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RULES FOR RIGHT LIVING—Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4:31, 32.

WHERE IS THE MAN?

There are a hundred men in the Salem district any one of whom could, by devoting himself whole heartedly to the task, secure for this city a beet sugar factory—

And thus confer upon his community and his city the most important industry that could be developed here, next to the linen industry, which is already well on its way.

The big task is to get the growers lined up, and willing to contract to deliver the raw supply. This done, and one of the big sugar companies would be interested at once.

Or the growers may be organized into a company with a cooperative basis—

Owning and operating their own factory, as is done in Ohio and some of the other states.

Nothing else will so push to the front our live stock and dairying interests; and these things will mean a long train of benefits affecting every line of endeavor.

Which of the hundred men shall it be?

THE AWFUL MESS THAT IS RUSSIA

A faint idea of the living conditions of the awful mess that is Russia is set forth in some comments that the Manchester Guardian makes on a report on housing conditions in that country, contained in the International Labor Review, a product of the International Labor Office of the League of Nations. The Guardian starts off by saying:

"The veil that hides the social condition of Russia is seldom lifted, and when it is the vision that the rest of the world gets is too often a partial or distorted one. But there can be little doubt of the veracity of the picture of present-day housing conditions in Russia which is presented by the article on the subject, compiled from official Russian sources, in the August number of the International Labor Review."

After pointing out that the Review's article is free from propaganda the Guardian continues:

"For it is clear from Russian admissions that, grave though the failures of the Communist system have been in other respects, they have in none been more serious than in the failure to remedy the dreadful congestion in working-class homes in the great cities. The complete abolition of private property and of rent which followed upon the Bolshevik revolution not only put a dead stop to private building, but destroyed the economic basis on which the municipalities could build. The short cut to better things which took the shape of billeting the poor on the houses of the well-to-do and of constantly evicting one set of tenants that others might be installed induced a despairing carelessness about houses and furniture under which both fell into an almost irremediable state of disrepair. The Moscow Municipalized Building Board indeed complained that people compulsorily installed in the houses of others 'behaved not like good owners, but like conquerors,' and even used the floors, doors and furniture for fuel. The change to the New Economic Policy with its encouragement of private initiative has come too late to stop the rot. Not two per cent of the indispensable minimum of new houses have as yet been built under it, and the Commissary of Labor describes the conditions under which the workers now live in industrial areas as 'appalling.' The present sickness rate traceable to a herding together of the people for which no remedy can be found is lamentably high and the ultimate damage to the physique of the working community incalculable. The Nemesis of bad housing stalks slower than that of famine, but the retribution it exacts is not less dire. In Russia revolution piled on war has now brought to a head conditions which this report, in the light of the evidence on which it is based, calls catastrophic."

The average man in America is invited to consider the conditions in Russia as outlined in the remarks of the Guardian. Here in this "capitalist" country which the Soviets hate with all bitterness possible, there are more than eighteen million automobiles in use by the people, and the common man has about everything that only the rich abroad can possess. Nobody has in Russia what the ordinary worker has here. And yet there exists among us a considerable number of people who are thinking and planning how they can substitute for the life of this land the life that is characteristic of Russia under the Soviet tyranny.

LOW PRESSURE BLAMED—\$800,000 damage in Seattle's automobile sales district Saturday night to gain headway on firemen. Necessary preliminary operations in getting pumps started gave the flames time to spread.

WASHINGTON'S BOYHOOD HOME

At this time when a movement is on to preserve as a memorial the old home of Woodrow Wilson, the question of similar consideration for the childhood home of George Washington is pertinent. Another factor stimulating discussion of this subject just now is the approach of the two-hundredth anniversary of our first president's birth.

The boyhood home of Washington is known as the "Pine Grove Farm" and is located on the Rappahannock river near Fredericksburg, Virginia. Here young George Washington was taken when four years old—here his father died a few years later and this is the home which his mother occupied for thirty-nine and he for nineteen years.

Today, the old home is in private hands, neglected and forsaken. In this intensely patriotic age when so many statues of men and women noted for service civic, military, or philanthropic, are being erected, and when so many family heirlooms are being preserved, it is fitting that the boyhood home of the "Father of His Country" should be preserved from further neglect and decay.

The home is of intense interest to lovers of history and admirers of patriotic service. And its intimate association with the boyhood life of the first President of the American Republic should assure it recognition and preservation as a national shrine.

The business man, professional man or any other man who conspires with bootleggers to nullify law is in a ridiculous position to criticize bolshevists and bolshevism. He is an outlaw.

The creature who is willing to trade the constitutions of his state and country for a glass of beer or bottle of whiskey needs lessons in decent citizenship.

SOME SUNDAY SERMONS FROM SALEM PULPITS

"The Great Moral Adventure" Topic of Rev. Norman K. Tully at First Presbyterian Church on "Temperance Sunday"; Rev. Ernest H. Shanks, Pastor of the First Baptist Church, Speaks on "The Home of the Soul"; Dr. Phelps Begins Services

"The Great Moral Adventure"
 Sermon by Rev. N. K. Tully, pastor of the First Presbyterian church, Sunday morning, Nov. 1:

January 16, 1920, our nation embarked upon the most thrilling moral adventure in history. On that day the prohibition amendment went into effect, and for the first time in history more than a hundred million of all sorts of people declared to the world that they had decided to get along without strong drink. A multitude of causes brought the nation to this resolution.

First, the case against alcohol. It is not necessary for the health of the body; indeed, it is a poison, directly detrimental to the body in whatever quantities, and having no food value whatever. Alcohol as a beverage is an expensive indulgence, both for the individual and the nation. We were spending two billion and a half a year for the toxin, three times as much as for education, four times as much as the cost of the Panama canal, enough to gridiron the nation with hard roads 16 miles apart, and five times as much as for the worship of Jehovah. We couldn't afford the drain any longer. Alcohol is a dangerous habit under all circumstances, because the ranks of the drunkards are recruited from the ranks of the moderate drinkers. Alcohol was slaying 2500 a day when the amendment was adopted.

Second, our Christian obligations got on our conscience. A Christian is not justified in doing anything that saps the energy of his mind, overthrows his moral nature, and weakens his body in the struggle with disease. Alcohol does all these things. Furthermore, a Christian is responsible to God for his example. If Paul could each meet because it made his brother stumble in his day, how much more should a modern Christian renounce strong drink. Then, too, there is the Christian's money. How could he spend for a harmful indulgence money required to meet the crying needs of mankind? Recognizing his responsibility to God for every thought and word and deed, the Christian could do none otherwise than work and vote for prohibition.

Third, the war revealed on its lurid background the nature of the liquor traffic. It was turning into poisonous beverages food grains and sugars needed for the food of the peoples. It was diverting capital and labor from constructive to destructive purposes. It was destroying citizenship and patriotism. It was making boys forget the mothers who bore them; husbands neglect the vows they made at the altar, it was turning fathers into brutes, and causing their children to run at the sound of their returning footsteps; it let the citizen sit in a stupor while the enemy attacked his country. The curse became intolerable; the nation threw it off.

It did not do so impulsively, but after more than a century of organization, agitation and education. The traffic had ample warning of what was coming and abundance of time to stand firm under. Nor was the dry victory incomplete. It was submitted by many more than the two-thirds vote of congress required, and ratified not by the 36 states required, but by 45. Neither was it a partisan measure, but both of the great parties shared equally in the submission and ratification of the measure. Never was the nation so unanimous in any purpose, and never was the country better off than now, despite the misrepresentations of the John Barleycorn crowd, who have throat disease, and go about raging like strong drink, and foaming like a mug of beer, because they can't get drunk conveniently. What is needed is the spread of intelligence and virtue among the common people for their encouragement, and this is the present duty

of the church. Therefore, "Strengthen ye the weak hands, and confirm the feeble knees." Rum is not coming back.

"The Home of the Soul"
 Sermon by Rev. Ernest H. Shanks, pastor of the First Baptist church, Sunday morning, November 1:

The home of the soul in the great spiritual realm of God is a place of happiness and service. In that beautiful home there will be no lack of interest and delightful employment. Nothing there will cloy, nothing will grow stale or commonplace. Men become so much interested in earthly things that they forget that they do not seem to care much about heaven. We have little patience with over-ethical people, with a heavenly gaze. Life is too real and practical for that, perhaps. But there is something to be gained by a certain degree of "other-worldiness." This world is not our abiding place, our eternal home. We are but pilgrims. We "seek a city that hath foundations, an house not made with hands, eternal in the heavens." Yet some people seem to be having such good times here that they mention heaven or thought of heaven. God is our refuge. The soul's home is in God. Happy the man who finds his life centered in Jehovah God and who lives the Christ life here amidst the material advantages and pleasures of this world, keeping himself free from the sins and defilements of the world. This is possible. A man may be in the world and enjoy its benefits in a rightful way and yet keep free from the sin of the world. Not all of what the world calls advantage and pleasure are right and good. He who keeps his eye fixed on the heavenly home and the ultimate goal of the soul will have little difficulty in determining what is good. The wealth of the heavenly home will be enhanced by our treasure laid up there. What are our treasures? Love, fellowship; men and women saved by our witness. These things will be like stars in our crown, bright jewels in Christ's diadem. There are riches in glory.

"Is the Bible Inspired?"
 The special meetings held in the First Evangelical church by Dr. Phelps had an auspicious opening Monday evening, when a large congregation greeted Mr. Phelps. His subject was, "Is the Bible Inspired?"

Dr. Phelps spoke with great earnestness and held his audience until the close of his address with out a move. Eloquently and logically he depicted what the Book had accomplished for the peoples of the world, and the civilization it had brought wherever it had been taught and proclaimed. He seemed to satisfy the audience that the Scriptures were God's revelations, inspired by the Holy Ghost, not in part, but as a whole. He declared that the Bible did not contain any contradictions when understood and comprehended. He asserted that the Bible was "the Word of God," and that it contained the "Despot of the Word of God." It was a strong plea for the Holy Bible as the inerrant Word of God.

Tonight he will speak on the "Danger Signals in Protestantism." A large attendance is expected. The public is cordially invited to attend these meetings. The object is to bring inspiration and help to all who are students of the Book of God and an endeavor will be put forward to get men to decide for Christ, as Saviour and Lord.

"A Parable of Providence"
 Was the subject of the sermon by Rev. Fred C. Taylor in the First Methodist church Sunday morning, November 1. It being the quarterly children's service when the junior church united with the

main congregation, the sermon was illustrated by the use of a large mounted golden eagle which had been captured by a farmer near Salem when detected stealing the lambs from the flock. The "golden eagle" is protected by the Oregon law, and a special permit had to be secured for the killing of the bird. It measured six feet between wing tips and had claws two inches long and could easily carry lambs from the field to its nest.

Rev. Mr. Taylor used as his text, "As an eagle stretcheth out her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them upon her wings, so the Lord hath dealt with you." The eagle is the king of birds and the emblem of the American nation. The president's flag is a large blue banner, with 13 white stars across the top and a large American eagle with outspread wings in its center. During the Civil war the Eighth Wisconsin regiment of volunteers carried with them a live eagle as a mascot which was known by the name of "Old Abe." It was caught by an Indian in Chippewa county, Wis., and sold to the soldiers at Eau Claire and taken with them on their marches and into battle. The eagle has played an important part in the history of America. The Bible refers frequently to the eagle, as there were eight different kinds native to the Holy Land. The strength of its wings, the swiftness of its flight, the keenness of its vision, the manner of its nests, its long life and the care of its young are all referred to in the Bible. Its habits in stirring its nest and protecting its young, and teaching them to fly by bearing them up on its wings were used to illustrate the dealings of God with his own people.

As the parent eagle broke up its nest and forced its young to fly, so the Lord had broken the bonds of his people and brought them to a larger freedom and life in the land of Canaan. To nestle means to be provincial, narrow, self-centered and self-satisfied. But God wills that His people be free from sin and selfishness and racial bounds, and religious bigotry, and have a largeness of vision and a wideness of service to all the world.

The eagle protected its young from the storms and enemies by means of its outspread wings over its nest. So God's protecting providence and care is ever over His own faithful children. Mother birds have been known to sacrifice themselves rather than let their brood be harmed. God so loved the world that He gave his only begotten Son, and by faith all His people may trust Him for His protecting care. "He shall cover thee with his feathers and under His wings shalt thou trust" is the promise of Scripture. With confidence we may sing

"Cover my defenceless head,
 With the shadow of Thy wing."
 The eagle bore her young on her wings when she taught them to fly. This rested them when exhausted and protected them when in danger, and bore them above the clouds and things of earth. So God provides the higher life for His people. The life that mounts up as on wings of eagles. The life victorious and triumphant over all trials and sins of life. The life in the bright sunshine of His love and grace which becomes a type and foretaste of eternal life in the heavenly land.

Layman Talks on Church Consciousness
 "Perhaps the thing most needed in churches today is a sense of church consciousness," said Carl B. Wetherell, Unitarian field secretary for the Pacific coast, and eminent Shakespearean scholar at the Unitarian church last Sunday morning. Mr. Wetherell, who is a very good friend of the minister here, shared the pulpit during the morning services and spoke later in the evening.

The speaker said that church consciousness involved three elements. A sense of tolerance; loyalty to a cause; importance of a working membership, and a realization that the prime object of the church is to deepen the spiritual life of men and women.

"Tolerance is the most needed thing today," the speaker continued, and mentioned Van Loon's latest book entitled "Tolerance," as giving a good historical and philosophical discussion of the subject. "Tolerance is like liberty, not acquired by mere asking, but kept by eternal vigilance and care."

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Mr. Wetherell said that we must not only be tolerant of the differing views of other churches, but also of opinions differing in one's own church. Rabbi Wise defines "Intolerance is the dislike of the unlike."

The second element is the cultivation of a sense of loyalty to a cause and to an individual or to an organization. We must insist upon a keen loyalty to the church and the things for which that church serves a community in its efforts to help humanity, rather than practice a weak loyalty to words a minister, board or trustees, music, ritual, or any individual or personal matters.

The third element is the recognition of the value of the working membership. "Let us have," said Mr. Wetherell, "few lookers-on and more actors in the arena. The real liability in modern society is not the revolutionist or the bolshevist; rather, is he the one who in any phase of life who acts courage and vision and faith. To come out into the open in a positive way to proclaim the principles of progress as discovered to us today by modern thought."

The fourth element of church consciousness is to insist that the true purpose of the church is not to amuse or entertain. Churches are too often run on oysters, ice cream and fun. They try to compete with places of amusement, and often offer all kinds of bait by which they hope to draw crowds which are seeking an hour's inexpensive relaxation.

The true object of a church is to deepen the spiritual life of men and women, thereby leading them to think and act on a higher plane than would otherwise be the case were it not for the church.

Mr. Wetherell took the distinguished guest about the city and on a visit to various institutions. He pronounced Salem as an ideal home town.

The new security pact will be a failure unless it substitutes the scales of justice for balances of power.

Bits for Breakfast
 Two fine buildings—

They are the Elsinore theater and the Y. M. C. A. buildings, and they will be ready for dedication about the same time—about the first of the year.

Mr. Gutherie is himself on the job all the time, and is hurrying the Elsinore towards completion. But it is a big job. It is some building.

The people of this city and section are going to wake up and find that they have a really magnificent theater. They will all be proud of it.

The annual Walnut Slogan

number will be tomorrow. If you can help the Slogan editor, please do so, today.

The men who know walnuts are more enthusiastic than ever before over the industry here. It is a comer. Along with the fibert industry, there is a great future for it.

Next week the Slogan subject is strawberries. Oregon is already far and away the leading strawberry state, and most of the industry is here in the Salem district. But we are going to go very much further in the industry; very much.

Scientific magazines tell how J. D. Dunlop invented the pneumatic rubber tire. His little child, riding in a baby carriage, objected to the bumps of ordinary wheels. So he took rubber tubes, filled them with water and fastened them to the wheels. Later he got the idea of filling the tubes with air instead of water. From this came the pneumatic tire used on autos and bicycles. Big services to humanity usually result from attempts to make life happier for a near relative or friend of the inventor. Love — service — is the mother of more inventions than necessity or laziness.

MOTHER!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.—Adv.

Furnace SPECIAL

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