

Hop Raising Industry

Many stories told in newspapers, and for that matter out of them are classed as "hop dreams." The story herewith is not of that class but is hop facts.

Oregon is the greatest grower of hops of any state, and Marion county is the banner hop-growing county of the state. In other words Marion county grows more hops than any county in the whole United States.

The census of 1910 gave the area devoted to this crop at 11,000 acres. This has been increased some but just how much it is impossible to learn, for no one knows the exact acreage. It is, according to the best estimates, about 11,500 acres. To put this in tangible form so the mind can grasp it, it would make a tract of land one mile wide and 18 miles long.

The average yield is 1,200 pounds, or six bales of dried hops ready for shipment, to the acre. This would give as the total yield 69,000 bales, 13,800,000 pounds or 6,900 tons for the year. The price this year has varied between 20 and 25 cents, with a few sales above that figure.

A large portion of the crop has already gone out of the hands of growers, and the money, which comes much of it from Europe, is in circulation in Marion county. The total returns for the crop, when it is all marketed will be about \$3,450,000. This will show a yield per acre of \$300.

The yield per acre in green hops is about 5,000 pounds, and the loss in drying is about 75 per cent, the dried product running from 25 to 28 pounds to the hundred.

One of the features of this crop is the picking, which must all be done by hand, and which gives a small army of workers employment in the late summer, and is a veritable godsend to thousands. The work is such that children can do it, and during the hop picking season hundreds of families make a regular outing trip of it, camping on the grounds, and the whole family, big and little, old and young, pick from the fragrant vines next winter's supply of both food and clothing. The evidence of this is the amount paid out for picking alone, which is at the rate of one cent a pound for the green hops, or four cents a pound for the dried product.

A small calculation will show that there is paid out in Marion county for hop picking every year about \$775,000. To this there should be added what is paid for labor in drying, sorting, baling and other necessary work before the crop is ready for the market, which amounts to about two cents a pound, or for the total crop of the county, \$192,000. We have here then as the showing for the county \$777,000 paid out for the wages of harvesting. When the expense of cultivating, polling, and caring for the crop is added, we are not far out of the way in saying that Marion county's hop crop pays to labor yearly in round numbers, \$1,000,000. A pretty good payroll for one industry, especially one of an agricultural kind.

There is some food for thought too, for those who are finding fault with the high price of land in Oregon, in these figures. True, lands in the corn belt are not selling at the prices asked for Oregon land, but at the same time they are not producing, in money, any such results as are shown here. Corn land averages, about 23 bushels throughout the belt, per acre, and this at 60 cents would only make the product of an acre worth about \$14. Call the average corn yield \$15 an acre and the return from one acre of Marion county hops would equal that of twenty acres of corn. The Marion county hop crop, worth nearly three and a half millions of dollars, was grown on just half a township, 18 sections of land. To get the same value from corn lands would require 360 acres or 19 townships. One is a strip a mile wide and 18 miles long, and the other a mile wide and 360 miles in length.

Flax Is a Winner

Last spring the Capital Journal took up the matter of growing flax in this section, and the movement has assumed rather large proportions. The matter was taken up by the Chamber of Commerce, and steps taken toward getting the industry started. These have not yet been perfected, but they are far from being dropped. Mr. Eugene Bosse has again interested himself in the matter and another spring will probably see something doing in this line. Not only has the matter been taken up here, but Oregon City and some other points have investigated the matter and as it takes a large amount of money to manufacture as well as grow flax, which was the idea at first, it is probable that an arrangement can be made by which the industry can be put on its feet in the manufacturing way by the combined effort of two or more places, if no one of them is able to handle it. Arrangements will be made for furnishing the seed, and already many farmers have signified their intention of growing a few acres as an experiment and in order to permit them to learn the business.

The climate here is ideal and samples taken by Mr. Bosse that were grown here near Salem, took the first prizes

at a big contest in Belgium in competition with the best products of the Belgian fields. Mr. Bosse demonstrated that the very finest flax fibre in the world can be produced here, and it is up to us as a community to see that the industry is put on its feet and that Salem be given a start towards her ultimate destiny, "the flax center of the United States, if not of the world."

There is no city anywhere more favorably situated than is Salem. Surrounded by one of the richest agricultural countries in the world, with a wealth of cheap power for manufacturing purposes at her doors in the swift-flowing Santiam, she can achieve almost anything she undertakes. What is needed more than anything else is some raw product on which to use this power and thus give employment to a small army of workers. There is no other product that furnishes so ideal material as does flax, with its manifold branches of work, and opportunity for employment.

Once the industry is under way, there will be a big payroll here and that is the ultimate object. If Salem is to grow and assume that high place which her opportunities should give her, she must find employment for labor, increase her payrolls, and manufacturing something the world needs, bring a portion of the world's money here for distribution.

It is a profitable crop to grow, too, making it worth while for the farmers as well as the city folks. All our lands cannot be devoted to fruit and berries, nor is all of it fitted for those crops. Land values are too high as a general thing to permit the growing of wheat, and the area devoted to hops will never be much greater than now, especially if the state goes dry. It is necessary to find some other crop for our high priced lands, and flax is the answer. It is also the answer to what shall give us an increased payroll and what is the most important factor in Salem's future. Every time the answer is flax.

While just now the Salem Board of Trade is not taking any active steps towards next year's work in this line, it is not forgotten, and it will be looked after in due time. When Salem flax, and Salem flax products, Salem linen and Salem twines are asked after as the very best in the markets of the world, then and then only will she have reached the position in this branch that she is entitled to, and that her soil, climate and water power make so easy for her to attain. Salem prunes, Salem hops, Salem fruits and berries are already famous, and when we have added to these Salem linen and Salem thread and twine, we will have taken a long step toward that 50,000 mark in 1920, which we are sure to reach, and which with flax manufactures added to our industries, we will far surpass.

STATE ASYLUM FOR INSANE.

(Continued from page 12.)

It costs the state about \$14 per patient a month for keep, and this includes board, care, and all salaries and expenses of the asylum. A small sum indeed when one considers how much service is required in the way of attendants and help.

Oregon takes a justifiable pride in all her public institutions and in none more than in her asylum for her mentally helpless, who are through her generosity, given the best of care and attention and everything that science discovers, or that humanity can suggest to make easier the afflicted. In this, as in other respects, Oregon stands well in the land and her asylum for the insane is second to none in the way of equipment and management.

AN UNEXPECTED GIFT.

He was a shy young man, but in his heart there raged a consuming passion for the fair Florence. On his way home from the city he managed to screw up his courage sufficiently to enter a jeweler's shop and purchase a small gift for the lady of his heart.

This, he hoped, would pave the way to the popping of the great question. That night he called at her house and found her alone. Producing a small square box from his pocket, he said, nervously:

"I have ventured to bring you a small present, Miss Finn, but I am afraid that perhaps it will not fit your finger. Will you try it on?"

"Oh, dear," said the girl, blushing most becoming, "this is quite unexpected! Why, I never dreamed that you really cared enough—"

Poor fool! Instead of grasping the opportunity in both hands, he opened the box and produced a thimble! Then the thermometer dropped about 10 degrees.

A SELFISH SUICIDE.

Dr. A. P. Calhoun, superintendent of the Western Washington Hospital for the Insane at Fort Steilacoom, tells this one:

In the little village of Goldendale a woman committed suicide by hanging herself to an apple tree. At the funeral a neighbor, noticing the sad appearance of the husband, consoled him by saying that he had met with a terrible loss.

"Yes," said the husband, heaving a sigh "She must have kicked like thunder to shake off six bushels of green apples that would have been worth \$1 a bushel when they got ripe."

Pastor Russell's Sermon

CONSIDER THE LILIES

Significance of the Great Teacher's Parabolic Discourse.

THE MASTER INTERPRETED.

Lessons From the Sparrows—Lessons From the Lilies—Lessons of Divine, Providential Care—Lessons For the World—Lessons For the Church—Lessons in Patience—Lessons in Hope—Lessons in Contentment.



PASTOR RUSSELL

New York, Dec. 14.—Pastor Russell spoke in The Temple today from the text, "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven [as fuel], shall He not much more clothe you, O ye of little faith?" (Matthew 6:28-30.) Pastor Russell said in part:

The great Teacher, we are told, taught in parables and in dark sayings (not easily comprehended). Even our Lord's disciples were in the dark concerning the meaning of many of His statements until the Holy Spirit at Pentecost gave them enlightenment, as Jesus had promised. This being true, we are not surprised that many have misapprehended some of the Master's dark sayings respecting the cutting off of a hand or a foot, the plucking out of an eye, respecting undying worms and quenchless fires, and even in respect to the text of today.

There are people of fair intelligence who interpret the Master to mean that His followers are not to labor as do the remainder of mankind for the necessities of life; that they should expect to be supported by others who do labor with sweat of face—that they should be maintained by tithes, collections, etc., and toil and spin not at all. We believe that such are making a great mistake, as did the man recently reported in the press as having cut off his hand in what he thought was obedience to the Master's instruction. We can sympathize with those errors of judgment, but should avoid them and seek to have the spirit of the Master's teaching, which was always the spirit of a sound mind.

In His discourse Jesus had called the attention of His hearers to the fact that the Gentiles—the heathen—were continually thinking about their temporalities and praying about these—"What shall we eat? What shall we drink? Wherewithal shall we be clothed?" "But your Father knoweth what things ye have need of before ye ask Him." Let your worry, therefore, if you have worries, be for something higher and nobler than merely the necessities of life. Consider that while you were once aliens and strangers through sin, disobedience to the Divine Law, you have now been brought back into accord with God and are privileged to address Him in prayer, "Our Father, which art in Heaven."

If we have the faith to believe that God through Christ has accepted us as His children, we should as children trust our Parent in respect to all the affairs of life—great and small—food and raiment—everything. But here comes the important point—the crucial test. Are we the children of God? Is He our Heavenly Father? Has He begotten us of the Holy Spirit? Are our sins forgiven? Are we reconciled to God through the death of His Son? Are we children—and if children, then heirs of God and joint-heirs with Jesus Christ—our Lord?

Upon the answers to these questions being in the affirmative is the strength of the basis of all our faith and hope. If we are not God's children, if we have not come in His appointed way, through Christ, then we are still aliens and strangers. Then our affairs are not under His supervision; but we are with the world sharers in the sentence of death, each doing for himself according to his ability in battling against death, and like all Gentiles, giving our chief concern to food, raiment and hollow earthly ambitions—knowing not, appreciating not, the higher, the Heavenly, privileges in Christ.

The Heart of the Lesson.

We perceive then that the lesson is not for the world in general, except indirectly. The world, learning that these words are applicable only to the consecrated people of God, might properly be desirous that they might apply also to themselves. And if they are thus desirous of having God for their Father and His providential care in all of their affairs, the lesson to them would be that they should come into relationship with God through Christ, that they should become His children, in order to enjoy the privileges and favors which belong to none others at the present time.

The heart of the lesson is that the Heavenly Father is most gracious; and that His tender mercies are over all His creatures who are in harmony

with Him. We may be sure that amongst all the Heavenly host there is neither hunger nor want, neither suffering nor pain, nor any disadvantage whatever. Their Heavenly Father knoweth what things they need, and provides bountifully for them. The Church is to learn this same lesson and to rejoicingly work by faith, enjoying full confidence and trust in Him who loved us and bought us with the precious blood of His Son.

These children of God need not feel harassed respecting life's experiences. They have a Heavenly Father, and He knows their needs better than they do, and is both able and willing to give what is best for them. And if their experiences in the family of God shall bring them less prosperity and more adversity, more trials, more difficulties, and necessitate more economies than before they became His children, they are instructed that, walking by faith and not by sight, they shall firmly trust Him, come what may.

Learning Lessons of Faith.

All who can lay claim to being children of God by faith can surely believe that He who is able to provide for the birds and the lilies is no less able and no less willing to provide for those who have become His children through Christ—those for whom He gave His Only Begotten Son. Would He redeem them with that precious Sacrifice and then have no care for their future welfare? Would He beget children with His Holy Spirit and then be negligent in providing for their necessities? Nay! God will not overlook the interests of His consecrated children, and whatever may seem to be an oversight and lack of provision is to be understood to be in reality the reverse—that which the Heavenly Father sees to be for their highest and best interests.

"So Clothe the Grass."

The Master called attention to the beauty of the lily. Much is discernible to the natural eye, and still more when we examine the perfections of the flower microscopically. Wonderful indeed is the raiment of the lily! Solomon in all his glory had no such seamless robe, and no such perfect texture for his raiment.

Perhaps the Master had a deeper thought respecting raiment than appears on the surface by His words, "Shall He not much more clothe you?" While He assuredly meant that we are to trust Heavenly provision for our natural clothing, it would appear that He may have meant a clothing for us as New Creatures—the spotless, seamless robe of Christ's righteousness, granted to us as a wedding garment, in the merit of which we have access to all the riches of God's grace in the present life and, if faithful, shall be granted an abundant entrance into His everlasting Kingdom.

"Take No Anxious Thought."

God takes thought respecting the Divine plans and arrangements. Jesus thought out carefully the course He pursued; and He instructed those who were desirous of being His disciples to sit down and carefully count the cost. All these things show us that the Master would not have His followers thoughtless, living merely moment by moment, failing to make provision for the seasons, the weather, the table, etc.

What He meant, what the Greek text fully bears out, is that His followers should have no worry respecting temporalities. Having exercised thought, prudence, care, having done to the best of their judgment and ability, not slothfully, but energetically, they are to rest the matter, realizing that all their affairs are placed in the hands of the Heavenly Father through Christ, and that all the Heavenly powers are pledged to make all things work together for good to them, because they love God and have been called according to His purpose.

"Seek Ye Chiefly the Kingdom."

While anxious care was not to be exercised respecting temporalities, great care was to be exercised in respect to anything appertaining to the Kingdom. The call of the Church is to membership in the great Kingdom of God, of which Christ is the Head, the Chief King; we may be under kings and under priests, associated with our Redeemer in His great Messianic work of a thousand years. It was to attain a share in that Kingdom that we made consecration of our lives, our wills, our all, to the Lord; and only through great tribulation can we enter that Kingdom. As God is pleased to see our restfulness respecting temporalities of life when He has agreed to provide for us according to His Wisdom and in response to our efforts, so He is pleased to see, on the contrary, our zeal, our perseverance, our almost worrying that the great prize of the Kingdom should not be lost by us.

The reason for wishing us to thus worry for the Kingdom, and not to worry for earthly things, is evident on reflection. To worry about earthly things would be to show a faithlessness and doubt in respect to God and His promised care. But our attaining the Kingdom or our failing to attain it is made dependent only on ourselves. God has already done His part. He has provided the Redeemer and the forgiveness of sins. He has opened up the way whereby we might return into His family. When we came into Him through Jesus, He accepted us and gave us the begetting of the Spirit and, with it, a right to all the great and precious promises, and joint-heirship with Jesus on condition of our faithfulness.—Romans 8:17; 2 Peter 1:12.

Hence, to agonize for the Kingdom, to strive for the Kingdom, to run with patience, to fight a good fight, to endure hardness—all these expressions indicate the great zeal and earnestness necessary on the part of those who would be accounted conquerors—yes, more than conquerors, through Him

who loved us and bought us with His precious blood."

Is it any wonder that God should expect us to be very zealous in striving to attain the Kingdom? Would He give so great an honor to any who valued it lightly? Surely angels and cherubim would be glad to accept positions in the Kingdom if offered to them! But God has passed by the angels, and invited members of the fallen race, whose hearts have turned to Him, that they might become, not only justified, from their sins, but sanctified through Christ and heirs of the Kingdom.

Is it any wonder that the Lord has provided that only through much tribulation shall any enter the Kingdom? Whoever is not willing to endure tribulation for the Kingdom's sake would thereby show that he had not the proper appreciation and that he is not worthy of it. If the Master endured even unto death, how could we expect that we might be joint-heirs with Him unless we possessed His spirit, His zeal? Thus the Lord tells us that all who will attain the Kingdom glories will be copies of His Son.

What Must We Endure?

Here the question properly arises, What is to be endured, what kind of sufferings? And what is the real object of these sufferings? Why should God desire to make us suffer before he would give us a place in the Kingdom?

The Bible answers these questions satisfactorily. It admonishes that only by trials and difficulties can character be really developed; for character is not merely a preference for that which is good, but a fixed determination, a loyalty to that which is right. God seeketh such as have firm characters to be His children on the Divine plane—of the New Creation. He has a great work for them to do for the world of mankind; and unless their own characters were properly formed, crystallized, established, they would not be in proper condition to be the rulers, instructors and uplifters of the world. Then He has a future work for them to all eternity.

We can readily see that this class must demonstrate their loyalty beyond peradventure, must show their zeal for righteousness; as was written of our Savior, "Because Thou hast loved righteousness and hated iniquity, therefore God hath anointed Thee with the oil of gladness above Thy fellows." The fellows of Jesus are the members of His Body, His elect Church, of every nation and denomination. He is their Head.

The Character to Be Formed.

The kind of character which God seeks in His people is that which is like His own. He seeks the fruits of the Holy Spirit: meekness, gentleness, patience, long suffering, brotherly kindness, love. "If these things be in you and abound, they will make you that ye shall neither barren nor unfruitful in the knowledge of the Lord, and thus an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ.—2 Peter 1:8, 11.

The Cultivation of the Graces.

If everything were perfect in ourselves and surroundings, there would be no real opportunity for cultivating these fruits and graces of the Spirit—for developing and crystallizing character and for showing our zeal for right and opposition to wrong. God, therefore, has taken advantage of the existence of sin, and of imperfection in others and in ourselves, to use these for the cultivation of the graces in our hearts and the establishment of character in us.

For instance, if there were nothing to try our patience, how could we grow in patience? If, therefore, we feel that we need more patience and pray for it, let us expect the answer to come in an increase of trials and difficulties which would tend to increase patience in our hearts and lives. If we pray for more meekness, we should expect our prayers to be answered by adverse conditions tending to show us our weaknesses and make us more teachable, more humble.

If we pray for more brotherly kindness, we should expect more trials and difficulties from the brethren, testing our love, patience, brotherly kindness. And so by the cultivation of all these various parts of love, we are gradually growing into God-likeness of character, becoming copies of God's dear Son, who is the express image of the Father's person and His character-likeness; for God is Love!

These Things Shall Be Added.

The realities with God's people are the spiritual, Heavenly things. For these they seek, hunger, thirst. To them the earthly things in comparison have no value; for these were consecrated, given up, at the very beginning of the Christian way. But although all earthly rights have been surrendered, and all their interests are Heavenly, yet the Lord's promise is that these who seek first the Kingdom shall have all other needed things added to them. God will care for their temporal as well as their Heavenly interests. And to His praise be it said that He generally gives them abundantly more than they could have asked or thought.

Bread and water are the only things guaranteed; but how often in the Christian's experiences many comforts and luxuries are added, even though not asked, and while he is seeking with all his heart the interests and blessings of the Kingdom! May these Heavenly things more and more be our portion! Let us look less and less at the temporary things, and with the eye of faith look more and more to the things not seen, which are eternal, and to the Church heavenly.—2 Corinthians 4:18.

"O for a faith that will not shrink. That pressed by every foot. That will not tremble on the brink Of any earthly loss."

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