

The Oregon Statesman

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SPIRITUAL THINGS SPIRITUALLY DISCERNED

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Among thoughtful and open minded religious people there comes a growing belief that all spiritual truth comes to each individual through divine revelation and that without such revelation no one really receives such truth. One who has received the truth in this way may try to tell it to another, but unless the telling is accompanied by inspiration from the Divine that carries conviction to the hearer that amounts to revelation, the listener does not receive the truth as it comes from God, but only such impressions as the spoken word produces upon his mind. This not only applies to the teachings of spiritual leaders but as well to the printed word, even of the Bible.

Religious people have believed and still believe that the Bible contains the revelation of God to His children. The more liberal among them are now recognizing that even the truth of the Bible must be divinely revealed to each individual understanding to make certain that he has the truth God intends man to receive from it.

In these days of keen and far reaching analysis those who believe that the Bible must be taken literally as it reads, from cover to cover, are having rather a difficult time to maintain their position, and little by little some of them, but as yet by no means all, are conceding that in the Old Testament and in parts of the New Testament human imperfection and belief may have entered into some of the statements made there that do not, read literally, convey the highest spiritual truth that God wishes His children to receive on the subject.

Those who make these concessions are, as a rule inclined to insist that the words attributed to Jesus must be taken as they read. The modern critics are now making an assault even upon this position. These critics insist that, not only the statements of Jesus that are admittedly spoken in parable, but many of his statements not so designated must be interpreted through divine revelation in order to obtain the highest truth from them. In this spirit they are even now reading the "Sermon on the Mount." And in Jesus' words uttered shortly before the crucifixion, it is claimed that His statements can not be taken literally as uttered.

Jesus is quoted as saying, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where the worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast into hell, into the fire that shall never be quenched: Where the worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where the worm dieth not, and the fire is not quenched."

These modern critics say that Jesus never intended that these statements should be understood and followed literally by those who believe in Him. It has been pointed out that if this injunction is to be followed literally that it must logically apply to all members of the body. That if this is to be the rule of the Spiritual, the Christian life, and ordinary

Christians were to obey this command literally, most of them would soon be reduced to helpless and dependent cripples.

Further, says the modern critic, if the unfortunate and sinning believer should make all these terrible sacrifices, feeling that he was thus obeying the command of the Master, would he be certain that by making them, all inclination to sin would be taken out of his heart?

Of course no one can successfully contend that the above quoted words should be understood and followed literally. The thought is put in a dramatic and striking way in order more deeply to impress the reader. All of Jesus' teachings are intended to reach and change the heart—the inner life of man. It is this inner man that He is striving to purify of every sinful, lowering or contaminating thought, desire or action, and He does not command men to maim or destroy themselves for any cause. That would not change their hearts or purify their inner lives.

An examination of many other recorded words and commands of Jesus which are not labeled as parables, seems to make it clear that they are not to be understood and followed literally. They are to be interpreted in the light of His teachings. So declares the modern Biblical critic or student. Even the fundamentalists and the sticklers for a literal interpretation of the Scriptures will be forced to admit that to always insist upon such an interpretation will make parts of the Bible absurd and ridiculous. Should not all such and every reader and student of the Bible remember that, in the words of Paul, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him; neither can he know them, because they are spiritually discerned?" Should not all strive to read the Scriptures as Paul declares that he sang and prayed, "With the spirit and with the understanding also?"

Until we are sure that we have had this illumination of the Spirit, is it not well not to be too dogmatic and too sure that everyone who does not understand the Scriptures as we do is an infidel or anti-Christ?

Sir Thomas Lipton has issued a challenge for a race in 1924 for the America's cup. This, a neighbor reminds us, is the cup that cheers but never emigrates.

Los Angeles is bragging that it all the buildings put up in that city in 1922 were placed side by side in a straight row they would stretch 252 miles; as far as from Los Angeles to Fresno. In proportion to her size, Salem probably did about as well last year, and will repeat the performance for a long time in the future.

A California judge has allowed a divorce to a woman because her husband has not kissed her for six months. The judge thinks that to withhold the customary kiss constitutes extreme and repeated cruelty. If any man in that jurisdiction cannot touch lips with his spouse once or twice a year he will be liable to have his marriage certificate taken away from him.

The members of the ways and means committees of both houses of the legislature are unanimous in their sympathy with the idea of making the Oregon penitentiary self supporting. They will no doubt work out a plan to give Governor Pierce and Superintendent Smith a chance to demonstrate their ability to do this very thing, by putting all the idle men to work, at employments calculated to lift the burden of supporting the prison, from the shoulders of the taxpayers. The spinning of flax fiber into twine

will do this; besides making the beginnings of the greatest industry in all Oregon, for all time.

A PUBLIC STATEMENT FROM FORMER WARDEN JAMES LEWIS.

James Lewis, formerly warden at the Oregon penitentiary, has made the following statement relative to pardons and paroles recently issued by Acting Governor Ritner:

"I wish the public to understand that the pardons and paroles granted during the month of December meet with my hearty approval. All of them were upon the recommendation of the parole board and the warden of the penitentiary, and most of them were with the consent or upon the request of the presiding judge or the prosecuting attorney. Several requests came from county sheriffs. In justice to Mr. Ritner, the public should know that all but one of the prisoners released were either upon conditional pardon or parole, and the prisoners can be brought back in the event of the violation of the conditions imposed. It should also be known that most of the men released were without friends or influence to aid them in securing their freedom. Mr. Ritner turned down many applications for pardons that were backed by strong influence and refused to consider anything but the actual merit of each request.

"In the past few years there have been few pardons issued, and as a consequence there were

a considerable number of prisoners who were entitled, in the opinion of the parole board and the warden, to have their cases considered. It is a well known fact that the life term is the best behaved prisoner and the least likely to be a repeater. The first consideration in putting a man behind the bars is the protection of the public, and the next is the reformation of the men. It is not the purpose of the law to send a man to prison for the punishment inflicted. I would certainly recommend no man for parole or pardon whom I considered a menace to society or whose conduct while in the prison did not warrant the assumption that he would go straight when released.

"If a man is entitled to get out of the penitentiary he is certainly entitled to go without it being advertised to the world by the newspapers. He should have an opportunity to secure employment and make a living, and his family should not be subjected to the humiliation which would result in such advertisement. The law at present makes it a misdemeanor for any person to willfully communicate to another any statement concerning a prisoner pardoned or paroled, with the purpose or intent to deprive him of said employment.

"Several of the prisoners pardoned or paroled have seen service in the World war, and the governor was of the opinion that such service should be taken into consideration. One of the boys paroled had an arm torn off by shrapnel in the Argonne. Quite a number of others were boys under 20 years of age, to whom the penitentiary would be but a school for vice.

"It costs the state about \$25 per month for each prisoner in the penitentiary. While this should only be a minor consideration, there is no logical reason why the state should be put to the expense of keeping men in the penitentiary when, in the opinion of the parole board and the warden the public would not suffer by their release."

A 1923 RESOLVE

- A little more deed and a little less creed.
- A little more giving and a little less greed;
- A little more bearing of other people's load;
- A little more Godspeeds on the dusty road;
- A little more rose and a little less thorn
- To sweeten the air for the sick and forlorn;
- A little more sun and a little less glum,
- And coins of gold for the uplift of the slum;
- A little more Golden Rule in the marts of trade;
- A little more sunshine and a little less shade;
- A little more respect for fathers and mothers,
- A little less stepping on the toes of others;
- A little less knocking and a little more cheer
- For the struggling hero who is left in the rear;
- A little more love and a little less hate,
- A little more of neighborly chat at the gate;
- A little more of the helping hand by you and me,
- A little less of this graveyard sentimentality;
- A little more of flowers in the pathway of life,
- A little less on coffins at the end of the strife.

—Robert A. Taylor.

OUR NOBLE STREAM

Poets and song writers may warble more about the Wabash and the Daddy of Waters and the Big Muddy, but in times of flood it is mighty comforting to know that we live on the banks of the scenic Los Angeles.

For there's nothing like a noble stream to raise the dickens when it goes on a rampage. And when a stream runs through the heart of a city the more creeklike it is the more it appeals to the artistic eyes of the near-by property owners, as they read of home wrecking floods in other cities.

Compared to the Willamette the Los Angeles river may not amount to much. Compared to the Missouri or the Mississippi it may look like something the cat dragged in. But as a stream to live by, year in and year out, it has all those noble streams backed off the boards.

Thus, shyly and hesitantly as is her wont, Los Angeles must once more bow and smile in the spotlight—as the home of the most trustworthy and best behaved river in the United States.—Los Angeles Times.

That may be a safe stretch of sand and pebbles and mud holes to live by; but it is no stream much of the time, and surely never a "noble stream." It is merely an arroyo.

valley, is a sufficiently well behaved river to be a comfortable stream to live by, excepting for a couple or three days every thirty years or so—

And surely any river or any man or woman ought to be allowed a little fling once in a generation; provided that it or he or she be both beautiful and well behaved and above suspicion all the rest of the time.

Who would want better neighbors to live by?

FILMING A FAD

Now they want to film Prof. Emil Cote's amiable therapeutics. It is asked that the professor himself star in the offering and there is a salary of \$5000 a week awaiting him for his appearance. There are no suggestions as to the scenario, but it would presumably be a Pollyanna affair with everybody getting better and better every day.

Jail Sentence Not Sustained by Court

DALLAS, Or., Jan. 20.—(Special to The Statesman.)—Oliver Smith of Independence was fined \$250 by Judge Harry H. Belt this morning following a verdict of guilty to the charge of having liquor in his possession, brought in by a jury this week. Smith was arrested in Independence in December and at a trial there was fined \$500 and given a six month's jail sentence.

He pleaded, not guilty to the charge and declared that the liquor had been placed in his place of business by enemies. He appealed the case to the circuit court. The jury was out several hours before a verdict could be reached.

Smith has sold out his interests in Independence since his arrest and has moved to Portland, where he will reside in the future.

Fine Kimball Piano Must be Sold

Will accept terms of \$5 down, \$1.50 a week. This Kimball has been used but is in perfect condition and we will accept it back in trade and time in one year at full price on a new piano. See this piano today. Geo. C. Will, 432 State Street



Give Not Only of Your Goods

but also of your heart; for the material gifts of life lose something of their value unless the spirit of true generosity accompanies them.

Even a kind word at the right moment may do more lasting good to some fellow creature than cold money given in a spirit of self-righteousness.

Generosity feeds the heart. If yours is hungry, share with those less fortunate what little portion of happiness you may possess.

Share with others, not from a sense of duty, but from a sincere desire to contribute to the world's supply of kindness; to help people not because they are just people, but because they are human beings with disappointments and hopes and dreams exactly like your own.

THIS IS NATIONAL THRIFT WEEK

Salem Woolen Mills Store
C. P. BISHOP, Proprietor



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All Sizes, All Styles, All Patterns, All Prices

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Printed Linoleum, all first quality, no seconds at 80c per yd.

Giese Furniture Co.

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The Junior Statesman

SCHOOL STUDY SPORTS

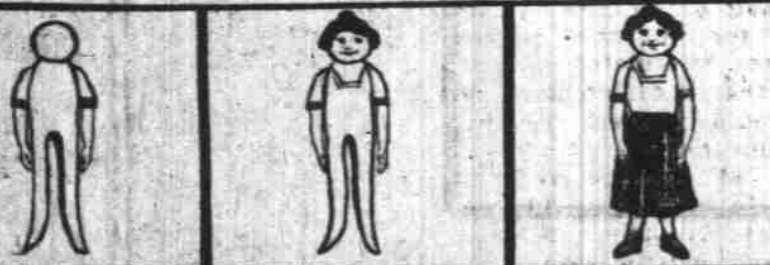
MEMOR PLAY WORK

Copyright, 1923, Associated Editors The Biggest Little Paper in the World Edited by John H. Miller

For Boys and Girls



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Lessons in Trick Cartooning MRS. CLOTHES PIN

(Complete the big drawing by adding, one by one, the various lines shown in the series of small key pictures below.)

THE SHORT STORY, JR.

Fortune, The Tea Cup Fairy

When fortune stepped into the tea-cup, "It's damp in these cups," muttered he.

"I don't like to shirk. Abit of my work, But it's really as hard as can be." "Goodness," cried Fortune, as he sat on the edge of the tea-cup. "I surely do hate to splash around in tea to my knees to

arrange fortunes. Besides, those crazy girls, if they would only stop to think, would know that it is bad luck to leave tea in their cups. Every drop is a tear, you know."

His nose in the air, Fortune jumped, galoshes first, into the tea and started vigorously pulling tea leaves around and arranging them in a fortune. "Let's see," he said, consulting his memoranda. "I have to put



two letters and a journey in this cup. I'd like to make them happy letters, but with all these tears how can I? It's a shame, but it just goes to show how much people care about helping me in my work."

"Oh, Clara, come on and tell our fortunes," cried one of the girls, picking up her cup and giving it such a shake that she nearly spilled the little fairy right out on the table-cloth. "Well, drink up all your tea," Clara replied. My but Fortune was excited! At last they were really going to take him seriously. Quickly he jumped from one tea cup to another and dragged tea leaves almost as big as he was up the sides of the cups. He made all kinds of pretty pictures in the girls' cups, making many trips back to look at his memoranda.

At last, tired out, but with the last fortune arranged, he perched himself on the spout of the teapot to rest. Clara was just telling the second girl's fortune. "You are going to have lots of trouble," she said. "See

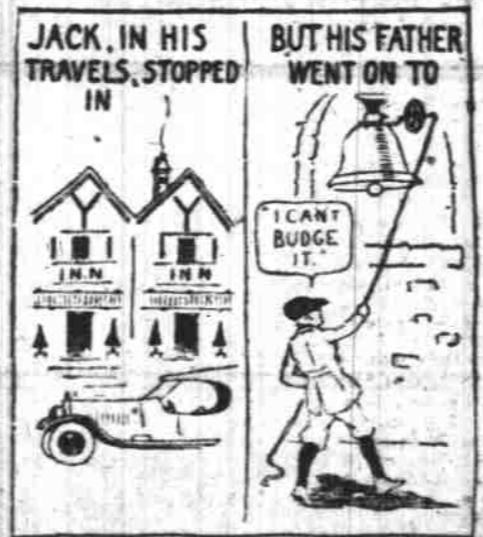


all those tears."

"Rah! Rah!" applauded Fortune. He was glad Clara had told her that. Maybe it would teach her to drink all her tea. The girl only laughed merrily. "What nonsense," she cried. "You really don't believe such foolishness, do you?"

"Of course not," the girls hastened to say. This was too much for poor Fortune. With a queer little noise that sounded something like a groan, he turned and dived right down into the spout of the teapot. But alas for Fortune! His galoshes were unbuckled, and so he was caught in the spout by his new galoshes. That was the end of Fortune.

PICTURE PUZZLE



Answer to yesterday's: India, Turkey, Korea, Arabia.