

# GRANTS PASS TOO MUCH FOR LOCALS, SCORE IS 13 TO 8

Medford used three pitchers in yesterday's baseball game with Grants Pass in an effort to stem the tide of hits which fairly swamped the locals.

Grants Pass scored three times in the first inning. Montgomery relieved Foley for Medford and held the visitors to five runs in the ensuing four and three-quarter innings. Montgomery injured his arm sliding to second and gave way to McIntyre in the sixth, who heaved good ball for the remainder of the session.

Drulette, Grants Pass pitcher, yielded five runs in the second inning and turned the job over to Perroll in the sixth, who was hit hard, but not safely.

The game drew a large crowd and when Medford started a come-back in the ninth inning excitement was high. Manager McIntyre announced a return game with Grants Pass will be played in the "climate" city next Sunday.

Grants Pass	13
Medford	8
A. Drulette, Perroll and C. Drulette; Foley, Montgomery, McIntyre and Marshall.	

## NEW SAWMILL ON INDIAN CREEK

A new sawmill with a capacity of 10,000 board feet per day has been set up by Harry Hayes on Indian Creek, one mile from the Crater Lake highway at a point just this side of the new concrete bridge over Rogue River near Trail. The mill is about 15 miles from this city.

The timber in which the mill is situated is nearly all yellow pine, according to the owner Mr. Hayes, although there is some Douglas fir included in the timber surrounding the mill.

The mill has just been set up and is now in running order. A small crew of men is at work at present and sawing of logs will begin tomorrow morning. As the work progresses Mr. Hayes intends to enlarge the number of men at work. The lumber will be brought to this city by truck and will also be for sale at the mill. The entire process, from the woods to the finished product, is being handled by Mr. Hayes, the logging and mill crews being under his direction.

## 126 DEATHS BY AUTO PAST FOUR MONTHS

LOS ANGELES, May 1.—An automobile tumbling over a slide in Santa Ana Canyon near here caused the death yesterday of Miss Leonore Rouchlan, aged 19, of Arlington, Cal., and brought the list of fatalities due to automobile accidents to 126 during the past four months in and near Los Angeles. There were 11,806 accidents reported during the period with 1,640 persons injured, according to statistics of the Automobile club of Southern California.

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EDUCATOR

## "Hail the Woman," Page, May 2



Up with the sun and out over the hills on the back of Bess!

Thus Florence Vidor, one of the popular stars in Thomas H. Ince productions, describes her pet method of maintaining her vigor, youth, and beauty. Here she is shown with "Bess" her beautiful Irish hunter.

Every day, weather and her professional engagements permitting, she rises early and rides miles over the country around Beverly Hills astride the willing and graceful "Bess."

A broad-minded vigorous young woman herself, Miss Vidor plays the role of a broad-minded and victorious daughter of New England. "Judith Berrisford," in Thomas H. Ince's greatest production, "Hail the Woman," it is this picture with which Mr. Ince proposes to set up a new standard in the realm of the motion picture, and with which he has challenged the demand for "bigger and better" pictures. At the Page theatre beginning tomorrow.

## Religious Bigotry Is Assailed By Rev. J. Randolph Sasnett

Before a large and attentive congregation yesterday Rev. J. Randolph Sasnett of the First Methodist church, preached a strong and inspiring sermon on "The Christian Estimate of Man," in which he deplored the present tendency toward the stirring-up of racial and religious prejudices, and made a stirring appeal for tolerance and the furtherance of a true Christian brotherhood. He spoke in part as follows:

A flood of light is thrown on our estimate of a man by the name we give him.

Here's a man whose ancestry climaxed in tropical suns, lived in the out-of-doors, developed strength of muscle for burden-bearing, has a black skin, and was brought to our land by no choice of his own. We made a chattel of him, and named him "nigger."

But Christ says, "A man's a man for a' that," and would give him a man's chance.

Here's a man of brown skin—a diminutive man, comparatively speaking. He is industrious, mentally alert, thrifty, but was born in another part of God's world. So we call him a "Jap."

But Christ says, "A man's a man for a' that."

Here's a man who has been neighbor to us, geographically, for all the decades that we have been here. He has lived in ignorance, but the very agency to which he has had fight to look for light has kept him in darkness. He has tried to forget his miseries by engaging chiefly in cock fights, gladiatorial contests, and guerrilla warfare. And we call him a "greaser."

But Christ says, "A man's a man for a' that."

And so, to every man we meet we say, "Where did you come from?"

To the same man Christ says, "Where do you want to go?"

We say, "What are you?"

Christ says, "What, by my grace, do you want to be?"

So the Christian estimate of man goes to the root of the matter. It takes into account primarily what a man is potentially. That is to say, it does not ask simply what his past has made of him, but what his future may make of him.

Christ recognizes that there is that in the very nature of any man capable of almost infinite possibilities of development, depending upon the operation of the Christian law of love to release and nourish it.

This is demonstrated by Christ himself. To the tollers of His day He went with this message of good cheer. And what? Well, this—two thousand years have passed, and an increasing number of the world's population call those humble folk "Saints." We call the tax-gatherer Saint Matthew, and we call the impulsive fisherman Saint Peter, and we read their writings as the world's great literature—sacred literature.

And his attitude was the same toward the foreigner. One day, tired and travel-worn he sits on a wayside well as he is travelling through Samaria. A woman approaches the well to draw water. Who is she? Well she is the descendant of a mixture of races. Christ's own people held her in absolute contempt, and called her people "dogs." We have no such contemptible, scornful name for any foreigner today. Moreover, she was such an one as Moses' law would have stoned to death, for she was living in adultery. She had had seven hus-

bands, and was now living with a man who was not her husband. She was the lowest of the low, despised among the despisable. The Jews would not have spat on her.

But what does Christ do? He puts His estimate of human values to the supreme test, and tells this poor woman that she has possibilities of which she has never dreamed; that there are latest energies that can be divinely released that would spring up in her as a fountain of everlasting life.

Even in such a woman there was a response to Christ's appeal. She carried the news to her people. They urged him to tarry in their midst. "Did he scorn them?" He did not. He stayed with them two days, and many of them believed in Him, accepting His philosophy of life. It is recorded: "And many more believed because of His own word."

"And said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

He can only become the Saviour of the world through His followers adopting His estimate of man, and living out His philosophy of life.

What then, does this imply the opening of the floodgates to the incoming tide of immigrants? Not at all. It is simply a plea for the right attitude toward those who are here and the

restricted number who may be permitted to come. It is more than that: It is a plea for the right attitude toward those who may not be permitted to come. America's very preservation depends upon the practice of this estimate of human values, and is the only permanent solution of our immigration and race problems.

Class legislation, race prejudice, and religious bigotry, however bred and fostered—openly or secretly—will but sow the seeds of bitterness that cannot but eventuate in national destruction. How hard it is for us to learn the law that God has written in the very fabric of the universe, "Like produces like"! It is expressed in the simple language of holy writ, " whatsoever a man soweth, that shall he also reap."

The Christian estimate of man has been the theme of the church in America and around the world. It is a significant fact that the bolsheviks, the anarchists, and other undesirable are not from the ranks of those who have come under the influence of home and foreign missionary activities of the church. Some of America's most trustworthy citizens are among those of many races who accepted the Christian religion as their rule of life before they left their native lands.

Every Christian missionary, at home or abroad, is making a large distribution to the cause of "Americanism." "America for Americans" is a good slogan so long as it is not the expression of hatred of those of other nationalities, and so long as America exemplifies in her life and institutions those principles which made her founders Americans. If America has a danger today it lies in the possibility of forgetting those fundamental principles which make Americans—that philosophy of life which is expressed in our constitution, and was given to the world by One, Christ Jesus. The adoption and national practice of the Christian estimate of man is the one thing that will save us from going the way of those nations whose chief thought was commercial supremacy.

The Christian estimate of man points to the race goal of brotherhood. It must, therefore, be correct if it is in line with and makes for that condition among men which teachers of ethics speak of as "the summum bonum"—the supreme good.

"The crest and crowning of all good. Life's final star is brotherhood; For it will bring again to earth Her long-lost Poesy and Mirth; Will send new light on every face, And kingly power upon the race, And, 'till it come we men are slaves, And travel downward to the dust of graves. Come, clear the way, then, clear the way!"

Blind creeds and kings have had their day; Break the dead branches from the path; Our hope is in the aftermath— Our hope is in heroic men, Star-jet to build the world again. To this event the ages ran: Make way for Brotherhood—make way for Man."

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## For the Housewife

Who Worries Over Pleasing the Family—

Three Delectable Suggestions For Any Day Of The Week

Save these tested recipes for future use:

**CAKE FILLING**  
1/2 cup Rich Milk, 1 Egg—Yolk only, 2 square Baker's Chocolate, 1 cup Sugar, 1/2 teaspoon Vanilla, 1 tablespoon Kingsford's Corn Starch, 2 tablespoons Karo (Crystal White) Syrup, 1/2 cup Sugar, 1/2 teaspoon Vanilla.

Scald the milk. Melt the chocolate over water. Beat the egg, add the sugar and the cornstarch well mixed together. Pour on the hot milk gradually. Add the chocolate and cook, stirring constantly till it comes to the boiling point. Remove from fire and add vanilla.

**CREAM FILLING**  
2 tablespoons Kingsford's Corn Starch, 1 Egg, 1 teaspoon Vanilla, 1/2 cup Sugar, 1 pinch of Salt, 1 cup Milk, 1 tablespoon Karo.

Mix the cornstarch and the salt and mix to a smooth paste with one-fourth of a cup of the milk. Scald the rest of the milk, and add to the cornstarch. Cook in a double boiler twenty minutes. Add the beaten yolk of the egg and cook long enough to set. Remove from the fire and add the vanilla and Karo. If the mixture has been carefully stirred while thickening it will be smooth. If lumpy, strain, cool and fill the cold puddings.

**CREAM PUFFS AND ECLAIRS**  
1 cup Boiling Water, 1/2 cup Sugar, 1/2 cup Milk, 1/2 cup Flour, 4 Eggs, 1/2 cup Mazola.

Put Mazola and boiling water in a saucepan, add the flour and cornstarch well mixed, all at once, and cook, stirring constantly, till it leaves the side of the pan. Remove from the fire, cool by beating, and when cold, beat in, one at a time, the unbeaten eggs. Line a baking sheet with oiled paper. Drop the batter in rounds on it and bake in a hot oven for thirty minutes. When cold, split and fill with whipped cream or the cream filling.

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When the telephone operator says, "They don't answer," it is after a sincere endeavor to get your party. She cannot compel an answer.

The party called may be unwilling to leave a particular household duty—may be in another part of the home beyond closed doors—may be chatting with a neighbor—may be marketing—may be slow in answering. Strange, but true, calls are sometimes designedly unanswered.

Telephone records show that the great majority of "don't answer" reports come from residence calls. In business, where it is a matter of dollars and cents, it is always the assigned duty of some one to be within sound of the telephone bell.

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