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AN INDEPENDENT NEWSPAPER

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Among the masses, even in revolutions, aristocracy must ever exist. Destroy it in the nobility, and it becomes centered in the rich and powerful houses of commerce. Pull them down, and it still survives in the master and foreman of the workshop.—Guizot.

RIGHT OF FREE SPEECH

FREE speech is guaranteed under the constitution. But the time is coming when the right of free speech must be more definitely defined.

Is the usual use to which I. W. W. orators put free speech as they term it, really free speech or free license? When they deride the police, berate the government, anathematize the president, jeer at the church, condemn Christianity and curse the flag, is it free speech or free riot?

There is no purpose here to discuss the strike at the packing house on the East Side. From an excellent news article giving both sides in last night's Journal the public can draw its own conclusions.

Nor is there purpose to discuss the activities of I. W. W. speakers in the East Side strike, nor to pass opinion upon the banners and other methods with which they are attracting attention. Nor is it the purpose to raise question as to whether or not the I. W. W. persons who are playing a part in the strike are actual workers or only persons who meddle with people who want to work.

There can be no question of the right of one human being to attempt honestly to better the condition of another human being. When that is a man's sincere purpose he is not a meddler in the usual acceptance of the term.

The right of free speech must be maintained, but there may be a difference of opinion as to what constitutes free speech. It cannot mean that a man has the right to make a speech whenever and wherever he catches a crowd. It cannot mean he has the right, for instance, to harangue passengers in a streetcar; it cannot mean he has the right to harangue pleasure seekers at public parks; it may not mean that he has the right of indiscriminate use of the streets as a forum. The right of free speech is sacred, but so also is the right of people to use the streets for locomotion.

The soap-box orator may think he is standing on his constitutional rights, but the average man also has the constitutional right to free use of the public's thoroughfares. The right of free speech does not confer the right to pounce upon a crowd and make it listen or drive it away. Free speech is guaranteed, but the forum is not guaranteed.

Common sense should rule. The rights of all must be respected. Free speech means that a man has the right to provide his own forum, there to address his audience. Use of the streets has been allowed, but there is grave doubt whether any man has the constitutional right to use the streets for meeting places, except by general consent. Regulation of street speaking should not be discriminatory; the political views of orators should not determine their status, but the public's rights must be given full consideration at all times.

SERVING THE PEOPLE

JAMES O'LEARY'S public market in Chicago is demonstration of vice's hold upon the people, in spite of the fact that a majority of people are right-minded. People often wonder why it is that undesirables secure such strong holds upon the public. O'Leary has been known as the king of Chicago gamblers for years, and yet he has weathered every reform storm that has blown.

O'Leary's lease of gambling life is explained by the fact that he understands people better than do most men who stick to high ideals. He knows that people are humans first and idealists second. The gambler makes a study of human nature, and profits by it. The idealists too often study only their ideals, paying little or no attention to the human nature side of the equation.

O'Leary is now at the front leading an assault upon the high cost of living. He has converted an amusement park owned by him into a public market, and he is doing much good for the hard-pressed consumer. He is rescuing people, not from the O'Leary gambling rooms, but from other forms of oppression just as baneful. He is making it possible for Chicago people to buy their vegetables at one half and one third the former cost, and O'Leary knows that gratitude will come his way.

It is not well to attribute motives to any man engaged upon a good work, but it is well to study vice's methods. Vice has prospered in spite of its terrible effects. Vice has prospered because it has been able to depend upon gratitude for acts of kindness covering up unkind acts.

High ideals in government should study the methods of vice. Hungry people are hard to convert while they are hungry. Men and women struggling under the oppression of high prices often do not stop to investigate the hand that releases them. Hungry people are human, and if vice feeds them, gratitude goes out to vice.

It is a problem in efficiency. O'Leary knows how to be efficient for O'Leary. Virtue should learn how to be efficient for virtue.

FOR MEN

FALLING from a fourth-floor window ledge, a Portland window cleaner paid with his life yesterday the frightful toll of industrial hazard. His death leaves as the bereaved, a sick wife and a two-days-old babe.

The hazards of the trades present melancholy annals. The workers themselves grow careless in the continuous presence of danger. There is a life belt and a suitable fastening for the protection of the window cleaners. But many of the men, as did the victim of yesterday, become inured to the peril, and contemptuously refuse to use the safety appliances.

For one reason and another, the building of civilization was achieved at the sacrifice of workers. From the pyramids to the last great office building, progress is lined with the bones of toilers who fell at their post of duty. For every great bridge, dam, or other structure, there is the tomb of a worker, and some times many tombs.

"I am for men," said Henry George. "I am for men," said Rev. Robert Coyle in his address at the citizenship conference Sunday. The blighted lives, the bereaved homes, the destitute dependents of the workers who fall in the service are reminders that all of us ought to be "for men."

THE EXPLOITED PUBLIC

NOBODY wants to confiscate the property of private individuals, along the Portland waterfront or anywhere else. The public docks commission has attempted nothing of the kind.

The Oregonian's professed fear that the commission will do violence to the rights of property is a pipe dream. That paper says:

It was proposed that the private rights and titles on the waterfront, built up on faith in the state's fair dealing should be destroyed by the courts.

Instead of trying to destroy the so-called owner's title, in the waterfront case, the docks commission offered double the assessed value, or $185,000 for the property. The offer was approximately $50,000 more than the elevator company paid for the property about three years ago.

What the docks commission is trying to do is not to destroy private property, but to prevent private interests from confiscating the remnant of the rights that the people have in Portland waterfront after legislative skulduggery, private encroachments and court decisions have beclouded the state's title to a splendid possession along the river's banks at Portland.

The docks commission objects to the program by which waterfront property, actually owned by the people but through subterranean legislation in private possession, may be made the subject of speculative values when the people want to use such property for public purposes.

The elevator property in the waterfront litigation fell under private claim on a license privilege to the upland owner to wharf out to deep water. He never wharfed out under the license. He hasn't wharfed out yet.

Though the present claimant paid Mays only $135,000 for the property, the offer of the docks commission to pay $185,000 for it was refused. The company demanded $250,000, offering to accept that amount. The docks commission brought condemnation proceedings and a jury placed the price at $310,000.

Three hundred and ten thousand dollars for a property that was held at $250,000 shortly before, that changed hands at $135,000 three years before, and that was never earned under the wharf-out law of 1862—that is what the law and courts and legislation have done with property that was the people's and that Judge Bordwell says cannot be parted with by the people without "a surrender of an attribute of sovereignty, an abrogation of a vital political function."

In the trial of the condemnation case by which the city sought to purchase, the jurors were not allowed to take cognizance of the fact that the owners offered the property to the docks' commission for $250,600. They were not allowed to hear testimony as to sales of similar property unless such sales were in the immediate past. The fact that no sales had been made at any figures approaching the valuations set by witnesses was kept from the jurors. They were not allowed to hear testimony as to revenues derived from the property involved or similar property. They were not permitted to hear any statement as to the public right of wharfage on the shores of navigable waters. As is mostly the case in moderu courts, all those things essential to get an accurate view of the issue were assiduously kept from the jury.

The whole effort of the docks commission has been to prevent the further merciless exploitation of the people by the railroads and others heavily interested in the confiscated waterfront properties. Since a license in 1862 for the upland owner to merely wharf out to deep water has eventuated by the processes of time into a fee simple title to a property for which the city is made by a court to pay $310,000, even though the upland owner never used his license to wharf out, is it not time for the docks commission or somebody else to do something to protect the public?

OUT OF TOWN BUYERS

THE injustice done home dealers by those Portlanders who make out of town purchases is a theme well worth the attention of local business organizations.

Portland manufacturers and Portland dealers are well worth supporting. Made-in-Oregon goods and sold-in-Oregon goods should be an appeal to Oregon people.

Oregon dealers and Oregon manufacturers pay taxes in Oregon. They employ labor in Oregon. They pay salaries in Oregon. They buy materials in Oregon. They help to support government in Oregon. They are consumers of products and patrons of all the industries and enterprises in Oregon.

Oregon dealers and Oregon manufacturers are helping to build Oregon. They spend their money for publicity of Oregon. They make contributions for rose festivals in Oregon. Their prosperity is a part of the prosperity of Oregon.

The world is free. An individual's money is his own. He can, if he prefers, spend it for jewelry, clothing, neckwear, shoes, house furnishings, and other goods of necessity or luxury with New York dealers, with Chicago dealers, with San Francisco dealers, or with any other outside dealers that may be preferred.

But the New York dealers do not pay taxes in Oregon; they pay taxes in New York.

The New York dealers do not employ labor in Oregon; they employ labor in New York.

The New York dealers do not devote their money, their time and their energies to building up Oregon; they devote them to building up New York.

Portlanders who are out-of-town buyers are not the best kind of people for a community.

CELEBRATING THE FOURTH

PORTLAND will have a sane celebration of the Fourth of July. Ten thousand children and grownups will march in parade and listen to addresses defining duties of patriotism as duties of citizenship. Presence in the city of delegates to the World's Christian Citizenship conference makes possible an illuminating example of proper patriotic demonstrations.

The tendency for the national holiday to run into mere noise was due to a change in the way the grownups observed the day. Years ago there were processions, picnics and patriotic addresses. The youngsters were content with small noises. Then leading citizens became tired of patriotic festivals. The boys undertook to fill the gap; dynamite crackers and the deadly Fourth came into vogue.

During the past 10 years the Fourth has killed 1739 people and wounded 38,069. A sanguinary battle has been exceeded in the number of killed and wounded. And to what purpose? Noise is not patriotism; nor is undirected enthusiasm evidence of good citizenship.

The modern tendency toward pageants, picnics and patriotic addresses is a return to the spirit of the original Fourth. Today's idea of patriotism is not limited to battlefields and battleships. The duties of patriotism are as imperative in peace as in war.

Portland's Fourth this year should set a mark for future years. Patriotism is based upon good citizenship; it cannot stand on another foundation. The boy or girl, man or woman, who aspires to good citizenship is patriotic. Patriotism today relies upon intelligence and conscience. Celebrations should appeal to these virtues.

WHEN ARMED

IN THE presence of her husband and her daughter Mrs. Stewart was shot and killed by L. W. Davis, at Balston yesterday morning. In addition, he shot and wounded, perhaps mortally, Ben Agee, a neighbor of the Stewarts.

Davis was a former inmate of the insane asylum, who had been discharged as cured. In our proud boast of being fully civilized, how curious that a revolver and ammunition were available for the use of a former lunatic.

Of course, revolvers are made for the crazed, the intoxicated, the vicious, the homicidal and all others who want to kill. It is instance of the laws of the jungle still retained in a state of so-called civilization.

Has the sheriff of Polk county ascertained whether or not the new revolver law was violated when Davis was enabled to go armed?

Dan O'Leary, famous pedestrian, tramped 70 miles to Mount Hood in a little over 14 hours—or one mile for each of his 70 years. He sets a bright and sprightly example, but the extortions of the leather trust will prevent the majority of us from emulating his exploit.

Hail to the Beavers! May they continue to mount the ladder, "scorning the base degrees by which they did ascend." The Senators will do very nicely as base degrees on the local lot.

Having broken a few records and no bones on the Portland track, Bob Burman will now do a turkey trot with Death at the Tacoma road races. Undertakers are still hopeful.

Jack Johnson has displayed a certain degree of consideration for the American public. He not only removed himself from a suffering land, but sailed away with Mrs. J.

St. Louis brewery filled and shipped 1,000,000 bottles of beer in one day. Statistics lacking as to the number of high-cost-of-living victims who emptied the bottles.

Buffalo doctors sent out a hurry call for 10,000 square inches of skin to graft upon the victims of the Husted elevator explosion. Will Professor Taft respond?

SENATORS DISCOVER THE PEOPLE

From the New York Evening Post.

The spectacle of Boies Penrose on a speechmaking tour in his home state of Pennsylvania is occasioning some amusement and a good deal of sober thought taking on their own account among his colleagues in the senate. It has not been usual for Senator Penrose to show this consideration to the mere voters whom he has been supposed to represent since he entered the senate in 1897.

Mr. Penrose is not the only senator who is exhibiting appreciation of the fact that his political hereafter is, or soon will be at the mercy of the voters. No symptom is more conspicuous in the present senate than that of the changed demeanor of senators since the completed ratification of the constitutional amendment which will abolish the election of senators by state legislatures, and compel them to submit their candidature to the people direct.

One of the ways in which this change shows amusingly is in the treatment accorded to petitions. Time was, in fact until very recently, that a petition from a senator's constituents was treated in accordance with the advice of the gamin whose chum asked him "how to teach a goil to swim."

"Well, ye take her into the soyf very keerful-like. Don't let her git skeered, nor noyvous. Keep yer arm around her, an'—"

"Say, Chimmie, wot're you talkin' about? Dis is me sister!"

"Yer sister? Aw, push her off de dock!"

So it was with petitions—they had to be received, of course; but, generally speaking, nobody cared "three pale-blue whoops," as one senator put it today, whence they came or whither they went.

Not so now. Quite otherwise. A petition from the W. C. T. U., South Barkhamstead, or even the Order of Blue Jays, of Horseheads, is received now as of some consequence. It is presented with dignity, if not eclat, and frequently with a few "well-chosen remarks," which look well in the Congressional Record, and can be sent home without expense to anybody except your long-suffering Uncle Sam.

French Pension Expansion.

From the Buffalo News.

One of the curious things found in the French pension law is one that quite surpasses anything known in our history. The great Napoleon—for there was a Napoleon who was great—established a pension system to protect the nobility that he had created.

He knew that a nobility must have money in order to continue itself in power and dignity and, in a word, respectability, so he created a pension list which applied to about 250 French subjects, providing that the pension should continue in the family, the idea being, of course, to put a family on its feet and lend luster to the dynasty.

The other day the fact was learned that the pension list originally consisting of about 250 had grown to include no less than 11,000 persons living within its beneficial range and the present government has taken steps to cancel the whole system.

It is said that some measures will be taken to compensate those who lose their pensions, as if there had been in the first place any obligation to create them and, if there were not, still less reason for continuing them.

The marshals, generals and others to whom pensions were awarded in the first place, did something to earn their reward, but that the sums awarded should go on expanding until there were thousands on the roll where there used to be only hundreds, was something that the comparatively cautious Frenchman could not endure, after he found it out.

It is an amusing illustration of how the foreign pension system grows when it includes the family of the original pensioner and guarantees payment to the family indefinitely.

A Bishop in the Steerage.

From the New York Tribune.

Bishop Brent of the Philippines seemed to take it as a matter hardly worth comment that he traveled from Liverpool to New York in the steerage. "I see no reason whatever for a Bishop to travel first class—I believe a bishop's place is with the common people," he is quoted as saying in response to some surprised questioners.

There can surely be only praise for such stanch democracy in religion. It is the natural tendency of every crossroads, town, city and nation to develop classes and class distinctions. In one sense such groupings of congenial people are convenient, right and proper. But there must always be certain fundamentals of religion and patriotism and daily duty that know no boundaries of class and that place all men shoulder to shoulder.

Without such common bonds our American democracy would stand little enough chance of surviving. Bishop Brent's example is one that applies more precisely to his fellow clergymen than to most men. But we can all take to heart the truth that in every great object of life, in everything that is best worth while, all men talk the same language, share an equal faith and can look one another in the eye as friends and equals.

Cost of Militarism.

From the Philadelphia Public Ledger.

The three years' military service law is not popular in France, and the government, which rushed it through simply because Germany had decided to increase her army, may find both unlooked-for trouble and expense in its enforcement. Already there have been indications of this. The soldiers who enlisted for two years object to another year with the colors at some garrison town away from their homes, and recently a number of them at the important military station at Toul, near the German frontier, organized a demonstration so serious as to be regarded by the war office as approaching treason itself. While the mutiny, if it may be termed one, was promptly quelled, it goes to show the existence of a dangerous feeling in the French army.

Nor is discontent with the law confined to military circles. The taxpayer objects, and in France the taxpayer is a power to be reckoned with. It is estimated that a sum of $70,000,000 extra will have to be provided for new barracks, for the enlargement of existing ones, for the purchase of horses, and for equipment of the troops. Then the 200,000 additional soldiers will have to be paid and fed, so that the yearly bill, which the taxpayer will have to pay, will be a heavy one.

Repudiating Judicial "Mercy."

In attempting to acclimate in this country the newly established British precedent of one law for men and another for suffragists, a New York judge finds himself in a rather unenviable position. His severest critics—as he might easily have foreseen—are the members of the very sex he sought to conciliate.

The judge had before him a woman charged with a particularly odious offense; on her perjured testimony an innocent man had been kept in jail for accosting women. Malice was evident. The woman, who said she was a suffragist, later admitted she had perjured herself to obtain a conviction. The judge thereupon remarked that the suffragists do not appreciate how lightly the law sits upon women; if the prisoner were a man he would send her to jail, but, since she was a woman, he would let her go "because the indignation of her sex would be roused if he committed her."

It was a particularly unhappy remark on the judge's part, and it roused the sharpest resentment among the leaders of the suffragist party. Discrimination in favor of women was also an insult to women, they said. "To bestow or accept favors is deadening to the moral fiber." "Our right is to be judged, not condoned." "We suffragists, so far from wanting advantages on account of our sex, are willing and anxious that those superficial advantages which women enjoy under the law be legislated out of existence." The primer of the suffragist movement served every purpose in making up criticisms of the judge. He should take a few correspondence school lessons in the elements of "votes for women."

PERTINENT COMMENT AND NEWS IN BRIEF

SMALL CHANGE

End-of-the-world prophecies trouble comparatively few.

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So far Governor Blease of South Carolina hasn't seceded.

• •

Now the old order changeth—in Portland government.

• •

It may be hot in Gettysburg this week, but it won't be "Hell," as in '63.

• •

It seems doubtful if, even to boys, the Fourth of July is what it was to boys some decades ago.

• •

Occasionally a decision of an appellate court causes the majority of people to feel like justifying anarchy.

• •

Older people must remember that children rightly want to celebrate, somehow, and they should be gratified.

• •

Too often, judicially, the interests of the grasping few are sacred, those of the ordinary many of little account.

• •

Most people dread gray hair, but when they unavoidably have it they become rather proud of it; think it makes them look wise.

• •

Federal Judge Emery Speer of Georgia is very touchy and becomes incensed at "espionage"; thinks federal judges are too sacred ever to be criticised. He was under severe fire not long ago.

• •

Queen Mary of England forbade women to ride horseback astride, on a recent occasion, which suggests that it would be advantageous to her and agreeable to others to swap some of her old rules of etiquette for a few grains of modern common sense.

• •

House Republican Leader Mann seems to consider it his sole congressional duty and business to oppose and attack everything done, attempted or proposed by the Democrats, entirely regardless of its merits. They can't do or say or think anything whatever that has a particle of good in it. Such old fogy partisanship is becoming out of date.

OREGON SIDELIGHTS

Astoria's slogan contest has resulted in the selection of "Astoria—The Town to Tie To" as the official phrase, from about 2000 submitted.

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Medford's Commercial club is preparing to make the pear show to be held on September 9 a feature that will attract state wide attention.

• •

A bank building, a hotel and 10 bungalows, all of stone construction, are being built at Juntura, one of the new towns on the Oregon & Eastern.

• •

La Grande is proceeding rapidly with negotiations for a Carnegie library building that will cost $12,500. There will be capacity for 16,000 volumes.

• •

The Protestant ministers of Coos county will meet at Coquille next Monday for the purpose of organizing a county association. A program of papers and addresses has been arranged for this opening meeting.

• •

The alfalfa in the school yard in Columbia district, Umatilla county, the Hermiston Herald's correspondent reports, has been cut and stacked and will be saved "for the use of the teachers and others who use horses this winter."

• •

Salem Journal: With the final organization of a live and progressive commercial club, the formation of a booster body called the "Cherrians," and the assurance of the assistance of the Salem Rosarians, the Cherry City is now on the road with a publicity movement that will reach every city in the United States.

• •

Falls City Correspondence Dallas Itemizer: Since the Black Rock saloon was put out of business by operation of the new law, it is said an enterprising citizen from Salem has opened up a real Japanese tea house, and that at 5 o'clock you can get the genuine old maid pink tea, at 6 o'clock it is called red eye and at 7 o'clock Old Tom, and after that any old name goes. Glory be the cup that cheers.

DEFINITION OF THE NEW FREEDOM

President Woodrow Wilson in World's Work.

What is liberty?

I have long had an image in my mind of what constitutes liberty. Suppose that I were building a great piece of powerful machinery and suppose that I should so awkwardly and unskilfully assemble the parts of it that every time one part tried to move it would be interfered with by the others, and the whole thing would buckle up and be checked. Liberty for the several parts would consist in the best possible assembling and adjustment of them all, would it not? If you want the great piston of the engine to run with absolute freedom, give it absolutely perfect alignment and adjustment with the other parts of the machine, so that it is free, not because it is let alone or isolated, but because it has been associated most skilfully and carefully with the other parts of the great structure.

What is liberty? You say of the locomotive that it runs free. What do you mean? You mean that its parts are so assembled and adjusted that friction is reduced to a minimum, and that it has perfect adjustment. We say of a boat skimming the water with light foot, "How free she runs!" when we mean, how perfectly she is adjusted to the force of the wind, how perfectly she obeys the great breath out of the heavens that fills her sails. Throw her head up into the wind and see how she will halt and stagger, how every sheet will shiver and her whole frame be shaken, how instantly she is "in irons," in the expressive phrase of the sea. She is free only when you have let her fall off again and have recovered once more her nice adjustment to the forces she must obey and cannot defy.

Human freedom consists in perfect adjustments of human interests and human activities and human energies.

Now, the adjustments necessary between individuals, between individuals and the complex institutions amidst which they live and between those institution and the government, are infinitely more intricate today than ever before. No doubt this is a tiresome and roundabout way of saying the thing, yet perhaps it is worth while to get somewhat clearly in our mind what makes all the trouble today. Life has become complex; there are many more elements, more parts, to it than ever before. And, therefore, it is harder to keep everything adjusted—and harder to find out where the trouble lies when the machine gets out of order.

You know that one of the interesting things that Mr. Jefferson said in those early days of simplicity which marked the beginning of our government was that the best government consisted in as little governing as possible. And there is still a sense in which that is true. It is still intolerable for the government to interfere with our individual activities except where it is necessary to interfere with them in order to free them. But I feel confident that if Jefferson were living in our day he would see what we see; that the individual is caught in a great confused nexus of all sorts of complicated circumstances, and that to let him alone is to leave him helpless as against the obstacles with which he has to contend; and that, therefore, law in our day must come to the assistance of the individual. It must come to his assistance to see that he gets fair play; that is all, but that is much. Without the watchful interference, the resolute interference, of the government, there can be no fair play between individuals and such powerful institutions as the trusts. Freedom today is something more than being let alone. The program of a government of freedom must in these days be positive, not negative merely.

I do not believe that America is securely great because she has great men in her now. America is great in proportion as she can make sure of having great men in the next generation. She is rich in her unborn children—rich, that is to say, if those unborn children see the sun in a day of opportunity, see the sun when they are free to exercise their energies as they will. If they open their eyes in a land where there is no special privilege, then we shall come into a new era of American greatness and American liberty; but if they open their eyes in a country where they must be employes or nothing, if they open their eyes in a land of merely regulated monopoly, where all the conditions of industry are determined by small groups of men, then they will see an America such as the founders of this republic would have wept to think of.

The only hope is in the release of the forces which philanthropic trust presidents want to monopolize. Only the emancipation, the freeing and heartening of the vital energies of all the people, will redeem us. In all that I may have to do in public affairs in the United States I am going to think of towns such as I have seen in Indiana, towns of the old American pattern, that own and operate their own industries, hopefully and happily. My thought is going to be bent upon the multiplication of towns of that kind and the prevention of the concentration of industry in this country in such a fashion and upon such a scale that towns that own themselves will be impossible.

You know what the vitality of America consists of. Its vitality does not lie in New York, nor in Chicago; it will not be sapped by anything that happens in St. Louis. The vitality of America lies in the brains, the energies, the enterprise of the people throughout the land; in the efficiency of their factories and in the richness of the fields that stretch beyond the borders of the town; in the wealth which they extract from nature and originate for themselves through the inventive genius characteristic of all free American communities.

That is the wealth of America, and if America discourages the locality, the community, the self-contained town, she will kill the nation. A nation is as rich as her free communities; she is not as rich as her capital city or her metropolis. The amount of money in Wall street is no indication of the wealth of the American people. That indication can be found only in the fertility of the American mind and the productivity of American industry everywhere throughout the United States. If America were not rich and fertile, there would be no money in Wall street. If Americans were not vital and able to take care of themselves, the great money exchanges would break down. The welfare, the very existence of the nation, rests at last upon the great mass of the people; its prosperity depends at last upon the spirit in which they go about their work in their several communities throughout the broad land. In proportion as her towns and her countrysides are happy and hopeful will America realize the high ambitions which have marked her in the eyes of all the world. The welfare, the happiness, the energy and spirit of the men and women who do the daily work in our mines and factories, on our railroads, in our offices and ports of trade, on our farms and on the sea, is the underlying necessity of all prosperity. There can be nothing wholesome unless their life is wholesome; there can be contentment unless they are contented. Their physical welfare affects the soundness of the whole nation. How would it suit the prosperity of the United States, how would it suit business, to have a people that went every day sadly or sullenly to their work? How would the future look to you if you felt that the aspiration had gone out of most men, the confidence of success, the hope that they might improve their condition? Do you not see that just so soon as the old self-confidence of America, just so soon as her old boasted advantage of individual liberty and opportunity, is taken away, all the energy of her people begins to subside, to slacken, to grow loose and pulpy, without fibre, and men simply cast about to see that the day does not end disastrously with them?

THE PAY TO NEWSPAPERS

From the Salt Lake Telegram.

All newspaper men have known for several years that Colonel Harvey was editor of the Harper's Weekly, and they learned a few weeks ago that he had sold it and gave as a reason that it did not pay. In explanation of the sale, he says:

"The change has been one of method seemingly enforced by varying currents of public demand. Would people read even Mr. Curtis' scholarly leading articles today? That is, would a sufficient number of persons put up 10 cents a week for them to make the Weekly pay? We doubt it. Looking over the files the other day we found no less than 20 long editorials on civil service reform in 20 successive issues, and very little else. They were sound, cogent articles, and, of course, admirably written; but how would they take on the news stands in this hurrying age? How many wayfarers would buy them in preference to some one of the great number of lively, entertaining and finely illustrated magazines? Not many, we fear."

Colonel Harvey is a fine scholar, an honest man, and means to be a genial, kindly man to all he meets; but there is a missing link between Colonel Harvey and the great public. He put in the Weekly all that is necessary in the way of literature, but he failed in making the readers of Harper's Weekly believe that he had a human interest in their welfare.

Senator Jones once said to Senator Lodge: "I have listened to a great many of your speeches, I have read all you have ever written, and, when you get to playing with metaphors and epigrams and high thoughts in the upper sphere, you are vastly entertaining to some of us, but, senator, you don't know a damn thing in the world about how a poor man goes to work to make a living for himself and his babies."

It is there that Mr. Curtis and Horace Greeley had the best of Colonel Harvey. Greeley was an old slasher. When he believed in anything he had a deep down idea that the man who didn't believe as he did was either a rogue or a derelict, but he knew how to get down and touch the people. So out on the farms in a half dozen states his paper became a Bible. In those days the farms were different from what they are now. Generally there was a very true woman at the head of affairs, and every son and daughter that she had was taught to believe that the true idea in this world was to expect nothing until it was earned. The mothers are just as true now as then, but they have different ideas. A great many of them do not want their girls to learn to cook and sweep, because it might make their hands look a little as though they worked for a living. In the old days had a lady worn a new hat to church every Sunday for four weeks there would have been a rebellion. Now if a lady doesn't wear a new hat every Sunday for four weeks there are whispers that there must be something wrong in her household, and the question of whether to call any more or not is a significant one. That is, the modern world has got to chasing money. Those who have it, like to show it; those who do not have it, like to find out the prescription which is a specific against poverty; and more people now than formerly are mortgaging their homes to have an automobile, so that Mrs. Jones can't have any the best of Mrs. Smith when she goes to the country church on Sunday.

But, after all, the people are more generally educated than they were, and there is no reason that we know of why a weekly paper couldn't pay now in New York as well as it ever did, except that it fails to grasp the facts and keep up with the times. More is demanded of a weekly paper than formerly. There must be society news, there must be baseball news, there must be enough dispatches to give people an idea of what is going on all around the world; but, after all, the main thing is the editorial, and the man who writes the editorials must have something about him that will shine out through the type and let people see that he is human, not an intellectual giant that has come to awe them. If he has with those traits profound scholarship, that will improve his editorials.

Again, a weekly newspaper must be what the Irishman wanted. "It must consist." Every department must be perfect in its way, as nearly perfect as poor humanity can make it, so that what attracts one man or woman will make that man or woman an advocate for the paper, and what draws another set will make them advocates. And, to sum it all up, if a weekly paper can keep up with the age, the richer the age grows and the more cultivated men and women become, the better patronage the paper will have.

Pointed Paragraphs

Matrimonial bonds are taxable, but not negotiable.

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A girl's idea of innocence is not to admit that she knows.

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Yes, Cordelia, the artist's favorite color is long green.

• •

Bunko artists say that black sheep are the hardest to fleece.

• •

However, the self made man never seems to suffer from remorse.

• •

A man begins by looking for a wife who will make a nice parlor ornament and ends by selecting one who will make the dining room a palace of delight.

Backing Up The Retailer

It seems to us that it is a guarantee of quality when a manufacturer places his product in good retail shops of the country and then helps the retailer advertise it to the public in the daily newspapers—the one avenue of reaching everybody everywhere.

First of all it means that the manufacturer has perfected something worth while—worth advertising; then that he is enterprising in wishing to distribute his merchandise through the leading dealers in a community; and, finally, that those same dealers in lending their approval and their reputations to this plan of distribution believe in the goodness of the article itself.

It also means that the public is thus doubly insured and may therefore depend upon merchandise advertised jointly by both manufacturer and retailer.

Manufacturers who want to help their retail dealers are gradually learning that the daily newspaper offers the best avenue. Through the daily newspaper the manufacturer can create a direct demand upon his dealers. No other medium will do this so economically or so effectively.