

Medford Mail Tribune

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NATIONAL EDITORIAL ASSOCIATION

Flight o' Time

Medford and Jackson County History from the files of The Mail Tribune 10, 20, 30, 40 and 50 years ago.

10 YEARS AGO June 29, 1952 (Sunday) Mayor Diamond L. Flynn announces that he will not be a candidate for reelection; he is completing his second two-year term.

20 YEARS AGO June 29, 1942 (Monday) Three persons hurt in eight-automobile accident.

30 YEARS AGO June 29, 1932 (Wednesday) W. M. Clemenson, manager of Jackson hotel, named to succeed W. W. Allen on Medford city council.

40 YEARS AGO June 29, 1922 (Thursday) State Sen. Hugo G. A. von der Hellen, Medford resident and pioneer of southern Oregon, dies in Portland.

50 YEARS AGO June 29, 1912 (Saturday) Members of Medford High school class of 1911 hold first annual picnic near Opp mine.

What's Your I.Q.? Nine or ten correct is superior; seven or eight is excellent; five or six is good.

1. Which U. S. governmental body authorizes increases in freight rates for railroads?

2. Of which European country are the Azores islands a possession?

3. Which of these was the earlier invention: the airplane or the military tank?

4. The area over which a magnet will exert a pull is called what?

5. Is Montevideo the capital of Chile, Peru, Paraguay or Uruguay?

6. Complete the following "Fifty-four forty or..."

7. Was the Berlin airlift operated in 1956, 1949 or 1950?

8. From what animal does the so-called Hudson's Bay come?

9. Mohair is obtained from what animal?

10. The word "gopher" is derived from what animal?

A Spiritual Void

Despite a broiling sun, a staggering 116,000 persons jammed their way into Soldiers Field in Chicago, (capacity 92,000) to hear Evangelist Billy Graham deliver the final sermon of his "Chicago Crusade" some days ago.

Judging from the wire service accounts, and the impressive statistics that were released, the whole affair constitutes a phenomenon.

A grand total of 703,000 Chicagoans turned out during the 18-day Crusade to listen to Graham flog them for moral and spiritual laxity, and warn them that this country is undergoing a "Rome-like" decline.

IF ONE discounts the usual curiosity seekers, and ignores what was probably a sizeable group of zealots and idolators, how — really, now, how — is that mass of humanity explained? Why were they there? What drew them?

We suspect the obvious answer isn't the right one. Graham's own statistics easily deny that they were there in response to an upsurge of Christianity within them. Of that massive total of 703,000, only 17,130 left their seats after the sermon to go forward and "make a decision for Christ."

Using the very roughest of arithmetic, this breaks down to about 1 in 41 who was moved enough by what he heard to embrace the faith. That, we submit, is not impressive.

IT IS arguable, we suppose, that the vast majority of those present were already practicing Christians, secure in their faith, who attended out of Christian duty, or to have their beliefs reinforced.

But this really doesn't hold up either, if one places any stock in the message that Graham himself has been preaching across the breadth of the land in recent months.

For it is the substance of the vital evangelist's analysis of contemporary man that he is in serious, perhaps fatal, trouble, and that this country is rapidly progressing toward doom.

LIKE SOME all-seeing physician, Graham has examined his patient, discovered the symptoms of his illness, diagnosed the disease, and issued a gloomy prognosis. Only the miracle cure of a reawakened belief in the tenets and principles of Christianity can save the patient, Graham warns.

One gets the distinct impression he doesn't really expect the cure to take place.

In general, the evangelist sees a "decay at the center" of our society—the home—and admonishes that once the infection starts, as was the case with Rome, decline and fall is all but inevitable.

Graham is not the first to shout "Fire!" He is simply the latest in a string of observers of the American scene to express deep concern over the state of modern man. Several of our poets, for example, first triggered the alarm button nearly a half century ago.

NO, WE would estimate that the only explanation, consistent with all the facts, which explains the size of the crowds at Graham's rally is this: The people were there in a desperate search for some means of filling a spiritual void they vaguely perceive within themselves.

That this spiritual void does in fact exist, we trust, clearly apparent to anyone who cares to look beyond the length of his own nose.

By comparing contemporary mores and activities with those of Americans a half dozen generations ago, does there not now seem to be: — An almost frantic, hedonistic search for pleasure, for titillation and gratification of the senses?

— A nearly insatiable appetite for material possessions, ranging from time-saving gadgets to expensive boats and automobiles? (The hopelessness of this situation is contained in the current sales pitch: "For the man who has everything.")

— A preoccupation with creature comforts.

— The creation of more and more splinter churches in a desire to find a faith that fits, rather than shaping oneself to fit a faith?

— A steady decline in self-reliance and independence, and a simultaneous increase in conformity and individual inertia?

DESPITE what he professes on Sunday morning, it is apparent from these and the many other examples that might be cited, that the contemporary American is no longer satisfied with—actually no longer believes in—the traditional precepts of his church.

He may continue to pay them lip service, may protest that they still govern his life. But his actions belie his words.

This doesn't mean, of course, that man no longer wants to believe the traditional beliefs of his fathers. Quite the contrary.

But it is the measure of his dilemma that the old answers no longer satisfy, no longer compel his mind as well as his heart, however he may desire to cling to them.

AND while the old has given way to change, there is as yet, we think, nothing new to take its place. Theologians have not kept pace with the rest of society, though men like Tillich and Barth have made brave attempts at adjustment. And so it is, we think, that when someone like Billy Graham comes along, people flock to hear him with the wistful hope that something new will say can restore them to the faith of their forefathers, can fill the spiritual void they feel within their hearts.

If one judges only from the empty statistics, Billy Graham apparently failed to supply them with what they so urgently needed.—G.H.B.

"Nice Kitty Can't Come In?"



... Communications ...

Letters to the Editor must bear the name and address of the writer, although under certain circumstances the use of a pen name or initial for publication is permissible.

Not Blind Faith To the Editor: John E. Ring's letter takes me back 50 years, when I too wondered at the writing of world famous men on astronomy and anthropology.

Count Our Blessings To the Editor: As I read the letters in the June 3 issue I noticed one by Diane White, 1059 Morrow rd., answering the complaints someone else had evidently submitted regarding shopping in a non-metropolitan area such as Medford vs. the large cities.

What We Wouldn't Give for a Quart of FRESH Milk! A carton of FRESH cottage cheese! A pound of FRESH butter! Cuts of fresh, unfrozen meat or meat that has been newly frozen.

What We Would Love to Shop Where There are American Clerks to Serve Us, from store to store, town to town, on sidewalks and six lane freeways! What joy to stop in at a Dairy Queen or hamburger stand, a large variety store such as Woolworth's, a shopping center, corner drug store, or "small town shop" of any kind!

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Venezuelan Trouble Illustrates Attempt Of Government to Battle Chronic Ills

By PHIL NEWSOM UPI Foreign News Analyst On his 1961 visit to Venezuela, President Kennedy said of Venezuelan President Romulo Betancourt:

"He has reestablished democratic government after a decade of dictatorship—and he has carried forward a solid and responsible program of economic progress after a decade of false show, waste and indifference to the needs of the people."

Earlier, this correspondent sat in a classroom of skyscraper Caracas University and listened as government officials outlined a program of social and economic reform which was both idealistic and ambitious.

In succeeding months substantial progress has been made, although some of the anti-Christ force which crucified our Lord nearly 2000 years ago—and those who cannot believe that this force is powerful enough to reach into our Supreme Court and strike a crippling blow at Christianity, are naively unaware of what is going on in the world today.

Here in America, under anti-Christ pressures, certain states have outlawed the Nativity scene, glorifying the birth of our Savior. And I have been told that in some states public officials are being coerced, and school teachers intimidated, that the name of Christ must not appear in public prayers, and that "Jingle Bells" is being substituted for "Silent Night, Holy Night" in our schools.

Now it is official. By our Supreme Court decision prayer in our public schools is outlawed entirely! The full impact of this Decision cannot be realized until you know the "Red" voting records of the Justices on the bench of this Court. In cases involving Communism, four of our Justices voted from 90 to 100 per cent of the time in favor of the Communists.

One voted 77 per cent of the time, one 58 per cent, one 46 per cent, one 36 per cent, and one 35 per cent in favor of the Reds. Bear in mind that each crippling blow struck by these men against our Christian based Constitution is a blow against Christ.

And this is just the beginning. This evil, Satanic power called "Communism" will never stop until all freedom of worship, all Christian conscience, honor, and decency, all Christian virtue, love, friendship, and dignity of the individual are destroyed. The heartbreaking tragedy of it is that Christians have been made to believe that they must not fight anti-Christ Communism. This is like telling the fire that is burning his house down.

If ever there was a time for Christian Americans to stand up for our Lord Jesus Christ, it is now! For the fate that has already fallen on Poland, Hungary, China, Cuba, and 30 other countries may soon fall on us. Then it will be too late.

L. C. Powell 318 S. E. Eighth St., Grants Pass, Ore.

Pensioners Aid Plan To the Editor: There has been so much talk about helping our Senior Citizens and those drawing their Social Security. What better way of helping to give them more dollar power, than by establishing surplus stores operated by people on Social Security?

At the same time this would help dispose of surpluses at a minimum cost to those folks on small pensions, namely S.S. This would not take jobs from younger folks since it would actually create more employment.

It couldn't possibly hurt our retail stores since these people on S.S. have such limited buying power.

Also, the government would realize some return on stock piles of surpluses that are just sitting there.

Mrs. Owen L. Hardesty, Route 1, Box 240, Rogue River, Ore.

earlier idealism has been forced to give way to hard reality.

Why, then, is Betancourt forced at all times, whether in his office or dedicating a new public works project, to protect himself against assassination attempts?

Why the succession of attempted revolts? Why the noisy street demonstrations by university students and others seeking his overthrow?

They are apt illustration of the problem facing a regime attempting to maintain a democratic government while at the same time battling to correct a chronic Latin American ailment—a lopsided economy with entrenched privileges on the one hand and ignorance and poverty on the other.

On the extreme right are those who regard Betancourt as a secret Communist and who oppose his reforms.

On the extreme left are the Communist and Castro supporters who oppose his policy of peaceful evolution just as much as do the others, but for different reasons.

The rightwing plotted to blow him up with dynamite in 1960 and has participated in at least two other attempts at his overthrow. Similar leftwing attempts have been numerous.

Fortunately for Betancourt, the bulk of the armed forces have remained on his side.

So have the peasants who have taken up machetes to help the government put down recent revolts. So is the bulk of organized labor.

Despite all difficulties and despite the continued activity of rural Communist guerrilla bands, progress continues to be made.

Fifty thousand farm families have been settled on their own land; some 25,000 new housing units at least have

made a dent in an appalling housing shortage; the number of schools has been doubled.

Two years ago the government refused to believe that Communist school teachers presented a threat. The appearance of young Communists coming direct from school rooms to riot in the streets has changed the government mind. Now Communist teachers are being weeded out.

Washington Report

By William S. White (c) United Feature Syndicate

NOT YET FORBIDDEN Washington - Those intellectually and morally beleaguered Americans who are trying to give the supreme court the veneration it used to deserve can surely take no heart in its last session of this summer.

As the court adjourns until fall, however, they can find one ray of hope.

This ray arises from the first clear indication yet given of the general attitude on great constitutional questions of the newest man on the high bench, Byron White.

Because he had not been on the court when the arguments were heard, Mr. Justice White did not participate in its 6-to-1 decision that even a totally non-denominational and wholly voluntary public school prayer daring to mention God was unconstitutional, a violation of the "separation of church and state."

He was able, however, to put in a vigorous "no" to another in the lengthening list of unexamined interferences by the court with what used to be the rights of the states and of people locally to conduct some of their own affairs in their own way.

WHEN the court ruled that California had no right to define narcotics addiction as a punishable crime, Mr. Justice White (no relation to this columnist) refused to go along. What he said here, in his first dissenting opinion, was far more important for its future implications than for the case immediately at hand.

The court, he declared, had "departed from its wise rule of not deciding constitutional questions except where necessary and from its equally sound practice of constraining state statutes, where possible, in a manner saving their constitutionality."

Mr. Justice White's whole approach, in this one notable opinion at any rate, seems to put him in the small company of "conservative" judges - conservative in the sense that they believe:

THE court's business is to interpret the constitution, not to remake it to its own personal wishes. To act as a detached referee and not to go down into the playing field and make its own laws, is not what it ought to be by forcing its own moral and social—and lately also political—views upon the country, the congress and the president.

A minority of the court, led by the ailing Mr. Justice Felix Frankfurter, for years has fought a lonely—and largely losing—battle on precisely the principles now newly proclaimed by the new and young Mr. Justice White.

This minority has argued roughly as follows: Since its whole influence—and its whole integrity—must rest upon its wisdom and restraint, the court has no right lightly to brandish its ultimate weapon, that of destroying state laws by calling them unconstitutional. Equally, it has no right to set itself up as legislative as well as a judicial body.

HOW far this sort of court intrusion now goes was never better illustrated than in the New York case. Here was the offending prayer: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers and our country."

The court's majority, led by such figures as Chief Justice Earl Warren and Associate Justice Hugo Black, was somehow able to find that this prayer—though no child had to say it and though no teacher could comment when a child did not say it—amounted to establishing a religion.

All this took place nearly a generation ago. I am sure, however, that the situation has not improved. The increasing competitiveness for college entrances, the added pressures of passing tests, the sheer extra volume of information now required - all these combine to promote deceit, glossiness, and intellectual double-talk. It is not the reality but the "image" that counts - not the knowing, merely the seeming to know.

What the Constitution forbade was not religion as such but rather the establishment, the setting up, of one religion over another by state or federal power. What the court has not yet forbidden is this invocation, used in its own sessions: "God save the United States and this honorable court." It has not yet said that mention of God in the "Star Spangled Banner," in every presidential inauguration in history, and in every invocation in every session of congress, is unconstitutional.

Incidental information: At its 88th Annual Gopher Count, just completed, the state of Minnesota (known as the Gopher State) paid out \$705 in bounties to trappers of the furry little critters that are anathema to Midwest farmers because of their habit of burrowing in the meadows and piling up the dirt from their burrows in mounds that play hob with the cutting bars of mowing machines.

The dispatch relates that one trapper (age not specified) got \$165 in bounties at the rate of 25 cents for each striped gopher and 10 cents for each pocket gopher.

THIS question arises: Why doesn't the state of Minnesota poison its pestiferous gophers instead of trapping them? Poison should be more effective, as well as much cheaper.

One doesn't know, and the news story doesn't explain. But one suspects that TRADITION has something to do with it. There was a time when trapping gophers was a principal source of spending money for small boys back in the gopher-infested Mississippi Valley.

In those days, poisoning would have been regarded with deep suspicion and might even have been denounced as against sound public policy. It would have killed off too many gophers too quickly, thus depriving too many boys of their pocket cash. No politician would have dared to suggest such a thing.

ANOTHER question: Why does the state of Minnesota pay two bits for striped gophers and only a dime for pocket gophers? In the olden days, at least, the pocket gophers were a greater nuisance because they built higher mounds in the hay meadows.

Does anyone know the answer to that one?

THE economists tell us that value is created by the application of labor to natural resources. The accepted theory is that the more labor applied to the natural resource the greater the value of the product.

Paying a bounty of two bits for a striped gopher and only a dime for a pocket gopher is a flat violation of that supposedly basic law. The striped gopher... also known as the prairie squirrel (not prairie dog, he's a different critter)... and likewise known as the pick-e-p-in gopher... is easily knocked off with a 22 rifle. There is no more attractive target than a striped gopher standing up like a picket pin.

The pocket gopher, on the other hand, has to be TRAPPED. It stays in its burrow in the daytime and comes out only at night. Trapping a pocket gopher requires both labor and ingenuity.

There's a screw loose somewhere in the Minnesota gopher bounty system.

ONE more question: Whence comes the word "gopher"? You'll be surprised.

IT COMES from the French word GAUFRE - which is pronounced GO-FER. It means HONEYCOMB.

What's the connection? The early French travelers (voyageurs) coming down from Canada noticed the prevalence of these little burrowing animals - which were so numerous that their burrows HONEYCOMBED the earth. So they named them GAUFRES.