

The Oregon Statesman

"No Favor Sways Us; No Fear Shall Awe"
From First Statesman, March 28, 1851

Sheldon F. Sackett - - - Editor and Manager.

THE STATESMAN PUBLISHING CO.

Charles A. Sprague, Pres. - - - Sheldon F. Sackett, Secy.

Member of the Associated Press
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"The Fate of Homo Sapiens"

One of the admirable things about H. G. Wells is that he never fails to select a worthy subject for discussion. The 72-year-old novelist-historian who produced "New Worlds for Old" and "The Outline of History" may have topped it all off with "The Fate of Homo Sapiens" though we will have to wait an opportunity to peruse the book before arriving at a final verdict. All we know for sure is that it's a big subject—and a timely one. Many a member of the species not so well fitted for the task, is seriously pondering the same problem these days.

News dispatches in attempting to describe the book can only quote the highlights of some of Wells' conclusions, without outlining the structure upon which they are built. Chief among those conclusions is that the only hope for civilization is more and more education to fit mankind for a democracy in which there would be full equality and economic justice.

Still apologetic before Mr. Wells' superior knowledge of history, we nevertheless are constrained to conclude that civilization, having tottered along for some thousands of years without the ideal conditions he describes as mandatory, may yet survive for a few generations while those conditions are gradually being achieved and that in the end, something short of perfection will suffice and will have to suffice.

Civilization of a sort managed to endure without democracy and without anything approaching general education up to about 150 years ago. Sometimes we are disposed to conclude that it got along with a degree less stress and strife; that all our modern troubles began with the spread of partial education and ideas of equality and democracy. But if we believe in those ideas, we are able to rationalize the disturbances they have caused as merely the growing pains of evolution.

Historian Wells finds in the United States the nearest approach to his ideal, the land in which "radical and liberal and democratic ideas have had a maximum of expression." Asserting that this nation's present network of business controls would frankly be termed socialism except for a lingering dislike of the word, he expresses concern as to what will happen "after Roosevelt," pointing out the conclusion which many Americans are reaching, that neither Roosevelt's "liberal" backers nor the conservative opposition have been doing anything about developing a successor.

Mr. Wells is not, of course, concerned with partisanship in the United States, and in his book he neither deals with it nor avoids conclusions bearing upon it. Attempting to view the problem from the same standpoint, our conclusions nevertheless will vary in one or two respects. We are willing to agree, for instance, that President Roosevelt is a man of genius—but must insist that in his case as in others, genius is limited. It is a genius for leadership, and does not include a sufficient degree of certain other abilities to qualify it as a genius for government. There are a number of other Americans, some of them not active in government at all, who could at least match Roosevelt in all the other qualities. Lacking the genius for leadership, it may be that none of these eligibles will be given the opportunity to govern.

It is just here that Mr. Wells' requirement for successful democracy—adequate universal education—will meet its test "after Roosevelt." Are the people of the United States sufficiently intelligent to select as their president a man who has the capacity to govern wisely but lacks the inspirational qualities of a Roosevelt, or will they insist upon choosing a cheer-leader without knowing in what direction his enthusiasm will lead them?

Whatever the sequel, it is obvious from Mr. Wells' own definition that the Roosevelt episode is not the ultimate solution, but only an intermediate step. In the era of universal intelligence he visions, there will be less necessity for leadership, less blind following of a leader. Instead, the majority will be capable of deciding large issues, even complicated issues for itself—correctly.

When that day comes, politics as we know it will be extinct, for truth will supersede partisan argument and principle will displace opportunism. Whether, in this respect, the Roosevelt episode represents evolution or retrogression, we must leave for the more deliberate historians to decide. It is at least open to question.

Partisan Political Publicity

The impending visit in Salem of Franklin Waltman, publicity director of the republican national committee, draws our attention to the field of activity in which he is engaged; the production or distribution of news and editorial material favorable to the partisan cause he represents. Each week there comes to our desk Mr. Waltman's personal column, "Looking Forward," together with the republican national committee's clip sheet. Just as regularly comes the democratic national committee's clip sheet; and in this editorial office they receive equal attention and meet ordinarily the same ultimate fate—that canacious wastebasket to which we have frequently referred. But previously, they do receive some critical attention.

As far as we can see the two publicity services are produced by equally able staffs, and they are alike in that neither side "pulls its punches" in discussing the opposition. There is, however, a noticeable difference in tone. Be it said to the credit of the republican publicity department that it keeps its guns trained more consistently upon principles rather than personalities. The target is, more often than any other, New Deal spending, with curbs upon business another favorite topic.

Of course it is difficult if not impossible for a member of one party to judge impartially the publicity of both—especially the aggressive portions of it. He cannot overlook the fact that as a party member, he is one of the objects of the opposition's attack. But, trying to discount this circumstance as far as possible, it still seems that there is less of that laudable impersonality about the democratic publicity; there is repeated reference to individuals, sometimes "tycoons of big business," sometimes the names which figured in some questionable episode of a past republican administration. Not infrequently there is appeal to class prejudice; and there is a much greater tendency to resort to sarcasm in lieu of sound argument.

In the product of both publicity departments there is the same weakness that may be observed in a good many church pulpits; a tendency to direct the appeal at those who are already "saved." The democratic publicity takes it for granted that its readers are "sold" on the New Deal brand of liberalism; the republican publicity, in pleading for a "break" for business, neglects to go on from there and show how employers' prosperity will benefit employees. Each publicity department could benefit from a careful analysis of the audience it hopes to reach and convert.

A good soldier obeys orders, and the American Legion boys haven't forgotten. But wearing a woolen cap to help create atmosphere for the coming convention is a real test of obedience these hot days—especially for the fellow who usually goes bareheaded.

Bits for Breakfast

By R. J. HENDRICKS

The site of the block 8-6-39 house on Yaquina bay seems to be definitely located; why not mark it?

(Concluding from yesterday.) In 1874 Dr. Carter was appointed physician for the Siletz Indian reservation, and served in that capacity for 13 years. He then filled the office of superintendent of the Indian school there, in which position he continued till 1891, when he engaged in the general practice of medicine at Elk City, Oregon.

In 1895 Dr. Carter established his home at Yaquina, where he practiced medicine and conducted a drug store for a few years, when he moved to Newport and continued there in the same business and profession.

He held various public offices, like coroner, school director, etc., and political, lodge and church positions, showing that the people who knew him placed their trust in his honesty and ability. He was a Methodist. A biographer wrote of him in 1912: "He ranks as one of the foremost and most influential citizens of this section (Lincoln county), and is justly respected for his spirit of helpfulness and his genuine personal worth."

It seems that yesterday that this columnist congratulated Dr. Carter on his birthday. It was his 96th, if memory serves correctly.

So, is the case not made? May not the proposed marker be properly placed, at the point indicated above? But there need not be any haste, if there is a possibility of getting still more evidence. And that is possible. Anything is possible in that field, after hundreds of more years than have elapsed since 1856.

Now as to the statement above: "Some suggest that Sheridan fabricated the story to cover the period he was said to be living with a squaw. This is a remote possibility."

This writer denies that it is even a remote possibility. Sheridan would not have been obliged to go into a remote and little known section to "live with a squaw" at that period.

There is ample evidence that Sheridan sympathized with and was kind to his Indian wards, men and women, and that he got along well with them; had their respect; perhaps, in the cases of some Indian women, feelings akin to love; perhaps a little less than high class romantic love. The reader must remember, or learn if he has never known, that the Indians, when the whites first came, were not used to the high concepts of morals and virtue. And some of the low class "mountain men" did not help them in gaining high conceptions of such feelings.

Sacagawea figures in history as a heroine. She was a heroine. But she the chattel of a white man with the morals of a South Sea Islander.

So, she was peevish, bitterly disappointed, when General Clark, according to his own words, did not respond to her loving enticements. Nor did this lower Clark's respect for her for what she was, according to the best she knew, and according to her observations of and experiences with the white men with whom she had become acquainted, or heard about from others of her race and sex.

Sheridan associated with the best of the early Oregon—and there was none better on the average in all the expanse of the wide world. He attended dances and other society events in the best homes; was present at such high public functions as the dedication, Nov. 17, 1857, in Salem of the first wooden mill west of the Rockies.

The military uniform he wore was, as ever, attractive to the opposite sex. He was obliged, as a commander, to demand respect upon the part of his soldiers and under officers for his Indian wards, including the women.

To him a half-breeding Indian woman was not a "squaw." He often rode on horseback in his round of duties in companionship with Frances, described as a "beautiful Rogue River Indian girl, graceful as a gazelle, fleet as an antelope, slender as a fawn;" but there has been no reliable evidence handed down that the young officer was to that red ward of his anything but a gentleman.

He had just passed (March 6) his 25th birthday when, April 25, 1856, he took charge of Fort Yamhill as its commander, with perhaps 6000 Indians under or to come under his stewardship, to guard and guide and protect.

The mother of this writer, whose home was in Cooper Hollow on the road Sheridan traveled often, during all the time he was in Oregon, saw Frances occasionally riding in his company.

But he was highly regarded by her husband (this writer's father) as a man and officer, and later as the greatest cavalry leader of the world up to his day.

Later, when a new son came into the Cooper Hollow home, he was named for David Allen Russell, 2nd Lieut. Sheridan's captain at Fort Yamhill, who, then a major general, fighting under Major General Sheridan's command at the battle of the Opequon, carrying out the pivotal order of that historic engagement, fell on the field—but not until the execution of that order had guaranteed victory—a victory that led straight to Appomattox and peace.

Between these men, Sheridan and Russell, a David and Jonathan, Damon and Pythias friendship existed, from the day they met at Fort Yamhill July 1, 1856, until that fateful hour on the Opequon. Such fealty could not have lasted between other than gentlemen; men of high principles and ideals. General Grant would not



Radio Programs

KSLM—SUNDAY—1360 Kc.

8:15—Organizational.
8:30—Christian Missionary.
9:00—Christian Endeavor.
9:30—Deftissimo, Harpist.
9:45—Everett Hoagland Orchestra.
10:00—Country Journal.
10:15—Palmer Concert Orchestra.
10:30—Romance of the Highways.
10:45—Leo Friedberg Orchestra.
11:00—Alice Blue, Pianist.
11:15—American Lutheran Church.
11:30—Aviation to Hermosa Beach.
11:45—Church of the Air.
12:00—National Catholic Charity Conference.
12:15—Summertime Concert.
12:30—Author Author.
12:45—Ella Fitzgerald Orchestra.
1:00—Hilo Serenaders.
1:15—Hilo Serenaders.
1:30—Hilo Serenaders.
1:45—Gideon Day at Fair.
2:00—Carl Ravassa Orchestra.
2:15—Orchestra.
2:30—Old Fashioned Revival.
2:45—Good Will Hour.
3:00—Music by Faith.
3:15—News Behind the News.
3:30—Carl Ravassa Orchestra.
3:45—Tonight's Headlines.
4:00—Hilo Serenaders.
4:15—Back Home Hour.
4:30—Joe Reichman Orchestra.
4:45—Leon Mojica Orchestra.
5:00—Sundays Program.
5:15—The Year Job.
5:30—Arlington Time Signal.
5:45—Arlington Time Signal.
6:00—Sunday Symphonette.
6:15—Stars of Today.
6:30—Chicago Round Table.
6:45—Chattanooga Symphony Concert.
7:00—Rangers Serenade.
7:15—News.
7:30—Hall of Fun.
7:45—Stars of Today.
8:00—Prose Playlets.
8:15—Orchestra Club.
8:30—Hilo Serenaders.
8:45—Hand Wagon.
9:00—Coffee Hour.
9:15—Hilo Serenaders.
9:30—Album of Familiar Music.
9:45—Symphony Orchestra.
10:00—Hilo Serenaders.
10:15—Hilo Serenaders.
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KGW—SUNDAY—820 Kc.

8:30—Sundays Program.
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KEX—SUNDAY—1180 Kc.

7:00—Down Melody Lane.
7:15—Brook.
7:30—Radio City Music Hall.
7:45—The Quiet Hour.
8:00—Lost and Found Items.
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1:45—The Quiet Hour.
2:00—Lost and Found Items.
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2:30—Radio City Music Hall.
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