

The Oregon Statesman

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INTOLERANCE

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To the right-thinking man intolerance is one of the most repulsive exhibitions of human selfishness. It is not the result of having strong convictions and being loyal to them; it is simply an unwillingness to permit others to entertain views opposed to ours; a determination to force our ideas upon others with or without their consent, failing to do which we are filled with hatred of those who are so obtuse as not to see that we are right and they are wholly wrong. Intolerance goes even further. It imputes to those whose ideas are not in harmony with ours bad motives, and attaches to them bad characteristics, usually largely imaginary, which to our minds fully justify our dislike and hatred of them. Intolerance can, of course, manifest itself in many ways about many things. But it is in religion where it most frequently exhibits itself, and in its most repulsive form. History teems with examples of this common human passion. Cruel persecutions, burning at the stake, killing of men, women and children, wars, bloodshed—these are some of its fruits. These persecutions make up many a black page in the history of England, as they do of the history of most, if not all, the nations of Europe. It seems to us now almost impossible that this form of cruelty could have ever had a foothold upon the soil of America; and yet the Puritans, fleeing from persecution to the wilds of this land, cruelly persecuted the inoffensive Quaker and drove Roger Williams from the Massachusetts Bay Colony into the woods. In fact, only in Catholic Maryland and in Quaker Pennsylvania during the early history of the colonies was there real religious freedom as we know it today.

Even in recent years we have read of the intolerance of the Turk breaking out in Asia Minor and resulting in the massacre of tens of thousands of Armenian men, women and children, while in Poland and Central Europe there have been several so-called "Pogroms," resulting in the death at the hands of their Christian neighbors of hundreds of Jews. These terrible exhibitions of intolerance in this age of such general enlightenment move one to ask, when will the time come that men universally will be content to live their own religious lives and permit their neighbors to peacefully live theirs?

In the light of the plain teachings of Christ and the New Testament it is hard to understand how any one who professes to be a Christian can justify or defend any manifestation or feeling of intolerance. Yet a few of the A. P. A. order and some Catholic fanatics are still with us. Christ's own words are "Judge not, that ye be not judged. For with what judgment ye judge, shall ye be judged; and with what measure ye mete, shall it be measured to you again." Nowhere in the New Testament can there be found an intolerant spirit. Paul says, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth. * * * One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. * * * Let us not, therefore, judge one another any more; but judge this, rather, that no man put a stumbling block or an occasion to fall in his brother's way."

We are commanded to "let our light so shine before men that they may see our good works" and thus be attracted to embrace the same truth that has blessed us. But no word

of the New Testament can be so construed as to warrant us in forcing our light upon our brother and killing him, or even hating him, if he does not receive it. This is so contrary to the spirit of Christ and His gospel as to require no reinforcement by argument.

And "who are we that judgeth another?" Are we so spiritually developed, so close to God and Christ, as to be warranted in concluding that we know it all—that there can be no spiritual knowledge or truth outside our own little, warped, undeveloped, imperfect minds and spirits? Our shall we insist that some other man or set of men have explored the uttermost bounds of spiritual truth and that there is nothing more that any one can ever discover or live? On the contrary, history reveals the fact that most men who have suffered martyrdom were persecuted because of something that the intelligent and broad minded of this age recognize as of little or no real consequence, or because they were in advance of the age in which they lived and were carrying forward the torch of civilization and progress.

The truth is, and many are coming to see it, that the wisest and most spiritual men and women of this, as well as of all other ages of the world, so far from having the absolute truth, are only beginning to learn it; indeed, in our present undeveloped state—in this infancy of the race—we cannot even comprehend the truth as it is in God, any more than the babe can comprehend the life and principles of its natural father. All of us having much to learn, it is well to obey the command of the Scriptures to "Prove all things and hold fast that which is good." The truly great man maintains an open mind and is willing and glad to learn from the weakest of God's children. It is the essentially small mind who says, "How blest I am. I have all the religious truth there is, and have therefore no interest in, and no necessity to bother about, learning anything more."

It should be borne in mind that Jesus was a dissenter from Judaism as truly as Martin Luther and Calvin were dissenters from Catholicism, and that the world would be much further back in barbarism, religious fanaticism and ignorance if some heroic souls in the history of the race had not had a light beyond their age and had not been loyal to it, even in the face of persecution and death. Their truth may not have always been the absolute truth, but apparently only by the struggles and sacrifices of its saints and martyrs has the world been lifted above its original plane of animalism.

Remembering how weak and comparatively ignorant we all are, it is well not to be too cocksure of anything that we have not proved or demonstrated in our own lives. With charity towards our brother, let us therefore spend our efforts in striving to incorporate in our daily lives such religious truth as has been revealed to us, and help him, whatever may be his religious belief, to do the same. Thus shall harmony come to the religious world and all men come nearer to the God of love.

"Personally, we have never heard of any movement on the part of the devil to get a five-day week."—Exchange.

Why spend so much time discussing the first chapter of Genesis? It is not so much where we come from as where we are going.

New York will have a nine-story church. Many people will get nearer to heaven only when they take the elevator, "going up."

It is announced that the pope will view for the first time an American game of baseball. He will realize what a lot he has missed.

We know folks who for years have not been able to make themselves believe in religion, who have no trouble at all swallowing the theories of Dr. Conan Doyle and his "spirits."—Los Angeles Times.

Mr. Barthou seems to have been a little hazy about the scriptural story when he retorted to Lloyd George's observation that

England and France were the pillars of the temple of peace, that "we must be careful not to let De-illah in." If Russia menaced the pillars it was the role of the

FUTURE DATES

- June 14, Wednesday—Flag Day.
June 14, Wednesday—State teachers examination begins in Salem.
June 15 to 20—National guard encampment at American lake.
June 15 to 20—Annual Y.M.C.A. boys' encampment, near Otis, Lincoln county.
June 16, Friday—High school graduation.
June 17, Saturday—County eighth grade graduation exercises at Salem high school.
June 19, Monday—Salem school election.
June 17 to July 7—Vacation Bible school.
June 20, Tuesday—Chautauque season opens at Dallas.
June 20, 21, 22 and 23—Portland Rose festival.
June 21, Wednesday—Nebraska picnic, state fair grounds.
June 25, Sunday—At Silverton. Annual picnic of Salem lodge B.P.O.E.
June 27, Tuesday—American Legion state encampment at The Dalles.
July 29, Saturday—Marion county Sunday school picnic at fair grounds.
June 28-30, July 1—Convention of Oregon Fire Chieftans' association at Marshfield.
June 30 to July 6—Chautauque season in Salem.
July 8 and 4—Monday and Tuesday State convention of Artisans at Woodburn.
September 2, 3 and 4—Lakeriver Round-up, Lakeriver, Or.
September 13, Wednesday—Oregon Methodist conference meets in Salem.
September 21, 22 and 23—Pendleton round-up.
September 25 to 30 inclusive—Oregon State Fair.
November 7, Tuesday—General elec-

tion of Samson rather than of the seductive enchantress. In the Bible, too, the pillars belonged to the temple of the Philistines.

The president hopes for the Zionist program "the fullest measure of success" and the vice president hopes for "the full measure of success." They are in substantial agreement.

Another effort is to be made to unite the Methodist Church North and South. The differences grew out of slavery and the war of the rebellion and should have been composed long ago.

A prominent English clergyman suggests fining non church goers as a means of raising revenue and thinks it would bring in \$400,000,000 a year. Some one suggests that congress should be informed of this; that such a tax in America would pay the bonus, with plenty to spare.

Mayor Moore, addressing the American Jewish congress at Philadelphia a week ago Monday, opposed the literacy test for the immigrants, as many other competent observers have done, and proposed as a substitute "the human test—the test whether he is willing to work, is law abiding and has a religion." It might puzzle the experts to define having a religion for purposes of such a test.

The descriptions of heaven by Dr. Arthur Conan Doyle, now lecturing on spiritualism in this country at \$3.80 a seat, is a case of old wine in new bottles. Swedenborg, who died 150 years ago, printed a book entitled "Heaven and Its Wonders and Hell" that sells for five cents, containing more about heaven than Doyle imparts in his lectures. Swedenborg never received a penny for his voluminous writings, covering 27 years observation, but gave them freely to the world. Those who are enamored of the Doyle stuff and think of experimenting with mediums will save themselves time, money and mental strain by first glancing over this volume.

THE SUNDAY SCHOOLS AND MR. BRYAN

The withdrawal and the re-issuance of the invitation to William Jennings Bryan to address the international Sunday school convention at Kansas City, Mo., the 21st to the 27th of this month, the news of which (especially the withdrawal) has been widely published, are explained in a statement issued by the convention's program committee. Specific denial is made of the Christian Register's report that Mr. Bryan "was chosen by the program committee to speak but the committee's report was rejected by the executive committee" and that "his medieval views and his hostility to teachers was the reason."

The withdrawal, it appears, was made before Mr. Bryan had definitely accepted the invitation (which did not come before the executive committee) and after the merger of two organizations—the International Sunday school association and the Sunday school council—had made necessary a radical change of the convention program and the elimination of planned addresses by a number of prominent persons. The re-issuance of the invitation was made after a discussion occupying "an unusual amount of time" of a petition from the convention committee of 100 from Kansas City urging such action.

This further statement by the program committee is of interest:

"The International Sunday School council is representative of 29 of the Evangelical denominations of North America. Its constituency naturally represents widely different viewpoints regarding many theological and scientific questions. It is the policy of the council neither to assume any attitude to these questions nor to allow itself to be drawn into controversy regarding them. Its purpose is to bring together in a practical form of Christian service all those who are loyal to Jesus Christ and the essentials of the Christian religion."

Mr. Bryan has accepted the re-issued invitation, and the com-

mittee seems to want to have it known that when he addresses the convention he will speak on a controversial topic, if at all, on his own responsibility and not as an official spokesman for a gathering representing "widely different viewpoints regarding many theological and scientific questions." It reads pretty plainly between the lines that Mr. Bryan's views on evolution are at variance with those of many people who will be represented at the convention. This, however, has been pretty well understood.

"GOD WITH US"

Harry F. Atwood, author of "Back to the Republic," "The Constitution Our Safeguard," and other works of note, has written a booklet entitled "Keep God in American History," replete with allusions to the reverence of our forefathers for the Almighty Creator and tending to show how the hand of God has shaped the progress of our great commonwealth. The author closes his book with an appeal to the people of America "to return to reliance upon Divine Providence" and with a prayer to God for guidance and renewed faith in His word.

In this connection an editorial writer in the Los Angeles Times asserts that, in spite of criticisms voiced by foreigners who are jealous of America's progress and who accuse us of being "rank materialists" and "purely commercial," the crowning glory of these United States lies not in our commerce, our inventions, our sciences, nor even in our unexcelled educational system, but in the fact that the people of this republic have always been a God-fearing, God-loving people and that their lives have been largely molded by their faith.

Since Benjamin Franklin made the constitution a success by persuading the framers of that great document to take God into their confidence Americans, as a people, have always realized the necessity of reverence for and dependence upon the Ruler of the Universe. Victor Hugo said, "A house has a soul." So, also, has every city,

every community and every nation a soul, a spirit peculiar to itself. The soul of America is manifested in her literature, her art and her laws which express the collective consciousness, a belief in God. The open acknowledgment that there exists a source of power and wisdom and goodness superior to the combined best qualities of men is worth more to a people than any amount of material progress.

Americans are idealists, which accounts for their restlessness and their growth along many lines, and to our people, as a whole, the name of God stands at the summit of idealty. That we are not, nominally, a "Christian" nation, but that we tolerate all religions and all creeds which do not interfere with personal liberty nor conflict with the welfare of society, is but another proof of our trust in a Deity which none of us pretend to fully understand, but toward whom we look for individual as well as national guidance. Our conceptions of God must necessarily vary somewhat, but to each and all of us He represents the supreme goal upon which our eyes are fixed.

CAVE-MAN RITES

The cave man buried his dead with as solemn religious rites as any in vogue today. Such is the conclusion of Prof. Maigne of the French Catholic Institute, from his painstaking studies of relics and ethnological records. Furthermore, he is convinced that their religion was not basically different from ours, and that the latter is merely an evolution of the former. The tombs and carvings reveal nothing in common with animism or totemism, although the cave man's belief undoubtedly accepted a plurality of gods, from which the idea of one supreme being later emerged. Prof. Maigne's investigations, while pointing to the evolutionary nature of religion, throw no light on the origin of the monotheistic concept.—Scientific American.

The Junior Statesman

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THE SWIMMING CLASS—LESSON IV

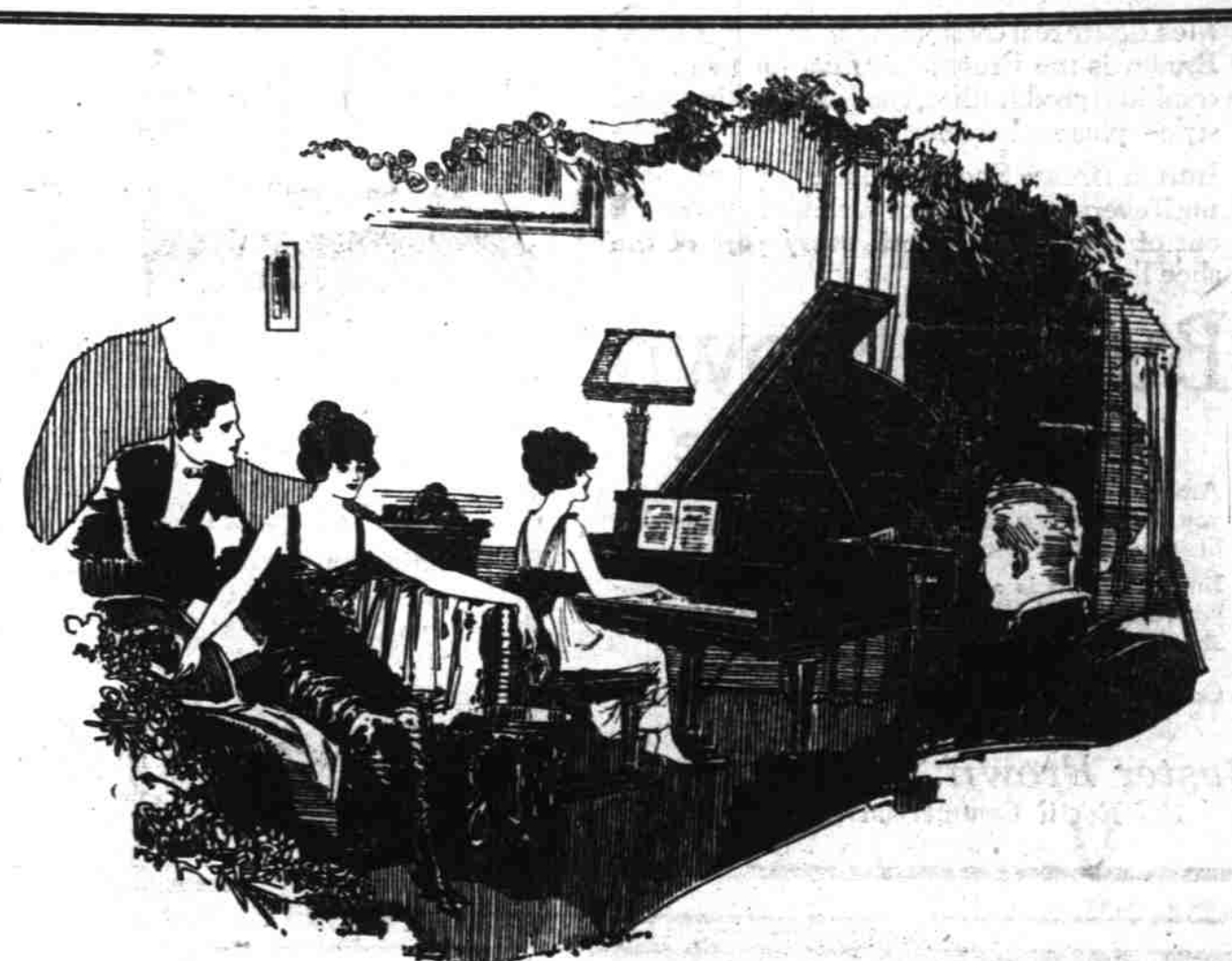
For all-around swimming, the trudgen, or double overarm stroke, is probably the best stroke there is. It has the advantage of speed, and yet is practically untrailing, which makes it advantageous for either sprint or distance swimming. Of course, it is not as fast a stroke as the crawl, but on the other hand, it is not so difficult to learn. Therefore, it is a good idea for the beginner to learn it, and take the crawl later, as we will do. If you practiced the suggestions in the preceding lessons, you will have an easy time in learning to swim the trudgen. Remember you were told to lie flat, face under the water, and kick your legs. That is the principle of the stroke as far as the footwork is concerned. Continue to practice it until you have thoroughly mastered it. Now begin on the arm movement—the same movement that you practiced on dry land. Don't try to go too fast; time yourself so that you make about one stroke a second. And be sure that your body is perfectly straight out in the water. Do not bend at the waist—

mers breathe on the left side, however. All that remains now is practice. Remember that your body should not roll as it goes through the water, nor should the neck be strained back. In swimming, the head should be in a position so that the water comes just about to the nose. It is best now to ask some good swimmer to correct the faults you are certain to have. That is sure to get you into form more quickly. The fifth article in the series of swimming lessons will take up the crawl. This is the stroke which is used by most speed swimmers.

THE SHORT STORY, JR.

SUMMERTIME STUDYING Wish I hadn't played along When 'twas nice and cool; Wouldn't have flunked my history And be in summer school; Wouldn't be sitting on the porch All by myself at home, Head-a-nodding while I read How Caesar Conquered Rome. Fellows going by to fish Holler, "Come along!" When I shake my head they stop To ask me what is wrong. Then they're moving on again, While I fret and stew. And my head is swimming 'round With Fourteen Ninety-two. Grandest kind of day to swim— Sunlight on the creek. Paddling 'round so lazy that You hardly even speak. That's the sport for summertime. Might as well be dead

As sitting here a-reading 'bout The things That statesmen Said. Looks inviting on the grass, Like to stretch and roll, Can't remember those old dates, An Adnames to save my soul, Bluejay mocking in the trees, Guess I'll hit him once, Sounds just like he says to me, "Goodness, What a Dunce!" Not Much Use First year student in high school (looking at drinking fountain): "That is a heck of a thing. No soap or nothin'." "That boy has a studious look." "Sure he has! That's on account of the pupils in his eyes." Physiology Teacher: "How many ribs have you?" Sammy: "I don't know. I'm so ticklish I never could count 'em." Where He Studied English Teacher: "Did you study your English last night, Harry?" Harry: "Oh, yes. An hour and a half." Teacher: "Well, the next time you study take your book home. You left it on my desk all night." Is there nothing settled in this world? The authorship of "The Three Musketeers" is now the subject of debate in France. If this wave of uncertainty persists, it will soon be denied that there are such things as fairies. Peter Pan settled that long ago.



Pianos of Quality

When ready to buy your "Piano" select your "Piano House" first; and in making that selection investigate that house as to its reputation for doing a fair, square business; for maintaining strictly one price for all, and for handling nothing but strictly first class "Standard Make Pianos" at very reasonable prices. Our terms are within the reach of anyone wanting a piano. We invite the strictest investigation of Sherman Clay & Co.'s reputation along these lines and have on our floor at this time Thirty Pianos from which to select. Prices ranging from \$200 to \$2850. We would be pleased to have you call and look this line over. Terms to fit your purse

Moore's Music House

Sherman Clay & Co., Sales Representatives 415 Court Street Masonic Building

DAILY PICTURE PUZZLE

ANSWER TO YESTERDAY'S PUZZLE 481 CATFISH PIKE CARP HERRING. Includes a grid and a picture of a fish.