

The Oregon Statesman

"No Favor Sways Us; No Fear Shall Awe"
From First Statesman, March 28, 1851

Sheldon F. Sackett - Editor and Manager.

THE STATESMAN PUBLISHING CO.

Charles A. Sprague, Pres. Sheldon F. Sackett, Secy.
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The Weather

We had the weather jotted down as a topic for discussion sometime in August when Hitler was on vacation and everyone was just too tired to care much whether the New Deal was good or bad. For several weeks there have been intimations that the proposed date was too long away; old Jupiter Pluvius has apparently gone on WPA and sat down in the shade or taken off on a flight around the world and forgotten entirely that he has a man's chore to perform each April and May in Oregon.

We had great faith in May day as a rain provoker. Ordinarily these beautiful summer dresses and light-footed dancers tripping on the green makes Jupe ireful and while the queen and her court are saddened the cherry growers and the forest owners smile. But May day failed to provoke rain; and so did Mother's day and if Memorial day has no influence we admit complete bafflement. Then the only remedy will be to write a letter to the governor or call for the resurrection of old Colonel Hofer or perhaps let the rapidly mobilizing US army of General White and his guardsmen fire a few cannon.

If all these perennial remedies fail, then Oregon is in for a bad summer indeed. Governor Sorague will need to close the forests and every timber owner will be in mortal fear all summer long lest a casual cigarette butt send a lifetime investment into oblivion. The farmers are already fearful that rain or no rain, the crop prospects for 1939 are doubtful. We had thought some of resurrecting a shelter-belt law and asking our republican senators to change face and push it through the congress but time is of the essence in this weather situation and we are stymied there. It's a wry sort of optimism to consider that if fruits and berries and the field crops are light this summer the canners may unload their surplus inventories and the producer may get higher prices for the 1939 yield. In that respect Mother Nature is more harsh than any AAA plan or marketing onta.

Beyond these observations, we do not know what can be done about this current major problem of the commonwealth. Weatherman Wells down at Portland reports that the drouth extending from March 15 (only six-tenths of an inch of rain has fallen since then) breaks all records in his department and Old Sol, glad to see Mr. Pluvius bogged down, is trying to make some records of his own. If the matter at issue were a simple matter like a European war or how to provide the abundant life with less work and more play, we would have some faith in our always resourceful and ingenious president but in the case of the weather—Mark Twain said it all when he commented that everybody talked about it but nobody ever did anything to remedy it.

Red and White Carnations

Mother's day again. There is something significant about that "again." We have observed Mother's day the second Sunday in May year after year. It may be that last year we wore the red carnation. . . this year the white. Mother's day comes year after year—mother does not remain with us forever, except in loving remembrance.

The chances are that to each man and woman who gives a thought to Mother's day, it has a merited significance; their mothers must have been good, wise and devoted. There have been mothers who possessed none of these virtues except perhaps the transitory protective instinct which they shared with the mothers of the lower animals. But children of such mothers probably ignore Mother's day. . . Is it amiss to mention such things on this occasion? Is it not true, rather, that the honor we bestow today upon good mothers is the greater because virtue, wisdom and devotion are not merely the universal qualities of motherhood—but qualities which they possessed, independent of the fact of motherhood?

Most men and women who are so fortunate as to have had good mothers, remember them on Mother's day, in thought or in deed, appropriately according to whether they wear the white or the red carnation. But it may be that the whole-hearted observance of the day does not begin early enough in life. Children, a radio-speaking psychologist remarked recently, do not love their parents instinctively; and while an affection born of dependence develops early, it is possible that at times it is disturbed later by the necessities of family discipline and by the human propensity to "take for granted."

Why take for granted, then, children's appreciation of mother? It is not for her to command it. Perhaps it is the father's place to explain and emphasize the mother's devotion and sacrifices—and sometimes he may be too busy, or not sufficiently "close" to the children to do so naturally and effectively. The school, the Sunday school, various institutions and organizations dealing with young people, all may have a part in the early development of appreciation of mother. . . in order that children may honor their mothers with the red carnation for more years than it will be necessary that they wear the white.

Chance for Bean

Ormond R. Bean, for six years a Portland commissioner, should make a good utilities commissioner. He comes from a distinguished Oregon family. He is trained as engineer and architect. He has had public administrative experience. His four-year service as head of the state planning commission has made him thoroughly acquainted with the needs and the resources of his state. He is without taint of business or political connection which would give bias to his service in the important one-man job of regulating the utilities.

Bean's opportunity is two-fold. The state wants a utility commissioner wise enough to keep power and light rates reasonable, wise enough to estop any financial laying on of hands in utility financing, fair-minded enough to do essential justice between competing truck lines and between the railroads and the trucks. This phase of his job calls for penetrating insight into the many facets of the utility business, complete intellectual honesty, and a fine sense of balance.

The second opportunity open to the commissioner at this particular time is to become an Oregon statesman in furthering the widespread use of Bonneville. The commonwealth should not get into a cat-and-dog fight over whether PUD districts or private utilities should distribute Bonneville or whether the power should be used for industrial or domestic facilities. The prime purpose of the bulk of Oregon citizens, we believe, is to get Bonneville into use, as widely, as quickly, as judiciously as possible. Commissioner Bean has great opportunity in his new post to be a leader in furthering this objective.

Service vs. Bureaucracy

It is now hinted that in a forthcoming order, one of the series submitted under the new reorganization law, President Roosevelt will transfer some of the federal lands now administered by the forest service, an agency of the department of agriculture, to the department of the interior.

This suggestion will be violently opposed throughout the west. For decades it has been a byword that the department of agriculture was devoted to service and that the interior department was honeycombed with politics. Why, through many changes of administration, this should continue to be true, it is difficult to say. Nevertheless the opposition remains and will continue—perhaps for years after (when and if) it is no longer justified.

It may be safely predicted that this proposed item of reorganization will provoke more spirited opposition in congress, than any detail of the two orders thus far submitted.

Bits for Breakfast

By R. J. HENDRICKS

A good editorial, 5-14-39 but it needs a few slight corrections as to location, also names:

Under the title line, "A Century Ago at St. Paul," the Portland Oregonian's leading editorial for Tuesday, the 9th, reads: "Exactly one hundred years ago—so one learns from the old accounts—Oregon had fair weather such as we are having in the present spring."

"It was taken at the time, by the simple-souled French-Canadian of the Willamette valley, as a sign from God. On January 5, 1839, these humble wilderness-dwellers, with their Indian wives and large broods of children, gathered at a log church which stood near what is now the cemetery at St. Paul. For years the Canadians had wanted a priest. The Methodist mission of Jason Lee was located a few miles distant. Marcus Whitman and Spalding were among the Indians beyond the Cascades. But the Canadians had remained faithful to their own faith; they had raised the log church in anticipation of the coming of priests. And now the promised day was at hand."

"Such was the scene toward which the Most Reverend Francis Norbert Blanchet, with his escort, came riding across the prairie. He had traveled from Fort Vancouver up the Willamette by boat, accompanied by two of the leading citizens, Stephen Lucier and Peter Belieque, and debarked at Campement de Sable (Champoos). Thence they had jogged the four miles across the prairie to the log church where the assembled old servants of the fur company."

"That day was spent in receiving visitors and patting the heads of the big-eyed children, and preparing part of the church for living quarters. The next day, which was Sunday, Father Blanchet celebrated the first mass ever said in the Willamette valley, with the entire Canadian population—men, women and children—there to hear and see. Few of the Indian women, and none of the children, had ever witnessed the ritual. They had heard of it only from the tales of the voyageurs, through the haze of years. And its elaborateness impressed them after the puritan simplicity of the services they had seen at the Protestant mission. They responded at once when Father Blanchet announced his plan to say daily mass and instruction, and when he laid down the order that all the husbands and wives must separate until they could be married according to the laws of the church, now that a priest was at hand. Indeed, such was their eagerness that practically every family from the Canadian prairie put aside its work for the time and moved to the vicinity of the church. A tent village appeared overnight."

"Each morning the exercises began with mass, and continued through periods of instruction, and was enlivened with French chants and hymns. At dusk there were evening prayers and more songs, ringing against the dark wilderness sky. The husband and wives were reunited in proper church wedlock and the ritual was imparted to the people."

"And the weather, so the record says, was like the present spring. January was as pleasant and sunny as a Canadian May. The Canadians, living without discomfort in their tents, said to one another that God had sent this weather."

"It is this first series of masses in Oregon—observed a century ago—celebrating now, and that has drawn so many dignitaries here. Whether we are Protestant or Catholic, Jew or gentile, white or black, one cannot read of the devotion and fortitude of those first comers without the deepest respect. They dared the white rapids of the rivers and the long solitudes of the forests with bravery and resignation, doing a work they considered more important than any other."

That's a good editorial. But the "log church which stood near what is now the cemetery at St. Paul" is an unfortunate combination of words. The log church, built in 1836 stood not far from the cemetery of that day, a long way from the present St. Paul cemetery. That first, old cemetery was on the right of the highway leading north just outside St. Paul; near the creamery. The old cemetery, long out of use, lately made a clean lawn, gives place to two new and appropriate monuments, further mention of which will be seen in this column soon.

"There's Something in the Air"



Radio Programs

- KSLM—SUNDAY—1360 Kc.**
- 8:30—Vocal Varieties
 - 9:00—Christian Endeavor
 - 9:30—Devotion Army
 - 9:45—Salon Echoes
 - 10:00—Summer Prindles, Pianist
 - 10:15—Romance of Hiwaya
 - 10:30—News
 - 10:45—Hawaiian Paradise
 - 11:00—American Lutheran Church
 - 11:30—Caravan's Orchestra
 - 12:00—Hills and Escarp.
 - 12:45—Santa Barbara Musical
 - 1:00—American Legion Mother's Day
 - 1:15—Songs of Seasons Past
 - 1:30—Musical Mother's Day
 - 1:45—Caravan's Orchestra
 - 2:00—Help Thy Neighbor
 - 2:15—Caravan's Orchestra
 - 2:30—Spice of Life
 - 3:00—American Forum of the Air
 - 3:30—Old Fashioned Baritone
 - 4:00—Good Will Hour
 - 4:30—Farrills of the Pastrol
 - 5:00—Caravan's Orchestra
 - 5:30—First Baptist Church
 - 6:00—Music by Faith
 - 6:30—Musical Headlines
 - 7:00—Jim Walsh's Orchestra
 - 7:30—Salem Menonite Church
 - 8:00—Caravan's Orchestra
 - 8:30—Lionel McKibbin's Orchestra
- KELM—MONDAY—1800 Kc.**
- 6:30—Milkman's Serenade
 - 7:00—News
 - 7:30—Time of Day
 - 8:00—Morning Meditations
 - 8:15—Haven of Rest
 - 8:30—News
 - 9:00—Pastor's Call
 - 9:15—Bargain a Minute
 - 9:30—Hills and Escarp.
 - 9:45—Speech King George of England
 - 10:00—Morning Magazine
 - 10:30—News
 - 11:00—Hawaiian Paradise
 - 11:15—True Story Drama
 - 11:30—Musical Headlines
 - 11:45—Value Parade
 - 12:15—News
 - 1:00—Chamber of Commerce
 - 1:15—Music and Music
 - 1:30—Lawrence Salmons
 - 1:45—Songs Without Words
 - 2:00—Hillbilly Serenade
 - 2:15—Dick Harding Organist
 - 2:30—Bar Boys Orchestra
 - 2:45—Salvation Army
 - 3:00—Pacific Parade
 - 3:15—Spice of Life
 - 3:30—Fulton Lewis, Jr.
 - 3:45—This is Radio
 - 4:00—Take a Note
 - 4:15—Hills of Today
 - 4:30—Dick Rogers
 - 4:45—Time Signal Melodias
 - 5:00—News
 - 5:15—Wallpaper
 - 5:30—Lone Ranger
 - 6:00—News
 - 6:15—Story of Advertising
 - 6:30—Varieties
 - 6:45—Bob Crosby's Orchestra
 - 7:00—Newspaper of the Air
 - 7:15—Popular Melodias
 - 7:30—The Conrad Sawyer
 - 7:45—The Devil's Scrapbook
 - 8:00—Jim Walsh's Orchestra
 - 8:15—Jack McLean's Orchestra
 - 8:30—Shinany Ennis's Orchestra
 - 11:45—Just Before Midnight
- KEX—SUNDAY—1180 Kc.**
- 7:30—Dr. Brock
 - 8:00—Musical Hall
 - 9:00—Quiet Hour
 - 9:30—Bar Boys Orchestra
 - 10:00—Magic Key
 - 11:00—Proper Homings
 - 11:30—Bar Boys Orchestra
 - 12:00—Festival of Music
 - 12:30—National Yeggers
 - 1:00—Family Altar Hour
 - 1:30—Bookman's Notebook
 - 2:00—Watson, Flotman & Jetman
 - 2:15—Barry McKibbin
 - 3:00—Orchestra
 - 3:30—New and True
 - 4:00—Catholic Thrift Society
 - 4:30—Cherish
 - 5:00—Catholic Thrift Society
 - 5:30—Ensemble
 - 6:00—Sports Reporter
 - 6:30—Catholic Thrift Society
 - 7:00—Orchestra
 - 7:30—Everybody Sing
 - 8:00—Catholic Thrift Society
 - 8:30—Memories in Miniature
 - 9:00—Family Altar Hour
 - 11:15—Organist
- KOIN—SUNDAY—940 Kc.**
- 8:00—West Coast Church
 - 8:30—Balt Lake Tabernacle
 - 9:00—Church of the Air
 - 9:30—Catholic Thrift Society
 - 10:00—Words Without Music
 - 10:30—Symphony
 - 11:00—Let's Sing
 - 11:30—Let's Sing
 - 12:00—Problem Clinic
 - 12:30—Catholic Thrift Society
 - 1:00—Gateway to Hollywood
 - 1:30—Old Songs of the Church
 - 2:00—News
 - 2:30—William Wallace
 - 3:00—Dance Hour
 - 3:30—Catholic Thrift Society
 - 4:00—Robert Bonchey
 - 4:30—Deep River Boys
 - 5:00—Catholic Thrift Society
 - 5:30—Orchestra
 - 6:00—Life Without Regrets
 - 6:30—Catholic Thrift Society
 - 7:00—News and Reviews
 - 7:30—Orchestra
 - 8:00—Catholic Thrift Society
 - 8:30—Five Star Final
 - 9:00—Catholic Thrift Society
 - 9:30—Quintette
 - 10:00—Catholic Thrift Society
 - 11:15—Prelude to Midnight
- KOIN—MONDAY—940 Kc.**
- 7:00—Venezian Ensemble
 - 7:15—Trail Blazers
 - 7:30—News
 - 8:05—Elizabeth Earl
 - 8:15—The O'Neill
 - 8:30—Stars of Today
 - 8:50—Time Signal
 - 9:00—Coburns and Odensans
 - 9:15—Let's Sing
 - 9:30—Dangerous Road
 - 9:45—Dr. Kate
 - 10:00—Betty and Bob
 - 10:15—Catholic Thrift Society
 - 10:30—Yallian Lady
 - 10:45—Hymns of All Churches
 - 11:00—Mary Martin
 - 11:15—Ma Perkins
 - 11:30—Pepper Young's Family
 - 11:45—Catholic Thrift Society
 - 12:00—Buckley Wife
 - 12:15—Hills Dallas
 - 12:30—Six and Sads
 - 12:45—Girl
 - 1:00—Midstream
 - 1:15—Houseboat Hannah
 - 1:30—Catholic Thrift Society
 - 1:45—Singer
 - 2:00—Science in the News
 - 2:15—Love a Mystery
 - 2:30—Catholic Thrift Society
 - 2:45—Singer
 - 3:00—Orchestra
 - 3:15—Singer
 - 3:30—Orchestra
 - 4:15—Fashions in Harmony
 - 4:30—Catholic Thrift Society
 - 4:45—Stars of Today
 - 5:00—Orchestra
 - 5:30—Studio Party
 - 6:00—District Attorney
 - 6:30—Armchair Cruises
 - 6:45—Orchestra
 - 7:00—Al Perce and Gang
 - 7:30—Catholic Thrift Society
 - 7:45—International Events
 - 8:00—Orchestra
 - 8:15—News
 - 8:30—Blue Moonlight
 - 8:45—Catholic Thrift Society
 - 9:00—Orchestra
 - 9:15—Catholic Thrift Society
 - 9:30—Catholic Thrift Society
 - 9:45—Catholic Thrift Society
- KOAC—MONDAY—860 Kc.**
- 9:00—Today's Program
 - 9:30—Homemakers' Hour
 - 10:00—Weather Forecast
 - 10:15—Story Hour for Adults
 - 10:30—School of the Air
 - 11:00—Music of the Masters
 - 11:30—News
 - 12:15—Farm Hour
 - 1:15—Variety
 - 2:00—Extension Visits
 - 2:45—Guard Your Health
 - 3:15—For Scandinavians
 - 3:45—Monitor Views the News
 - 4:00—Symphonic Half Hour
 - 4:30—Stories for Boys and Girls
 - 5:00—On the Campuses
 - 5:45—Vespers
 - 6:15—News
 - 6:30—Farm Hour
 - 7:00—Hi Club Program
 - 8:15—World in Review
 - 9:00—OSG Round Table
 - 9:30—Problems in Agriculture
 - 9:45—Home Planning
- KW—MONDAY—820 Kc.**
- 7:00—Venezian Ensemble
 - 7:15—Trail Blazers
 - 7:30—News
 - 8:05—Elizabeth Earl
 - 8:15—The O'Neill
 - 8:30—Stars of Today
 - 8:50—Time Signal
 - 9:00—Coburns and Odensans
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 - 2:30—Catholic Thrift Society
 - 2:45—Singer
 - 3:00—Orchestra
 - 3:15—Singer
 - 3:30—Orchestra
 - 4:15—Fashions in Harmony
 - 4:30—Catholic Thrift Society
 - 4:45—Stars of Today
 - 5:00—Orchestra
 - 5:30—Studio Party
 - 6:00—District Attorney
 - 6:30—Armchair Cruises
 - 6:45—Orchestra
 - 7:00—Al Perce and Gang
 - 7:30—Catholic Thrift Society
 - 7:45—International Events
 - 8:00—Orchestra
 - 8:15—News
 - 8:30—Blue Moonlight
 - 8:45—Catholic Thrift Society
 - 9:00—Orchestra
 - 9:15—Catholic Thrift Society
 - 9:30—Catholic Thrift Society
 - 9:45—Catholic Thrift Society
- KEE—MONDAY—1180 Kc.**
- 6:30—Musical Clock
 - 7:15—Venezian Ensemble
 - 7:30—Musical Service
 - 7:45—Accordions
 - 8:00—Dr. Brock
 - 8:30—Catholic Thrift Society
 - 9:15—Agriculture Today
 - 9:30—Patty Jean
 - 10:00—Home Institute
 - 10:15—Concert Hall
 - 10:30—News
 - 11:00—Great Moments in History
 - 11:30—Catholic Thrift Society
 - 11:45—Melodic Magazine
 - 12:00—Catholic Thrift Society
 - 12:30—News
 - 12:45—Catholic Thrift Society
 - 1:00—Catholic Thrift Society
 - 1:15—Catholic Thrift Society
 - 1:30—Catholic Thrift Society
 - 1:45—Catholic Thrift Society
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 - 4:00—Catholic Thrift Society
 - 4:15—Catholic Thrift Society
 - 4:30—Catholic Thrift Society
 - 4:45—Catholic Thrift Society
 - 5:00—Catholic Thrift Society

On the Record

By DOROTHY THOMPSON

A Social Inventor
Some time ago, Mr. Frank Hoess who, together with three brothers, runs a machine-tool industry in Hammond, Ind., became interested in housing.

Having a little money of his own, he proceeded to do something about it. What Mr. Hoess has done is interesting, but the process of his thought, Dorothy Thompson which led him to do just what he has done, is even more interesting. For Mr. Hoess began by considering a specific problem and he started his thinking process by contemplating not the ideal house but the actual client for whom the house was to be built.

Mr. Hoess wanted to build houses for working men. So he first of all took into account the economic, social, and psychological facts concerning working men. He took up on the ledger of his mind the assets and liabilities of working men as buyers of houses.

First of all, he argued, a working man is a man with no savings and no assured income whatsoever. If he has savings he is an exception. Working men are time active, he ruminates, consists in doing something you want to do which you aren't compelled to do. What else has the worker got? Usually skillful hands. He is a man accustomed to using his hands, and is clever with them. He has no transportation. Either he has some kind of a car, or his neighbors and friends have, or there is a bus line near by, or other means of collective transportation. He doesn't need to live shoved up against the factory.

What does he want? Hoess asked himself. He does not want to be in debt, burdened with a greater debt than he can see the end of. He doesn't want to mortgage his life for thirty or forty years. He does want a decent home for his children in a decent community. He wants to own property. (Mr. Hoess is convinced that the passion to own property is a basic human passion.) He wants that property to bring him in something as well as cost him something. He doesn't want to get something for nothing, and he has no respect for or trust in anybody who offers him something for nothing. He wants security.

Mr. Hoess now proceeded to meet the demands of a market of workmen inside the actual conditions of their lives. Halfway between Gary and Hammond he began putting up houses on farm and which was along a main highway with a bus line. The property is fifteen miles from either industrial center, so he didn't have to pay for existing social increment. He laid out the land in plots—and each plot is one acre large. Mr. Hoess argues that if a man has an acre of land he can get something from it. He can grow vegetables, small fruits, keep chickens or rabbits. Mr. Hoess is of German origin, and he shares the German passion for land; he thinks that every normal human being wants to have a piece of land to call his own and that its mere possession gives him a psychological feeling of security. Mr. Hoess did not landscape the acres. He planted one fruit tree on every one—just to grow on.

If a man is earning, in good times, \$25 to \$30 a week, all he can afford to pay for a house is from \$1600 to \$2500, Mr. Hoess decided. Anybody who sells him a house costing more is selling him a gold brick. Sooner or later he is going to default and lose his equity. At this price you cannot afford to offer a very luxurious dwelling. But you can offer something better than the worker has ever had—and Mr. Hoess is a realist. So he built "basic houses." The \$1600 house is firmly built of steel siding and roofing or of wood—he is still experimenting to see which is better—it contains a kitchen, a living room, two bedrooms, a small room for a bath, but without the fixtures; a chemical toilet and an unlined attic in which other rooms can be built. It is not painted nor is the interior decorated. It has a small furnace and is wired for electricity, but has no fixtures. Mr. Hoess reckons that the owner of the house can do these things himself—the painting, the installation of fixtures, and (Turn to Page 16, Col. 8)

10 Years Ago
May 14, 1929
Carle Abrams, secretary of the state board of control, will attend the annual convention of the state purchasing agents of US to be held in Buffalo.

Local health officers of county met Monday with Dr. W. F. Walker of New York City talking on public health work.

Dr. H. K. Stockwell, of the staff of Salem clinic, who has been studying in Vienna for past several months, is expected to sail for this country in June.

20 Years Ago
May 14, 1919
A. L. Lindbeck, who has been on the copy desk of the Portland Journal, has been appointed Salem correspondent for that newspaper and will assume his duties here.

Arthur Reinhardt, Salem attorney, who is with the army of occupation in Germany, is expected to sail for the US with other members of the 90th division.

Resignation of Mrs. Euphemia Freer, school librarian, has been accepted by library board and Mrs. Lottie Peters of Portland has been elected to the position.

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