ROOSEVELT TALKS TO 100,000 PEOPLE

(Continued from Page One.)

case the trouble, once started, is felt more or less in every walk of life.

It is all-essential to the continuance of our healthy national life that we should recognize this community of interest among our people. The welfare of each of us is dependent fundamentally upon the welfare of all of us, and therefore in public life that man is the best representative of each of us who seeks to do good to each by doing good to all; in other words, whose endeavor it is not to represent any special class and promote merely that class' selfish interests, but to represent all true and honest men of all sections and all classes and to work for their interests by working for our common country.

We can keep our government on a sane and healthy basis, we can make and keep our social system what it should be, only on condition of judging each man, not as a member of a class, but on his worth as a man. It is an infamous thing in our American life, and fundamentally treacherous to our institutions, to apply to any man any test save that of his personal worth, or to draw between two sets of men any distinction save the distinction of conduct, the distinction that marks off those who do well and wisely from those who do ill and foolishly. There are good citizens and bad citizens in every class as in every locality, and the attitude of decent people toward great public and social questions should be determined, not by the accidental questions of employment or locality, but by those deep-set principles which represent the innermost souls of men.

The failure in public and in private life thus to treat each man on his own merits, the recognition of this government as being either for the poor as such or for the rich as such, would prove fatal to our republic, as such failure and such recognition have always proved fatal in the past to other republics. A healthy republican government must rest upon individuals, not upon classes or sections. As soon as it becomes government by a class or by a section it departs from the old American ideal.

It is, of course, the merest truism to say that free institutions are of avail only to people who possess the high and peculiar characteristics needed to take advantage of such institutions. The century that has just closed has witnessed many and lamentable instances in which people have seized a government free in form, or have had it bestowed upon them, and yet have permitted it under the forms of liberty to become some species of despotism or anarchy, because they did not have in them the power to make this seeming liberty one of deed instead of one merely of word. Under such circumstances the seeming liberty may be supplanted by a tyranny or despotism in the first place, or it may reach the road of despotism by the path of license and anarchy. It matters but little which road is taken. In either case the same goal is reached. People show themselves just as unfit for liberty whether they submit to anarchy or to tyranny; and class government, whether it be the government of a plutocracy or the government of a mob, is equally incompatible with the principles established in the days of Washington and perpetuated in the days of Lincoln.

The Golden Rule.

Many qualities are needed by a people which would preserve the power of self-government in fact as well as in name. Among these qualities are forethought, shrewdness, self-restraint, the courage which refuses to abandon one's own rights and the disinterested and kindly good sense which enables one to do justice to the rights of others. Lack of strength and lack of courage unfit men for self-government on the one hand; and on the other brutal arrogance, envy, in short any manifestation of the spirit of selfish disregard, whether of one's own duties or of the rights of others—are equally fatal.

In the history of mankind many republics have risen, flourished for a less or greater time and then have fallen because their citizens lost the power of governing themselves and thereby of governing their state; and in no way has this loss of power been so often and so clearly shown as in the tendency to turn the government into a government primarily for the benefit of one class instead of a government for the benefit of the people as a whole.

Again and again in the republics of ancient Greece, in those of medieval Italy and medieval Flanders, this tendency was shown, and wherever the tendency became a habit it invariably and inevitably proved fatal to the state. In the final result it mattered not one whit whether the movement was in favor of one class or of another. The outcome was equally fatal, whether the country fell into the hands of a wealthy oligarchy which exploited the poor or whether it fell under the domination of a turbulent mob which plundered the rich. In both cases there resulted violent alternations between tyranny and disorder, and a final complete loss of liberty to all citizens—destruction in the end overtaking the class which had for the moment been victorious as well as that which had momentarily been defeated. The death-knell of the republic had rung as soon as the active power became lodged in the hands of those who sought, not to do justice to all citizens, rich and poor alike, but to stand for one special class and for its interests as opposed to the interests of others.

Skilled and Filled.

The reason why our future is assured lies in the fact that our people are genuinely skilled in and fitted for self-government, and therefore will spurn the leadership of those who seek to excite this ferocious and foolish class antagonism. The average American knows not only that he himself intends to do about what is right, but that his average fellow-countryman has the same intention and the same power to make his intention effective. He knows, whether he be business man, professional man, farmer, mechanic, employer or wageworker, that the welfare of each of these men is bound up with the welfare of all the others; that each is neighbor to the other, is actuated by the same hopes and fears, has fundamentally the same ideals and that all alike have much the same virtues and the same faults. Our average fellow-citizen is a sane and healthy man, who believes in decency and has a wholesome mind. He therefore feels an equal scorn alike for the man of wealth guilty of the mean and base spirit of arrogance toward those who are less well off, and for the man of small means who in his turn either feels or seeks to excite in others the feeling of mean and base envy for those who are better off. The two feelings, envy and arrogance, are but opposite sides of the same shield, but different developments of the same spirit. Fundamentally, the unscrupulous rich man who seeks to exploit and oppress those who are less well off is in spirit not opposed to but identical with the unscrupulous poor man who desires to plunder and oppress those who are better off. The courtier and the demagogue are but developments of the same type under different conditions, each manifesting the same servile spirit, the same desire to rise by pandering to base passions; though one panders to power in the shape of a single man and the other to power in the shape of a multitude. So, likewise, the man who wishes to rise by wronging others must by right be contrasted, not with the man who likewise wishes to do wrong, though to a different set of people, but with the man who wishes to do justice to all people and to wrong none.

Good and Bad Citizenship.

The line of cleavage between good and bad citizenship lies, not between the man of wealth who acts squarely by his fellows and the man who seeks each day's wage by that day's work, wronging no one and doing his duty by his neighbor; nor yet does this line of cleavage divide the unscrupulous wealthy man who exploits others in his own interest, from the demagogue, or from the sullen and envious being who wishes to attack all men of property, whether they do well or ill. On the contrary, the line of cleavage between good citizenship and bad citizenship separates the rich man who does well from the rich man who does ill, the poor man of good conduct from the poor man of bad conduct. This line of cleavage lies at right angles to any such arbitrary line of division as that separating one class from another, one locality from another, or men with a certain degree of property from those of a less degree of property.

The good citizen is the man who, whatever his wealth or his poverty, strives manfully to do his duty to himself, to his family, to his neighbor, to the state; who is incapable of the baseness which manifests itself either in arrogance or in envy, but who, while demanding justice for himself, is no less scrupulous to do justice to others. It is because the average American citizen, rich or poor, is of just this type that we have cause for our profound faith in the future of the republic.

Government of Liberty.

Ours is a government of liberty, by, through and under the law. Lawlessness and connivance at lawbreaking—whether the lawbreaking take the form of a crime of greed and cunning or of a crime of violence—are destructive, not only of order, but of the true liberties which can only come through order. If alive to their true interests, rich and poor alike will set their faces like flint against the spirit which seeks personal advantage by overriding the laws, without regard to whether this spirit shows itself in the form of bodily violence by one set of men or in the form of vulpine cunning by another set of men.

Let the watchwords of all our people be the old familiar watchwords of honesty, decency, fair dealing and common sense. The qualities denoted by these words are essential to all of us, as we deal with the complex industrial problems of today, the problems affecting not merely the accumulation, but even more the wise distribution of wealth. We ask no man's permission when we require him to obey the law; either the permission of the poor man nor yet of the rich man. Least of all can the man of great wealth afford to break the law, even for his own financial advantage; for the law is his prop and support, and it is both foolish and profoundly unpatriotic for him to fail in giving hearty support to those who show that there is in very fact one law, and one law only, alike for the rich and the poor, for the great and the small.

Men sincerely interested in the due protection of property, and men sincerely interested in seeing that the just rights of labor are guaranteed, should alike remember not only that in the long run neither the capitalist nor the wageworker can be helped in healthy fashion save by helping the other; but also that to require either side to obey the law and do its full duty toward the community is emphatically to that side's real interest.

Enemies of Labor.

There is no worse enemy of the wageworker than the man who condones mob violence in any shape or who preaches class hatred; and surely the slightest acquaintance with our industrial history should teach even the most short-sighted that the times of most suffering for our people as a whole, the times when business is stagnant and capital suffers from shrinkage and gets no return from its investments, are exactly the times of hardship and want and grim disaster among the poor. If all the existing instrumentalities of wealth could be abolished, the first and severest suffering would come among those of us who are least well off at present. The wageworker is well off only when the rest of the country is well off; and he can best contribute to this general well-being by showing sanity and a firm purpose to do justice to others.

In his turn the capitalist who is really a conservative, the man who has forethought as well as patriotism, should heartily welcome every effort, legislative or otherwise, which has for its object to secure fair dealing by capital, corporate or individual, toward the public and toward the employe. Such laws as the franchise tax law in this state, which the court of appeals recently unanimously decided constitutional—such a law as that passed in congress last year for the purpose of establishing a department of commerce and labor, under which there should be a bureau to oversee and secure publicity from the great corporations which do an interstate business—such a law as that passed at the same time for the regulations of the great highways of commerce so as to keep these roads clear on fair terms to all producers in getting their goods to market—these laws are in the interest, not merely of the people as a whole, but of the propertied classes. For in no way is the stability of property better assured than by making patent to our people that property bears its proper share of the burdens of the state; that property is handled not only in the interest of the owner, but in the interest of the whole community.

Must Be Good for All.

In other words, legislation to be permanently good for any class must also be good for the nation as a whole, and legislation which does injustice to any class is certain to work harm to the nation. Take our currency system, for example. This nation is on a gold basis. The treasury of the public is in excellent condition. Never before has the per capita of circulation been as large as it is this day; and this circulation, moreover, is of money every dollar of which is at par with gold. Now, our having this sound currency system is of benefit to banks, of course, but it is of infinitely more benefit to the people as a whole, because of the healthy effect on business conditions.

In the same way, whatever is advisable in the way of remedial or corrective currency legislation—and nothing revolutionary is advisable under present conditions—must be undertaken only from the standpoint of the business community as a whole—that is, of the American body politic as a whole. Whatever is done, we cannot afford to take any step backward or to cast any doubt upon the certain redemption in standard coin of every circulating note.

Among ourselves we differ in many qualities of body, head and heart; we are unequally developed mentally as well as physically. But each of us has the right to ask that he shall be protected from wrongdoing as he does his work and carries his burden through life. No man needs sympathy because he has to work, because he has a burden to carry. Far and away the best prize that life offers is the chance to work hard at work worth doing; and this is a prize open to every man, for there can be no work better worth doing than that done to keep in health and comfort and with reasonable advantages those immediately dependent upon the husband, the father or the son.

No Room for the Idler.

There is no room in our healthy American life for the mere idler, for the man or the woman whose object it is throughout life to shirk the duties which life ought to bring. Life can mean nothing worth meaning, unless its prime aim is the doing of duty, the achievement of results worth achieving. A recent writer has finely said: "After all, the saddest thing that can happen to a man is to carry no burdens. To be bent under too great a load is bad, to be crushed by it is lamentable; but even in that there are possibilities that are glorious. But to carry no load at all—there is nothing in that. No one seems to arrive at any goal really worth reaching in this world who does not come to it heavy laden."

Surely from our own experience each one of us knows that this is true. From the greatest to the smallest, happiness and usefulness are largely found in the same soul, and the joy of life is won in its deepest and truest sense only by those who have not shirked life's burdens. The men whom we most delight to honor in all this land are those who in the iron years from 1861 to 1865 bore on their shoulders the burden of saving the union. They did not choose the easy task. They did not shirk the difficult duty. Deliberately and of their own free will they strove for an ideal, upward and onward across the stony slopes of greatness. They did the hardest work that was then to be done; they bore the heaviest burden that any generation of Americans ever had to bear; and because they did this they have won such proud joy as it has fallen to the lot of no other men to win, and have written their names forevermore on the golden honor-roll of the nation. As it is with the soldiers so it is with the civilian. To win success in the business world, to become a first-class mechanic, a successful farmer, an able lawyer or doctor, means that the man has devoted his best energy and power through long years to the achievement of his ends. So it is in the life of the family, upon which in the last analysis the whole welfare of the nation rests. The man or woman who as bread-winner and home-maker, or as wife and mother, has done all that he or she can do, patiently and uncomplainingly, is to be honored and is to be envied by all those who have never had the good fortune to feel the need and duty of doing such work. The woman who has borne and who has reared as they should be reared a family of children has in the most emphatic manner deserved well of the republic. Her burden has been heavy, and she has been able to bear it worthily only by the possession of resolution, of good sense, of conscience and of unselfishness. But if she has borne it well, then to her shall come the supreme blessing, for in the words of the oldest and greatest of books, "Her children shall rise up and call her blessed"; and among the benefactors of the land her place must be with those who have done the best and the hardest work, whether as lawgivers or as soldiers, whether in public or in private life.

Who Can Do and Dare.

This is not a soft and easy creed to preach. It is a creed willingly learned only by men and women who, together with the softer virtues, possess also the stronger; who can do and dare and die at need, but who, while life lasts, will never flinch from their allotted task. You farmers and wageworkers and business men of this great state, of this mighty and wonderful nation, are gathered together today, proud of your state and still prouder of your nation, because your forefathers and predecessors have lived up to just this creed. You have received from their hands a great inheritance, and you will leave an even greater inheritance to your children and your children's children, provided only that you practice alike in your private and your public lives the strong virtues that have given us as a people greatness in the past. It is not enough to be well-meaning and kindly, but weak; neither is it enough to be strong, unless morality and decency go hand in hand with strength. We must possess the qualities which make us do our duty in our homes and among our neighbors, and in addition we must possess the qualities which are indispensable to the make-up of every great and masterful nation—the qualities of courage and hardihood, of individual initiative and yet of power to combine for a common end, and above all the resolute determination to permit no man and no set of men to sunder us one from the other by lines of caste or creed or section. We must act upon the motto of all for each and each for all. There must be ever present in our minds the fundamental truth that in a republic such as ours the only safety is to stand neither for nor against any man because he is rich or because he is poor, because he is engaged in one occupation or another, because he works with his brains or because he works with his hands. We must treat each man on his worth and merits as a man. We must see that each is given a square deal, because he is entitled to no more and should receive no less. Finally, we must keep ever in mind that a republic such as ours can exist only in virtue of the orderly liberty which comes through the equal domination of the law over all men alike, and through its administration in such resolute and fearless fashion as shall teach all that no man is above it and no man below it.

Returning to the city late in the afternoon the president reviewed the parade of the National Association of Letter-Carriers, which has been in session here during the past week.

LEFT HIS PULPIT FOR SALVATION ARMY

Lieut. Col. S. L. Brengle, national spiritual special of New York City, is in Portland on a tour of the Northwest division of the Salvation Army and his Portland meetings have been termed "Two Days With God." Sunday the colonel conducted one of the special reviews at Corps No. 4, 128 First street.

Col. L. S. Brengle.

Today an officers' meeting will be held and Col. Brengle will speak again this evening.

Col. Brengle is one of the veterans of the Salvation Army in the United States, joining the then struggling band in 1887. "I was a Methodist pastor at that time," said Col. Brengle, "and when I saw the practical work they were doing or would in time be able to accomplish my heart went out to them and I felt called to go to the army. Some of my friends mourned what they considered my rash step, while others openly showed their disgust.

"It was a time when the army received a great many hard knocks. The ministers preached against us, the editors wrote against us, the roughs stoned us and the police ran us in. But the world is beginning to see now what the originators of this religious organization had in view and the Salvation Army is growing more and more in the hearts of the people."

Lieut. Col. Brengle spoke of the work being done in Portland. "There is a workingmen's hotel and a home for fallen women aside from the different officers' corps. The colonel, in speaking of the rescue home, said:

"We have women peculiarly adapted for this kind of work and they devote their entire lives to this task, which is a very trying one, and for which they receive but few thanks. It is surprising, however, the number taken into the homes that are permanently reformed. Eighty-five per cent of the women brought to the shelters never return to their old lives.

"I would that the women of Portland would interest themselves in this work. They could do a great deal of good."

Aside from being a speaker of national note, Col. Brengle is the author of several books, one of which has been translated into four languages. His fourth book is just from the press and is being sold not only in the United States but in foreign countries as well. It is "The Soul Winner's Secret."

Col. Brengle was born in Indiana in 1860. His father, an officer in the Union army, was killed at the siege of Vicksburg. In 1883 Col. Brengle graduated from De Pauw university, Greencastle, Ind., and went into the ministry. After joining the Salvation Army in 1887, he went to England and spent six months in the famous London training home. He has held a number of prominent position in the army and is now attached to the national headquarters at New York.

From Portland the colonel will go to The Dalles and the eastern part of Oregon and Washington. He will finish his present tour, which began in Seattle a month ago, at Salt Lake, six weeks hence.

The meeting at No. 4 Sunday morning was well attended and the colonel demonstrated his ability to speak not only well but forcibly. The meeting this evening will be at the same hall.

THE COUNTRY OVER.

From the Atlantic to the Pacific Fervent Men Observe the Day.

Washington, Sept. 7.—Labor day, the workingman's holiday, set apart in nearly every state of the union by legislation, is perhaps the most universally observed, although it may not be celebrated, of any legal holiday. The first celebration of Labor day took place in New York City, September 5, 1882, so that Labor day as an institution may be said to become of age this year. The Knights of Labor were then secretly working in New York, and many of the local assemblies were affiliated with the Central labor union. When the first general assembly of the Knights of Labor began on September 5, 1882, the Central labor union was invited to witness the parade from the stand at Union square. That was the first Labor day parade. While the parade was passing Robert Price, of Lonaconing, Md., turned to Richard Griffiths, the general worthy foreman of the Knights of Labor, and said: "This is Labor day in earnest, Uncle Dick." The event was afterward alluded to as the "Labor day parade," and subsequently the day became known as Labor day.

For a time many of the states chose different days as Labor day. In California it was fixed on the first Monday in October, in Louisiana November 25. Wisconsin left it optional with the governor to fix, and some selected other dates. Gradually the first Monday in September has become the recognized Labor day, and is so fixed by the executives of states where it is not designated by law as the laboring men's legal holiday.

Celebrated at Memphis.

Labor day was observed in Memphis as a general holiday, the banks and many business houses being closed. In the forenoon there was a parade of the labor bodies, followed by an outing at East End park. The demonstration was one of the largest in the history of organized labor in Memphis.

Indianapolis.

President Samuel Gompers of the American Federation of Labor today reviewed an immense parade of organized labor and afterward was the chief speaker at a monster demonstration.

At Cleveland.

Between 30,000 and 25,000 men participated in Cleveland's Labor day celebration. The principal feature was the parade, which marched over five miles of the city streets and was cheered by thousands of spectators. The organizations most largely represented were the longshoremen, tailors, painters and decorators.

Toronto Celebrates.

The workers of Toronto celebrated Labor day today as generally as in any other city on the American continent. A procession through the principal streets was followed by speeches, games, etc. It was the biggest turnout of union men ever known here.

Chicago.

Chicago, the greatest center of organized labor in the world, held its Labor day celebration on the customary large scale. The parade occupied the greater part of the day, every organized trade being represented by large numbers of men or women. In accordance with custom, the board of trade, stock exchange, banks and public offices were closed for the day.

At Waco.

Labor day was celebrated here more generally than ever before. All business was practically suspended and the entire city was interested in the big parade. Walton Peteet of San Antonio was the principal speaker of the day.

At Cincinnati.

Organized labor demonstrated its strength in Cincinnati today by giving a Labor day parade 20,000 strong. It was the best-appointed Labor day parade ever seen here. The streets were lined with interested and applauding spectators.

Kansas City.

Eight thousand loyal labor men paraded here this morning. The procession was headed by the employers' association.

Leavenworth.

The United States troops joined the labor day parade of 2,000 unionists. An equal number of soldiers were present. The great military athletic meet is scheduled for this afternoon.

The Governor Joins.

Salem, Sept. 7.—Labor day was generally observed in this city today, and an interesting program of music and addresses was rendered in Marion Square, one of Salem's beautiful parks, after a parade in which all the labor unions of the city participated. Governor Chamberlain made the principal address of the day on the subect of labor, and he was closely listened to by the large crowd and loudly cheered. This afternoon there is a program of field sports at C. A. A. C. baseball park, and a large number of prizes donated by the different business houses are being contested for. All public offices and nearly all business houses are closed today, and the employes are enjoying the legal holiday to the full Governor Chamberlain on Saturday received a telegram from the Federated Trades of Portland, asking him to deliver an address there today, but he was compelled to decline, having already accepted an invitation to address the Salem labor unions.

San Francisco.

San Francisco, Sept. 7.—Thirty thousand people were in line in the grand labor parade this morning. It was practically two processions, the building tradesmen to the number of 10,000 and the balance members of the labor trades council. Among the latter were 1,000 women who represent principally the garment-makers' craft.

It is estimated that nearly 40,000 men marched through the city in the Labor day demonstration. The labor council started from the ferry and went up Market street, while the building trades council started up Van Ness avenue and came down the other side of the street. Subordinate unions each vied with the other in making a good appearance, and nearly every one had special uniforms and carried banners as the insignia of the trade represented. The streets were packed on both sides and spectators were kept back by wire ropes stretched the entire length of the parade. Numerous bands were in attendance, and steam whistles also enlivened the occasion. The best order was preserved. The procession started at 9:30 this morning.

At Spokane.

Spokane, Sept. 7.—Labor day witnessed the greatest labor parade in the city's history. Five thousand men were in line, and the parade was followed by a barbecue. James R. Sovereign, former commander of the Knights of Labor, was orator of the day.

Pendleton Celebrating.

Pendleton is having a celebration today that surpasses anything of the kind ever attempted on this day in the Eastern part of the state. There have been celebrations on the Fourth of July as big but none bigger and all of the country people for miles around have come in to see the sports and listent to the speeches on the labor question.

For some time the union men of the city have been working on the program and they have got one that would be a credit to a larger place. In the procession this morning all of the unions of the city were represented, as were also some of the orders from La Grande. The Ninth cavalry band of Walla Walla furnished the music for the parade, assisted by the Pendleton band. The parade was one of the longest in the history of the city and was taken part in by most of the mercantile houses of the place. Some very flattering floats were in the line.

William Horan of Portland delivered the speech of the day at the court house. In his speech he reviewed the history of the union movement and told of the good to the workingmen that comes from their united effort and harmonious action. He spoke of the good that will come to the employer from the work of the union, in that it will raise the standard of the employe and guarantee that he will be a master of his craft. He showed the growth of the movement and predicted that in the near future the union movement would spread to all lines of work. His remarks were warmly received and made a good impression on the people present. Judge Stephen A. Lowell, Senator Walter Pierce and ex-Representative A. D. Stillman were also orators of the day and their remarks were graceful and to the point.

The afternoon will be given up to sports of various kinds and there will be two balloon ascensions during the day. In the evening will be given a public ball, at which the Walla Walla band will furnish the music.

"It is not generally known that there were money-lenders among the Indians," remarked the professor.

"But were there?" asked the student.

"Certainly; there were the Pawnees, you know."—Detroit Free Press.

POLK COUNTY PIONEER JOINS THE MAJORITY

(Journal Special Service.)

Independence, Or., Sept. 7.—Theodore C. Thorpe, who was one of Polk county's earliest pioneers, died at his residence, one mile north of town, Sunday morning at 12:30 o'clock of Bright's disease of the kidneys. He was born in Clay County, Mo., on March 9, 1829, and came to Oregon in 1844. He located on a farm south of Independence, and in this county at that time; later he moved to Falls City where he took up a homestead and on this homestead the present townsite of Falls City is now located. He married Sarah C. Hedges in 1857. He leaves besides his wife, one daughter, Mrs. Opal Goodman of Cottage Grove. Mr. Thorp was a member of the Odd Fellows Lodge of this city, being one of the charter members. The funeral services will be conducted under their auspices and he will be buried in the Odd Fellows cemetery just south of town.

Mr. Thorp is one of the best known men of Polk county, and when a younger man was very active, and progressive in his business enterprises and his ideas. He was a successful miner in an early day, mining both in California and British Columbia. He also conducted a flour milling business in Rickreall, six miles north of Independence, and at Falls City, with success. He has lived in this city for a considerable length of time and has been in feeble health for some months.

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