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SALEM SHOULD HAVE A BEET SUGAR FACTORY

There are a number of conditions precedent, things that are fundamental, in the full and rounded development of the greatest fruit district in the world, to which goal the Salem district is headed, and which goal will surely be attained in good time, on account of the diversity of our horticultural products in which we excel.

One of these is the development of the 130,000-odd horsepower of hydro-electric energy that is closely tributary and cheaply available.

Another is a great increase of our cold storage facilities.

Another increasing almost indefinitely of the size of our several present plants, or the addition of many more plants for the manufacturing of our fruit products.

Another the building here of a glass factory to manufacture the containers needed and that will be needed in the proper marketing of a large part of the products of our orchards and yards.

And another, very important, the building in Salem of a beet sugar factory, to supply here at home the thousands of tons of sugar that must otherwise now and in the future come from distant points to furnish the sweetening needed in canning and preserving and preparing generally a large part of our fruit products going to the markets of the world.

Our farmers can raise the sugar beets. We have the right soil and the right climatic conditions.

Representatives of the Mormon sugar interests of Utah came to Salem before the war and proposed to build here in Salem a beet sugar factory. They told a meeting of men representing the business and property and banking interests here that they had been carrying on experiments, and that they had found that a large acreage here was comparable in this respect with the best sugar beet lands of Germany; and that there is no better in the world. They stated that at the then prevailing prices of sugar, lower than they have been at any time since, the proposed factory would pay expenses and overhead, and pay back the cost of the factory itself above the charges named, EVERY TWO YEARS.

The chances for a profitable manufacturing business in the making of beet sugar here in Salem are greater now than they were then, because there is a home market for the total output of a sugar factory—in the fruit concerns here, and in the larger population of the Salem district.

This matter ought by all means to be followed up vigorously. There should be a beet sugar factory in Salem, and it should be owned cooperatively, or at least controlled, by our fruit growing and manufacturing interests and our home people generally. It would pay good dividends in two ways: in the profits of manufacturing, and in the indirect profits from the cultivation of the land with a crop that is a good rotation crop, and the employment of a large number of extra laborers in both country and city; all helping in the upbuilding of both the city and the country.

Salem ought also to have a sorghum mill and a syrup factory. Sorghum has been and can be successfully grown here in the warm sandy soils of the river bottoms. There is

an opening here for some man or company of men with a thorough understanding of these lines of production and manufacturing.

IS THERE REVOLUTION IN RELIGION?

(Copyrighted by the San Jose Mercury)

"Stevenson is everlastingly right. Religion is a spirit imparted, not a dogma handed down. What misery, hatred and bloodshedding had been spared the world if the difference had been recognized!" Thus declared one of the greatest American preachers, Dr. Rainsford, for many years pastor of St. George's Episcopal church in New York. It must follow that as men get larger and fuller draughts of this spirit, instead of becoming more dogmatic and narrow, their conceptions and ideals must become higher, broader and more tolerant. As they come to recognize this spirit as the important thing in religion, they will also see that this spirit may find an intellectual expression in one man that would be totally unsuited and repugnant to another. God is working in all men to develop them into larger and truer spiritual life. Therefore creeds and doctrines are comparatively unimportant. Dr. Rainsford insists that, "If true religion is to live, and men can not live without it, their creeds must change and doctrines once precious and useful must perish."

The picture of a God of wrath and the doctrine of eternal damnation in a literal lake of fire for a large majority of the human race may have been the best conception of God and divine government that some past age or ages were able to give us, but this doctrine can not be binding upon us when we have risen to the conception of a God of love; a God who reveals Himself to men in the Christ Spirit of love and service and thus discloses His purposes as pertaining to them and their final destiny. The Bible itself is a mirror of the changing conceptions of the constantly developing spirit of men. The Pentateuch breathes a very different spirit from that of the New Testament. And its philosophy—its theology, if you please—is as widely divergent from that of the New Testament as is its spirit. Yet both in differing ages of the world, widely separated as to time, led men onward and upward.

To further quote Dr. Rainsford: "God's revelation must be something more than a Book. No book, however great, could contain it. When I examined the Book itself I saw in it signs of progress. The God of the Pentateuch, the tribal God of the days when Israel struggled toward nationhood and dutifully put to wholesale massacre those who opposed them, was not the God of the greatest of the Psalmists who sang a nobler song, 'The earth is the Lord's and the fullness thereof, the world and they that dwell therein.' Yet this lacks the soul appeal of Isaiah: 'The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of the vengeance of our God; to comfort all that mourn.'

"Then comes the Master himself and quoting this passage from Isaiah, deliberately leaves out the sentence, 'The day of the vengeance of our God.' Here in the Bible itself, then, the idea of God changes and rises and the change was continuous. More important still, Jesus is recorded as saying that the continuous changing quality in it would not cease with Him: 'I have many things to say to you, but ye can not bear them now. But when He, the Spirit of Truth, is come He will guide you into all truth; He will show you the things to come.' Here was a growth and change indeed. Here was evolution in religion."

Let us not forget that God's true revelation to men in all ages is not in the literal, printed word. His revelation comes with inspiration and power to change and regenerate them. When we read our Bible, whether the Pentateuch or the Gospels, unless we get this divine touch which illumines and gives us spiritual understanding, our reading has brought no divine revelation to us. We have only read and understood the letter of the Scriptures—"the letter which killeth"—instead of receiving the Spirit behind it—"the Spirit which giveth life."

There is nothing more certain in the future than that our developing spirits will come to a different understanding of the revelations of the Old Testament from that entertained by our forefathers. There is nothing surer than that in the near future we shall be obliged to find restatements of their dogmas founded upon a literal reading of this Old Testament or to repudiate them altogether. If we are to continue to strive for the expression in our lives of the spirit, principles and ideals of the Christ, the measure of our success in this effort will be indicated by the completeness of our rejection of the wrath, cruelties and retaliatory vengeance with which the Old Testa-

ment teems, if we are to understand it in the letter as our forefathers did. As we develop from "the first man", the Adam man, up to the "second man", the man with the "quickening spirit," it is as certain as anything can be that we shall rely less and less upon the letter—whether of dogma or creed or Bible—and more and more upon the voice of the God within us, who speaks directly to our hearts. There shall we finally find our unfailing supply of wisdom, truth, inspiration and strength.

"But," says the literalist, "The words of Jesus and the disciples and apostles were miracles and were given the expression of supernatural powers, specially given by God, to which men in this world can never attain." Is there a word in the New Testament to warrant any such conclusion? Let Dr. Rainsford, quoted above, answer: "No, the days of miracles are not over; only let it be remembered that miracles are not supernatural happenings, things we overpersuade God to do for a favored few. They are the exercise of the divine powers slowly growing to fulfillment in man himself; powers Jesus thought of when He said in the parting words to His disciples: And greater works than mine shall ye do because I go to the Father."

THE ONE THING

Writes the "Foothill Philosopher," John Stephen McGroaty, in the Los Angeles Times:

Men seem to be interested in many things. In reality they are interested in only one thing—the mystery of being. Whether one be conscious of the fact or not, all his business with social, industrial, educational and religious affairs and institutions is subsidiary to his fundamental purpose of discovering the truth about life, which he believes will prove the truth about himself.

The strongest, most unrelenting desire of man is to find out who and what he is, and why he exists. The quest for the ideal never stops, the search for perfection never ceases. The search for gold is but a symbol of man's search for truth. The interest one takes in business, in social affairs, in work, in his family, in religion is to the end that he may discover that in himself, or outside of himself, which shall prove of permanent satisfaction.

Great thinkers of the past and present have been impressed with and have recorded the fact that in all the phenomenal universe there appears to be no sign of hope for solving the riddle of life. If one knew all about 1,000,000 planets—their sizes, relative distances from one another, their composition, the number of their inhabi-

FUTURE DATES

May 11, Friday—"Come Out of the Kitchen," presented by Junior class of Willamette University at the Grand.
 May 12, Saturday—North Marion and South Clackamas county school districts to vote on consolidation.
 May 13, Sunday—Mother's day.
 May 18 and 19, Friday and Saturday—Marion county track and field meet.
 May 20, Saturday—May Festival, Hardie's oratorio, "The Four Seasons."
 May 28, 29, 30 and 31—Oregon Jersey Jubilee.
 May 30, Wednesday—Memorial day.
 June 14, Thursday—Flag day.
 June 16—Saturday, Marion county Sunday school picnic.
 June 18 to 24—Chautauque at Dallas.

the eater of the food of all life, and the giver of all treasure—and he finds the treasure who knows this. This mighty soul is the fearless immortal, and he who knows this grows one with the fearless eternal."

It may, indeed, be that the search for the eternal will not necessarily be an eternal search. It may be that man shall yet find that "house not made with hands" in which he shall find perfect rest and the answer to all his questionings. It may be that when man ceases to "seek the living among the dead" he shall discover within himself the life which satisfies and that he shall "grow one with the fearless eternal."

BITS FOR BREAKFAST

If this should happen—
 If this copy of The Statesman should fall into the right hands, it would bring Salem a beet sugar factory—
 And if a duplicate should be read by just the right man, we would get a sorghum mill and a syrup factory.

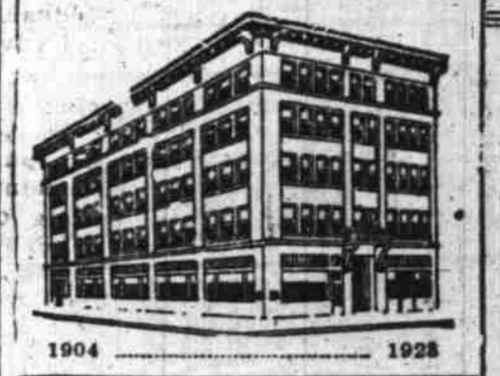
The right men are somewhere in the United States, perhaps in Oregon; may be in Salem. Perhaps like the country boy on the Dearborn, Michigan, farm, who a few years ago planned in his little shop to make a steam farm tractor to render plowing and

other work on the land easier and more profitable—and has become the world's greatest car manufacturer and the richest man of all time. He was Henry Ford, poor but ambitious; a dreamer of dreams. He still owns the Michigan farm, and does all the work by machinery, and makes it pay a profit.

How many Henry Fords may be on the Salem district farms. How many future sugar manufacturers, linen manufacturers, and princes of industry, with the "Acres of Diamonds" that are potentially here in the Salem district in greater measure than in any other section of the world; for this is the land of diversity, the country of opportunity.

It is estimated that 100 prisoners of the Oregon penitentiary make a profit to the state \$100,000 a year in the work camps and the wood working plant. The same number only to make three times that much in the fully developed flax and spinning plants. That would port two penitentiaries like this and leave about 200 men to work at other productive jobs for good measure.

BABYS COLDS
 are soon "nipped in the bud" without "dozing" by use of
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THINGS TO DO

THE BOYS' AND GIRLS' NEWSPAPER

The Biggest Little Paper in the World

LOADS OF FUN

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Edited by John M. Miller



Peter Puzzle Says
 "By rearranging the letters in the following words you will have the name of a famous movie actor! In a rich chapel."
Famous Americans
 Soph: "And you study about all famous engineers."
 Senior: "Oh, yes."
 Soph: "Well, tell me about this man Pat Pending whose name I see on all machinery."
Going Up
 Teacher (in art class): "How is Mercury generally pictured?"
 Student: "In a thermometer."

How'd You Like a Gorilla Playmate?

The gorilla is the "bogy man" of the West African jungles, and because of his treachery and savagery, the other beasts fear him as their worst enemy. When they hear him crashing through the underbrush, roaring and beating a warlike tom-tom on his broad chest with his shaggy arms, they scamper into hiding, for they know that his bite is worse than his bark, and that if he once attacks them, all efforts to escape are useless.

The gorilla goes about always looking for trouble, and when he corners an animal or a hunter he crouches savagely, wrinkles his ugly black face in a snarl that shows his strong white teeth, and bristles a crest of hair across his forehead until it stands upright. The sight of him is enough to paralyze his victim with fear.

He does not have a "home," but wanders about like a gypsy,

never staying more than two days in one place. He can travel very fast, not by running on his short legs, but by planting his fists on the ground and swinging himself forward on his arms in long "strides." So huge and broad are his shoulders that he weighs twice as much as a man of the same height, and with the mighty strength in those shoulders and arms, he is fearless of any foe.

Although the gorilla is not as smart as some of the smaller apes and monkeys, hunters find him very hard to capture, or even kill. He is cautious, and seems to plan his attacks to his best advantage. Few hunters have been able to overcome his frenzy and capture one alive. Gorillas never live very long in captivity, and it is almost impossible to train them.

(Next week: The Reindeer—the Sheep of the North.)

Trapped by the Flood

Atop of the water and mud, below them they heard a dull thud, a crashing and bumping which set their hearts thumping—
 Trapped in the jaws of the flood!

A cloudburst in the mountains, following an unusually rainy spring, brought a swirl of churning water down the river. Boyd Hamilton, having just delivered his papers, stopped anxiously at the edge of the water before going in the house. Already it was creeping up above the bank.

"Looks like we're due for a spell of high water," he said, as he came into the living room. His mother raised her head. Mr. Hamilton was out of town, so she was doubly anxious.

Boyd's little sister grabbed his arm, her lips trembling. "The wind is blowing a lot, too. I'm scared."

Boyd tried to comfort her. He ate his supper, and then went out again to look at the water. It was rising steadily, being only a little way from their house. At that rate it would be up to the steps by nightfall.

"Look here, mother," Boyd said, when he returned, "there's no use getting panicky, but I think we'd better move up on the second floor. You know once before the first story was flooded,

and it looks pretty much like it might happen again. We'd better be prepared for it, anyway." So they all worked together, taking up rugs, carrying the dishes, and getting as many of the pieces of furniture as possible up the stairs.

They had hardly finished when the lights went out. Little Betty screamed in terror. They hunted for candles, but at last had to give up, huddling close together in the darkness and listening fearfully to the lapping of the water.

A few hours passed. Then they began to hear a bumping noise on the ceiling. "Floating stuff," shivered Mrs. Hamilton.

"Maybe somebody will come in a boat and get us," ventured Boyd.

If it would only grow light! They were prepared at any minute to go to the roof, as the bumping noise continued and they knew it would be only a matter of time until the water would come creeping upon them.

At last a few streaks of dawn came in through the window. Boyd peered out. "Why-why-look!" he spluttered. The river was flowing quietly in its banks.

They went down stairs. The windows and doors had been left open to prevent their being burst in, and the high wind had been blowing the dining room chandelier against the wall.



A Worth-while Reputation

THE head of one of this country's great manufacturing institutions says:

"The man who builds and the man who buys are both beneficiaries of reputation. To the one it is a continuous spur and incentive—to the other, the strongest of all guarantees that what he buys is worthy."

Patronize the manufacturer or merchant who has a reputation for honesty and fair dealing. Such motives must actuate the consistent advertiser. The man who invests real money in building a reputation for himself and his merchandise cannot afford to risk any of it by taking unfair advantage of his customers. He must retain the good-will of the buying public. Without this, his business cannot succeed.

Every time he advertises he put his reputation in your hands. His products or the wares he has for sale must make good. His service must be advertised.

That is why it pays to read advertisements, to deal with advertisers and to buy advertised goods.

Yes, it is worth your while to read the advertisements