

# Program of State Fair is Greatest Ever Given Here

**Monday, Sept. 29—Children's Day.**  
Forenoon.  
8:00—Gates open and all departments in full operation.  
9:00 to 12:00—Trap shooting tournament in front of grandstand.  
9:00 to 12:00—Illustrated lectures by members of the O. A. C. and U. of O. faculty in music hall.  
9:00—Eugenics and child welfare exposition in eugenics building (all day). Babies examined from 9 a. m. to 4 p. m.  
10:00—James I. Davis, demonstration of handling bees, on grounds.  
10:30—Free vaudeville act in large tent.

11:15—James McLay, exhibition of driving sheep with trained dogs.  
**Afternoon.**  
1:00—Commencement of judging in livestock arena.  
1:00 to 6:00—Illustrated lecture in music hall.  
1:15—Concert by McElroy's band in grand stand.  
1:30—Races:  
2-year-old trot, purse \$900  
2:14 pace, purse 1000  
2:24 trot, purse 1000  
First heat of relay race, purse 1500  
First heat of wild horse race, purse 300  
Free vaudeville acts between races in front of grandstand.  
2:00—Lecture on child welfare in stockmen's headquarters.  
2:00—Free vaudeville acts in large tent.

3:00—James I. Davis, demonstration of handling bees.  
4:00—Lecture on eugenics in stockmen's headquarters.  
**Evening.**  
7:15—Band concert in music hall.  
8:30—Boyd & Ogle's one-ring circus, followed by fireworks in front of grandstand.

**Tuesday, Sept. 30—German Societies' Day.**  
Forenoon.  
8:00—Gates open and all departments in full operation. Continuation of judging of livestock.  
9:00 to 12:00—Trap shooting.  
9:00—Eugenics (babies examined from 9 a. m. to 4 p. m.)  
10:10—James I. Davis, bee demonstration on grounds.  
10:30—Free vaudeville acts.  
11:15—James McLay, exhibition of driving sheep with trained dogs.  
**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert.  
1:30—Races:  
2:25 pace, purse \$1000  
2:18 trot, purse 800  
3-year-old trot, purse 3000  
Second heat of relay race, purse 1500  
Second heat of wild horse race, purse 300  
Vaudeville acts between heats in front of grandstand.  
2:00—Lectures on child welfare.  
2:00—Free vaudeville acts in tent.  
3:00—James I. Davis, bee demonstration.  
4:00—Lecture on eugenics.  
7:15—Band concert.  
8:30—Boyd & Ogle's one-ring circus.

**Wednesday, Oct. 1—Salem Day.**  
Forenoon.  
8:00—Gates open and all departments in full operation. Continuation of judging of livestock.  
9:00 to 12:00—Illustrated lectures.  
9:00—Eugenics (babies examined from 9 a. m. to 4 p. m.)  
10:00—James I. Davis, bee demonstration.  
10:00—Free vaudeville acts.  
11:15—James McLay, exhibition of driving sheep with trained dogs.  
**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert.  
1:30—Races:  
2-year-old, purse \$1500  
2:08 pace, purse 5000  
2:40 trot, purse 500  
Third heat relay race, purse 1500  
Third heat wild horse race, purse 300  
Vaudeville acts between heats in front of grandstand.  
2:00—Lectures on child welfare.  
2:00—Free vaudeville acts in tent.  
3:00—James I. Davis, bee demonstration.  
4:00—Lecture on eugenics.  
7:15—Band concert in music hall.  
8:00—Annual meeting of Oregon Purebred Livestock Association, in stockmen's headquarters.  
8:40—Boyd & Ogle's one-ring circus, followed by fireworks in front of grandstand.

**Thursday, Oct. 2—Portland Day.**  
Forenoon.  
8:00—Gates open and all departments in operation.  
9:00 to 12:00—Illustrated lectures.  
10:00—James I. Davis, bee demonstration on grounds.  
10:00—Free vaudeville acts.  
11:15—James McLay, exhibition of driving sheep with trained dogs.  
**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert.  
1:30—Races:  
2-year-old pace, purse \$600  
2:30 pace, purse 500  
2:12 trot, purse 1500  
Fourth heat relay race, purse 1500  
Fourth heat wild horse race, purse 300  
Vaudeville acts between races in front of grandstand.  
2:00—Lectures on child welfare.  
2:00—Free vaudeville acts in tent.  
3:00—James I. Davis, bee demonstration.  
4:00—Lecture on eugenics.  
7:15—Band concert by McElroy's band in music hall.  
8:30—Annual banquet of Oregon Purebred Livestock Association.  
8:30—Boyd & Ogle's one-ring circus.  
**Friday, October 3—Oregon Manufacturers' Day.**  
Forenoon.  
8:00—Gates open and all departments in full operation.  
10:00—James I. Davis, bee demonstration.  
10:00—Free vaudeville acts.  
10:30—Program under auspices of Oregon Manufacturers' association in music hall.  
11:15—James McLay, sheep driving with trained dogs.  
**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert by McElroy's band.  
1:30—Races:  
2:20 trot, purse \$700  
2:08 pace, consolation 1000  
Fifth heat relay race, purse 1500  
Fifth heat wild horse race, purse 300  
Vaudeville acts between races in front of grandstand.  
2:00—Lectures on child welfare.  
2:00—Free vaudeville acts in tent.  
3:00—James I. Davis, bee demonstration.  
4:00—Lecture on eugenics.  
7:15—Band concert by McElroy's band in music hall. Prizes will be awarded to the winning babies in the eugenics contest during the intermission.  
8:40—Boyd & Ogle's one-ring circus, followed by fireworks in front of grandstand.

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3-year-old trot, purse 3000  
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**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert by McElroy's band.  
1:30—Races:  
2:15 pace, purse \$1000  
2:12 trot, consolation 1000  
Last heat of relay race, purse 1500  
Last heat of wild horse race, purse 300  
Vaudeville acts between heats in front of grandstand.  
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1:30—Races:  
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2:08 pace, purse 5000  
2:40 trot, purse 500  
Third heat relay race, purse 1500  
Third heat wild horse race, purse 300  
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Forenoon.  
8:00—Gates open and all departments in full operation.  
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10:00—Free vaudeville acts.  
10:30—Program under auspices of Oregon Manufacturers' association in music hall.  
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**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert by McElroy's band.  
1:30—Races:  
2:20 trot, purse \$700  
2:08 pace, consolation 1000  
Fifth heat relay race, purse 1500  
Fifth heat wild horse race, purse 300  
Vaudeville acts between races in front of grandstand.  
2:00—Lectures on child welfare.  
2:00—Free vaudeville acts in tent.  
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7:15—Band concert by McElroy's band in music hall. Prizes will be awarded to the winning babies in the eugenics contest during the intermission.  
8:40—Boyd & Ogle's one-ring circus, followed by fireworks in front of grandstand.

**Saturday, Oct. 4—Shriners' Day.**  
Forenoon.  
8:00—Gates open and all departments in full operation.  
9:00 to 12:00—Illustrated lectures.  
10:00—James I. Davis, bee demonstration on grounds.  
10:00—Free vaudeville acts.  
11:15—James McLay, driving sheep with trained dogs.  
**Afternoon.**  
1:00 to 6:00—Illustrated lectures.  
1:15—Band concert by McElroy's band.  
1:30—Races:  
2:15 pace, purse \$1000  
2:12 trot, consolation 1000  
Last heat of relay race, purse 1500  
Last heat of wild horse race, purse 300  
Vaudeville acts between heats in front of grandstand.  
2:00—Lectures on child welfare.  
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3:00—James I. Davis, bee demonstration.  
4:00—Lecture on eugenics.  
7:15—Band concert by McElroy's band in music hall.  
8:30—Boyd & Ogle's one-ring circus.

**Notice of Special Meeting of the Stockholders of Freeland Consolidated Mining Co.**  
Notice is hereby given that a special meeting of the Freeland Consolidated Mining company will be held in the office of the secretary at room 413 in the Masonic Temple building, in Salem, Oregon, on Monday, September 29, 1913, at the hour of 1 p. m. of said day for the purpose of devising means to raise money to pay the debts of the corporation, to mortgage or sell the property of the corporation to raise funds to do necessary assessment work on the mining property of the company, to sell or hypothecate any or all property of the corporation to raise funds to pay overtaxes, assessments and licenses, to pass a resolution for the reorganization or for the dissolution of the corporation, as may be necessary to comply with the requirements of the new corporation law of the state of Oregon, and to transact such other business as may be necessary to protect the interests of the stockholders.  
This notice is published for ten days in the Daily Capital Journal, as required by the by-laws of said corporation.  
Dated September 17, 1913.  
HUGH FREELAND, President.  
Carey F. Martin, Secretary.

**A RELIABLE TONIC.**  
Many of the people around here know a good deal about this splendid remedy; to those who do not, we wish to say that Meritol Tonic Digestive is the greatest strength renewer, flesh builder and nerve tonic we have ever seen. For people in poor health, weak, run down and played out, those not as strong and vigorous as they should be we recommend this tonic. Capital Drug Store, Salem, Ore., sole agents.

**SHRINERS' DAY WILL BE GREAT ONE AT STATE FAIR**  
Saturday, October 4, will be Shriners' day at the state fair this year, and what promises to be the largest delegation of the members of that order ever assembled in Salem will be here on that date.  
According to Senator Hal Patton, there will be over a thousand Shriners in the big parade which will take place on the morning of the last day of the fair. The imperial potentate of the Shriners of Oregon was in Salem yesterday, and made the necessary arrangements for the monster pilgrimage of Shriners to this city on October 4, and, besides the Al Kader Temple, a special train bearing at least 500 Shriners and a Shriners band of 42 pieces will arrive here early Saturday morning, October 2. The members of the Arab patrol will accompany the excursion and the visitors will form in a big line at the intersection of State and Twelfth streets and march through the city, led by the Shriners' band. The headquarters of the Shriners will be at the Marion hotel.  
After being received by the people of Salem, the Shriners will give an exhibition drill on the streets, and, after

## MUST DO IT ALL OVER AGAIN, SAYS SMITH

If Persons Holding First Papers Fail to Get Second Before Seven Years, First Are Void.

According to John Speed Smith, chief naturalization examiner, the seven years' limitation placed upon declarations of intention to become citizen of the United States, applies to the old law declarations, made prior to September 27, 1906, and the holders must get second papers before September 27, of this year. Following is the letter: "I deem it proper and only fair that you be advised of the position of the bureau of naturalization relative to declarations of intention on the part of aliens made prior to September 27, 1906. A decision of the U. S. district court for the eastern district of Arkansas, western division, in the case of *in re Wehrli*, reported, reported in 157 Fed. 938, holds the seven years limitation placed upon declarations of intention under the present naturalization law (act of June 29, 1906), will also apply to old law declarations made prior to September 27, 1906, on the date said new laws became operative, to wit: September 27, 1906. Therefore, all such declarations, in the opinion of the bureau, will become invalid for naturalization purposes on and after September 27, 1913, and all petitions for naturalization based upon such old declarations on and after September 27, 1913, will be opposed by this office for the reason stated. It is, therefore, suggested that when an applicant for citizenship calls upon you to file a petition that you advise him of the view of the bureau of naturalization, that he may decide whether to file a petition based upon such old declaration, or surrender the declaration and make a new one, which, of course, would mean a delay of two years before he could file a petition for citizenship thereon. "It must be understood that I am only giving you the views of the bureau of naturalization, and this question can only be decided authoritatively by the decision of the court in each individual case."

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After being received by the people of Salem, the Shriners will give an exhibition drill on the streets, and, after

luncheon, they will go to the state fair grounds.  
**RIVALS HER DAUGHTER IN YOUTHFUL BEAUTY**  
(From Social Register.)  
A well-known society matron whose youthful beauty is as well preserved that she is regarded as her daughter's rival in this respect—though she does not pose as such—attributes her girlish complexion chiefly to two things. She says: "I am convinced that evens, by overloading the skin and pores tend to age the complexion. Mercolized wax has just the opposite effect. It keeps the pores clean, permitting them to breathe, and remove dead particles of cuticle which are constantly appearing, and which give the complexion that faded look. Whenever my skin begins to look the least bit off color, I go to my druggist's for an ounce of mercolized wax; I apply this nightly, like cold cream, for a week or so, washing it off mornings. This is what keeps my complexion so fresh, white and velvety. "The absence of wrinkles and flabbiness I owe to the use of a simple face bath prepared by dissolving an ounce of powdered salolite in a half pint of witch hazel. This keeps the skin 'tight' and firm."

**EAST OREGONIAN TELLS OF CHERRIANS DEPARTURE**  
The East Oregonians Monday had this to say of Salem's Cherrians: "With their band playing 'Auld Lang Syne,' the Cherrians pulled out at 10:30 Saturday night on their train, and, as far as the glimmer of their illuminated sign could be seen, the white suited figures could be seen on the rear platform waving their farewells to the city that had made them happy with what they characterized as 'the greatest show of all.' Before their departure the Salem boosters formed in line behind their band and marched through the city. They paid the East Oregonian the compliment of a made-to-order song and cheer and did a drill in rag in front of its office. Marching back to their train, they sang and cheered and yelled with lungs that were still lusty, despite the heavy labors of the past few days. "Their marshal had a real problem on his hands when he attempted a round-up so that the train could pull out on schedule time. So elated were the Cherry City men with their first visit to the metropolis of Eastern Oregon that they were loth to leave. And, then, too, some of them had gone to the prize fight and wanted to stay at the finish. Just as the train passed out of view and the last faint echoes of the cheering Cherrians were dying away, Gus Moser, big bull Elk, of Portland, who had shipped aboard the Salem train, came steaming up to the empty rails as fast as his bulk would permit, his coat off and his face dripping with perspiration. He had stayed just one round too long, and, as he gazed wistfully at the departing train, he shook his head for a moment and his face lighted with a smile. He heard the yelling of the joy-crazed crowd surging up and down the streets, and soon he had disappeared and become a part of it. And Chauncey Bishop, who had remained behind intentionally, hazarded the guess that Gus was not entirely broken hearted."

**THEY PUZZLE GREAT MINDS.**  
Simple Words Too Profound For Human Understanding.  
Q.—Can there be two kinds of infinities or two infinite spaces?  
A.—The writer of this question must decide. The nearest star is distant twenty-five trillion miles. Write a row of units 111111... to the star and let each unit represent one mile; then the distance represented by a line of 1's twenty-five trillion miles long, submerges all human powers of imagination. But write a row of 222222... twenty-five trillion miles long; then the number of miles represented would be twice as great. Then write a row of 999999... equally long, and the distance expressed would be nine times as great as that represented by the 1's.  
But no human can think of the distance expressed by the 1's. Let the first row of figures extend twenty-five trillion or fifty or a thousand trillion miles to the east; then a row could be extended toward the west. Many millions of years would be required to write the long rows. Suppose that you write 9's both ways during a thousand million years each. Then the distance in miles would be thinner than a spider's thread when compared to an infinite distance.  
There are possibly fifty persons now living able to think one new thought. They are the mighty of the earth, and are all transcendent mathematicians. Not one of these even tries to begin to think of infinity or eternity. They all know better. Only the superficial strive to think of the two words, so my questioner must answer his own question, for I cannot even hope to secure a glimpse, lasting a thousandth part of one second, of the meaning of one of the following list of words: Mind, space, time, duration, infinity, eternity, beginning, end, space and electrons.—Edgar Lucien Larkin in New York American.

**FOUR SOULS EACH.**  
Curious Beliefs of the Savages of West Africa.  
West African religion is particularly generous to the human beings, to each of whom it allots several souls, four being the usual number. Only one is immortal, however. The others, though troublesome enough during the owner's life, cease to be at the same time as the body. They are the shadow soul, the dream soul and the bush soul. One soul seems more than many of us can manage, but the poor African has a bad time between the four of them. He never knows when some enemy may plunge a knife into his shadow, thus causing him to sicken and die, or when his bush soul, which takes the form of an animal, may rush into danger and get hurt, and, as for his dream soul, that is particularly troublesome, as it wanders from his body during sleep and runs the risk of being caught by witch traps. When this happens its place is often taken by a nasty stranger spirit called a "sisa," which seems to have no other object but to cause misfortune and sickness to the being who forms its temporary habitation.  
Most of the tribes have the idea of an underworld after death, neither heaven nor hell, but much like the existing world, only dimmer. Among the Tschwi tribes this idea is well defined. Their shadow world has a name—srahmandayi—and they even know the way to the entrance, which is across the Volta river. This place has its markets, its town and its interests, but everything is felt in a more indistinct way.  
**Meat For Jurymen.**  
At one time it was the common duty of both the plaintiff and defendant in an action to provide refreshments for the jury empaneled to try it, and from this arose the practice (which survived until 1870) of denying them "meat, drink or fire" while deliberating upon their verdict. Later on it became usual for the person in whose favor the verdict was given to offer the jury a dinner and sometimes a guinea or so for their trouble. This practice led to so much abuse that it was found necessary to pass a law prohibiting it.—London Graphic.

**Garrick's Wit.**  
David Garrick on one occasion passed Tyburn as a huge crowd was assembling to witness the execution of a criminal. "Who is he?" asked the great actor of a friend who accompanied him.  
"I believe his name is Vowel," was the reply.  
"Ah," said Garrick, "I wonder which of the vowels he is, for there are several. At all events it is certain that it is neither U nor I."  
**Scientific Problems.**  
"Much energy is not utilized. There ought to be some way of conserving the rays of the sun."  
"Yes, and look at all the energy that goes to waste in chewing gum. If we could only harness the gum chewers, eh?"—Pittsburgh Post.  
**Well Trained.**  
Hanston—I'd like to go shooting tomorrow if I could only get a dog that was well trained. Ethel—Oh, I'll let you take Dottie, then. She can stand on her head, and shake hands, and play dead, and say prayers, and do lots of things.—Pack.  
**Pear Sowing.**  
"There's a fellow who is hoping for a crop failure."  
"That seems unusual. What has he sown?"  
"Wild oats."—Louisville Courier-Journal.  
Yet the first prize eugenic baby may as an adult be outstripped by many who could get no prize.  
Where are those Republicans who often said that the Democrats never did and never could do anything?

**CASTORIA**  
For Infants and Children.  
The Kind You Have Always Bought Bears the Signature of *Charles H. Fletcher* of **Use For Over Thirty Years CASTORIA**  
THE CENTAUR COMPANY, NEW YORK.



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West African religion is particularly generous to the human beings, to each of whom it allots several souls, four being the usual number. Only one is immortal, however. The others, though troublesome enough during the owner's life, cease to be at the same time as the body. They are the shadow soul, the dream soul and the bush soul. One soul seems more than many of us can manage, but the poor African has a bad time between the four of them. He never knows when some enemy may plunge a knife into his shadow, thus causing him to sicken and die, or when his bush soul, which takes the form of an animal, may rush into danger and get hurt, and, as for his dream soul, that is particularly troublesome, as it wanders from his body during sleep and runs the risk of being caught by witch traps. When this happens its place is often taken by a nasty stranger spirit called a "sisa," which seems to have no other object but to cause misfortune and sickness to the being who forms its temporary habitation.  
Most of the tribes have the idea of an underworld after death, neither heaven nor hell, but much like the existing world, only dimmer. Among the Tschwi tribes this idea is well defined. Their shadow world has a name—srahmandayi—and they even know the way to the entrance, which is across the Volta river. This place has its markets, its town and its interests, but everything is felt in a more indistinct way.  
**Meat For Jurymen.**  
At one time it was the common duty of both the plaintiff and defendant in an action to provide refreshments for the jury empaneled to try it, and from this arose the practice (which survived until 1870) of denying them "meat, drink or fire" while deliberating upon their verdict. Later on it became usual for the person in whose favor the verdict was given to offer the jury a dinner and sometimes a guinea or so for their trouble. This practice led to so much abuse that it was found necessary to pass a law prohibiting it.—London Graphic.

**Garrick's Wit.**  
David Garrick on one occasion passed Tyburn as a huge crowd was assembling to witness the execution of a criminal. "Who is he?" asked the great actor of a friend who accompanied him.  
"I believe his name is Vowel," was the reply.  
"Ah," said Garrick, "I wonder which of the vowels he is, for there are several. At all events it is certain that it is neither U nor I."  
**Scientific Problems.**  
"Much energy is not utilized. There ought to be some way of conserving the rays of the sun."  
"Yes, and look at all the energy that goes to waste in chewing gum. If we could only harness the gum chewers, eh?"—Pittsburgh Post.  
**Well Trained.**  
Hanston—I'd like to go shooting tomorrow if I could only get a dog that was well trained. Ethel—Oh, I'll let you take Dottie, then. She can stand on her head, and shake hands, and play dead, and say prayers, and do lots of things.—Pack.  
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"There's a fellow who is hoping for a crop failure."  
"That seems unusual. What has he sown?"  
"Wild oats."—Louisville Courier-Journal.  
Yet the first prize eugenic baby may as an adult be outstripped by many who could get no prize.  
Where are those Republicans who often said that the Democrats never did and never could do anything?

**THEY PUZZLE GREAT MINDS.**  
Simple Words Too Profound For Human Understanding.  
Q.—Can there be two kinds of infinities or two infinite spaces?  
A.—The writer of this question must decide. The nearest star is distant twenty-five trillion miles. Write a row of units 111111... to the star and let each unit represent one mile; then the distance represented by a line of 1's twenty-five trillion miles long, submerges all human powers of imagination. But write a row of 222222... twenty-five trillion miles long; then the number of miles represented would be twice as great. Then write a row of 999999... equally long, and the distance expressed would be nine times as great as that represented by the 1's.  
But no human can think of the distance expressed by the 1's. Let the first row of figures extend twenty-five trillion or fifty or a thousand trillion miles to the east; then a row could be extended toward the west. Many millions of years would be required to write the long rows. Suppose that you write 9's both ways during a thousand million years each. Then the distance in miles would be thinner than a spider's thread when compared to an infinite distance.  
There are possibly fifty persons now living able to think one new thought. They are the mighty of the earth, and are all transcendent mathematicians. Not one of these even tries to begin to think of infinity or eternity. They all know better. Only the superficial strive to think of the two words, so my questioner must answer his own question, for I cannot even hope to secure a glimpse, lasting a thousandth part of one second, of the meaning of one of the following list of words: Mind, space, time, duration, infinity, eternity, beginning, end, space and electrons.—Edgar Lucien Larkin in New York American.

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