for congress, Lincoln attended a preaching service of Peter Cartwright's. Cartwright called on all desiring to go to heaven to stand up. All arose but Lincoln. Then he asked all to rise who did not want to go to hell. Lincoln remained still seated. "I am surprised," said Cartwright, "to see Abe Lincoln sitting back there unmoved by these appeals. If Mr. Lincoln does not want to go to heaven and does not want to escape hell, perhaps he will tell us where he does want to go?"

Lincoln slowly arose and replied: "I am going to congress." —Christian Register.

Classified Ads. In The Statesman Bring Results



We Carry The Trunk right up where it is wanted. Our transfer service does not end at the front door. It aims to be complete and satisfactory in every detail. If you are going away have us take your trunk and check it. When you return hand us your baggage checks and we'll have your things up and in their places as promptly as it is possible to get them there.

LARMER TRANSFER PHONE 930

FOOD FOR THOUGHT

Take A Thousand Men—

At the age of 45

16% are dead
65% are self-supporting
15% are dependent on relatives and charity.
4% have accumulated wealth and kept it.

At the age of 60

95% are dependent on relatives and charity

At the age of 65

97% are dependent on relatives and charity.
3% are self-supporting.

Note

A man's success depends on his mental and physical efficiency, which in turn are largely dependent on good eyesight. 70% of us have defective vision and don't know it. Don't guess any longer—know! See an optical specialist.

Morris Optical Co.

Eyesight Specialists 204-211 Salem Bank of Commerce Building SALEM, OREGON Oregon's Largest, Most Modern, Best Equipped Exclusive Optical Establishment

A WANT AD. IN THE STATESMAN WILL BRING RESULTS

EXTRA Special

JULY SALES

120 Pairs Men's Army Shoes Munson last, best of leather, white oak soles regularly sold from \$7 to \$10 we will sell these shoes until sold out at

\$3.95

100 pairs Women's White Cloth Shoes, all sizes, regularly sold at \$3.50 to \$6.00 to clean up, while they last

\$1.00

These shoes are in our bargain basement. Come in and get a pair and see the other wonderful bargains we have to offer.

Every Shoe in the store on sale, excepting Hanan, Bergmann and Ball Band.



Hanan Shoes Setby Shoes Fox Pump Dux Box Oil Bergman Boots Wick Eln Boots Full Band Boots Foot Appliances 326 State St. Next to Laidlaw Bank

EXTRA PANTS FREE WITH EACH SUIT

WHY NOT order that suit you require now, and take advantage of our extra pants free offer while the opportunity is here?



You cannot lose out on this proposition, because all suits are our regular high quality goods, made from pure virgin wool in a variety of the latest colors and patterns that are sure to please even the most fastidious taste.

WE GUARANTEE EVERY SUIT

We sell to be perfect in fit, material and workmanship. You take no chances. And the price, too, is an appeal to your pocket—from \$30 to \$60 will buy you a suit, with an extra pair of pants, which you will be entirely pleased with.

Scotch Woolen Mills

426 STATE ST. SALEM, ORE.