

# The Oregon Statesman

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## THE REWARDS OF RELIGION NOW

The world has long been taught not to expect to enjoy the rewards of religion until they reach the future life; that heaven is only to be reached at the end of this life by the true believer; while the sinner does not experience hell until he is plunged into the lake of fire after he "shuffles off this mortal coil." No chance to prove the value of religion by tasting its sweet fruits here; and the evil-doer may escape the smart and sear of sin in this life. We must accept everything on faith or trust or the dictum of the church or our religious leaders until death shall give us an opportunity for a first demonstration.

More even than this, the old teaching was that the better and truer your life, the more you must expect to suffer, the more hardships you must undergo, the more losses and sacrifices you must submit to. The old religious teachers were fond of quoting such passages of scripture as, "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." Your rewards for honest, pure, unselfish living, for human service and everything lovely in life, character and conduct are to come in some future, far-away heaven. Your sufferings, hardships and sacrifices the inevitable, present reality! Your rewards only a hope, or a promise of someone who knows by experience no more about the great future than you know!

These lugubrious ideas of course are not at all in harmony with the teaching of the Bible. Before the glorious manifestation of love and power in the New Testament, the voice of inspiration spoke through the Psalmist in this wise: "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." "Because thou has made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The New Testament is full of this same teaching of the present power and rewards of religion, and the constant, loving care of the Father. Jesus tells us that God numbers the hairs of our heads, and that not a sparrow falleth to the ground without His notice, and He assures us that we are of more value than many sparrows. He specifically promises the gift of great power and wisdom to those who really become His disciples and keep His commandments.

God is, then, the God of now, as well as of the distant or shadowy future. He is the God of here, no less than of some far distant place which the Christian may some day reach. He is the rewarder here and now of them that diligently seek Him. He does not need to whisk His spiritual children away to some far corner of His universe in order that they may enjoy heaven, since He brings the kingdom of heaven to their hearts here, as soon as they make a place for it by overcoming the carnal life and bringing themselves somewhat into harmony and oneness with Him.

Wherever His spiritual life is active, dominant, there is harmony and heaven, there is reward for every good, pure, holy, unselfish thought, aspiration, act. Otherwise He is not a God of love, or He does not rule this part of His creation; and our daily observation and experience, as well as nearly every page of Holy Writ, teach us unequivocally that He is a God of love and that He does rule every part of His universe. Since this is so, it must be, in the language of the old hymn, that

"The hand that bears creation up Shall guard His children well."

It is becoming daily more apparent that many men in this day will not longer be fed exclusively upon promises to be redeemed in the future life. They are demanding to see some real and tangible results of religion here and now or they will have none of it. Not as infidels or scoffers, but as intelligent, honest and earnest seekers after truth, they are reverently asking, "What sign showest Thou, that we may see and believe Thee?"

This attitude of insisting upon being shown results is not wholly unreasonable. If the New Testament record be true, can it be that the God who worked in and with Christ, the disciples and apostles, has left the world, or has less power than formerly; that He is either not willing or is not able to redeem the promise made by Jesus, that "the works that I do ye shall do also, if ye become my disciples"? Rather than this, may it not be that in straining our eyes across the centuries of the past to find our Christ and get some evidence of His power, and in so constantly peering into the distant heavens to see the rewards for our faith and discipleship, we have forgotten to make ourselves His real disciples? Are we warranted in concluding that a discipleship that does not bring the results that Jesus himself promised in this life is to bring the rewards that our religious leaders assure us it is to bring in the next?

Having little or no real spiritual power, and manifesting little of the love and spirit of Christ, may it not be that we are of those who are rejected of the Master; of those to whom He is recorded in Matthew as stating the reason for His refusing to receive them? "I was an hungred and ye gave me no meat; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not. Then shall they answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison and did not minister unto Thee? Then shall He answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto the least of these, ye did it not unto me."

That veiled figure prowling around the byways of The Hague is probably Hugo Stennes.

The Democrats have carried Manila. Jimmy Cox made a great mistake in not running there in 1920.

Old Dock Doyle would make his picture of heaven still more popular if we could be assured that the speed ordinance would be enforced up there.—Exchange.

It is evident that President Harding is of the opinion that if congress takes care of the needs of the country the election this fall will take care of itself.

The Mennonites from Canada who have settled in Mexico are reported by many visitors to be happy and prosperous, the liking between themselves and the Mexicans being mutual.

Senators Norris and Harrison agree—at the expense of the senate's time—that Ambassador Har-

an universal figure worthy of a high place in history. If Germany had enough men of the Rathenau stamp of goodness and genius, her troubles would be less, and she would have a higher place in the esteem of all mankind.

A million dollars is to be provided by the city of New York to complete an addition to the Metropolitan museum of art to house the \$15,000,000 Benjamin Altman collection. This rising to the occasion is a service to the whole country.

## PERILS OF SOCIETY

Col. Smith Brookhart, who seems destined to be the new senator from Iowa, declares that he is a genuine dirt farmer. He prefers overalls to any other raiment and may decide to wear them in the halls of congress. He is suspicious of society and hates a dress suit. He takes an unusual amount of pleasure in harpooning Wall street. For the moment there is no particular question of his sincerity. It will be interesting to note his reactions when he discovers that a man can wear a plug hat and still be a Christian or can walk through Wall street without losing his immortal soul.

## THE IRONY OF FATE

It was irony of fate that that tooth of a monkey-man which some osteologists think may establish evolutionary connections that have heretofore been obscure should have been unearthed in the gravel of Nebraska, the state which once claimed as its brightest ornament the Boy Orator of the Platte.—Lowell Courier-Citizen.

## KEEP GOD IN OUR HISTORY

By Harry F. Atwood, Author of "Back to the Republic," "The Constitution Our Safeguard."

(The following is from "Keep God in American History," published by Laird & Lee, Chicago.)

There were men in the constitutional convention who refused to sign that immortal document. Alexander Hamilton was the only man from the great state of New York who signed it, but those who refused have long since been forgotten. The men who refused to sign the constitution were urging the inclusion of popular fallacies that are as old as Methuselah and played their part in the downfall of Greece, Rome and other countries. And the same old fallacies, during recent years, have been advocated by modern demagogues in this country as new panaceas. When the men who favored those Socialistic nostrums learned that they could not appeal to the reason of the men who wrote and signed the constitution: they tried to appeal to their fear, and they said, in effect, "Unless you write into this constitution some popular fallacies to fool and please the people the constitution will never be adopted."

George Washington had taken no part in the discussion of the convention up to that time, but when he heard that statement he rose from the president's chair and in tones of suppressed emotion said: "It is too probable that no plan we propose will be adopted; perhaps another dreadful conflict is to be sustained; if, to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God." Professor Fiske has well said that those words ought to be written upon the walls of every legislative hall, state and national, in this country, and ought to be carved

upon the walls of every convention room where people meet to write a platform or adopt a resolution or nominate a candidate. It is illustrative of the type of reasoning that prevailed in the constitutional convention.

Those men were not trying to follow the crowd; they were trying to mold public opinion and give the people what they needed. The great difficulty during recent years is that we have had crowd followers instead of statesmen who were leaders. The crowd does not want to be followed; it wants to be guided; and the great men, the men who have molded public sentiment frequently have had to stand in the minority for a time. But history points to these men finally as the ones who molded public opinion and who stood for what they believed to be right.

George Washington wrote to Governor Trumbull of Connecticut: "I can almost trace the finger of Divine Providence through those dark and mysterious days which first led the colonists to assemble in convention, thereby laying the foundation for peace and prosperity, when we had too much reason to fear that misery and confusion were coming too rapidly upon us."

In his farewell address he said, among other things: "Of all habits and customs leading to political prosperity, religion and morality are indispensable supports. It is substantially true that virtue or morality is a necessary spring of popular government."

Alexander Hamilton exclaimed: "The sacred rights of mankind are not to be rummaged for among old parchments or rusty records. They are written as with a sun-beam in the whole volume of human nature by the hand of Divinity itself." Again he said: "A nation without a national government is, in my view, an awful spectacle. The establishment of a constitution in time of profound peace by the voluntary action of all the people, is a prodigy. It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief."

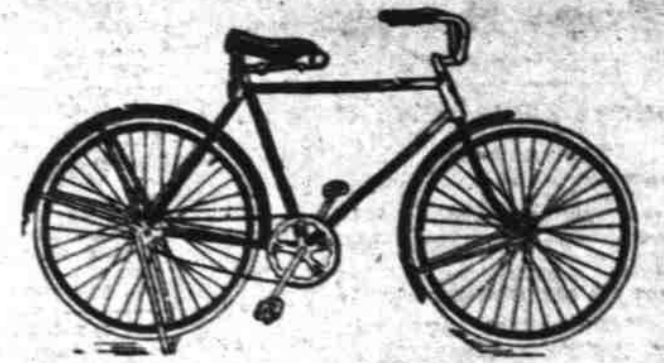
Chief Justice John Marshall, generally regarded as the greatest judge that ever sat on the bench, in his 75th year, said: "Advert, sir, to the duties of a judge. The judicial department comes home in its effects to every man's fire-side. It passes on his property, his reputation, his all. Is it not to the last degree important that he should be rendered perfectly and completely independent, with nothing to influence or control him but God and his conscience?"

Daniel Webster, expounder and defender of the constitution, who stands at the mountain peak of New England history and ranks second only to Alexander Hamilton as a governmental genius, said: "I mean to stand upon the constitution. I need no other platform. The ends I aim at shall be my country's, my God's, and truth's."

The great patriot, Archbishop Ireland, once exclaimed: "Tell men there is a God in Israel; that authority is Divine; that God's majesty enircles with its rays the legislators and rulers of nations. God is the master of man, and God's will is man's supreme law. Authority is from God and civil governments rule by divine right. The underlying religious spirit of the people is the surest hope of the republic."

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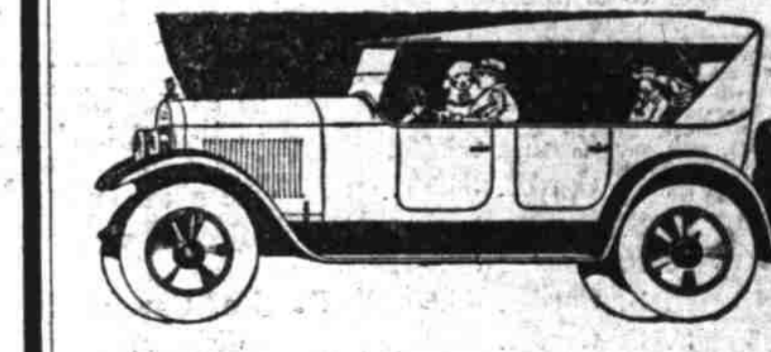
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# The Junior Statesman

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## THE SWIMMING CLASS—LESSON VI

By JACK GIBON The Man Who Taught One Thousand New Orleans Boys and Girls How to Swim.

The art of swimming is divided into three branches—speed, distance and fancy swimming. The



two strokes, the trudgeon and the crawl, that have been already explained, are similarly speed strokes. Nevertheless, they combine the elements of all forms of swimming, and once you have learned them so that they come as natural to you as walking, you are prepared for almost any kind of aquatic sport.

Distance swimming is an art in itself. Too many swimmers believe that it simply consists of using the sprint stroke to which they are accustomed until they grow tired; then turning over on their back and resting until they feel like going farther. The main idea of distance swimming is to keep going. It is impossible to turn over on your back and rest, for you will find that this will tire you more than if you had driven your muscles to the extra effort of continuing. Where in sprint swimming you

concentrate on speed, in distance swimming, it is just the opposite. You should try to concentrate on slowness. Aim towards regularity in your stroke and in breathing. And relax! Your movements should be easy; not a muscle should be strained.

The trudgeon, swum slowly, is considered a good distance stroke, providing you do not start too fast. Nothing is more fatal to distance swimming than to start off with a sprint; you will be winded long before you have reached your goal.

Some experts advocate a combination of several strokes for distance swimming. It is a bad policy, though, to change from the stroke you start out with unless you become so tired that you cannot continue. Most of the scientific swimmers of today believe



the trudgeon is the logical distance stroke, and use it entirely. Should it be necessary, however, to change, the best stroke to change to is the overarm side stroke. This is the same as the trudgeon, with the exception that only one arm—the left, usually—goes into the air. The other arm is drawn through the water at

a line of least resistance. The kick of the overarm side stroke is different from that of the trudgeon. The legs are opened and brought together at once, the left, or upper leg, being kicked forward, the knee slightly bent. The right, or lower leg, is best double until the foot touches the thigh. In the effective part of the stroke the left foot is sent a little forward, and then the whole leg is straightened with a snap at the same time as the right leg meets it with a vicious kick. As you finish the kick, the muscles should relax thoroughly before beginning again.

But the swimmer has little use for this stroke, outside of using it as a change in distance swimming.

The secret of distance swimming is a smooth, slow stroke, even breathing, and a trick of relaxing the muscles as each movement is gone through. Do that, and you will find little necessity of changing your stroke.

THE SHORT STORY, JR.

### The Bad One

Of the twins, Harry was always known as the good one and Henry as the bad one. Since the time Henry was a very little boy, whenever one of them got into trouble he was the one. "Never mind about Harry," Mrs. Foster, mother of the twins, would say, "but for goodness sake look out for Henry!"

Henry got used to being the black sheep. Every one expected him to do something he shouldn't so he did.

When summer vacation came, and the twins' grandfather wrote that he'd like to have them come out for a while to his farm, it was decided that Harry should go. Mrs. Foster was sure she could never trust Henry away from home. So Harry got ready to go, but the day before he was to leave he came home with a chill and fever, and the doctor ordered him to stay at home.

At first Mrs. Foster was going to wire the news, but Mr. Foster persuaded her to let Henry go. "The folks will be disappointed," he said. "Henry need stay only a week or two. Maybe he won't do so much damage in that time. You can write them a letter explaining it."

So Henry went to the farm. He was met at the station as Harry, and he didn't tell them any different. He thought it would be a good joke on them. And next



day when they sent him out to get the mail, and he found a letter in his mother's handwriting, he hid it in his coat.

"I can't understand this," said Mrs. Foster two weeks later. "Here's a letter from your father. He says Harry is certainly all we said he was—the finest boy ever. He wants him to stay all summer."

So Mr. Foster wrote telling them there must be some mistake. The letter was read aloud at the dinner table. "Well, well," said grandfather, "what does this mean, Harry—I mean Henry?"

"At first it was a joke," stammered Henry, "and then it was so nice being treated like I really was good—that I didn't tell you."

His grandfather came over and put his arm about the boy's shoulders. "There is some mistake," he said gruffly, "but they're the ones that are making it. And you're going to stay all summer. That's all there is to it."

"How did the Order of the Bath originate?"

"You see, it is very ancient. In those days a man never took a bath except by order of the king."

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