

# The Oregon Statesman

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## THE "EIGHT POINTS" FOR WORLD REDEMPTION

The men and women who heard the great address of Tom Skeyhill at the Salem Chautauqua on Thursday evening will remember his impressive conclusion. He had given a wonderful word picture of conditions in soviet Russia; he had exhaustively reviewed world problems; he had spoken of the famous "fourteen points" of President Wilson in complimentary terms. But, dramatically, and most impressively, he led up to the "eight points" of the lowly Nazarene, given to the world through his disciples as they sat at His feet—and the eloquent Australian poet and author and soldier declared, before he began reciting these "eight points," that they had in them the principles that will cure all the woes of the world—and then, in a manner that will be long remembered by all who heard them, he concluded his masterly lecture by reciting these "eight points" of the Sermon on the Mount, as follows:

"Blessed are the poor in spirit: for their's is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart; for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

### A CALL FOR A NON-PROFESSIONAL CLERGY

(Copyrighted by the San Jose Mercury) One of the most remarkable contributions to the religious literature of the present year is an article in the London Evening Standard, by Dean W. R. Inge, of St. Paul's Cathedral in that city, in which the distinguished clergyman appears to advocate supplementing the labors of the professional ministry by the ordination of numbers of lay or secular clergy. Indeed, some of his suggestions seem to look toward entirely supplanting the professional clergy by these lay ministers. Such a revolutionary suggestion coming from so high an authority could not fail to attract wide-spread attention, and is, at least, worthy of the most serious consideration.

The subject he discusses can best be introduced in some of the Dean's own words. "In the first place," he says, "the whole system of public worship was designed for a state of society when very few persons read and very many were unable to read. Now we have become a reading nation. We absorb our intellectual food through the eye more than through the ear, and the parson is often no better instructed than members of his congregation. 'The metaphor of a shepherd and his sheep has,' he says, 'become absurd'

For some time it has been a matter of wonderment to many people that the clergy do not make larger use of the press to convey their message to the people. But to convey these messages through the printed page exclusively, and virtually abolish preaching, as the Dean almost seems to suggest, is quite another matter. Such a thing would, we believe, be a great loss to religion and to the world.

It should be borne in mind that religion, if it amounts to anything to one, is not a matter of cold intellectuality; not a matter of thought or belief or opinion merely. It is a soul attitude or action; a religious sentiment, purpose, feeling, that seldom is created by a cold intellectual process. The impetus for it comes, so the Bible teaches and so many if not all religious people believe, from the Holy Spirit of God straight to the souls of men through inspiration. It is certain, at least, that this subtle influence can be conveyed from one soul to another by a more or less personal presence or contact. It is not the words that the spiritual man utters that affect others spiritually with whom he comes in personal contact so much as it is the feeling, the emanation, the inspiration that goes out to them through his individuality or life. This it is that makes the real preacher, the true evangelist. Any so-called preacher who has none of this spiritual power is at best only a spiritual bungler, a juggler of words, and to abolish him might not be such a great loss to the world. But not so in the case of those with a real, spiritual power. Such should be given the largest opportunity to influence men by their personal strength and presence, as well as by the printed word. Alas, that there are so few of them!

To quote Dean Inge again, "Why should we not have in every parish several men and women who are licensed to read services in church, to administer the sacraments and to do all that the clergy now do?"

There would be several advantages in this change. The church would be set free from the endless anxieties and humiliations of begging for money. We should be rid of the clerical professionalism which is fostered in the theological colleges and which erects a barrier between clergy and laity. The ministers, being engaged in secular callings, would have the layman's point of view, though they would, of course, be chosen as being earnestly religious persons. The rivalries of various denominations would vanish, and the sects themselves would quickly and spontaneously fuse. The public would feel, as they do not at present, that religion was their own business, not the business of those who make their living out of it.

Most of this appeals at once to the ordinary layman. And there is certainly the highest Scriptural authority for the Dean's advocacy of an unpaid ministry. Most, if not all, of the disciples and early apostles earned their living by secular occupations. Even Paul, learned as he was, we are told

earned his living by tent making. This he did in order that he might not be, as he said, debtor to any man. In modern times the Friends, or Quakers, have no professional or paid ministry. The same could also be said of many of the early Free-will Baptists and Methodists, many of their ministers working at some trade or other secular calling to support themselves and their families, and making no charge for their preaching.

As against the contention of the authority quoted above, it will doubtless be urged that the modern preacher must prepare himself for the ministry by a long course of schooling, must constantly study to keep abreast of the times, must prepare his sermons and attend to his pastoral duties. If he is to do his best work no thought of temporal provision for himself or his family should be allowed to interfere with it.

In answer to this, however, it may be said that the work of the preacher is spiritual, not intellectual or temporal. If it amounts to anything it is the work of the spirit who will care for it. Education will not hurt any preacher, provided he does not come to depend upon it and forget the source from which alone he must draw much of his knowledge, and all of his inspiration and spiritual power. The idea of Peter or Paul going for instruction, inspiration and power to some old dusty volume of the past or to some theological college is unthinkable. Instead, they opened their souls by prayer and pure living to the Spirit of the living God, and received from Him all that made them disciples, apostles and evangelists.

Much of the drudgery of the modern preacher is not only useless, it is spiritually deadening. Less intellectual drudgery and more of the spirit is what is needed in the ministry of today. No man is a preacher worthy of the name, unless he lives in such nearness to God that he can receive from Him inspiration, power and truth to give to those under his ministrations. Let no minister forget that "it is not he that speaketh, but the Spirit of the Father which speaketh in him." If it be not so, his words are but "sounding brass and tinkling cymbals."

Two conferences of the Protestant Episcopal church have unanimously approved the use of daily newspaper advertising columns for church publicity. There is no "professional" ethics against it, and there is good sense and good business in its favor.

### SPIRITUAL OR MATERIAL.

(Los Angeles Times.)

Subconsciously, fearfully, the greater thinkers of the age feel that the world is working up to a new crisis. There are so many amazing conditions in the air, conditions that, on the one hand, lend towards the highest idealism, the noble, the spiritual, and, on the other, to the grossest materialism.

At the same time that we are beset with crime waves, murders, robberies, divorce, licentiousness, greed, international hates, fears, intrigues, Bolshevism, class spites, commercial bitterness, so also have we a great struggle towards universal justice, the abolition of wars, international friendships and understanding, altruism, internal reforms and religious revival.

But the religious revival, while taking some of the old forms, is reaching a peculiarly new and interesting phase. For science, cold, practical, materialistic science, which arrives at its discoveries and conclusions by rigid mathematics, is slowly but surely reaching into the spiritual elements. The Einstein theory, which is so immeasurably beyond the ordinary understanding at present, which involves such advanced mathematics that scarcely a dozen men in the world can comprehend its thesis, nevertheless bids fair to revolutionize our conception of our being, takes us into a fourth, fifth and even sixth dimension by which, when completely understood, we seem to tremble on the brink of the great unknown, to hint at powers and capacity beyond all present conception. So that it would seem that science is being inexorably drawn into spiritual range as its far-reaching discoveries progress and Sir Oliver Lodge, once ridiculed for his spiritualistic beliefs, is becoming increasingly respected by his scientific conferees and appears to have been a pioneer, a guide, rather than a freak and a fanatic.

A vast literature has sprung up during the last few years, some of it seemingly ridiculous, much of it spiritually appetizing, and some of it enthralling, dealing with psychic matters, at the same time that coteries of persons in every community are dabbling in the various forms of spiritualism from the curious amateur to the scientific student. Even the foolish ouija board was part and parcel of this public trend towards spiritual investigation.

Psychology and psychoanalysis have become recognized sciences, a curious and interesting amalgamation of the material and the spiritual attributes of our being. They are no longer theories to be ridiculed, but are being put into practical application in dealing with the characters of mankind.

Great brain surgeons are forever confronted with this mighty soul-spark and dare not ignore it in their delicate operations on the merely material gray matter of the mind. They stand awed before a condition beyond their

comprehension, without which none of their skill would count.

In short, the world trembles on the brink of finding its soul—finding its soul, not through an exclusively blind faith, but through the avenues of mathematical science by which the material and physical are recognized, co-ordinated, component parts of the living soul.

Scientists once were rarely religious, rarely spiritual, since so much in the old creeds would not bear their icy investigation. But as they penetrated further, deeper, wider into the great unknown avenues of thought they appear to be coming back to religion—but the religion of the future, if the mighty tendencies are fulfilled, promises to be an essential part of intellectualty, founded upon knowledge, upon practical, tangible evolution, a compulsory faith rather than a blind, voluntary faith.

A little smattering of education had a marked tendency to wean mortals away from the spiritual, the religious, the holy. But much education, great study, honest and painstaking intellectual investigation bring men back to reverence, to awe, to a mighty doubt of things that are, a wondrous faith and respect for things that may be.

And the world is ripe for some great scientific theory that will enlarge, strengthen, inspire men's faith and understanding of the supernatural. Through such means great materialistic progresses can be achieved—the League of Nations, for instance—and such mighty measures for the better, higher, greater principles of the best that is in mankind.

And as we seem to be at the apex of the great struggle. Will the grosser materialism win, will the world continue to degenerate as the pessimists foresee, or will science turn materialism into spiritualism, a higher, greater, more intellectual spiritualism than the world has hitherto known? When materialism is the servant of the soul the world will indeed be saved. But while the soul is the servant of materialism, who shall say to what depths the world may not descend?

There is plenty of room for the picture folk, even if the censors get busy. The churches and schools of America are said to now have over 50,000 projection machines idly clamoring for educational and religious films. The church enjoys the screen, although it knocks the movie theater. Making films for the churches is a great field of itself.

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### GIRLS OF NEW CHINA.

The educational authorities in modern China are looking after the girls in a manner that might create wonderment as to why we should be sending missionaries to that country. Under the new regulations there can be no bobbing of hair, pinching of feet or squeezing of waists. The Chinese maid is to be an natural. She may not marry or accompany young men without the knowledge and consent of her parents and she must study useful arts and accomplishments until she has reached the marriageable stage. There shall be no jazz nor cigarettes in the life of the Chinese girl.

### MOTHER'S CONTRIBUTION.

The never "earned" any money. She lives on an Ohio farm, but she lives on almost every other farm. She is somebody's mother. Maybe your own.

She has earned nothing. No, but in her 30 working years she has served 325,425 meals; she has made 3190 garments, 35,500 loaves of bread, 5936 cakes, 7960 pies, 1509 gallons of lard; she has grown 1525 bushels of vegetables and 1550 quarts of fruit; she has raised 7650 chickens, churned 5460 pounds of butter; put up 3295 jars of preserves, scrubbed 177,725 pieces of laundry; and she has put in 35,640

## HONOR AMERICAN POLO TEAM WITH DINNER.



The Pilgrims Society gave a dinner in honor of the American polo team at the Victoria Hotel, London, which was attended by persons of distinction. Lord Desborough was in the chair and the two test polo teams were present. The picture shows, left to right: Devereux Milburn, captain of the American team, winners of the cup; Lord Desborough (in the chair); Major V. Lockett, captain of the English team, and the polo cup.

hours sweeping, washing and scrubbing.

At accepted prices this work is worth \$115,485.50. She has no bank account to show for it. She can't retire on her savings; she has to keep on.

Not earning, no. How do you define the ordinary American woman's contribution to her family's wealth—to the nation's wealth?—Collier's Weekly.

### TWO NEEDS.

What the world needs, according to H. G. Wells, is a new Bible. What Mr. Wells evidently needs is a new world. The one now in use was created and underwent the greater part of its development without consulting him or considering his wishes, which, from the modest Wellsian point of view, was rather surly treatment.—Springfield Union.

### A VACATION REVERIE.

Little Bank Roll, 'ere me part—let me hug you to my heart; all the year I've clung to you; I've been faithful, you've been true. Little Bank Roll, in a day, you and I will start away—to a gay and festive spot—I'll come back, but you will not.—Arkansas Thomas Cat.

### ROOM FOR MORE.

There is plenty of room for the picture folk, even if the censors get busy. The churches and schools of America are said to now have over 50,000 projection machines idly clamoring for educational and religious films. The church enjoys the screen, although it knocks the movie theater. Making films for the churches is a great field of itself.

### A STRIKING BRUNETTE.

The most striking woman in Pennsylvania is the buxom brunette who has been waylaying pedestrians and knocking them out with a sandbag. Life in Philadelphia is not as peaceful as it is commonly thought.

## E. B. FLAKE TO HAVE VACATION

He Will Come Back Soon to the Finest Place and People on the Earth

E. B. Flake, distributor of advertising, expects to leave Tuesday of this week for Clatskanie where he will spend his vacation and where he will try for once in his life to get enough boat riding. He has been distributing advertising matter of various kinds in Salem for about 10 years, most of that time being the only one here doing that kind of work. During that time he has traveled within the city limits, a distance of about 92,000 miles, distributing at the same time, by the aid of a crew of workers, thousands upon thousands of pieces of advertising matter. He has delivered phone books also for some years. He knows every street and every house on every street in Salem. Name any block and he can tell you how many houses there are therein, and what color they are. He knows all the dogs and most all the children.

He knows so many people in town that when he speaks from the middle of the street to one, as many as six have responded. There is no other wagon like his on earth, as he invented it and had it made to order in Fennell's wagon shop, this city.

A picture of it has appeared in

St. John's church, is preparing for a trip to Minneapolis, Minn. Mrs. E. Main, sister of Mrs. S. E. Richardson, is visiting at Silverton. Mrs. Main was formerly a resident of Silverton.

Did you ever hear anyone charge appearances with being deceitful when they happen to be in his favor?

### FACE HOT WEATHER

—Through a pair of our WILSON SUN GLASSES. They make all summer recreation more enjoyable. —At the baseball game, fishing, autoing, or just vacationing, they are the ideal protection against sun glare. —Beautifully made in many styles, including the tortoise shell. We have the style for you.

### MORRIS OPTICAL CO.

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

### THE THRIFT ROAD

THE road built by thrift is paved of ten with nickels, dimes, and even pennies, on its first stretches. Late on the coins may be fifty cent pieces, dollars, and at last it may be covered by bills.

This road is traveled by the industrious, the self-respecting, the far-seeing, and there are many such to be found at the United States National each payday.

It is easy to start on the thrift road, but there are many who turn back, even though it leads to the city of Success.

United States National Bank SALEM OREGON

# BASEBALL

Monday, Aug. 1st

SALEM vs. PORTLAND BEAVERS

OXFORD PARK—3:30 o'Clock

# BASEBALL

Sunday, July 31

SALEM vs. ASTORA

OXFORD PARK—3 o'Clock