

ROUNDS AND GEARY

WIN ORATORICAL PRIZES

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med in by nature's barriers—sea, mountain and desert. The magic wand of man, inventive genius, has swept away these barriers and has left to the press the field of the world. The power of the press is all pervasive. It enters every avenue of life. It broadens sympathies, creates ideals and unifies thought. It is the dictator of public opinion. In the past it has been the champion of the oppressed, the defender of truth. In history a free press has heralded democracy.

In recent times, however, this mighty power has forsaken the cause of the people. It has become the slave of wealth. It now fosters discrimination and sensationalism, rather than justice and truth. The money-seeking corporation has bought the press. It is this commercial monster that throttles the old time friend of the people. When editors like Horace Greeley, Charles A. Dana and James Gordon Bennett controlled their papers, there was a personal honor and reputation attached to them. There was a pride taken in their policies. This vital element of personality, however, has been lost in the irresponsibility of the modern corporation. Progress has replaced the hand press with modern machines. Progress has brought greater efficiency and a vastly wider scope to the press, but it has placed the newspaper beyond the reach of individual enterprise into the group of corporate wealth. Editors no longer own their papers but are hired servants of syndicate and corporation proprietors. Sordid business standards now prevail over the high ideals of the Greeleys, Danas and Bennetts. Self-interest is the main consideration. The patronage of a large advertiser must be held at the expense of honest service to the public. The editorial page shirks its duty, and what is worse, even the news columns, which should be the sacred vehicle of truth, are prostituted for selfish purposes.

To the New York World belongs the unenviable distinction of having sown the first seeds of sensational journalism. Its purpose, it was claimed, was praiseworthy. The paper hoped to attract the attention of the simple-minded masses by the yellow flower of sensationalism, and not only to increase its circulation but to bring information to the people. A white water hyacinth, transplanted from Spain to beautify a garden in Florida, has filled the St. Johns river with its luxuriant growth and has blocked navigation. In the

same way did the seeds of sensationalism flourish in the fertile soil of American journalism. It sold the papers to the masses, which attracted other papers to follow the World's example, until now nearly all the newspapers exploit scandal, idealize the rich and dramatize crime. These perversions are the gaudy, tenacious, shipwrecking weeds, which block the course of the ship of state.

Papers claim that they please the people with their sensationalism. They do gratify the passions and prejudices of the people, but they do not satisfy that deep sentiment and longing for truth and righteousness, ever present in the human breast. They do not purify, they deprave the public morals. They do not elevate, they degrade the public mind.

If the masses are to be uplifted, virtue fostered and civic honesty maintained, the press must be restored to its former state of freedom and purity, and again become the true vindicator of human right. How will this be done?

The newspaper cannot be reformed by an appeal to the morality, the public spirit of those in control. In business, public responsibility yields to private greed. Men urge the requirements of competition. Their vested interests must not be impaired through sentiment. The hard-headed business man must have interest on his bond, even if he betrays his fellow man, even if he ruin his country.

How, then, can the press be reformed? This is a philanthropic as well as a commercial age. Public-spirited men give millions to endow hospitals, schools and libraries. Why may not the same beneficence prompt them to the support of an uncommercial, non-partisan press? Although the common weal requires enlightenment, the people are unable or not willing to pay for education and good books. Therefore, free endowed schools and libraries scower the land. Where is there a power that would wield a wider and deeper influence for good than an endowed press? Endowed not only with material support, but with the spirit of service to mankind, imbued with high ideals, unselfish in motive, bold in action, fearless in right, the endowed newspaper would draw into the ranks of journalism men of genius and integrity, men brave, unrepentable; men who cannot be bullied by political bosses or the howling of the unreasonable mob; men who realize with grave responsibility that they are the leaders and protectors of all the people. The endowed newspaper, bound by conscience alone, manned by powerful men, would reform the masses if it would publish the truth, would point out deceit and fraud in its commercial rivals. Un-

der the chastisement of this competition, the commercial press must be truthful or driven from the sacred precincts of human service, as the money changers were scourged from the temple.

The whole press, freed from the bondage of commercialism, with the principles of the old and the equipment of the new, would bear a lofty and luminous torch among the people. Think of the moral uplift of this press that would truly champion the cause of the defenseless, that would sustain virtue, that would uphold honesty, that would elevate the public mind. This press reflecting the best in our humanity, ever ready to light the way to nobler things, would emancipate the world from the thralldom of ignorance and error and realize to mankind the Messianic hope.

Other Orations

The remaining orations were so nearly of a par that it would not be safe to make a third place, as many of the listeners tried to do, and the order in which they are mentioned here is merely the order of their delivery.

Francis Obersteuffer took for her subject "The Hand Maiden of the Lord," and under it she eulogized woman and pointed out the work that is before her to reform the world. Not with clubs or the vote can she do this, but woman's sphere is in the home, she said. She told how Judith saved the host of the Israelites by going at it in her own way, not that of the men, as some women would have done. The work of woman and the power of her achievement has made the world debtor to her. Man is influenced to the good or bad by the nature of his home and home education, and she brought out that the women of the home can solve the problem of the world today by their proper influence in their own sphere—the home.

Woman controls the home consumption, whether it be food or reading matter, and in this way she could solve the problem of the newspaper, which the first oration had tried to do. Woman can do nothing by shrieking for votes and being carried to prison in the arms of a burly policeman. What is worse than a woman who has lost her gentleness or sweetness? Only when woman exerts her influence over the home can she influence the problems of the world.

Miss Shaver's, "The Higher Law" Under this topic she took up the problem of child labor and showed its perils and the fallacy of its theory. She began by showing how the nature of this country has been a game for the supremacy of the strong and how in the earlier days the settlers had fought for their lives. The game today is of industry with capital as its

tool, and sacrificing human lives as the cost. These lives are those lost by child labor. There are two and a half million children under the age of 15 who are employed in the factories of this nation. The employer says that their employment is necessary for the sustenance of their family, and that they would starve if it were not for their work. She showed that the employment of children lowers the wage of the father and works in the opposite way. The employer also shows that their working serves as an apprenticeship, and that it benefits their future. Miss Shaver said this early work is ruining their lives, and the welfare of a strong nation. She would cut down on immigration, prevent child labor and solve the problem of the unemployed and high prices. The nation is worrying about conservation of natural resources, but the life and morals of the next generation are being wasted.

Ben Williams on "Uretem"

The final oration of the evening was given by Benjamin Williams, of Eugene, on "Non-Conformity and Progress." He pointed out that in the history of man the institutions useful at one time became obsolete and are succeeded by others, just as the old sawmill is abandoned when the timber in its neighborhood is cut away.

Continuing, he showed that the men of the past, who had been the real leaders of thought, who had been the leaders of the people in their day, had been discredited in their own day, only to receive proper appreciation in after years.

But here in Oregon, in the present time, there is an example of just this law. Fifteen years ago the session of the Oregon legislature was a byword. The state was in the hands of the machine politicians, who directed the law-makers, now to pass some vicious legislation, now to withhold something that was for the benefit of the people. In years when there was a United States senator to be elected, it was almost impossible to secure legislation for the needs of the state, owing to the dissension in the assembly.

Now all is changed. The people have a right through the initiative law to make the laws which they deem necessary, and popular election of United States senators by the popular will is an accomplished fact. And all this has been accomplished by the efforts of one man, who has wrought the greatest changes ever made in the laws of a state.

And for all this he is maligned by the press of the state—his plans are pronounced foolish and idiotic, and he is called a faddist and fanatic. But is it not possible that in time he will come to be held in his place as a leader in reform in his state?



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the ailments of dyspepsia and the agonies of nervousness.

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BIDS WANTED

Bids will be received up to July 5, 1910, for the repair of the school house at Yarnall station, on the Mohawk; also for repairing bridge across the Mohawk river. The right is reserved to reject any or all bids.

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