

The Oregon Statesman

"No Favor Sways Us; No Fear Shall Awe"
From First Statesman, March 25, 1851

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Edwin Markham and "The Grapes of Wrath"

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality?
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immediate woes?

... How will the Future reckon with this Man?
How answer his brute questions in that hour
When whirlwinds of rebellion shake all shores?
—from "The Man With the Hoe."

Edwin Markham wrote the first four lines of "The Man With the Hoe" in 1866 after seeing a black-and-white print of the Millet painting of the same name. He kept those lines in a little black notebook until 1898, when he went to see the original painting. Obsessed with a determination to finish it, he labored and brooded for weeks—but the stanzas when they did come to him seemed to leap into his consciousness fully-formed. Once it was completed he had no hope of its publication—because it contained so much "dynamite." He must have entertained some such ideas of the freedom of the press as are held by some present-day "liberals." At any rate a San Francisco newspaper paid him \$40 for it.

It was published December 28, 1899 and thus Edwin Markham may be said to have set the tone for social thought of the dawning Twentieth century. For though publishers were not afraid of it and it started no immediate revolution, it was the sensation of the year; was reprinted throughout the nation and became the topic for heated controversy. It was described as the "battle cry of the next thousand years." It was praised, it was misinterpreted, it was resented by some who took it to be a slur upon honest toil. But it catapulted Edwin Markham, the obscure California educator, to fame as a poet.

Oregon's claim upon Edwin Markham arises out of his birth in Oregon City April 23, 1852, the son of Samuel and Elizabeth Winchell Markham, covered wagon immigrants of 1847. Samuel Markham died a few years later and the poet's mother kept a store in Oregon City, planted apple seeds and wrote verse which delighted her neighbors. Presently she and her young children were attracted to California by the gold rush, but she wound up as a rancher in the Suisan hills where the boy Edwin rode the range. Somehow he caught a vision of a greater world in which he might find a place; ran away from home, heading for the bay region to gain an education; fell in with Black Bart, notorious bandit, who liked him but lacked patience with his dreams of an education. Yet after Edwin's mother found him and took him home to earn money for the education he desired, Edwin stumbled upon a cache of about \$900 in gold; he always suspected Black Bart left it where he could find it.

Despite this windfall he was forced to work as a blacksmith and at other manual labor to support himself while completing his education. His lot seems to have been no harder than many another; but sensitivity, as in the case of Hamlin Garland who preceded him in death by only a few days, probably explains the deep impression made upon him by the toiler's woes which he thus experienced.

The deaths of these two men who protested against the social order, coincident with the showing in Salem of the film version of Steinbeck's "The Grapes of Wrath" draws the spotlight to literature's bearing upon social consciousness in general. Comparison of Markham, particularly, with Steinbeck and his present-day approach may serve to illustrate the change in viewpoint that has developed in 40 years or somewhat less.

The thing may be that social consciousness has developed quite generally at least in the United States, to the point of universal agreement—in the abstract—with the Markham viewpoint. He demanded simple justice and opportunity for the unfortunate; apparently he was not greatly concerned with systems. Everybody agrees with him now but there is little agreement about systems, and there is the crux of the argument. Events in Europe have dammed up whatever trend there may have been toward collectivism—though H. G. Wells thinks the revolution of which Markham warned will grow out of the war.

Steinbeck is concerned—as a writer—about systems. He lends his typewriter to the task of tearing down the existing system. To hear him tell it, private property is the basis of social injustice and business is "petty thievery." In "The Grapes of Wrath" that is just a tone in the background; the major theme is mistreatment of the "Okies."

Our outstanding impression from the book and from the movie is that California is a disagreeable place where everybody who has a niche is afraid of losing it and is ready to bite and scratch to keep it. The social condition of the Okies probably was, five or six years ago, as bad as Steinbeck painted it. The attitude of Californians probably was not as bad as he painted it, but it was bad enough. Currently the Associated Farmers are accused of trying to drive the Okies out, which doesn't jibe with Steinbeck's charge that they were duped into coming. And it would be a miracle if there were no real "reds" among them.

There is no question but that civil liberties have been violated, somewhat along the lines pictured by Steinbeck. But one has constantly to doubt his sincerity—which detracts from the effectiveness of his story. After all, the Okies exist, just as he painted them; their hardships are partly of their own making and partly due to conditions and events which began decades ago.

The real contrast between Steinbeck and Markham is that the novelist is a materialist, concerned with men's physical comforts; the poet was concerned with man's soul—and only as it affected man's spiritual nature did he care about the material aspects. Said Markham some years ago in an interview with Fred Lockley of the Oregon Journal: "This is a dream world we live in, a world that has gone sadly astray, a world of wrong and injustice, a world of defeat and disappointment, a world of sorrow and frustrated plants. But remember, this is not the real world; the spiritual is the real world."

Markham did not necessarily refer to a "next" world; he contended that brotherly love could make a heaven of this world. But nevertheless his emphasis was upon the spirit; and it is in the placing of emphasis elsewhere that the popular liberalism of today falls short.

Nepotism Relates to Nephews

While investigators for the Smith committee were delving into the records of the National Labor Relations board one of them came upon an application filed by one Bernard W. Freund, 27, for the position of assistant attorney for the board. Attached to the application was a notation by a regional director, reading in part as follows:

His legal training limited almost entirely to minor office matters. In my opinion he would not be worth more than what he has been earning during the last year, which is approximately \$50 a month.

But at the bottom of the application there was another notation:

Nephew of Ben Cohen.
Officially, Ben Cohen doesn't rate so highly in Washington, DC. He is merely the general counsel of the National Power Policy committee. But unofficially, he is a member of that powerful new deal team of Corcoran and Cohen.

So Nephew Freund got the job, at \$2600 a year and since

Bits for Breakfast

By R. J. HENDRICKS

Salem United States 3-9-40
Indian Training School celebrated 60 Birthday on Saturday, February 24th:

(Continuing from yesterday.)
Edward Hirsch was state treasurer, a very loyal Salemite, afterward to become state senator for Marion county and postmaster for the capital city. He took charge of the piloting of the required bill for relinquishing state control over the land for the Indian school, through the legislature.

W. D. Hare of Washington county, then one of the ablest and most influential men in Oregon, was in the state senate. He was thought to have the power, if he wished, (and it was feared that he might wish), to kill the bill which had been introduced in the house when it reached the senate. So some of his colleagues "in the know" arranged to bring the bill up that branch at a time when Mr. Hare was out of the senate chamber, on duties that would detain him a little while. This was done and, before the honorable member from Washington county knew of the scheme, it was passed through the upper house and on its way to the governor's desk for signature.

How does this writer know about that generally long forgotten trick that played upon the honorable senator—depriving him of the chance to knock in the head the bill that helped Marion county take the Indian school away from Washington county? Well, in the language of the popular slogan, "Was There." This columnist and Alfred Holman were then the only newspaper reporters covering the routine reports of the two branches of the Oregon legislature in making two copies each and swapping the extra one—and this writer "making" the senate and Alfred Holman the house. That was the day before typewriters, too, and the making of duplicate copies was not as easy as it now is. (Holman was working for the Oregonian, this writer for The Statesman.)

It was done by using a hard pencil, and a carbon sheet for the duplicate copy. And it was arranged, or understood, or connived, or whatever, but not publicly got out from the upper branch of the legislature concerning the progress of the bill. Such a scheme would be harder to arrange now, because there are found, each session, half a hundred or more newspaper and news association reporters working in or about the two houses.

The man who, more than any other one person, was responsible for the removal of the Indian school from Forest Grove to Salem was Dr. H. J. Minthorn, who became superintendent of the institution in 1882, while it was yet at Forest Grove, remaining at its head for two years.

Dr. Minthorn in accomplishing the removal of the institution to Salem, and the good that was the only chance in sight to have it come into the possession of its first 177 acres of good land, an essential for its success. It had at Forest Grove only a few acres, with no prospect for getting much if not more there.

At that time Herbert Hoover and his brother Theodore and their sister, nephews and niece of Dr. Minthorn, orphans, were members of the Minthorn household, and so remained until they went to school—the boys to Stanford University; first Herbert, who went in 1891 to Stanford University. He and Charles L. McNary left Salem together, on the same train, for Stanford—little thinking, it is to be presumed, that "Herb" and "Charley," as they were then familiarly known, would become, one president of the United States, the other long a leader in the greatest deliberative body on earth, the United States senate. And perhaps, president, too.

At that time, Theodore Hoover, known as "Ted," was a linotype operator on The Statesman, having learned the then very new art in Iowa, and operating here one of the first two machines brought west of the Rocky mountains. Later Herbert, having become established at Stanford, induced Theodore to join him in that school, and he became in after years dean of the school of mines of the institution.

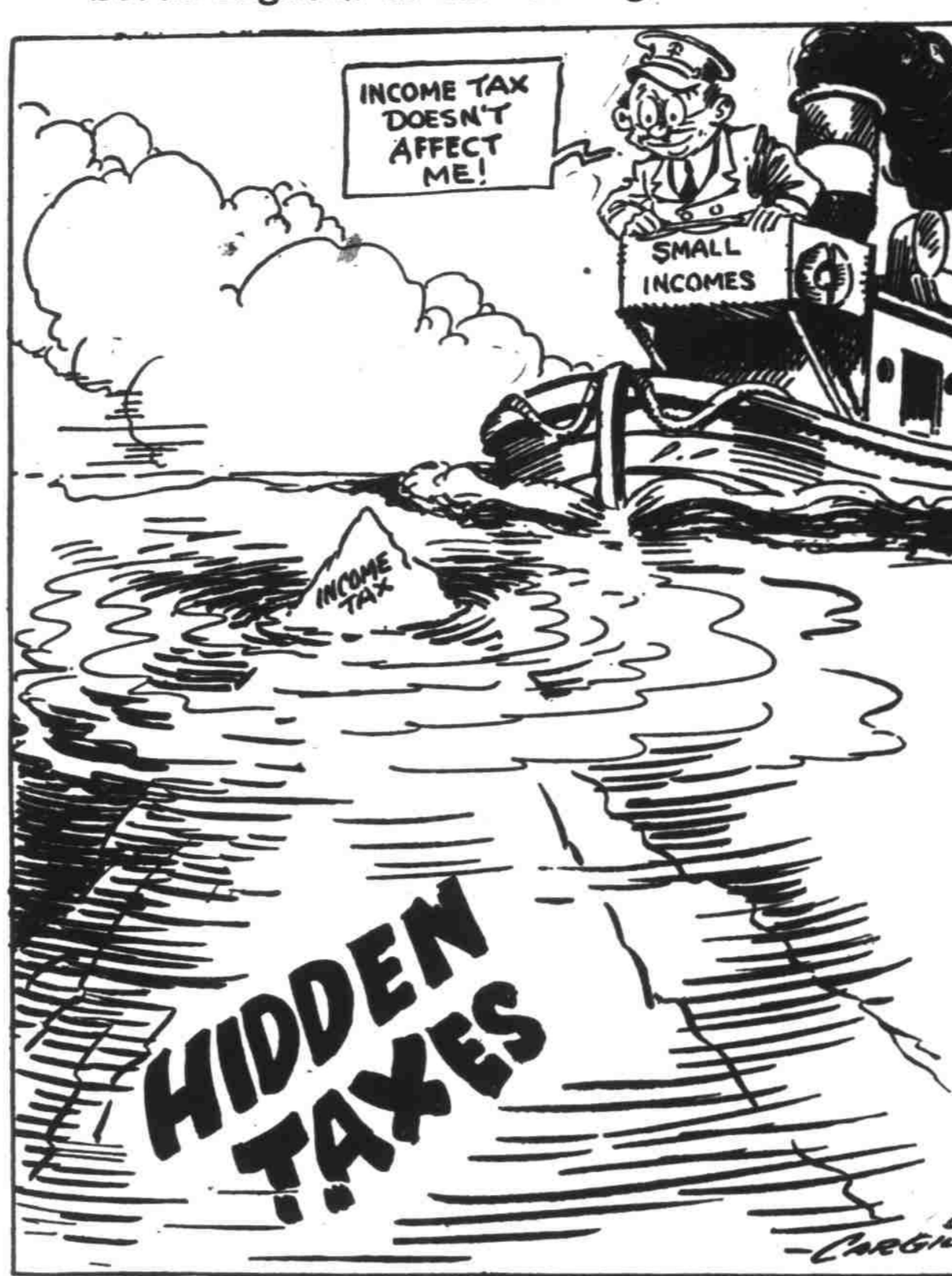
But before that, after both had graduated, the Hoover brothers becoming mining engineers, and very successful ones, with offices in San Francisco, New York, London, etc., and with calls for their professional services on all the continents, counting Australia as one of them.

Dr. Minthorn did not come to Chemawa as superintendent of the Indian school. After serving the institution as superintendent two years while it was at Forest Grove, he was transferred to the Indian school at Chilocco, Oklahoma, and in September, 1885, came back to Oregon as president of the Newberg Friends' college, now Pacific University. But Dr. Minthorn took a great and helpful interest in the progress of the Chemawa school, during all those years.

He came to Salem in 1888, actively engaged in business here, as head of the Oregon Land company, and erected one of the first two dwellings in Highland addition, still standing. There the orphan nephews, "Herb" and "Ted," resided until they went away to Stanford. The last time Herbert Hoover was in Salem he visited that home, near the first "Friends" church in Salem, which he helped to build, and of which

then he has been raised to \$2800. It's a small incident and a small job—but the executive department at Washington is still adding employees at a rate which will bring its personnel up to the million mark sometime this summer—and if this is a fair sample of the "merit system" under which these employees are selected, it is little wonder that a majority of young people think "pull" is necessary to get ahead in the world. At any rate the federal government is doing nothing to allay that impression.

Seven-Eighths of an Iceberg Is Under Water



Radio Programs

- KSLM—SATURDAY—1360 Ks.**
 - 6:30—Milkman Melodies.
 - 7:30—News Reports.
 - 7:45—Sing Song Time.
 - 8:00—Model Airplane Club.
 - 8:15—Tom Woodford Record.
 - 8:30—US Army Band.
 - 8:45—News.
 - 9:00—Patrol Call.
 - 9:15—Westernaires.
 - 9:30—Scrapbook Stories.
 - 10:00—Dance.
 - 10:15—News Tabloid.
 - 10:30—Tuna Yo-Yo Organ.
 - 10:45—Weekend Jambores.
 - 11:15—Jeno Bartol Orchestra.
 - 11:30—McFarland Winds.
 - 11:45—Value Parade.
 - 12:15—News.
 - 12:30—Hillbilly Serenade.
 - 12:45—Williams Opinions.
 - 13:00—Popular Salute.
 - 13:15—Songs Sweetheart's Sing.
 - 13:30—Interesting Facts.
 - 13:45—Hollywood Buckeroos.
 - 14:00—Newark Orchestra.
 - 2:00—Sammy Kay's Orchestra.
 - 2:15—Hollywood Buckeroos.
 - 3:00—Jerry Livingston's Orchestra.
 - 3:15—Augusta Choir.
 - 3:30—Famous Comments.
 - 4:00—Trojan Horses.
 - 4:15—Cais'n Jammers.
 - 4:30—Brush and Feels.
 - 5:00—Salon Echoes.
 - 5:30—Hawaii Calls.
 - 6:00—Tonight's Headlines.
 - 6:15—Dinner Hour Melodies.
 - 6:30—News and Views.
 - 6:45—Hollywood Buckeroos.
 - 7:00—Track Meet.
 - 7:15—Swingtime.
 - 7:30—Libert Wolfers, Commentator.
 - 7:45—Newspaper.
 - 8:00—World Peace.
 - 8:15—Today in Europe.
 - 8:30—Newspaper.
 - 8:45—Oregon Federation of Music Clubs.
 - 9:00—Sports Bravado.
 - 9:15—Wayne King's Orchestra.
 - 9:30—News.
 - 9:45—Leon F. Drawz.
 - 10:00—Clark Ross Songs.
 - 10:15—Saturday Night Serenade.
 - 10:30—Public Affairs.
 - 10:45—Gay Nineties Revue.
 - 11:00—Sports Highlights.
 - 11:15—Sally Blazars.
 - 11:30—Osgood Band.
 - 11:45—Tonight's Best Buys.
 - 12:00—Fire Star Final.
 - 12:15—Hayfield Victory.
 - 12:30—Ray Noble Orchestra.
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 - 7:15—Leon F. Drawz.
 - 7:30—Clark Ross Songs.
 - 7:45—Saturday Night Serenade.
 - 8:00—Public Affairs.
 - 8:15—Gay Nineties Revue.
 - 8:30—Sports Highlights.
 - 8:45—Sally Blazars.
 - 9:00—Osgood Band.
 - 9:15—Tonight's Best Buys.
 - 9:30—Fire Star Final.
 - 9:45—Hayfield Victory.
 - 10:00—Ray Noble Orchestra.
 - 10:15—News.
 - 10:30—Lester G. Warner, Commentator.
 - 10:45—Newspaper.
 - 11:00—World Peace.
 - 11:15—Today in Europe.
 - 11:30—Newspaper.
 - 11:45—Oregon Federation of Music Clubs.
 - 12:00—Sports Bravado.
 - 12:15—Wayne King's Orchestra.
 - 12:30—News.
 - 12:45—Leon F. Drawz.
 - 1:00—Clark Ross Songs.
 - 1:15—Saturday Night Serenade.
 - 1:30—Public Affairs.
 - 1:45—Gay Nineties Revue.
 - 2:00—Sports Highlights.
 - 2:15—Sally Blazars.
 - 2:30—Osgood Band.
 - 2:45—Tonight's Best Buys.
 - 3:00—Fire Star Final.
 - 3:15—Hayfield Victory.
 - 3:30—Ray Noble Orchestra.
 - 3:45—News.
 - 4:00—Lester G. Warner, Commentator.
 - 4:15—Newspaper.
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 - 4:45—Today in Europe.
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