

The Silverton Journal

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This paper stands for freedom of thought, freedom of the press, freedom of speech, equality of opportunity and the religion of righteousness. It is radically opposed to every form of superstition and tyranny, or licensing or permitting any form of evil.

A NATION'S GREATNESS DEPENDS ON LIBERTY AND A FREE PRESS

A Nation's Greatness Depends On Its Subjects

Have you ever considered what made this country a great nation? Consider the European countries about the time America was discovered. Blood flowed freely then because church and state were united. Millions sacrificed their lives for conscience sake.

This country was a place of refuge from the tyrannical rule of the Papacy. People fled to this country to escape death at the hands of Rome.

They were willing to endure privations and hardships: they grubbed out a few acres, slowly and patiently they planted and reaped meager crops (providing the Indians did not get their scalps beforehand) and in 20 years there were about twenty thousand Pilgrims who fled from Europe to this country where they could exercise freedom of conscience and escape the tyranny of Rome.

In a little while many of the best mechanics and thinking people of Europe had fled. For fear all would leave, the persecution had to cease, but America had the cream.

The Pilgrims were a good people. They had just come out from under Rome, and while they had a few principles of liberty there were dangers of going to extremes. Roger Williams warned them of this. They could not see it then, but did later.

In this anxiety to keep church and state separate, they would not allow any one but a Puritan to vote, thinking this would keep the Catholics from gaining control and uniting church and state.

This was wrong as it did not give their neighbor the same rights as they desired themselves. They saw their mistake later as many joined their church and professed religion in order to be privileged to vote, and in a short time more of this class belonged to the Puritans than people who believed in their religion. Then they became a persecuting church, the very thing they were trying to avoid. The Puritan blue laws were very rigid. A man could not kiss his wife on Sunday, he was punished if he did not go to church, etc. Roger Williams was banished because he did not think as the Puritans and because he wanted his neighbor to have the same rights and privileges as he. He was sentenced to banishment from the colonies, and finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest. "For fourteen weeks," he says, "I was sorely tossed in a bitter season, not knowing what bread or bed did mean. But the ravens fed me in the wilderness," and a hollow tree too often served him for shelter. Thus he continued his painful flight through the snow and the trackless forest, until he found refuge with a tribe of Indians whose confidence and affection he had won while endeavoring to teach them the truth.

Making his way at last, after many months of change and wandering to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony was "that every man should have the right to worship God according to the light of his conscience." His little State, Rhode Island, became the asylum of the oppressed. It increased and prospered until its foundation principles—civil and religious liberty—became the corner stone of this Great Republic.

As this nation grasped this eternal principle and framed her laws accordingly, she grew in greatness. She had the better mechanics and thinking class of all Europe for a nucleus to begin with, and this religious freedom which tends to make every one happy, because all are classed equal. We have the natural wealth equal to any country and our nation has grown in greatness so much so that other nations begin to pattern after us, and well they might.

But Alas! Graft and greed, special legislation and political corruption are about to cause this nation's downfall. The liberties of others are disregarded, every one is so busy looking out for his own interest, that he has no time to be his brother's keeper.

On account of a poor, weak, helpless girl's wanting to shield her honor and escape a living death, who came and asked for protection from those who received her and told the editor of this paper, through a sworn statement, and because he was willing to let others know, so they could help her to escape death; some one hunted and tried to kill her, even threw a stone through the bath room window in which she was bathing and cut a deep gash so that before they could stop it bleeding it had soaked several towels and sheets with blood.

A poor, weak, helpless female! We all have had a mother and some sisters and we would not want to see any lured into a place where they would be forced to disobey God and their conscience. We would protect them against this if it were our own sister or mother and would go even to death to help her.

Be men, not chumps and against that which appeals to you as wrong, register your protest. A man who thinks for himself, let others know, so they would not fall into the same trap. This editor has to suffer in prison.

Where are the Protestants? Are there any who, like Luther, Huss, Jerome, etc., will protest? Yes, I hear many answer: "I would protest, but it will hurt my business or my political influence, etc."

Can you not see in the near future that we will be in bondage to Rome?

A Friend of Liberty.

MOVIES

Educative Forces—Value For Good or Bad

We often have heard the School, Church and Press spoken of as our great educative factors and sometimes the Stage. Now the "Movies" have come to stay and will add another vital force for weal or woe to the future generation. Which will it be? That depends upon you, good citizen.

The child takes in more through the eye than through any of the senses, especially when objects are in motion. He is a great imitator. What he sees, he soon mimics. What he hears, he repeats. "Actions speak louder than words." In fact, the great advantage of sight over hearing is so marked that this fact has changed our school system to a marvelous extent, in bringing before the children objects, particularly objects in motion to produce correct impressions and set the mind to acting.

Keeping this ever in view, have you ever stopped to think what your child is taking in at the Movies? The next time you take your boy or girl watch the questions he asks about the pictures before him. Have you ever stopped to wonder why he didn't show such intelligence or quick wit in asking questions on your long drawn out lectures or attempts at instruction?

Now the question comes, what kind of impressions are you going to have placed before your child, good bad or none at all? Allow us a reply. It will be either good or bad, for go to the Movies the children will, sooner or later with you or perhaps with some one less desirable. The pictures they see will be just what you demand, not what the "Picture Man" wants. It is his business to supply your demand. Like the rest of us he has his living to make for his own children and don't blame him if you don't like his pictures. Lay it upon your own lack of expressing yourselves.

Then this is the point: Would you deliberately sit down and saturate your child's mind with stories of murder, war, death, disease, abject poverty, drunkenness, maudlin sentimentality, sensuality and all other forms of crime? You would sooner think of telling him ghost stories, because you can sometimes make the child see the unreality of them? The pity of it all is that in the "Movies" the child takes in these horrors with all the gloss and attraction of imagery.

Now we have seen pictures that appealed to the imagination as strongly as any and yet gave information of real value. What could be more appealing to the child mind than the wonders of nature, travel and history of today. We ask for those and would like to know what more of our citizens have to suggest.

The children in one town went enthusiastic over the workings of the bubble spider whose actions are as wonderful as fairy land itself.

In another town we heard a small child of three exclaim: "Oh there, mamma, is he coming out of the penitentiary? Are they going to shoot him?"

Now, citizens, we appeal to you. Which of these two occurrences will take place in our town?

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THE RURAL TEACHER THE RURAL PASTOR

Bears Heavy Burden of Civilization.

By Peter Radford.
Lecturer National Farmers' Union.

With the development of rural life, there comes the demand for increased educational facilities and the impulse of universal education which is sweeping the country calls for intelligent and consecrated leadership in our rural schools. It is upon the rural teacher that one of the heaviest burdens of civilization falls, for not only must he lay the foundation of education, but he must also instill into the pupils the real love for country life, which will hold him on the farm and help to stem the townward tide.

In the city, the teacher is a cog in the vast wheel of educational machinery; in the country he is the wheel. It is he who must mold the character, inspire the ideals and shape the destiny of the farm boys and girls, and if he is fitted by nature for the task, not only will the results of his efforts be reflected in the pupils, but gradually the whole community will be leavened with a new ambition for progress.

He can organize around the school the main interests of the boys and girls and develop the impulse for co-operation, which in time will displace the old competitive individualism and make rural social life more congenial and satisfying. The possibilities for making the rural school the social and economic center of the community are almost endless, and the faculties of the rural teacher may have full play, for it will take all his time and ingenuity if he attains the full measure of success.

Must Be Community Leader.

A noted college professor recently said that three things are now required of a rural teacher. The first requirement is that he must be strong enough to establish himself as a leader in the community in which he lives and labors; second, that he must have a good grasp on the organization and management of the new and scientific farm school and, third, that he must show expert ability in dealing with the modern rural school curriculum. If he lives up to the opportunities offered him as a rural leader, he will train boys and girls distinctly for rural life, not only by giving them the rudiments of agricultural training, but by enabling them to see the attractive side of farm life, and to realize that it is a scientific business, and one of the most complex of all professions with opportunities as great as those of any other calling.

"School for Parents" Needed.

The duties of the rural teacher are more varied and complicated than those of the city teacher, and he sometimes has to include the parents in directing his efforts for the best results. In communities where the older population is opposed to any departure of the younger generation from established customs in either social or economic life, their co-operation can often be secured by calling community meetings and instructing the parents on matters of community interest. It is related that a successful young teacher in a remote locality had weekly meetings attended by parents of his pupils, which finally evolved into a "school for parents" in which they were taught how to live a community life in its broadest and biggest sense.

Social Features Essential.

The successful rural school is the vital social and economic center of the community and the successful rural teacher is the one who realizes that the responsibility of training local leaders for the future devolves upon him. Organized play, inter-community athletics, community festivals, lyceum and debating clubs, Y. M. C. A.'s, with occasional neighborhood entertainments, utilizing home talent, contests in cooking and various other phases of home economics, in corn and hog clubs and other agricultural activities are a few of the methods employed by the successful rural teacher in stimulating interest and enthusiasm while teaching them the fundamental principles of successful community life.

Farming is a business proposition and the farmer is the biggest business man in business.

Don't forget the faithful old friend—the horse—remember he is prone to become tired as well as yourself.

Some of the world's first gentlemen and scholars and patriots were farmers and today some of the world's best thought is given to farming.

Intelligent and Consecrated Leadership the Need of the Hour.

By Peter Radford.
Lecturer National Farmers' Union.

The rural pastor has greater possibilities than any other factor in our national life. The rural civilization of the Twentieth Century has opened up a new world of activities for him. There he before him unexplored continents of usefulness, unemployed forces of civilization and tremendous responsibilities such as have never before confronted the pastor.

The need of the rural communities today is intelligent and consecrated leadership. There must be a marshaling of forces that build life, strengthen character and broaden vision. The pastor should deal with living problems. In addition to the service he now renders he should help us lift the market basket, hold out a helping hand to the farmer and develop the potential energies of the community he seeks to serve.

A More Useful Ministry.

The farmer needs the personal touch of the pastor. He seldom comes in direct contact with his halving influence, except when he is baptized, married and buried. We need to further extend Christian influence in the homes, as well as to spread the gospel in China; to instruct our children in the art of living, as well as to convert the barbarian and the Hottentot, and we should devote our energy and talent to the solution of problems of our own locality, rather than consume our energies in fighting vice and ignorance beyond our borders. It is as important that we discuss from the pulpit, the building of macadam highways from the church to our homes, as that we preach of the golden streets of the New Jerusalem. It is as much a part of the duty of the pastor to exhort us to own a home while on earth as to inspire us to build a mansion in the skies and that we should construct Christian character in our own community, rather than that we fight foreign sins in other lands. We want a religion we can farm by as well as die by.

Christian Influence Needed.

There is an emptiness in the life of rural communities and we want preachers who can weave into the social fiber, educational pastimes, profitable pleasures and instructive amusements. Too often we find the games of our young people a search for a suggestion in immorality and a stepping-stone to sin. The pastor should supervise the growing lives of young people, approve their amusements, create expressions of joy and pleasure that makes for Christian character and bless their lives with Christian modesty.

The farm is the nursery of civilization, and the parsonage of all religious denominations. Too long has the farm furnished the cities with their great preachers, until today the rural church is the gangway to city pulpits. The current should be reversed. The power of the pulpit is most needed in the country where the fundamental forces of human life originate. The farm is the powerhouse of all progress and the birthplace of all that is noble. The Garden of Eden was in the country and the man who would get close to God must first get close to nature. Many communities are church-ridden. We frequently have three or four churches in a community with a circuit rider once a month preaching to small congregations and all fail to perform the religious functions of the community. In many instances, more harmonious effort might result in a more efficient service. The division of religious forces and breaking into fragments of moral effort are oftentimes little less than a calamity and defeat the purposes they seek to promote.

A pastor in a neighborhood, studying the economic, social, moral and educational problems of the community, presenting fresh visions of potential possibilities and native power with beauty and new meaning, interpreting the thought-life of the community and administering to their daily needs, will contribute more toward the advancement of a locality than a dozen preachers who occupy the pulpits at irregular intervals, preaching on subjects foreign to the life of the community.

Church prejudice is a vice that saps much of the spiritual life of a community, and wasteful sectarianism is a religious crime against society. Denominational reciprocity should take its place. Non-support of church institutions and religious lethargy can often be traced to causes inherent with the church. There should be co-operation between churches and co-ordination of moral effort along economic lines, and there must be if the rural churches of this state are going to render a service which this age demands.

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