

The Oregon Statesman

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

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OVERCOME EVIL WITH GOOD

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All through the ages down to this day in the struggles with evil men have sought to destroy it solely by repression. They have apparently thought that by keeping sin down, by putting it out of sight and out of hearing they were eradicating it. Many a parent, for example, still uses this method of repression in his dealings with, and his correction of, his child. No matter if all sorts of sins are surging in his mind and spirit, the child must early learn to hide all this if he would escape the punishment that only their outward manifestation brings. As he grows to manhood the child is thus unconsciously made to believe that the important thing is not what he really is, but what he appears to be, what he can make others think he is. Evil thoughts and secret sins indulged do not overwhelm him with contrition and a sense of shame; but let another come to know of the evil within him and he is overcome with confusion and embarrassment. As a result of this method of training children many of the frailties that should have been wholly eradicated from the nature in childhood continue to the grave.

Society also deals with its criminals in the same unscientific, bungling and foolish way. Repression, not correction, punishment for crime already committed, not prevention of wrongdoing by changing the nature of the criminal; expiation, rather than reformation—these seem to be the aims of our criminal statutes and of the administrators of our laws.

Crime is only an expression, a symptom, of an internal, moral crusade; just as the symptoms to which the physician gives attention in making his diagnosis are only the outward manifestations of disease of the body. The physicians who spend his time doctoring these symptoms seldom rises above the level of the quack. He who looks beyond them, discovers their cause, and removes it from the system comes to be the distinguished practitioner, the real physician.

So with every form of sin, wrong and evil, effort should be directed, not at repression, but eradication. Evil things are not only not destroyed by being suppressed or hidden, but often the final result is that they burst through the artificial restraints with even greater force and abandon because of this outward suppression. Statutes and constitutions alone will never bring the millennium. Society, parents, the administrators of the law, everybody who aims to help, elevate or reform the world or anybody in it, if they would have their efforts effective, must at least supplement this repression with something that will actually change the moral system of the individual and eliminate the evil propensity from it, instead of merely tending to repress its action.

In order to intelligently do this the nature of evil must be better understood. It must be recognized that sin is only the lack of knowledge, lack of development, lack of strength; just as darkness is only the absence of light and cold but the lack of heat. The natural remedy for sin is enlightenment, individual development. As darkness is dissipated by the coming of light and the cold banished by the presence of sufficient of the positive energy, heat, so sin is destroyed in a human life by the coming into it of good, of enlightenment, of the light of God, of "that light that lighteth every man that cometh into the world." Paul certainly understood this, for in his Epistle to the Romans he is recorded as saying, "Be not overcome of evil, but overcome evil with good."

In truth, evil, sin, can be overcome only in this way. In the world as in the individual the only effective way to fight sin is to build up, to disseminate, to develop goodness. Let the parent not stop with repression but strive to build up in the child principles of truth, temperance and righteousness and help him to develop an inner life that will make it natural for him to be good. Only so will he be strong enough to resist the temptations that he will meet in life.

And let not the young nor the old forget that if they find that in and of themselves they are not strong enough to overcome the evil in thought, life and conduct that besets them, there is everywhere a Spirit of Goodness, of Righteousness upon whom they can call that is able to supply whatever of strength they may lack. Let them get more of this Spirit into their lives and evil will be eliminated, as darkness disappears with the advent of the sun.

After one has long yielded to some sin or appetite or passion until he has become its slave, rarely, if ever, is he able by the power of his own unaided will to overcome it. Even when aided by medical treatment, the so-called "cure" will generally not prove to be permanently effectual, unless a change has come in his mind and spirit so that outside the mere physical appetite, he is not wedded to it. Something must come into his life to lift it above his appetite, sin or passion, to give him new and higher desires, aims, ideals and purposes, and thus help him to control the carnal elements within him.

As an active member of a lodge of Good Templars the writer earlier in life spent some time and labor in an effort to reform inebriates. Many such would stand before the lodge and solemnly take the pledge of total abstinence with tears of repentance and sincerity streaming from their eyes. But he does not recall one such that was not soon again imbibing. Later he saw scores of men who left the saloons and gaming tables of a border town to attend a meeting, where they came under the influence of a strongly spiritual life, who never returned to these dens of iniquity again but lived ever after lives of sobriety, honesty, purity and usefulness. In that hour something came into their lives that transformed them. The Spirit of Good had overcome the evil in them.

Let him who would overcome evil in himself remember that he is to "overcome this evil with good" with good that must come, must abide in his own life, that must become a part of himself.

The Bible is now printed in more than 500 different languages, so that the cosmopolitan System man will be able to read it in his native tongue.

TAX REDUCTION IMPERATIVE.

Editor Statesman:

Following the urgent recommendations of President Harding and Governor Olcott that taxation be reduced and retrenchment enforced in all departments of the public service, thoughtful citizens should get some of the main facts in the situation here in Oregon clearly before them and be ready to answer the plausible suggestions of those who are always ready to boost levies and valuations for purposes of taxation.

No one will dispute the proposition that taxes have been advanced to higher rates by leaps and bounds, and the end is not yet in sight. In Salem for city purposes tax levies have been reduced from 15 to 13 mills and the city is prospering on that account. County levies for strictly county purposes have been held at the same figure for the past ten years, although school levies and levies ordered by the state have been increased about 300 per cent.

While city and county officials here and in some other counties are entitled to credit for holding down the overhead, the state and school officials are not altogether to blame for the enormous increase in levies because they were authorized by the people. If we desire relief from excessive taxation we must educate the people not to vote for every new proposition that is put on the ballot. The fault lies largely with the people, although the war period and the leadership demanding higher taxes could not well be resisted.

But as to the future the people have a distinct duty based upon the records of tax boosting for the past five or ten years. Let us cite a few examples from the records: In 1905 total Portland levies were 14.8 mills, and this year they total about 48 mills. The H. B. Gearin farm that in 1912 paid \$314.28 taxes in Marion county this year paid \$772.60, an increase of 145 per cent. There were no special road or other levies, nor change in valuation on this farm. Another farm that in Judge Hubbard's time paid about \$170, has been divided and this year paid nearly \$1000.

A telegram from Olympia, Wash., states that the state tax board of that state has cut levies for state purposes 50 per cent, from 4 1/2 mills in 1920 to 2 1/4 mills in 1921. Idaho has made a similar cut of nearly as much. Those states are strong competitors with Oregon, where, according to the Voter, state taxes have gone up 244 per cent, while assessed valuation has increased only 23 per cent, and population 16 per cent.

The Oregon State Tax Commission has sounded the warning that tax levies cannot be increased and there is no alternative but to raise valuations of farm and city property, make a new cruise of the timber lands, or enact a state income tax law. The fact stares us in the face that unless one or all of these things are done, (and a strong legislative tax commission is at work to prepare initiative bills to raise more revenues), we must retrench in every department of the public service.

A Citizens' and Taxpayers' federation has been organized to work on the lines indicated by Harding and Olcott and secure a reduction of at least 25 per cent in the total levies. If that were accomplished the state could carry a small tax annually for an exposition in 1925 at Portland, and not be forced to resort to a state income tax. The theory of the state income tax is that it submitted to a popular vote by the initiative it would carry by the votes of the non-taxpayers, and the five or ten millions annually to be raised in revenues would come out of the pockets of the rich.

New York, Massachusetts and Wisconsin have state income tax laws, but those are old, highly-developed states, with gigantic manufacturing and financial enterprises reaping wealth and incomes from all the other states in the union. A western state that is undeveloped and requires capital and industries would suffer from enacting a state income tax, and those paying no taxes and dependent on day labor for a living would find little employment under such an additional burden on those who are relied on to invest money and meet payroll. It would lose population and capital.

Would not a general retrenchment program be a better advertisement than higher tax levies, and bring us more population and capital for investment, and set the capital in the state at work on more industries? We are extending the credit of the state to irrigation and reclamation enterprises to build the state highways and ports, and to help the service men acquire homes. Would it not be better to use the credit of the state to finance the Portland exposition, and give Multnomah county and Portland, holding over one-third the wealth of the state, ten years to pay it back, with a low rate of interest? This is worth considering. Along with a retrenchment program it would put Oregon on equal terms in the race for development with other western states.

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EVERY INCH HELPS THE MILLS.

American mill owners can be expected to give sympathetic ear to the Paris dictum for longer skirts. Why not; remember the old theory about an extra inch on the Chinaman's shirt tails that was going to make the fortunes of all New England cotton manufacturers.—Hartford Times.

And every inch helps also the cotton growers of the south and the wool and mohair producers of the whole country—and helps everybody in any way dependent upon them for a livelihood or prosperity—and that includes practically every one in the United States.

James J. Hill once said that there was not enough surplus wheat in all the Northwest to make flour to give every resident of China a biscuit a day. Behold what little things make up the sum of the great things of this world!

ENDURANCE LESSONS OF WAR

If there is one thing which has been made clear to us in the last six years it is that communities and individuals have a capacity for endurance far exceeding all rational estimates in the previous years. The enemy endured for years on a diet which, by all scientific tests, is insufficient to support life for more than a few months; the hunger striker, who ought to have died in three weeks, lives on for six or seven; the nation which is manifestly bankrupt carries on with all the appearance of solvency and even prosperity for an apparently unlimited time; the strike which ought to have ended in complete exhaustion at the end of a month continues unabated after two months, and the community which ought to have been strangled by it is alive and cheerful and comparatively indifferent.—Westminster Gazette.

THE JUST AND THE UNJUST.

While the members of a church in a southern city were assembled to pray for rain, a storm broke over the town. The lightning struck the leading industry of the village and it was almost entirely destroyed by the fire which followed. The people were glad to have their prayers answered but some of them thought that Providence did not need to be so emphatic about it.

A MATTER OF DIET

At Hamburg they are trying to bring up a young tiger on a vegetable diet. It is said that if our lions and tigers could be induced to live on hay they would become as mild and sweet tempered as Trilix Frigiana. A leopard teared on shredded wheat and malted milk would become a playmate for the baby and a household pet.

A writer in an exchange suggests that it may be that Daniel was cast into a den of lions that had been trained on alfalfa. This would account for their playful manners and peaceful disposition. If you don't believe it, ask Dr. Harry Ellington Brook. He says that a rabbit raised on raw hamburger will not only bite the hand that feeds it, but chase a tiger into the trestops. In order to make the world safe for human, let us have only to bring up our panthers and anarchists on hay and oats.

WAR AND THE WEDDING MARCH.

The "Lohengrin Wedding March" has probably started many wars in one way or another, but there is nothing now to prevent its use as a wedding procession. During the World War the German nuptial music was boycotted in patriotic circles and John Philip Sousa and other composers

made various excursions in the realm of epithalamy in quest of "something just as good." But they were unable to find it. Now Wagner and Mendelssohn are returning and a wedding march from the German is not necessarily construed as an invitation to battle.

EDITORIALS OF THE PEOPLE

Dr. Milliken Replies

In a letter asking for the credentials of Rev. W. L. Brandon (M. L. were the initials assigned him in the article quoted), I asked if Rev. Mr. Cantrell were the man who canvassed California in the "booze" interests during its last "dry" campaign. His reply is logical and convincing. "You are yellow. Moreover, you are a Baptist. And I challenge you to debate on the Irish question." I would to thank Mr. Cantrell for his clear and pertinent answer to my query. But for two reasons I decline to take up his kind challenge. First, I am an American citizen and have no personal interest in the Irish question. In fact I am sometimes tempted to say "Amen" to the prayer of the old Tennessee mountain preacher. He prayed:

"Oh, Lord, grant that every Sinner Feiner may kill a moonshiner and be hung for it."

Agan, I am rather choice in my associates, unlike another gentleman who claims to be a "Baptist minister." I am far more interested in eliminating hyphens than I am in advertising the Sinner Feiner. Except for this one question regarding Mr. Cantrell my letter referred to Mr. Brandon. At first I wondered why he did not answer for himself instead of getting Mr. Cantrell to do it for him. Then I remembered to my mind a traveling man dropped into a store owned by a stuttering man. The proprietor was a great hand to spring conundrums, so he began:

"Wh-wh-wh-why w-w-w-w-b-b-b-b?"

A smart Alec clerk who stood by butted in with: "He wants to know why Baalam's ass spoke."

The traveling man thought for a moment, then said: "Probably Baalam was a stuttering man and got the ass to speak for him."

Maybe that explains the present situation. A word more regarding Baptist credentials. Among Baptists the local church is the ecclesiastical unit. A local church may ordain a man to its ministry. The usual custom is to call a council of churches. Ordination papers mean something, or nothing, according to the standing of the ordaining church. I have known of a local church, an adulterer, a prizefighter and a fool, all of whom still held ordination papers, though none of them was recognized by the denomination. The one thing that gives a man standing in the eyes of the denomination is his membership in a church. These are published in the Year Book by states, so that you may see at a glance what men are in good standing in any state. If a man's name does not appear in that organization it is always room for question as to whom he is.

The past Year Book mentions an F. M. Brandon at Gavitt, Kan., and an S. O. at Park Mountain, North Carolina. These are all the white Baptists reported from the territory of the southern convention, to which Mr. Cantrell says his colleague belongs. No man of the name is reported from Kansas City. A W. L. Brandon is registered from the small church at Tama, Ia., but this is not Kansas City, nor is it within the bounds of the Southern convention. Thus the name of Rev. W. L. Brandon is still not clearly assigned to its place.

Mr. Cantrell says that Mr. Brandon was the anti-Irish independence champion at the Chattanooga Baptist convention. The convention report that I possess attributes the anti-papal resolutions to Rev. S. A. Ewing, spokesman of the St. Louis Baptist ministerial conference, and omits mention of Brandon's name. Who is correct, Mr. Cantrell or my record?

A debate was billed for Friday evening last under the auspices of the Portland Progressive Business Men's league. The council of that organization turned its recognition down, refusing them its recognition. Friday morning's Oregonian quotes Mr. Feibig, the president of the league, as giving the reason. The article reads as follows:

"Dr. Feibig had attended the debate the night before and said that he considered it propaganda for the republican movement in Ireland. He said that the affirmative side showed every evidence of having been weakly put, while the negative side was given with all possible strength. The object of this, he considered. The object was to do away with certain prejudices against the republican movement. He said he understood that the two men were traveling together from city to city debating the same question, and, in his opinion, it was intended to be propagandous."

It is true, as reported, that the men who pay the bills of both speakers are men of the same religious stripe? By paying their bills, I mean do the advertising for them, and collect the admission fees? My questions have not yet been answered.

William T. Milliken.

CANINE INSURED FOR \$15,000.



Al Wilson, noted daredevil stunt flyer, and his shepherd dog, Laddie, who accompanies him on his flights. Recently the dog leaped from an airplane to another while 5,000 feet up. The insurance companies wrote a \$15,000 policy for Laddie, but would give Wilson only a \$10,000 one.

tion as an addendum to my letter. Hello! Is this Baptist headquarters, Portland? This is Milliken, Salem. What have you folks found out about Brandon? "Oh, I guess that he's the fellow registered in the year book from Tama, Iowa, all right. But while he seems to be legally entitled to call himself a Baptist minister I wish he wouldn't advertise the fact."

"Why not?" "Well, probably he is an ordained Baptist minister all right, but he is a mighty weak speaker."

"Just a fool for Cantrell, eh?" "All I am willing to say is that those who have heard him say he can't debate."

This settles who the man Brandon is. If Dr. Feibig and Baptist headquarters, Portland, are to be depended upon it does not explain why he is perambulating about the country with Cantrell. He may be laboring under the delusion that he can debate, or he may have some more substantial reason for his conduct. I do not know. But I do know that if those statements about the ability of the two men are correct, the whole performance is a sort of vaudeville stunt, not very creditable to all concerned. I will leave it to those who hear the performance today to judge for themselves.

BUSINESS METHODS.

When the agent brought Mrs. Tarley her fire insurance policy she remarked that it would be well for her to make her first payment at once.

"How much will it be?" she asked. "About \$100. Wait a minute and I'll find the exact amount."

"Oh, how tiresome!" she exclaimed. "Tell the company to let it stand and deduct it from what they will owe me when the house burns down."—Exchange.

WHITNEY BOYS SING OCTOBER 2

Southern Pacific May Run Special Train for Event At Fair Grounds

Arrangements are about completed for the appearance of the Whitney boys' chorus at the state fair grounds Sunday, October 2, at 3 o'clock in the afternoon. As possibly 500 or more boys will take part in the great chorus singing, the Southern Pacific will run a special to Salem, providing it has the assurance of sufficient patronage.

The chorus now is composed of chorus boys from the age of 8 to 18 years and include many from surrounding towns. There is being organized in Salem a chorus of boys which will appear in the concert.

The Oregon Whitney boys' chorus was organized about two years ago. The first appearance was made at the public auditorium in Portland. Later a tour was made to California and southern Oregon points.

Miss Genevieve Gilbert has charge of the local program and arrangements and is being given the support of a number of musical people.

Wife—"Did you notice the chinchilla coat on the woman sitting in front of us this morning?" Husband—"Er—no. Afraid I was dozing most of the time." Wife—"Um. A lot of good the service did you."—Chicago Tribune.

Allice—"Oh, ma, I do love Mendelssohn!" Mrs. Womporo—"All right, my dear, you'd better invite the young man to your next party."—Edinburgh Scotsman.

Read These ABC Rules About Batteries

Adjustment and oiling make your bearings last longer—proper inflation and careful driving make your tires last longer—cleaning makes your spark plugs serve longer and better. It is worth remembering that there are rules just as simple for making your battery last longer and serve more faithfully.

Here are three rules in A B C form:

- 1—Put in water regularly and keep up the charge.
2—Come in every two weeks for battery service.
3—And when your present battery wears out, buy a Willard Threaded Rubber Battery—the only battery with Threaded Rubber Insulation between the plates.

There is only one battery good enough for us to back by our unqualified recommendation—that's the Willard Threaded Rubber Battery. Come in—and we'll show you some records it has made right here.

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Willard Batteries

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