

SOUTHERN OREGON MINER

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THE NECESSITY FOR TEAM WORK

Now that election time is about here, and most of us, no doubt, have been thinking for whom to vote, the matter of selecting national candidates of the same party might be dwelt upon. When it comes to state and national politics, the voter can hardly make his selection because he does not know the candidate personally, and most of them must make it by the policy or the past records of the candidates. It seems to us that if the governor of the state, or the president of the nation is elected from one party, most of his teammates and workers should be from the same party. We have seen it happen in state politics several times where the governor would be from one party and all the rest of the state elective officers would be from the opposite party. If anyone expects that any good can be accomplished by such a setup, they just don't know politics. We know too, that in national politics, our senators and representatives are not able to accomplish much if they are evenly divided as to party affiliations. Of course, one might say that if they have it all their own way that is not a good situation either, but generally that situation is taken care of at the next election, when the party is ousted if conditions get too rank from a partisan standpoint.

So when you step up to mark your ballot, remember that for sake of harmony in the administration, elect most of the officers from the same party.

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THE OPA AGAIN

We seem to have rather "led with our chin" in last week's remarks about the OPA and price ceilings etc. We have been taken to task several times already about it, from people who apparently have been injured or have come to blows with the OPA some place some time. In speaking of the OPA last week we did not mean to infer that we were upholding the administration of its policies in Ashland, in Medford, in Klamath Falls or in any other place or by any particular board. What we meant was that the general policies of the OPA are sound.

When it comes to administration by the thousands of boards throughout the nation that is a different matter. Having had several years of experience on a federal board, we know from past experience that the local boards are sent thousands of directives, orders, regulations, etc., etc., and it takes a lot of common sense, a sense of humor and a lot of hardheaded business sense to make the application of those regulations work out. Knowing a little of human nature, too, we know that not all boards are administered to the best advantage for the individual or for the community. There have been all together too much petty tyranny in the administration of the regulations, and most certainly poor administration or over zealous adherence to the rules "by the book can work hardships on a community, as well as an individual. We doubt if there is a board in the entire country, which has been so administered that there are not a lot of complaints about it. There are too many rules and regulations that run counter to our former way of living to state that there could be no complaints. Since coming here we have heard them about the Ashland board, about the Medford board, and others. It is the great national American past time to complain about such things.

Perhaps the source of most of the complaint, or the cause of it, is that people have been placed on these boards who either know nothing about the matters under their control, by training or experience, or they are just not fitted by disposition to be in such a place. Either one can cause a lot of trouble for the individual and we believe that most of the complaints arise from that source.

But our personal opinion of the matter is that the broad policy of the OPA—to hold down the price of living and to see that all have their fair proportion of available commodities, has been done. It hasn't been done without injury to some people.

Perhaps the main fault with the whole setup is that they didn't go far enough in that there was no limit set on wages of many employees and inasmuch as the wages have been allowed to rise more or less, it has had a tendency to squeeze any profit in the handling of many items. If there had been an absolute ceiling set on wages as well as the price at which manufactured goods could be sold, it would have allowed sellers a fair profit. As it is, there has been some lines of goods discontinued simply because there has been no profit and in some cases a loss in handling the item, and sellers will not handle them.

The OPA is far from perfect, but no one has come forward with a better plan, and in the whole we think it is successful, in spite of what some have to say about it. It is mighty easy to criticize, but unless a better solution is offered the criticism don't amount to much.

Guest Editorial

RELIGION IN THE LIFE OF OUR COMMUNITY
By J. Howard Rees, Pastor of the Neighborhood Congregational Church.

Freedom in the exercise of religion was one of the main motives which first brought early settlers to this country. Although this freedom found expression in ways which we might consider peculiar to our way of thinking today, nevertheless those who had been persecuted now found themselves in the driver's seat. But discounting as we must for the extremes and excesses to which these religious forefathers of our went, we must consider, religion was a very real part of their personal lives and of the society which they knew. Religion served to regulate life for them. The individuals who found themselves capable of emancipating themselves from what they considered the latest form of superstition were a more rare species than they are today.

The stories of the part that religion played in the lives of the great leaders of our country are well known. The name, Valley Forge, suggests, among other things, the scene where Washington, pictured at prayer. This great leader might be considered as an example of the more formal religious adherent. Lincoln, on the other hand, might be thought of as being a "free thinker" as far as formal, organized religion is concerned. Thoroughly disgusted at what he undoubtedly considered unchristian in the churches of his day, Lincoln was an individual who prove the truth of the statement that the truly religious experience is found in other places besides churches. Because the Bible played so prominent a part in the education of the Great Emancipator, it was no wonder that he was so thoroughly acquainted with that Great Book and absorbed the great truths into his own life. Not attempting to belittle this beloved figure in our national history, I can't help but feel that he would have been that much greater if he had got into the church life and helped to purify it with the great religious enthusiasm that was his.

We hear the remark from so many sources these days that we are almost becoming to believe it ourselves, that religion is on the decline. I would like to question the maker of such a statement as to what he means by the word "decline"? About ten years ago, a group of the church leaders of our country, headed by that great American philosopher Ernest J. Hocking, brought out a study of the Protestant churches missionary work under the title "Rethinking Missions". Not so long afterwards, there followed several books with the obviously suggested title PETHINKING RELIGION, all of which served to focus our attention to that fact that people were thinking about religion again with perhaps broader and more critical eyes than before. This was evidenced by the fact that religion had been undergoing a broadening process whereby its scope was considered as having something to do with this present world. It was also a repudiation of the narrower concept of religion as a purely other worldly business. There finally dawned upon man's consciousness that religion should deal with things present, as well as with things to come, that religion should be the defender of the common man, and not try to make him content in his manifestly unfair social and economic condition that was blighting his soul. There was a decided upheaval in thinking about religious matters. There soon came the recognition that the advice "there'll be pie in the sky by and by, don't you cry" was poor religion as well as poor common sense. Not that all this implied a complete abandonment on the part of religion for other worldly things, but it focused attention on the fact that religion had been sort of hamstrung through the inability of people to interpret religion as applying to all of life; the present as well as the hereafter.

This period of readjustment has been painful, but it has also been significant and fruitful. The materialistic advancement, with its raising of the ease and luxury of living, was accompanied by the discovery on the part of many people that the narrow idea of God they once had was totally inadequate for the new life. Because God didn't strike down all those who failed to do Him honor and worship, they came to ignore The Divine Being and to live as though they were sufficient unto themselves. This indifference for things religious bordering on the edge of contempt, is one of the most serious threats to the future welfare of our country today, not ignoring the problems of a post-war nature that are looming ominously before us. The danger lies in the fact that indifference to things religious, to our religious duties and obligations, spreads with a cancer-like speed and deadly certainty to the rest of life. With decline in religion goes decline in morals and concern for the better things in life. We are reaping the fruits of what has been sown before our time; but let's not cry about that because we can't do

anything to change what has been done. But we can start here and now to see that we, in turn, don't hand down a mess to the oncoming generation for them to kill themselves to clean up, if they can.

There's no ready and all-inclusive answer. There is no one remedy for our own community and another for our neighboring towns. Neither is an increase in the number of churches or political parties heading in the direction of a solution. There was a story that appeared in Harper's Magazine some fifteen years ago now that told how an explorer in Africa was held up for several days in an emergency call back to civilization. After several days of forced marches the explorer awoke one morning to find that his native carriers were waiting for their souls to catch up with their bodies. There is more than a moral involved in that story; there is a serious warning for us today. We need a frank and soul-searching study and analysis of LIFE, and try to find out what it is all about. We need to determine what is the HIGHEST GOOD in life and how we can best attain it. We must secure for ourselves a new and deeper realization and appreciation of the physical-material and the spiritual parts of our makeup, and how they can work for the welfare of the personality which they constitute. Here, some readers will begin to lose interest. Just another sermon, they'll say. But that is where their indifference, coupled with an overlose of mental laziness and religious indifference, proves to be their undoing—at least their loss. Some people today have the most peculiar sense of appreciation. They want the best possible society and community in which to live; they want all the luxuries of life for themselves and are at least willing to work for their own selfish good. They never stop to figure out how the larger good of the community is to be secured. They figure that the other fellow can do their part for them. That is just the trouble—there aren't enough "other fellows". What's more important is that there is no such thing as the "other fellow". When we don't take care of our own responsibilities, they simply do not get taken care of. If we don't feed our own chickens, our neighbors may do it once or twice for us, but they won't keep it up forever. The chickens would soon starve.

Society is "starving". There is nothing shameful or criminal about making mistakes. But the shame and the crime aspects come in when we don't have what it takes to admit that we do make mistakes and undertake to correct them and strive to do better. We are our brother's keepers and we do not live unto ourselves. There can be no such thing as a neutral corner or position on the many issues in life today; we are either for the good things in life or we are against them. People have been fooling themselves too long with that neutral corner myth. We are responsible for the conditions that exist in society, whether we want to admit it or not. If we don't like certain aspects of our social surroundings, let's ask ourselves what are we doing to make things better? Are we aligning ourselves with those agencies the better things? or are we sitting organizations that stand for ting on the curb cursing the passing cars for splashing mud in our faces? There is one agency which has done more for mankind than any other, and that is the CHURCH; its nature and its mission are of such a nature that it can do what no other can. Yet it is handicapped through this indifference which is manifested toward it. The Kingdom of God could be more closely approximated in society if those who are letting George do it, would take over their own responsibilities. Let anyone think that such a commitment is below the dignity of the real he-man of society, let it be said that very few individuals possess enough of the qual-

ity of true manhood and womanhood to qualify. It is every inch a "man's game", and the real man or woman will be in there doing his or her share with all the conviction they possess.

Osc Enrolls 2000

Oregon State College—Fall term registration here, as just

under 2000, is practically the same as a year ago, the figures fluctuating one way or the other from day to day with late registration. The 1500 woman outnumber the men more than three to one. The freshman class with 869 is the largest, while home economics with 553 leads all the schools in size for the war period.

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