

The Gate City Journal

Member of The Oregon Editorial Association

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INDEPENDENT IN POLITICS AND RELIGION, OPTIMISTIC
IN DISPOSITION—WITH NO INTERESTS TO SERVE
EXCEPT THOSE OF MALHEUR COUNTY

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VETERAN'S PEACE PROGRAM—

WE would like to make a prediction that before long Congress will be asked to pass a bill, that will be an almost exact duplicate of the one proposed by the American Legion since 1921, under the title of a 'Universal Service' act. In fact, part of this program has already been recommended to the Congress. This part has reference to an adequate national defense, which the congress is now trying to build up.

In order that our readers may have a better knowledge of what this veterans organization has proposed, we have at hand literature covering this 'Universal Service' act—in the event of a war it would equalize the burden of war by bringing into the service of the nation, capital, industry and manpower, WITH SPECIAL PRIVILEGE AND PROFIT FOR NONE. It would authorize the President of the United States to determine and publicly proclaim and limit prices—to put a 'ceiling' over prices, beyond which they may not rise, further adjustment of prices, when necessary, is also provided for. It would give the President authority to draft man power between the ages of 21 and 31 and to take into the military service, as civilians, any persons engaged in the management or control of industrial or manufacturing establishments designated by him. All other classes would be licensed.

Some pertinent questions are also asked and answered in this literature, some of which follow: Will this law destroy all profit in time of war? No, the intention of this law would be to take the EXCESSIVE profits out of war, but to allow LEGITIMATE profits to continue, as in time of peace. Will this law reduce the working man to a dollar-a-day basis? No, the Legion's bill does NOT provide for the conscription of labor. The civilian status of the working man in time of war, would not be disturbed.

Why does the bill vest power in the President? This is not a new practice. In the World War, the President of the United States was given full power to obtain and provide whatever was necessary for the armed forces; the same authority would be granted in a future war. This law provides for such authority IN WARTIME as a standing national policy, to become operative only upon the arrival of war or a pre-war emergency.

It is an old adage among soldiers that it is not the soldiers who are looking for war—it is those who have never gone through a war that are the first to cause the 'drums to roll'. The foregoing synopsis of the 'Universal Service' act is further proof of the saying.

USING OUR HERITAGE—

IN the voting last Saturday, for our new school director, one thing was evident, and that was that the people of the city and country are conscious of the political heritage that has been handed down to us from the founders of this nation. The heritage being the right to vote.

It was evident from the time the meeting was called for the nominations, that there would be a record vote cast. And that was exactly what happened. As far as we can ascertain there were more votes cast at that election than any time in the past. Total number of the votes was two hundred and forty-eight. We can all be proud that the citizens of this community are beginning to take an active interest in civic affairs. It spells progress, for when we fail to vote, just at that time does a community become static. It fails to keep abreast of new ideas, it becomes imbued with the attitude of 'oh, what's the use'.

Directors of our school board have a hard task ahead of them, and we are sure that Mr. Wyckoff will not be envied his job. It is one in which there is no remuneration, nothing—except a lot of responsibility. And what a responsibility! Overcrowded class rooms, teachers with class 'loads' far in excess of that which is compatible with the highest efficiency of teaching—and worst of all no money with which to correct the situation.

But close cooperation and toleration, on the part of everyone in the district with our school board, should help us work out the problems that we face.

CHURCHES

Ministers or others interested in church publicity are invited to use the columns of the Journal to carry important messages and notices to their congregations. Please try to get your copy in by Tuesday of each week.

ST. PAUL'S EPISCOPAL CHURCH

Rev. Stanley Moore, Pastor
Church Services every Sunday morning at 9:30 o'clock.
Sunday School will meet at 10:30 each Sunday morning.

KINGMAN KOLONY L.D.S. SUNDAY SCHOOL

Meets in Kingman Kolony school house Sunday at 1:00 p. m.

ASSEMBLY OF GOD

Ernest C. Knull, Pastor
Sunday school at 10:00 a. m.
Morning worship at 11:15 a. m.
Evening meeting at 8:00.
Midweek meeting, Wednesday at 8 p. m.

CHURCH OF THE NAZARENE

In the Legion Hall
Sunday School at 10:00 A. M.
Regular preaching service at 11:00 A. M.
N.Y.P.S. at 7:15 P. M.
The Juniors will have their service at 7:15 also. The regular evening service will begin at 8 p. m. Rev. H. S. Hester will preach for us. Rev. Hester organized the Nazarene church here last July. We extend an invitation to all to attend these services.

PARMA LUTHERAN CHURCH

A. A. Schmidt, Pastor
V EPIPHANY. Gospel: Matt. 13, 24-30; Epistle: Col. 3, 12-17.
We feel certain that you know that your soul and body need the edification and reposeful strengthening that can be found in our Sunday services with their evangelical and Biblical message of the Christ of God, and therefore bid you Come and Worship with us.
10:00 A. M. Sunday school where all are given the opportunity to learn the fundamental truths of The Book.
10:30 A. M. Divine services. The topic to be considered is the true condition of the Church of Jesus Christ on earth. What about hypocrites? Are they a gauge of the church's sincerity and truthfulness?

7:30 P. M. Lutheran Broadcast. "A Changeless Christ For a Changing World"
A Welcome to All.

L. D. S. CHURCH

Luther Fife, Bishop
Sunday School 10 a. m.
Evening service 7:30 p. m.

CHURCH OF CHRIST SCIENTIST

First Church of Christ Scientist, Payette, Idaho, a branch of the Mother church of the First Church of Christ Scientist of Boston Mass.
10 a. m. Sunday School.
11 a. m. Church service.
Wednesday testimonial meeting 8 p. m.

The reading room is in the church building and is open from 2 to 4 p. m. daily except Sundays and holidays.

The public is cordially invited to attend services and make use of the reading room.

METHODIST COMMUNITY CHURCH

Floyd E. White, Pastor
Sunday School 10 o'clock. Lesson Topic: Crusading for a Christian Society (Mark 2, 13-22).
Morning Worship 11:15 Sermon Theme: Lost and Gained. Miss Bernice Martin will sing "We Pass This Way But Once."
Epworth League 7 o'clock.
Evening Worship 8 o'clock.

KINGMAN KOLONY COMMUNITY CHURCH

Kermit A. Eckelbarger, Pastor
MOODY DAY
An annual memorial honoring L. Moody, on the Sunday nearest his birthdate (February 5) by seeking to magnify the grace of Jesus Christ in the winning of souls to Him on February 6, 1938.

10:00 A. M. Sunday School. Decision day.
11:00 a. m. Morning worship. Theme: Life of D. L. Moody. "With old-time Moody and Sankey songs"
7:45 p. m. Young peoples C.E. prophecy study.
8:30 p. m. Evangelistic service. "With old-time Moody and Sankey songs." And special numbers. Also with anecdotes and incidents from the life of D. L. Moody.

All are welcome to join in with us as we pay honor to D.L. Moody the great evangelist not to exalt Him but his Lord and Saviour, Jesus Christ.
Wednesday evening prayer and Bible study at 7:30 will be held at Mrs. Pinkstons home.

Two Minute Sermons

WHAT I BELIEVE AND WHY

By Bishop Johnson
Submitted by Rev. Stanley Moore, St. Paul's Episcopal Church, Nyssa
"We have turned over our conscience and our finances to scientists, financiers, and diplomats and they have bankrupted us in both."—James Truslow Adams.

Never in the history of the race have men had so much wealth; so little contentment; so many reformers and so little sense of security. Society is very sick and the friends of the patient go about wringing their hands and wagging their tongues, saying "This is terrible, let us do something." Before calling in the most vociferous quacks we should make a diagnosis of the complaint lest the remedy offered should be more disastrous than the disease. It would be of no comfort to be cured of a fever if we become the victims of a creeping paralysis. One must discover the source of the complaint if the patient is to be relieved.

Men differ in their major premises which they assert but do not prove. After asserting basic assumptions which are contradictory, there is no value in argument. Most any one can construct a logical syllogism provided you accept their major premise.

Taking advantage of the present situation, a vigorous and militant atheism is attacking the value of Christian civilization and seeking to erect a godless edifice on the ruins which they propose to effect.

Multitudes of bewildered folk are sitting on the fence, eagerly expecting a new social order but clinging tenaciously to established institutions upon whose preservation their livelihood depends. As a rule these bleacher athletes are irritated by any religious appeal and yet are dubious as to the consequences of atheistic regime. Many of them complain of communism but live like atheists. Having renounced any allegiance to the God-Man, they are looking anxiously for a Man-God to lead them to an earthly paradise. It is a situation in which any able and egotistical demagogue will attract disciples among the dissatisfied and the discontented, especially if they think that religion is a bore and politics a dirty game.

Another popular advantage which agnosticism and atheism possess is that they offer the inner immunity for any ultimate consequences. It requires sacrificial effort to worship God, to forgive your enemies, to be patient with your neighbor and to keep oneself free from impurities.

which constitute the fork of the roads along which men must travel?

I—
Is faith in God a reality or a delusion? Are we created merely to enjoy this material world or are there spiritual values which transcend material ends? Did life begin with an atom and does it end in a tomb?

II—
Are there moral laws which are as imperative as the laws of chemistry and which may not be broken without disastrous results in the laboratory of human experience?

III—
Is human personality the greatest reality in creation and is personal liberty the most precious asset in man's inheritance?

The fundamental issue is between the theist and the atheist, and atheism offers the line of least resistance. In the first place atheism has nothing to defend. It holds the Church responsible for the sins of former ecclesiastics, but declines to assume any responsibility for the fact that many criminals are unbelievers. Persecutions by the Church are held up to score where-as similar persecutions by atheists are justified. They will condone murder by their partisans and condemn petit larceny by their opponents. Sauce for the goose is not sauce for the gander.

Again the average man will read books which criticize the existing order rather than those which defend it. The best sellers are those which attack religious faith or existing institutions.
Men love to find fault with their environment. They develop closed minds on the subject of religion at a very early age when they have a maximum of assurance and a minimum of experience. They affirm that religion is bunk with the same lack of background that one with no ear for music might deride opera. Of course that which one pays for either religion or music is the possibility of discord. It is true that silence is preferable to discord but it would be senseless to eliminate music because the thrill of hand plays badly. As Aristotle said, "The true nature of anything is the best that it can produce."

Men with closed minds have no right to sit on a jury in judgement of spiritual values and religion is too universal a phenomenon to be dismissed by an epigram. Like music it must be tested by those who have developed a capacity.

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that they offer the inner immunity for any ultimate consequences. It requires sacrificial effort to worship God, to forgive your enemies, to be patient with your neighbor and to keep oneself free from impurities.

If there is no God, there is no day of judgment and no moral imperative. It offers an escape mechanism for the consequences of sin. In its attack on religion atheism can use methods which are denied to the Church. They have no scruples as to the use of brute force to enforce their dogmas. A bullet may be a conclusive argument, it is not a convincing one. And furthermore the theories of the communist have not yet been obliged to stand the test of time. It has no past to defend and no future to guarantee. It must be finally judged by the kind of people it produces in subsequent generations.

Our democracy although it has existed for a hundred and fifty years has never been less secure than it is today. It is in the face of these popular trends that the Christian religion must defend itself.

The real issue is whether we shall worship God or the state; whether our redemption will come from Christ or a dictator. Shall we assert once more that "we have no king but Caesar." Certainly it is a matter of vital concern and one which we ought to face without prejudice. As Carlyls has said, "The most ignoble vice in man is inertia."

There are three kinds of atheists in the world. There is the academic atheist who confines himself to thought and speech. He is often found teaching his views to the immature. There is the militant atheist who would stamp out religion and force his negations with brutal fanaticism. He finds a sympathetic response from the discontented and the inert. And thirdly there is the practical atheist who claims to believe in God but who does nothing to support his views. It is futile for him to complain of communism and yet contribute nothing to oppose it.

For however much you dislike the communist, he possesses tremendous zeal, is willing to make great sacrifices, and so identifies himself with his cause that he renounces his freedom in its behalf. Such a fanatical force cannot be withstood by lax Christians who substitute amusement for worship and complaints for service. A selfish opportunism will not succeed in resisting the epidemic of communism which is most insidious and persistent in its propaganda.

It is significant that where radical atheism has triumphed it has been in those countries in which prosperous men have turned over religion to the clergy and to women, and by their example have encouraged the rising generation to discredit the Church.

We are confronted with a situation in which political dictators ask us to renounce our faith and to turn over to them our ultimate destiny. It reminds one of the parable of the trees: After the olive and the fig tree and the vine had declined to abandon their career of fruitfulness to rule over the other trees they turned to the bramble who said, "If in truth you anoint me as King over you, then come and put your trust in my shadow and if not, let fire come out of the bramble and destroy the cedars." One question whether in turning over property to the control of dictators, we will not also surrender our souls in the process. It is most important therefore that we examine these premises.

Others Say . . .

Editorial opinions as seen by other editors. The opinions expressed may or may not agree with the policy of The Gate City Journal.

TAXES

The property tax problem seems to be coming to a head again in Oregon.

Some of the county officials attending the commission on state and local revenues expressed alarm at the mounting burden being placed on property and urged action toward relief. One, even, suggested the possibility of a tax strike, which, of course, will not happen.

This concern over taxes probably will result in another attempt to place the sales tax before Oregon voters. A lot of accumulated prejudice will meet the proposal if it is made. At least one powerful organization is committed against it.

It is a question whether Oregonians actually don't want a sales tax or whether they merely have been objecting to the movements and individuals who have tried to "ride" the tax into their own goals in the past.

The sales tax has a lot of good points, if it is used properly. As good as any other tax, no one wants it, regardless of the purpose. As a substitute for some of our present inequitable taxes; it may be the solution to a lot of our taxation grief. The state of Florida wouldn't do without a sales tax and \$5,000 residence property exemption. Property owners in Ohio sing the praises of the tax that freed them from an unbearable load. Even Californians, who fought the tax as bitterly, before and after its adoption, are now admitting its value.

Oregon must do something, and

soon. It might be that a sales tax on its own merits and based on the most desirable features of the plans now in use in other states would be acceptable to the voters.—Grants Pass Bulletin.

WILL THE BOYCOTT STOP THEM?

American boycott of Japanese manufacturing goods may eventually do something which China cannot—stop the Japanese war machine. Patiently, such things will take some time to work. The "Strike" against Japanese goods did not suddenly sweep the nation, but has been creeping over it, leading the large dime store chains to cut off their purchases of Japanese goods. Silk stocking manufacturers report that they have been forced to curtail production because of its influences.

Whether it works in China or not, it might have one very good effect in this country. If American women could be prevailed to wear less silk, a greater proportion of cotton and woolen clothes. Neither the southern cotton grower nor the western wool producer has had very good marketing conditions since the world war—about the time that American women became wholly converted to the silk-stocking class as being the only desirable class to belong to. Men folk, too, went over to the silk hose, cotton and wool manufacturers suffered as a result. One of the hardest things to buy in Idaho, which produces a good share of the nation's wool, is a pair of wool dress socks.

Japan's importation of raw cotton have cut deeply into markets which American and English cotton spinners have had, putting our raw product into those markets at prices which kept forcing American raw cotton prices down. Sales to Japan, then, were merely defeating our own ends.

Perhaps if the boycott can't stop murder in China, it can stop industrial suicide at home.—Wendell Irrigationist.

OIL

OIL—the magic word—the builder of fortunes overnight—the key to untold wealth?

The oil industry is without doubt one of the greatest in the United States, and oil producing wells in Oregon would be a tremendous asset. However a number of wells have been drilled in Oregon and to date there is not a test tube full of oil to show for over \$10,000,000 spent by investors.

A report by Dr. John D. Budwalde then of Yale university, a petroleum geologist of wide experience, who examined eastern Oregon, states: "As to prospects for oil in commercial amounts, eastern Oregon cannot be regarded as impossible territory, but it is rather improbable territory. This judgment is based on the absence so far as known of typical oil seeps, the fresh water origin of all the sedimentary strata except those in relatively small areas in the Blue Mountains, the scarcity of the mother rocks of petroleum, the dominantly volcanic nature of the rocks underlying the sediments, and the failures to date. The chances of securing oil in the relatively small areas of considerably deformed marine strata in the Blue Mountains can not be appraised accurately on the basis of the brief examination made of them. An oil supply is probably not to be expected of them."

All this scientific wet blanket was laid on the hopes of Oregon's oil development 18 years ago, and nothing has occurred since to change the opinions of geologists.

Investors who contemplate buying oil stocks or leases on Oregon oil developments, will do well to thoroughly investigate the company contacting them and it might be wise to demand of the salesman proof that the company has a permit from the corporation commissioner to sell stock or leases in Oregon and in the county.—Harney County American.

WHOSE DEMOCRACY?

Ever since we won the war which was fought to make the world safe for democracy, we have seen autocracy growing by leaps and bounds. In Europe we have seen dictatorships spring up under banners of fascism, nazism and communism. In America, our plight has been less severe. Rather than the plague of dictatorship, this country has had to endure a series of autocratic state and national boards, whose rulings and findings are above all reproach. In our native Oregon, we have state liquor control commission doing a splendid job of administering traffic in alcohol—and making a neat profit for the state treasury—but aloof from any regulation but their own. The commission makes its own rules, and dishes out its own penalties for infractions by over zealous tavern keepers, revoking or suspending retail privileges of merchants and tavern keepers at its own discretion.

Oregon has generally been considered a fertile field for new trends in government and political procedure—one might nearly suspect that the national government had come here for inspiration when the National Labor Relations Board was

conceived. The board's powers seem to coincide to a marked degree with the regulatory privileges of our own state's liquor control commission. Fortunately for the Oregon tavern keeper, he may seek a new livelihood or move to another state to dispense his suds if he finds himself on the short end of an argument with the commission as result of infraction of its myriad rules, but there is no escaping the NLRB, big or little, great and near-great, alike, feel its wrath. Employers may be haled before the board and fined for expressing a view contrary to the doctrine of collective bargaining. Union organizers, unchecked, use coercion and occasionally resort to terrorism to gain their ends. Whose democracy?—Central Oregonian.

THE NEWSPAPER STRIKE

The union lost in their battle with the three Portland dailies, the three papers stood together, and with them the entire business world of Portland. With no advertising medium, trade almost stopped in the shopping district. Not only were several thousand newspaper employees not on strike thrown out of work, but if the strike had continued and business stopped, department stores and other places would have started turning off employees. The tide of public opinion was almost solidly against the union. They were licked and made peace. There was a face-saving clause or two in the settlement, but the union took a beating for once, and wisely settled and quit.—Condon Globe Times.

Lodge Meetings

Visiting Members Invited to Attend

OREGON TRAIL GRANGE

Meets: 2nd and 4th Wednesday
John Stamm Master
Andrew Boersma Overseer
Mrs. Albert Hopkins Secretary
Home Economics Club
Meets: 1st and 3rd Tuesdays
Mrs. Garrett Stamm President
Mrs. Orrin Choate Secretary

VETERANS OF FOREIGN WARS

Owyhee Post No. 3506
Meets: 2nd and 4th Friday
Meeting Place: Legion Hall
Jacob Kollen Commander
W. C. Duffy Adjutant
A. L. Nothels Service Officer
Auxiliary No. 3506
Meets: 2nd Friday at Legion Hall
Mrs. E. Cloninger President
Mrs. Chas. Paradis Secretary

I.O.O.F.

Gate City Lodge No. 214
Meets: Tuesday, 8 p. m.
Meeting Place: Legion Hall
Frank Bailey Noble Grand
Don M. Graham Secretary

Rebekah
Yellow Rose No. 202
Meets: 2nd and 4th Thursdays
Eagles Hall

Mrs. Blanche McClure, Noble Grand
Mrs. Frank Leuck Secretary

FRATERNAL ORDER OF EAGLES

Aerie No. 2134
Meets: Every Wednesday, Eagles Hall
Bernard Prost Worthy President
Harry Miner Secretary

Auxiliary
Meets: 1st and 3rd Friday
Eagles Hall

Mrs. Chas. Leuck President
Mrs. Ronald Burke Secretary

MASONIC LODGE

Golden Rule No. 147
Meets: Stated, 2nd Monday
Special, 4th Monday
Eagles Hall

C. A. Abbott Master
Leo Hollenberg Secretary
George Reberger Tyler

Eastern Star
O. E. S. No. 131
Meets: 1st and 3rd Monday
Eagles Hall

Mrs. Nettie Medesker W.M.
Mrs. Hilda Tensen Secretary

AMERICAN LEGION

Nyssa Post No. 79
Meets: 1st and 3rd Thursday
Legion Hall
Harry Russell Commander
Louis P. Thomas Adjutant

Auxiliary

Meets 1st and 3rd Thursday
Legion Hall
Mrs. Sid Burbidge President

COMMERCIAL CLUB

Meets: Every Wednesday noon
Schweizer's Cafe
A. L. Fletcher President
P. T. Morgan Secretary

TOWNSEND CLUB

Meets: 1st and 3rd Thursday
Meeting Place: Community Church
D. R. DeGross President
Mrs. A. V. Pruyn Secretary

Secretary's of all lodges or clubs are invited to send in to this paper the information contained in the above cards. Changes in dates of meetings or meeting halls must be sent in by Monday before publication.