## Thichecion that




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##  $5=3+2=2$   <br> d.ive 3

## a far look and a near look

Salem will have 50,000 people; she will grow steadily a million peoople-
And when?
As fast as

## tential

ural resources, and manufactures her ra
The complete development and full use of our potential water power will make the dream of the far look come true place-
The thing, the value that never dies, never is consumed, the phite coal running down the defiles of our Cascade and ast Range mountains.
tts ase will make us great; will put here in the future
a million people, and in the willamette valley ten ${ }_{\text {million. }}$
nillion of them will be supported directly and indirect ucts commanding wide markets than can be produced and er the shining sun-
And the world needs what we have to give it.
Rapid growth here is almost a moral issue.
e world; to grow and make the things the world needs done, if our agricultural and manufacturing growth can b bilities are worthy of the dream of an empire buile poss to take over the water works; to get a mountain supply o
 of pumping; to make the city mains big enough for futur

To do all this as fast as it can be done without increas Ing the water rates; and to do it by issuing bands, which wil
be a charge for their future principal payment upon coming generations. The coming generations will thank is for oun oresight.
Id the immense possibibitities here for hydroelectric de velopment. We cannot overdo this, up to four to five million
horsepower. This is no fancy, The facts are here, to tel the wide world.

GREAT AND USEFUL WORK
A highly educated man and a well educated woman, ma They were down and out. They had been well to doys ago They were down and out. They had been well to do.
had met financial reverses. They came to the Y. M. C. that would give them the means to keep body and soul gether.
They are now in a logging camp not farr from Salem
earning yood wages, the wife as a cook, for she is a goo
cook, and the husband in the logging ooperationse
Andid they wrote a letter, received yesterday, to Sin Phillips, who has charge of the employment bureau, telling for his service in connecting them with their ; how
And their employers will no doubt be glad to influences, and well cooked food, in that logging camp.

The free employment bureau of the Salem Y.M. C. conaucted in cooperation with the e ederal government, is on
of its finest and best activities. It serves \& large number of eople; men and women looking for jobs, and employers
iteeding help-needing it sorety, to save crops and to on many kinds of enterprises.
Fifty people were sent out to jobs yesterday by Mr
Phillips. He could have sent out 100 , if he perhaps 200 or 300 or more
But the br from the grateful man and his wife who went to the logging zamip.
Many of those who were able to attend the graduation
xert ses of the training sehool department of the Salem exertsess of the training school department of the Salem
Gelluai Hospital held last night in the First Baptist church in this city will be interested to know that the hospital i patients handled during the month of March with 767 day of service, of which 193 days were free. The reports for the vith a total of 598 patients handled during the month of April people have reason to be gratified over the permanent estab
fishment of a strictly Grade A hospital in this city, and mor
$\rightarrow-$-IE LIFE AFTER DEATE
Ever since man first began to think in a feeble and prim tive way, he has wondered about death-

Wondered and feared.
Death has taken from him his loved ones; their bodie
eturned to dust and he sees them no more. What is this ruthless force that robs them of motion and feeling, and where is the spirit that inhabited the now dead body and still exist somewhere or is it snuffed out like a candle?
All down the ages men have argued these questions. Socrates, spent the last day of his life cheerfully discussing with his friends death and the probability of his living after "And what is it (death) but the separation of the sou oul the body?" he argued. "For is not dying to have the exists by itself? Is death anything else than this?"

One of his friends voiced the universal doubt: ave spoken truly; but in regard to the soul men are very ncredulous, for they fear that after it has left the body it
nay no longer exist, but may on the very day of death be destroyed and perish; nay, that on departing from the body t may go forth like breath or smoke, and flying away; be dis-
persed abroad and exist no longer anywhere."
Cherfully the doomed man answered his friend that in $s$ estimation the sout of the philosopher that followed reason and truth-the divine and the absolute-and was sus-
tained thereby, would, after death, "reach the abode of that which is like unto herself and of her own kin; she will be ree from human ills
eleased from the body, she may be dispersed and scattered abroad by the winds, and thus vanish in flight and cease
to be."
So convinced was Socrates that death was, not a foe to be feared but a friend who was to release him from the limit
ations of this life into a freer, fuller one, that he regarded his fate as good, fortune, likening himself to the swans, who, nore freely than they have sung all their life through, o
of joy that they are about to go and dwell with the Go leath, affirm falsely of the swans that they are mourning their approaching death, and singing out of grief, not con-
sidering that no bird sings when it is hungry or cold or uffering in any other way.... Ta me it does not seem tha of Apollo they can look into the unseen world; wherefore day more than on any other day of their life. And I believe pat I myself am consecrator to the same God; nor shall
more reluctant than they to be set free from this life.
"And this," he silys," is why I do not grieve as might be expected, but am of good hope that there is something in
store for us after death; some thing, as has been said of old $r$ better for the $g$ $\qquad$
are you a purit

While the Salem, Mass., debaters are with us is a good
to mention'a discussion that is going on as to what is Puritan-

## For a Puritan is generally thought of as a thin (whoeve heard of a fat Puritan?), austere person who frowns on a fun and gaiety and pefsecutes if possible-all dare to disagree with him on religious matters.

But Stuart P. Sherman, one of our modern essayists disagrees with this estimate and quotes from early docu ments to prove that the Puritans who helped form the eatil courage, but foresighted men, embued with' the average-or perhaps a trifle more than the avera; e-amount of tolerance,
and with a lively affection for famy $y$ and friendsIn fact, in that respect, they were like the pioneers wh id the foundations of our own Oregon. So the two Salems of the older communities from which they sprung, and thei

## And Mr. Shermane.

 tans in all ages and that the very first one was that faraway ancestor of ours, the anthropoid ape who first decided towalk upori his hind legs and founded the human race are some of the contentions of Mr. Sherman:
"Dissatisfaction with the past, eourage to break with it o vision of a better life, readiness to accept discipline that better life prevail-a desire reflecting at onee his sturdy arity. In these respects all true Puritans, in an ages and the past; every one has, the courage to revolt; everyone has vision; everyone has a discipline; an
vision of the better life to prevail.

## IIfing Puritan inherited, not the Puritan hefrlootas, but th

 living Puritan tradition, we enter into the modern spirit ...The modern spirit is, first of all, a free spirit open on all side
to the influx of truth, even from the past. But freedomi not its only characteristic. The modern spirit is .marked,
further, by an active curiosity, which grows by what it feeds upon, and goes ever inquirin
mation to be had anywhere.
 "This endlesg

## quires a measure of courage; and

gods bestow on the modern spirit a kind of eternal youth,


## Y. Rickey,






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## General News Briefs






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5
Pilstudski Gain Upper Hand in Fighting

MANY KILLED IN STREET


## MEE Or Herboin



