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## WOODROW WILSON AND DEMOCRATIC POLICIES.

The writer has long been an admirer of Woodrow Wilson. He is big and brainy, honest and fearless, cultured and forceful. Not so well learned in the tricks of politics as in the science of government, he stands for what is best in private and national life.

He is a free-trader, but what of that? Every professor of economics in America is a free-trader in theory, and but one we know anything about, the professor of economics in the University of Pennsylvania, has ever attempted to justify a protective tariff. Therefore it is not strange that Woodrow Wilson, profound economic student and scholar that he is, should be a free-trader. In fact, the tariff is still so much a mooted policy that no less an authority than Albert Shaw, discussing the proposed expert tariff commission, in the Review of Reviews, laid as his premise in arguing for it that not a single man in America really knew whether protective tariff was helpful or harmful to the proper development and life of the nation. From this hypothesis he argued strongly for a searching examination of the question by an expert commission.

It is coming now to be understood that the tariff is more a local than national issue. The breaking down of party tradition by democratic representatives coming from manufacturing districts in the south when high tariff schedules were at issue affecting directly the manufacturing enterprises of their districts, did more than any other circumstance to prove that the tariff is not so much a party, or national issue, as it is one affecting specific localities according to the nature of the enterprises of its citizens.

Therefore, considering Woodrow Wilson as a candidate for the presidency, carrying with it his policy of tariff for revenue only, the writer would look upon him with favor.

However, that is not the end. The success of the democratic ticket carries with it the inauguration of democratic policies in line with the platform pledges laid down at Baltimore. It has long been the claim of the democratic party that a protective tariff is the father of trusts. That party says "destroy the tariff and you destroy the trusts." The writer does not here agree with the democratic claim. While protective tariff may, and probably did, inspire trust organization, trust life does not depend upon it. Cut-throat competition destroys. As soon as the masters of industry were brought face to face with that economic truth its force was broken by organizing big business into combinations and trusts. Free-trade, or tariff-for-revenue-only policies, will not destroy the trusts. Nor is trust destruction desirable. The dismemberment of the trusts would badly cripple, if not destroy, American commerce. The economic law of competition is inexorable—an eye for an eye and a tooth for a tooth—even to the utter destruction of the body. American commerce is too complex, and development demands too great, to be successfully and economically forwarded by individual effort, under competitive rules. It is not best for the nation that trusts be destroyed.

However, human nature is so constituted that unlimited power tends to injustice and exploitation. When the production, manufacture and distribution of a commodity comes under the absolute control of a trust, experience teaches, the selling price is not fixed on the ground of cost of production and distribution plus a reasonable profit, but rather arbitrarily set, without regard to these, and commonly at such a rate as to produce exorbitant profits, resulting in great private gain at the unjust expense of the consumer. The general good demands that this injus-

stice be remedied. This the American people hope to accomplish through their government. The question now arises as to how best to accomplish that without hindering development or sacrificing economy of production.

The democratic (Baltimore) platform declares for "laws that will make it impossible for private monopolies to exist in the United States." We think such laws are neither practical or desirable. We do not believe that competition can be thus maintained.

In the first place there are enterprises which are monopolistic by nature. Electric, gas, street car, telephone, and the like are natural monopolies. Every effort in establishing and maintaining competition in these lines has failed, except through municipal ownership. True, rival companies have from time to time entered the same field and at first gave evidence of competition, but ultimately combination, or absorption, has resulted, thus destroying competition. The law of economics stands fixed and fast against competition and the ingenuity of man has thus far failed to devise methods by which such rivalry can be maintained. Unhindered competition is destruction. Private enterprise has discovered that. It is time that the government should recognize it.

The thing then is not to destroy monopoly but to regulate it. While competition cannot be maintained by law, regulation is purely within the province of law.

Practically all of the trusts are employed in interstate traffic and the powers of the federal government over such should be enlarged, while the power of the states over them should be abridged. Here, again, is where we part company with democratic policies. The Baltimore platform declares: "We denounce as usurpation the efforts of our opponents to deprive the states of any of the rights reserved to them, and to enlarge and magnify by indirection the powers of the federal government."—This is what we call "states rights" doctrine. Most of the conditions which impeded our fathers to zealously guard the powers of the several states, as against extended powers of the federal government, have entirely passed away. The war of revolution had just been fought to break the power of an extraneous central government. The several colonies were widely dispersed over the eastern half of the continent, modes of transportation, and communication were undeveloped—slow and laborious—and communities one hundred miles distant were more widely separated than is the Atlantic and Pacific seacoasts now. The "states rights" notion was based on the principle of keeping the powers of government close to the people. First the colonies refused to give the central government even the taxing power. Experience soon proved this expedient to be loose and ineffectual and necessity called for a stronger central government. Out of that our present constitution developed in the hope of forming a more perfect union. But our statesmen had not yet come to that prophetic state of mind which enabled them to cast the development of the near future. They did not know that within the span of a life the now widely separated colonies would be drawn together and bound with hoops of steel into composite relations more intimate than existed between the inhabitants of the state. That the federal government would, within a few decades, be drawn closer to the most remote citizen than the state government was then to any. But all of this has come to pass. Then commerce was all intrastate and properly a subject for state control; now it is mostly interstate and can only be economically and effectively regulated by the federal government.

To attempt to subject transportation companies, doing business in many states, to both the control of the several states through which they pass, each with different laws and rules, and to the federal government as well, is but to harass, not regulate them. Such policy cannot result in the best and most economical service. Insofar as it falls short of that it fails in being the proper solution of the question.

The power of the federal government over interstate commerce should be absolute. There should be no conglomerated power, leaving room for a "twilight zone" between the nation and the state, in which exploiting interests can take refuge from both." We do not see how that can be done and maintain the integrity of states rights.

The spirit of the following declaration is commendable: "Our platform is one of principles which we believe to be essential to our national welfare. Our pledges are made to be kept in office, as well as to be relied upon in the campaign."

That paragraph is refreshing and departs squarely from the rule of past party performances. Nevertheless, bearing as it does the stamp of the peerless leader and the approval of Mr. Wilson, we are bound to accept it as sincere.

And herein lies our trouble. If the solution of the trust problem is of paramount concern, and the methods proposed by the democratic platform, though sincere, are impracticable, we are bound to look elsewhere for the proper solution, and are justified in accepting this only as an alternative when nothing better is found.

To us "laws that make it impossible for private monopolies to exist in the United States," is not a proper solution of the problem. You cannot maintain competition by law.

We believe that combinations, monopolies and trusts, under our present commercial development, are generally beneficial, because through them the cost of production is lowered, and because great volume under one general management can be more equitably and economically distributed than less under many heads.

The trouble lies, not in the existence of trusts and monopolies, but in their ability to arbitrarily fix prices of raw materials, manufactured products and distribution, with regard only to exorbitant private gains instead of economical and equitable public service.

The point is rightly to distribute the benefits without sacrificing them.

The need is for a master with power to regulate trust operations, nor can the trusts successfully serve two or four masters. The solution lies in adequate government regulation. This, we think, can be best accomplished by a federal statute—a coercive statute—forcing every corporation engaged in interstate business to take out a charter under it. This statute would be formed with the view of compelling equity between the corporation and the people and the corporation would be required to submit to federal regulation. If it failed to abide by government rules it would forfeit its right to do business and cease to exist.

That method would conflict with the doctrine of states rights and could hardly be accomplished without violating the democratic platform.

As between Taft and his policies and Wilson and the democratic platform the Tidings would not hesitate to support Wilson. But, there is another proposed solution to be considered. A third party is in course of formation. When it has spoken we can better judge which party offers the best methods by which the desired goal can be reached. Whichever party does that, according to our way of thinking, for we hope to be guided by judgment, not prejudice, will receive the support of the Tidings in the coming national campaign.

### THOUGHT SPHERES.

The most potent influence in the shaping of one's life is what some philosophers call "atmosphere"—influence of association and environment.

"Atmosphere," in this sense, is a condition of thought. Thought makes it what it is, and thought alone can change it.

If other people have the power to create an atmosphere that influences you, why cannot you create one for yourself?

You can, for we all have that power. Few fully realize it.

You can, if you will, create an atmosphere in which you move that will compel others to feel it. Sometimes you do it unconsciously and move in a thought sphere which repels, or harms, those with whom you come in contact.

Cultivate the thought sphere which develops and brings out the highest and best in yourself and let that atmosphere permeate those about you.

In doing this your environment and conditions will soon be bent to your touch.

Those who best recognize this power of well-directed thought succeed best. Failure comes from doubt and fear and discouragement. Success comes from confidence and courage.

Thought creates either atmosphere.

Keep this one thought always in your mind and you won't worry much: The man who talks about you generally has several window lights out in his own house, and his yardstick is short measure.

While the swatting is going on how would it do to swat some of the imported reformers who are passing the hat all over the country trying to inject their lonesome theories into so many different subjects?

## The Home Circle

Thoughts from the Editorial Pen

### "Love Thy Enemies."

It appears to be considered the duty of newspapers to boost and keep on boosting for the town and its business men, its institutions, schools, churches, theatres, etc., but how often do the residents of a town or community let themselves be heard boosting for the local paper? A local paper should boost for its town and its business men. It is its editor's duty, because the paper derives at least 75 per cent of its support from home people of which it is a part. It is the duty of every man, woman and child within the city limits to stand stalwarts to their town and say a good word and do a good act whenever an opportunity presents itself, and in this a newspaper should ever be found in the front ranks with such a band of town boosters. As has been said, a newspaper gets much of its support from the town and the community and thus in return owes its support to the town, but what can be said of the printer may be said of the grocer, the butcher, the dry goods man, the tailor, the miller and any other who may come to mind. You owe a debt of gratitude to your fellow merchant for being here, for what would the place amount to with only one business house? What would there be here to attract people and induce them to build comfortable homes, pay taxes for town improvements, etc.? On the other hand, people from the country realize that the town is a great boon to them and adds greatly to the price of their products and to the land on which the product was grown, whether their stock is consumed here or shipped to other places.

The merchant has much of his stock shipped in, yet a great portion of his trade is in that which he has purchased at home from the farmer or the villager, thus deriving the patronage of everyone. The farmer gives his patronage to the merchant and the merchant to the farmer. Each is enabled to make a profit and all is serene.

Yet there are merchants who will not patronize each other, who will send away for their printing, hardware, groceries, furniture, harness, drugs, etc. Some even use safety razors rather than patronize the barber, will walk or go by train rather than give the local liveryman his fee, and will ship in potatoes, cabbages, onions, apples, etc., rather than buy from the local gardeners and farmers.

This is not all, though, for the merchant complains that the farmer buys goods in some large city and will not spend the cash he has earned here with local people. It's a sad condition of affairs with a cure hard to find. One merchant states that the trouble is an easy one to overcome if all will unite in a determined effort to make their country ideal; co-operate in good roads work and ever boost and work for one another. Let us one and all make it a resolve to help our neighbor, advertise our country, boost our town, build new roads and, in fact, co-operate in every manner possible.

If we will but love our enemies they will soon cease to be such and

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### Getting Married.

Matrimony is always a subject of great interest and importance for the single. Several young men of the section seem to be all worked up on this matter. They are making goo goo eyes at the girls, even in church; and the pomade they use on their hair would be enough to grease a handwagon. They are extremely anxious, so we are told, to get married for better or for worse. That's the point. It will be one or the other, and all the silly goo gooing and the brainless plastering of the hair cannot change it.

We do not advocate a continuous honeymoon. That is all tomfoolery, and the sooner our young folks see that either before or after the wedding, the better it will be for their future domestic welfare.

The wedded union should be among other advantages for the providing of a pleasant home, where the husband loves to spend his leisure hours and the wife finds pleasure to work. In order to provide such a haven of contentment more is needed than sentimental cares and a rich father-in-law. What is needed is common sense in both parties, and a lot of that.

But some young men are fools and imagine that the foolishness of calf-love makes a paradise within any four walls. They become bewitched with some giddy butterfly of society and marry her. Then expect her to go home, wash off the powder and rouge from her face, and fry a beefsteak, mend his socks and sew on his buttons. Most living representations of fashion plates don't like household duties and they prefer reading a love story. Be wise.

The good book says that a man who does not care for or look after the welfare of his family "is worse than an infidel." This may be applied with equal force to the man who takes no interest in the town in which he lives, for in a very real sense the town is his home, which he shares with the other people living in it. Therefore to speak adversely of one's town, to say no word in its favor, to habitually go

elsewhere to trade and be indifferent to home business—all this is not only unpatriotic, but it is very much the same as if a man should go around to his neighbors and find fault with his domestic home and every member in it.

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