

The Oregon Statesman

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"ONE OF THE BIGGEST THINGS IN THE UNITED STATES"

When C. P. Bishop of Salem attended the session of the International Foreign Trade Conference held at Philadelphia last May, the delegates from Washington and Oregon at that meeting gave a banquet to Richard Spillane, now on the staff of the Philadelphia Ledger, and one of the outstanding writers on commercial matters in the United States.

The toastmaster first called upon some of the Washington and Oregon delegates at the banquet, among them Mr. Bishop, who, in the course of his remarks outlining the resources and opportunities of the two states in the northwest corner of the country, said that while the flax industry here was an infant industry, we had progressed far enough to show conclusively that we can raise here as fine a fiber flax as can be produced in the whole world.

And that we can do this over a large district, running all the way in western Oregon and western Washington from Ashland, Oregon, to Blaine, Washington.

When Richard Spillane spoke he grew eloquent in showing that a section as large as this which can produce the finest fiber flax has one of the biggest things in the United States.

And he urged that this fact be brought to the attention of the big manufacturing interests of this country.

Mr. Spillane cautioned conservatism, saying that our section should be sure of its ground; should demonstrate that there is no doubt of the possible production on a large scale of such a fiber flax.

And that then we would have a right to confidently call the attention of the moneyed interests of the big centers to the possibilities of the industry here, with the assurance that they would be ready to respond to our call.

That is just what we are now doing, and proposing to do; and there need be no vestige of fear of over stating the possibilities of the development here of one of the biggest industries of the United States; an industry bringing to this section \$60,000,000 to \$100,000,000 or more annually.

For the manufacturers of flax. And incidentally, and going along with it, the manufactures of hemp.

WILL THERE BE A UNITED PROTESTANTISM?

(Copyrighted by the San Jose Mercury)

THE contest going on in all of the Protestant Sects of the country between the Fundamentalists and the Modernists is still being widely discussed in the press, both religious and secular. One of the leading secular publications in discussing this subject declares: "A schismatic war that will either destroy Protestantism or so divide it as to render it of no further use is not to be expected from the differences which recently have let loose Niagara of ink. Rather, a trained eye sees the silver lining behind the clouds, and a trained ear picks out a harmony from the babel of dissenting voices. The differences which are disturbing Protestantism and which some prophets of gloom regard as symptoms of dissolution are really, in the opinion of others, but the creaking which indicate, not decay, but growth. In fact, this is but a transitional period from which will emerge a stronger, a more unified and a more spiritual Protestantism."

Prof. Charles Foster Kent, Professor of Biblical History and Literature at Yale University, in an article in the Febru-

ary Century states that he sees many signs of encouragement for Protestantism and declares that "Protestant unity is surely coming." Pointing out the lines along which this unity is to come, Professor Kent asserts that "Both sides must face squarely three facts:

"First, that the Author of their faith placed the entire stress not on declarations but on demonstrations, on life and deeds, not on creeds.

"Second, that the youth of today must live in the twentieth century, and that their faith and their development should be the first concern of the church. Scolding and prodding will not compel the twentieth century to go back into the shell of the eighteenth, even could that shell be restored.

"Third, Protestantism, as the great prophetic movement of Christianity, is today confronted by stupendous tasks and responsibilities which can only be met with united front and in the spirit of Him who found His life by losing it. His many-sided teachings contain the fundamentals on which all of His followers can safely and securely take their stand, content to differ regarding the debatable questions of intellectual belief."

If a truly united Protestantism be very near at hand, as the more progressive and optimistic of its friends confidently declare, this unity will not of itself make the united organization "the great prophetic movement of Christianity," as Professor Kent assumes. Something more than creedal agreement and unity is required to make it that. No mere intellectualisms will rescue Protestantism from the semi-lethargy into which it has in the last few years been settling. Areal concepts even of Christ and His life, teachings and mission, while necessary, will not alone meet the demand of the future. Let the leaders of the hoped-for united organization strive to make the real Spirit of Christ dominate it and let them be satisfied with nothing short of this domination; let them emphasize the truth as taught by Jesus that to be a Christian for any purpose and in any true sense one must live His principles and manifest His spirit in the daily life. Let them reorganize a united Protestantism along these lines and it may indeed soon become the realization of the prophetic Christianity revealed by Jesus in the four gospels.

There is some ground for hope that new leaders of Protestantism in various parts of the world are rising to a realization of this truth. One of these encouragements comes even from Asia Minor. Out of the struggles of the missionary to bring the true gospel of Christ to that part of the world has developed a new spirit, if we may believe writers on conditions in the near east. One of these writers in the magazine, Asia declares: "These missionaries are not primarily the almoners of American charity, nor are they zealous proselytizers; they are the seers of the people among whom they live. Their object is not the breaking down of the false faiths which they find. It is rather the building up of that which is true and the making of the vision of that which is to be."

President Bliss, of the Syrian Protestant College of Beirut, speaking of the missionary of that part of the world, says: "He is not content to combat the error which looms so large in the creeds of other men. He is anxious to find the kernel of truth of which so often that error is but a distorted expression. He comes to supplement, not to create. He prays for all men with a new sympathy—for all mosques and temples and synagogues as well as for churches."

"The missionaries, who are likewise in revolt against the educational system, try to offer something vital in religion in place of empty formulae. Not hate, but love, is the eloquent lesson of the picture that may be seen in the school-room of the little village where the graduate of the American college is teaching. It is the picture of the Christ gathering to His arms with equal tenderness the white and black and yellow and red children of the Father."

This is an approach to that spirit for which the world has been long waiting and which when it becomes general will sweep away age-old race hatreds and end war and bloodshed.

Let the leaders of the new Protestantism not overlook the fact that this true spirit of Christ does not come by any emphasizing of mere intellectual truth. It can not come from outward form or ceremonial, confession or avowal or anything short of the quickening and growth of the spirit within. The very spiritual image of the Master must take up its abode in the heart of the individual who would manifest this spirit. It is born of love, not fear. It springs from the unselfish desire for service to men, not from the selfish effort to save one's self.

The New Testament makes all this clear. We are all to come, as Paul says, "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;" so that "we henceforth shall be no more children, tossed to and fro;" "but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

It is reported that there is a movement on in Africa to send a few missionaries to Europe.

It is not a pleasing spectacle to see the free governments of the world looking on at what is taking place in Russia and the Near East and shrugging their shoulders at crime.

BACK TO THE FARM

One of our balmy pulpit orators says that the rosy-cheeked and stary-eyed country girl is vastly more beautiful than the calcimined and curly-cued katydid who cavorts nightly in the hectic jazz parlors of the city. He likes 'em best when they carry their own complexions.—Los Angeles Times.

The Methodists propose to evangelize soviet Russia. And they could do it if they should send some of the old-fashioned preachers over there. And they might ring in the mourners' bench.—Los Angeles Times.

THE MAN OF VISION

The man of vision is distinguished from other toilers in a business or profession by one faculty; he is never in doubt as to results. He is never forced to improvise ways and means to meet unexpected results; the results and effects of his every thought, word and act are always foreseen. He visions the finished work and each step of the way is unfolded as he becomes ready for it.

The man of vision is a man of principle, and a man of principle knows that the law of life, the law of living, is as infallible in its effects and results as the law of numbers or the law of chemistry or the law of physics. He reasons from cause to effect and he knows that if his thoughts and words and deeds are inspired by love and good will for his fellowman, by a spirit of giving and of service, they will invariably produce effects filled with joy, happiness and prosperity. In turn, these effects become causes which bring forth greater realizations and achievements.—Christian Business Man.

SPIRITUAL ANARCHY

Those who are familiar with the history of the world know that revolutions of violence are the inevitable effect of revolutions of opinions. The authors of the French revolution were Voltaire and Rousseau; those of the Russian revolution were Tolstol and Karl Marx; the American revolution began in the minds of revolution began in the minds of these men were all great thinkers. They gave the impulse to the popular movement that overthrew existing governments. Some were right; others were wrong. Rousseau did not realize that his philosophy would give to a generation a taste for red meat. Tolstol was one of the mildest of men. How shocked he would have been if he could have lived to see the crimson harvest that grew from his moral abstractions. Karl Marx in later life repudiated largely his ideas or rather hallucinations to which he gave voice in his earlier years. Their minds never dwelt upon the destructive forces they were loosing upon their countries; for they did not expect to be taken seriously. They passed from the earth serenely unconscious of the evil that would live after them.

Samuel Adams and Patrick Henry were constructive in their philosophy. They felt the chafing of the chains of tyranny by which their generation was bound and they communicated to the people the zeal and courage necessary to break them. They were less dramatic than the others, because they were more temperate. They opposed concrete things, not abstractions. And it is well to keep in mind that the era of revolutions is not closed. Like causes must produce like effects. Civilization must be on guard against the perhaps unconscious sowers of sedition. The great potential force for good or evil in the world is an idea. England is passing through a crisis since the war. It is a crisis of conflicting ideas. Some of her most popular speakers and writers are pessimists and skeptics. They profess a spiritual nihilism and they have been sowing tares in the fields of Anglo-Saxon wheat. As a result one of the alarming tendencies in Great Britain is the spread of cynicism among the masses. The witty sarcasm of Bernard Shaw is turned by the laboring classes into something vicious. His pose of respecting nothing on earth but Bernard Shaw has had a deleterious effect on English morals. He has robbed many of the people of their respect for morals and established institutions. What he ridicules they hate. What he scorns they would destroy. When candor turns to cynicism in a whole people the institutions of government and society are beginning to totter. Shaw is but one of a school that adopts sarcasm and cynicism as a pose, who care more for a well-turned phrase than for the public welfare. Wells and Webb are of the same school. With

his name. But, after a lapse of twelve months, he comes out of his daze and she retires permanently into her established place in his life.

And herein lies a frequent cause of divorce. Man becomes a practical being after marriage, but woman yearns for romance until the undertaker assumes charge of her remains. She would rather have a 25-cent bouquet of violets any day than the most toothsome steak that ever passed through the hands of the packing trust. And when the hero of her dreams resumes his absorbed interest in his career she is apt to become dissatisfied with the dullness of married life. Especially if she chances to be a domestic goul, with no career of her own. When the obtuse male learns to resume his business or profession, at the same time keeping friend wife contented with a sprig of flowers or a bag of drug store chocolates many a domestic infelicity will be removed.

INDIANS WANT PROMISED GOLD

(Continued on page 2)

plained, were still without land. And nobody had seen anything of the two pots of gold which were given a prospective value of \$150,000.

"Day Dream"

Makes You Beautiful

A complete line of Face Powders, Talcums, Creams, Rouge, Perfumes, etc. Once used always used.

One of the numbers of our elegant Toilet Article Stock.

"Make Our Store Your Store."

Darby's Drug Store

Cor. Court and Liberty Sts. Salem, Ore.

Dr. P. M. MENDELSON

The Well Known Optometrist



At the earnest solicitation of hundreds of his former patrons and friends has decided to return to Salem and re-enter the optical business.

The Doctor has been so fortunate as to secure the same offices he formerly occupied, Rooms 210-211, U. S. Bank Building.

Dr. Mendelson wishes to advise all former patrons and friends that his entire time will be devoted to the proper and scientific fitting of glasses.

On account of a misunderstanding it is impossible for the Doctor to open his offices until the first week in April, after which he will be glad to see all former patrons and friends as well as new friends, and assures them the same courteous and efficient treatment that has always distinguished his work.

DR. M. P. MENDELSON

Will Be in His Office After April 4th

210-211 United States Bank Building, Salem

FUTURE DATES

- March 23, Friday—Salem Symphony orchestra.
- March 27, Tuesday—State convention of Benefit Association of Macabees, Senate Chamber, State House.
- March 27, Tuesday—Lions Club Minstrels to show at Turner.
- April 7, Saturday—Shrine Vaudeville De Luxe at Armory.
- April 2 to 9—Music Week.
- April 2, Monday—Clarence C. Hamilton, field secretary United Society of Christian Endeavor, to speak in Salem.
- April 13, Friday—Willamette Men's Glee club concert at armory.
- May 3, Saturday—Al Kador temple Shrine ceremonial in Salem.
- May 6, Sunday—Blossom Day.
- May 11, Friday—May Festival, Haydn's oratorio, "The Four Seasons."

SINCERITY CLOTHES

A. A. CLOTHING CO.

247 North Commercial Street

Removal Sale

We Will Move About April 1st to 125 North High Street MASONIC TEMPLE

We offer our \$10,000.00 stock, clothing, shoes, hats, furnishings at 10 per cent to 25 per cent off the regular retail prices. None reserved.

Here you will find Sincerity Clothes, Kingsbury Hats, "Johnny Reade" Caps, Brockton Co-operative and Weyenberg Shoes, Cheney Ties, Cheney Sox, Arrow Shirts, Ide Shirts, Sweet-Orr and Black Bear "Union Made" Pants and work clothing.

The Junior Statesman

SPORTS

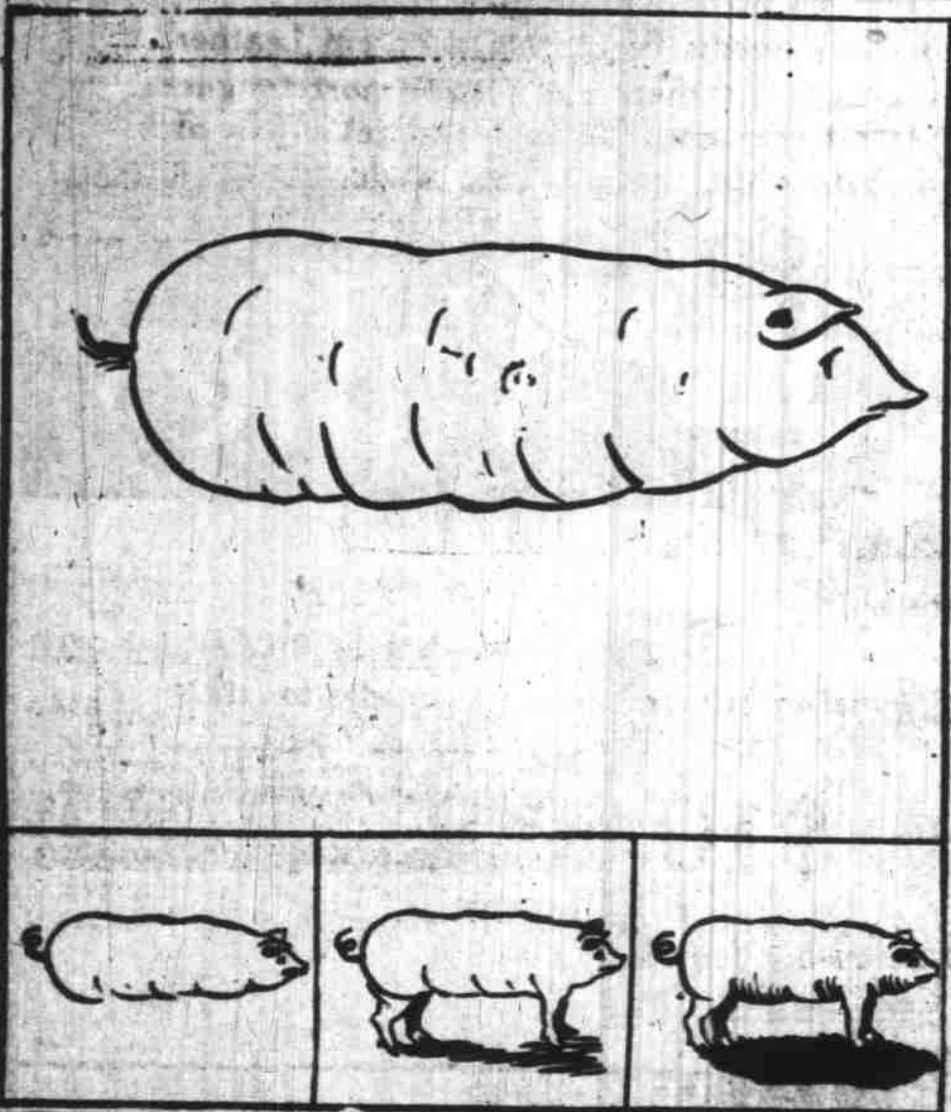
HUMOR

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The Biggest Little Paper in the World

Edited by John H. Miller

For Boys and Girls



CARTOON MAGIC—St. Patrick's Pig

St. Patrick turned snakes out of Ireland, and you can turn carrots into pigs today by adding to the big drawing above the different lines shown in the series of key pictures. If you follow the directions carefully, you'll have a life-like porker to be "kept in the parlor."

THE SHORT STORY, JR.

How St. Patrick Became an Irishman

St. Patrick was only a lad when a thrilling adventure he had; Though "Pat" was knocked out,

His spirit was stout And his plight, after all, wasn't bad. It was St. Patrick's Day, and in the morning, too. But nobody knew the difference, least of all St. Patrick himself, who was only a boy, not yet sixteen. In spite of the song you sing

that "St. Patrick was an Irishman," at sixteen the lad had never seen Ireland, most likely never even heard of the place. He was born and lived near Dumbarton in northern Briton, which is now a part of Scotland. St. Patrick was really a Briton. The Romans had subdued the Britons. But after that, strange to say, the Britons looked to their conquerors for defense. Patrick liked the Roman soldiers. He stopped to talk to them as he loitered along the dusty road.

"Where are you going, my lad?" asked a big Roman soldier.

"Oh, just down the coast to watch the sea."

"Better be careful! There are lots of pirates around these days."

Patrick only laughed. "I am not afraid," he cried. "It would look pretty for a great big boy like me to be afraid of pirates, now wouldn't it?" Patrick was used to the thought of pirates, for in those days they were very numerous. Pirates, Danish and Irish and Scots, continually plowed the seas around the British Isles, often making inroads upon the land, plundering, killing, and taking captives where they went.

Patrick ran down to the shore and danced happily along in the sand. Sitting down on a rock he tossed pebbles at the waves, humming softly to himself. It was a wonderful day. Before him the sun sparkled on the waves, turning the foam into myriads of gems. It was a fine old world. Lovingly Patrick fingered the Roman coin his friend the soldier had given him. There weren't many Briton boys that had such a coin. He thought proudly. Then he thought of the fine trout he had caught that morning and his mother was going to cook for his dinner. He kicked his bare toes in the sand and laughed aloud with sheer happiness.

Suddenly he felt a rough hand



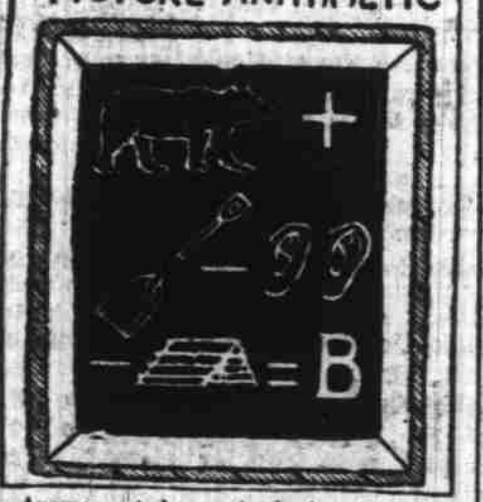
on his shoulder. A harsh voice rasped something in his ear; he couldn't understand a word. The owner of the voice was a pirate. Patrick fought and struggled, but it did no good. Behind the rocks there were many more pirates hiding, who came to the aid of their leader. He was captured and taken to Ireland, where they sold him as a slave.

And this is the true story of how St. Patrick became an Irishman.



PICTURE PUZZLE

PICTURE ARITHMETIC



Answer to yesterday's: Engineer.