

# The Oregon Statesman

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## THE OTHER MAN'S GOD

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Although the men who went to France to engage in the world war may have come back with some bad habits, they brought with them a new religious breadth of view and a toleration, acquired in the camps and trenches of France, which means much for the future religious life of this country. The men learned to respect the religion of the man who fought by their side, no matter what it was. The chaplains learned the same lesson, if they needed to learn it. As a matter of fact, however, the chaplains were quite generally the leaders in this liberalizing spirit, and fraternized and supplemented each other in a manner to greatly encourage those who hope to see the spirit of Christ triumph over sectarianism and bigotry.

Rabbi Lee J. Levinger, one of the twelve Jewish chaplains assigned to the 27th Division A. E. F., has recently published a book entitled, "A Jewish Chaplain in France." Writing of the four chaplains who shared his quarters, he says, "Every evening we gathered about our grate fire and relaxed from the grim business of the day. We sang, played checkers, argued on religion. Imagine us discussing the fundamental principles of Judaism and Christianity for several hours. The five of us were all of different creeds—Catholic, Baptist, Christian, Christian Scientist and Jew!"

As showing the respect the chaplains generally entertained for each other's religious beliefs and the manner in which they co-operated in their work, he writes, "A Catholic priest told us briefly what we should do in case we found a dying Catholic in the hospital or on the field, with no priest at hand. Then I was asked how best the others might administer to a Jewish soldier in extremity. I repeated to them the old Hebrew confession of faith: Shema Yisroel adonoi elohenu adonoi echod. 'Hear, O Israel, the Lord is our God, the Lord is One.' I told them to lead the boy in reciting it, or if necessary, just to say it for him, and the next morning when I brought down copies of the words I was deeply touched by their eagerness to know them."

Without toleration, without real respect for the religious convictions of others, without that charity that covers a multitude of ignorance, error and sin no man can approach unto, no man is even in the way of reaching, the spirit of the Christian religion as taught and lived by Jesus and his disciples, if the New Testament record is true. Loyalty to their Master and his principles did not cause them to treat Jehovah and the faith of the Jews with contempt, disrespect and derision. On the contrary, they sought to build upon it the new faith and to lead the followers of Judaism to embrace Christianity, not by assaults upon their religion, but by showing their own, the new light.

When they undertook to carry the gospel to the pagan world they pursued the same course. In Acts it is related that "Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom,

therefore, ye ignorantly worship, him declare I unto you." Then Paul revealed unto them the God of Christianity. But there was no assault upon the cherished beliefs of these Athenians. He sought to lead them from their idolatry to the understanding and worship of the true God, but he had charity for their condition and knew too much of human nature to treat their religious opinions with disrespect, contempt, ridicule, or direct and brutal assault. No man was ever convinced of the error of his religious ways by force or by ridicule. Men can be led out of error only by leading them to embrace the truth. They can not be driven or forced. A man convinced against his will is of the same opinion still.

Besides, one does not need to be a narrow sectarian or a bigot in order to be loyal to his own religious convictions. We can respect another man's religion without embracing it. We may properly even help him to live the religion that meets his needs, when ours does not and we will do so if we have grown above that narrow, disgusting belittling manifestation of selfishness which we call intolerance.

The more spiritual knowledge and development one acquires and the nearer he comes to the Christian, the ideal life, the more he comes to see that all men are only spiritual children with imperfect ideas and knowledge. Real development of soul brings true humility. The truly great in spiritual power as an intellectual strength know how weak and ignorant and imperfect they are when compared with the great source of all strength, knowledge and perfection and are glad to learn that from the least of God's children, and often find that they can do so. It is only the small and imperfect and undeveloped who are sure that they have all the truth and refuse to learn, even to investigate, anything new.

Finally all religion, whatever its form, is the effort of men to comprehend, to reach, to do the will of the one great source of Good. Every man will have a conception of God that expresses his own spiritual condition. As men develop, as their spirits become enlarged, their ideas of God change and enlarge. Men's religion likewise is but an expression of their inner spiritual condition. To change their religion we must change their inner condition.

We are somewhat lacking in spiritual development and discernment; that is why we differ. We have not yet reached the condition where we have "one Lord, one faith and one baptism;" and we will not reach this condition until, as Paul says, "we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Until I have reached this condition, what am I that I should say that my religion is the true one and every other is false?

To travel hopefully is a better thing than to arrive, and the true success is to labor.—Robert Louis Stevenson.

In the days of the Old Testament it was considered a miracle for an ass to speak; now nothing short of a miracle will keep one quiet.

Most people will find that they can reduce their daily ration one-third, sometimes one-half, without any inconvenience whatever.—Dr. J. H. Kellogg.

Science now claims to be able to decide what trade or profession one should adopt, but people will go on trusting to luck just the same as ever.

Back in St. Louis the clergymen have agreed to hereafter deliver only 20-minute sermons. We have known of some instances where that was too long.—Los Angeles Times.

The Baptists of Iowa have asked the farmers of that state to contribute to mission purposes all the eggs laid on Sundays from now until the 1st of May. Will they shell out?

## EXCITEMENT OVER PRE-MILLENNIALISM

(Springfield Republican.) Premillennialism became a live topic the past week with a startling address by Rev. A. C. Dieffenbach, editor of the Christian Register, in the Arlington Street church, Boston. Even those who, with Dr. Dieffenbach, disapprove the doctrines of the coming of Christ now being taught by extremists must have felt that the energetic editor overstated the peril of such teaching.

A Baptist, a member of the denomination which Dr. Dieffenbach particularly censured, makes a temperate and urbane reply. This authority, Prof. Frederick L. Anderson of the Newton theological institution, denies that Premillennialism is dominant in the Baptist church. "Nine-tenths of our people are moderates in opinion and they will find a way to live together," he says. Those

who are premillennialists have no intention of imposing their belief on the denominations. Professor Anderson admits that "Baptists are having a difficult time at present," but points out that the doctrine is not confined to his denomination. He begs leave to call attention to the "proud record of Baptists for freedom, spirituality and progress." The "spectacle most awful in the world's record of wars and massacres" that Dr. Dieffenbach predicts as a result of the aggressive premillennial teaching in certain quarters will probably be warded off by the good sense of mankind, which is now being mobilized as never before in an effort to prevent the world from again being drenched in blood through political and economic antagonisms. In view of the aroused public interest in the discussion, it is pertinent to quote the resolution adopted by the Toronto Methodist Ministerial association the past week:

"Such materialized and localized conceptions of the reign of our Lord, (premillennialism) not only seem to us out of harmony with the revelation of God in the Scriptures, but in our judgment they tend to restrict the church's mission to a rescue work of a very narrow and limited character."

## PAYING THE PREACHER

It is found that the pastor in a New Jersey country church has been floor-walker in a New York department store for a year without the congregation knowing about it. They knew he went to the big city every day, but were not aware that the man who pointed the way to heaven on Sunday was pointing the way to the millinery department on Monday. The church trustees knew, however, and were satisfied. They could pay the preacher only \$75 a month. He drew down \$125 a month at the store and in this way was able to live and maintain his family in better circumstances than the average rural clergyman.

## THE ROOT OF ALL EVIL

Writing in the Revue de France, the eminent French scholar, Camille Aymard, discovers the interesting fact that for pure Bolshevism Lenin and Trotzky are mere pikers compared to one Wang Ngan Shen, a Chinese philosopher, who flourished about the end of the 11th century. This ancient reformer, according to Aymard succeeded in convincing his emperor, Shen Taung, that the reasons the internal affairs of the empire were so deplorably bad at the time was plain enough for a wise man to see, and for a celestially wise emperor easy enough to remove. The cause of all the misery, he said, was money. He induced the emperor to abolish money entirely and to take over all the harvest in the name of the state. The situation speedily became terrible; but, urged on by his headstrong adviser, the emperor was unable to turn back. Fortunately for the country, he soon died—killed by care, perhaps—and at news of his death the philosopher disappeared.

## CHURCH PASTIMES

The pastor of the Methodist church at El Paso, Texas, is opening a roller rink in the basement of his church to offset some of the jazz dancing in the town. The institutional church movement is spreading in most sections of the country.

was to give the other a drink. This was necessary, for they were both hard drinkers. After traveling several miles, Cristobal, who was particularly thirsty, begged his partner to break the rule just once. No; the partner was obdurate. Cristobal plunged his hands in his pockets, dejected, and in doing so encountered a solitary nickel he didn't know he had. Slowly an idea came to him. He would buy a drink; there was no agreement not to sell each other a drink. He convinced Transito and got his drink. Slowly it dawned on Transito that he, too, might buy himself refreshment. There is no use to go on with the story. When the two made camp that night the nimble nickel leaped back and forth, for trade was good.

There may be a moral in this story; there may even be two morals, or several morals, according entirely to one's point of view.

## FUTURE DATES

April 10, Monday—Willamette university chapel, Prof. F. A. "Vitamin" and the balanced diet, 8 p.m. April 12, Wednesday—County community club federation meets in Salem. April 14, Friday—Last day on which candidates for state offices may file with secretary of state. May 12, Friday—Concert by Mar Schulte, violinist, Grand theatre. April 16 to 25—"Better Music" week in Salem. April 18, Sunday—Easter. April 18, Tuesday—Whitney Boys Chorus to sing at Christian church. April 27, Thursday—100th Anniversary of birth of U. S. Grant. April 27, Thursday—100th anniversary of birth of General U. S. Grant. May 1, Monday—W. W. Ellsworth, noted editor and literary man, to address Willamette students. May 4, 5 and 6—Cheerian Cherrings entertainment at O. A. G. May 10, Friday—Primary election. May 19, Friday—Open house, science department of high school.

# The Junior Statesman

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## In The Pirates' Cave

THE PIRATE ISLANDS "Say," says Joe Taylor, when we fellows in the Pirate Six were sitting around in our cave the other night, "I've been learning a lot about pirates since we were here last time. Funny how I happened on to it."

"Last Sunday we all drove down to Hillsdale, where some of our relatives live, because my uncle Ned was home. He knocks around a lot and isn't home very much. "After dinner Uncle Orvil was reading out loud from the paper about how some merchant ships had disappeared and folks thought there was a pirate ship operating somewhere on the coast, probably some ex-German sailors that had a ship and were pirating, like in old days. "Then Uncle Ned got to telling about how he'd been down in the West Indies and around South America last winter and had come across a lot of places connected with the times when it was thick with pirates."

The Pirate Sea "Ever since Christopher Columbus stumbled on to America, he says, the islands down in the Caribbean Sea have been over-run with pirates and have been the scene of lots of adventures. They are right across the old route, you see, where the ships carrying gold and jewels from the Incas had to follow on their way to Spain. That's why it was such a favorite hang-out for the pirates. "These islands were sort of rugged and hard to get at, so it was easy for the old buccaneers to fit them up as their headquarters and be safe."

ship as far north as Charleston, South Carolina. Then English colonists finally got tired of being afraid of Blackbeard, so the governor of Virginia set a price on the pirate's head.

"One day a fighting Englishman named Lieutenant Maynard found him resting in an inlet in North Carolina. He hemmed him in with his ship, and a fight started. Finally Lieutenant Maynard came face to face with Blackbeard and fought him singlehanded, until the pirate fell on the deck. That was the end of the famous pirate, but the kids in St. Thomas still feel creepy if any one says, 'Look out, or Blackbeard will get you.'"

Just then Mrs. Woods came out in the yard and caved Herb. Joe said he was going to tell us some more about what his Uncle Ned talked about, but he'd wait until next time. So we said s'long and beat it.

—AL STUBBS, Scribe of the Pirate Six.

## ONE REEL YARNS

THE REST OF THE STORY There is nothing the twins like better than to hear stories of "When Mother Was a Little Girl." One day in midsummer she told them how she and her little sister had gone into her grandpa's hay meadow and made themselves a house by tramping down the standing hay into rooms. "We had a parlor and a sitting room with double doors between, and bed rooms and a kitchen and even a barn—" Just then the phone rang. The twins did not wait for more of the story. They looked at each other and said, "Let's us," and taking a box of crackers and an apple apiece, they scampered off to the field where their grandpa's hay was shining in the sun. They trampled themselves a house apiece, with living rooms and dining rooms and even sun par-



lors, and then they set up house-keeping. It was great fun, and the twins were enchanted with the waving green walls of their new house when a shadow fell across the living room, and Grandpa—a very redfaced and angry Grandpa, came stamping right through the walls of the houses, and grasping a twin in either hand gave them a good shaking apiece. "Look at all that good hay spoiled—what do you mean—don't you know that hay means money—don't you know that it spoils hay to tread it down that way?"

Sheepishly the twins returned home. "Mother," they asked, "What did grandpa do to you when he found you playing house in the hay?"

"He spanked me," said Mother. "Why?"

"Oh nothing," said the twins. Mother aughed. "You should have waited for the rest of the story," she said.

And the twins agreed that she was right.

## TODAY'S PUZZLE

Form a word square of words meaning a heavily body, of words, charity, and to repose. Answer to yesterday's: Coyote, jaguar. Answer to today's: Star, tal, alma, rest.

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