THE OREGON STATESMAN: SUNDAY, JULY 11, 1920.

5		AT AN A THE AT A DECIDENT OF A			WANTER OPPOTTON TAND TARE OF
THE PHILOSOPHY OF DISCON- TENT. (By S. E. F.) There are few people of the labor rorld, and still fewer of the "elect" tho gloat over the humor or poig- ancy of destructive criticism who rould not resent the apellation "agi-	ng them to the snambtes and ng themselves to positions of erment and power. It "play the game" on the basis "the disease must be eradicated its vehicle, or the vehicle will mandate of the rank and the disease for the snambtes and bee and Jerome (Ariz. of affiliation. The application of in labor leaders sworn to	and prosecutions (as in Portland) for availing themselves of the pro- visions of free speech. Refusal, as in the iron industry, of employers of labor to deal with duly chosen representatives of unions-men they "cannot get" in the course of industrial events. The Kansas labor law as applied to men and the elision of the right of eminent domain, in consideration of necessities and utilities. What do you think of it, Ameri- cans? What will be the result of	Wall street may be deaf to the demands of the farmers of the west, but it can always hear a good crop report. We ought to expect it to hurt a little. Being bled white by profiteers is a good deal like painless tooth pulling—that is, painless to the op- erator.	same period. At that, Nero's fiddling while Rome was burning would be less objectionable than the political horn blowing under similar circumstances	AUSTRALIA MELBOURNE . Australia—Ant strike legislation, compulsory arb tration in various forms, and wage by law have failed to fulfill the widely heralded purpose in Austra ia and the government has called conference of employers and en ployes throughout the common wealth. The call states that an e fort will be made to arrive at a be ter understanding between the tw parties and that the solution of the

passions or prejudices of the p the "philosophy of discontent."

It is no use of us idealizing others, and still more futile would be the same methods in their application to ourselves-less excusable-for, after all, introspection is within mental scope of every one of us. The philosophy of discontent is the chiet tactic of politicians (cowardly as it is), hence the timeliness of its discussion.

The difference in the thinker's scheme of using discontent and that of the haphazard, loose methods of those who think they think is chiefly in the arrangement of the means of agitation-their ends are the same. The Socialist recognizes the fact (uncomplimentary as may be to his class) that in the present state of average intelligence men are most quickly, if not most efficiently moved, through either their prejudices or their passions. He also realizes, and this assumption is backed by all history to date, that where either of these primal characteristics is appealed to as an initiatory impetus, the "mob spirit" in men, the stampeding one in lower animals, invariably breeds leaders. Of course, recognizing that leaders become necessary under given circumstances, the "born leader" lends his best efforts to creating that condition, egro "mud slinging" becomes "the philosophy of discontent."

We have in the platforms of all three of the great political parties the finest illustrations of "the philosophy of discontent." The differences between the degrees of the appeals to our baser proclivities is as the comparison of an adjective. The places of the two greater parties will be "positive" or "comparative," according to the creed of the person considering them, but there will be a two-thirds majority in assigning



to Socialism the "superlative" degree of destructiveness. In fact, the Socialist admits that his propaganda is destructive, but under the assumption that all the evil (including profiteering) from which we suffer and complain, is of, for, and by one or both of the older parties, he philosophizes that these must be destroyed before his more narrow "class psychology" can take root. The writer doesn't like Socialism, for any one of a thousand reasons, any better than he does "the philosophy of discontent" of either of the older parties to iniquity. The chief reason is, however, that he believes in individual responsibility, direct taxation and pain as a corrective rather than "twilight-sleep" methods in sociology. He don't believe in the "longest way around" when cross-lots offers no greater impediments. He don't believe in making an impersonal institution (government) do his dirty work .-. "in passing the buck" of personal responsibility. He don't believe in "leaders," labor, political, or social, except as a penalty for ignorance and laziness, and all this because he believes in democracy to the full extent of its

No one will be able to prove to the most casual minded voter, and no honest person will try to defend the older parties from the charge, that their somewhat smelly efforts are chiefly in direction of "fooling all the people all the time"-at least efforts not devoted to philandering with organized labor-into a belief that they are and have been antagonistically intended as regards big business and lesser profiteers. If they do, the following quotation from a United States supreme court decision should serve to disabuse them: "There are eighteen thousand times as much law and decision for property and property right as there are laws and decisions for humanity and human right."

practicability.

"What is the answer," you ask? "We must play the game," you remark," "or we can't change the rules, and have no right to kick."

Correct. Vote for men (or perhaps better, women) of the right public moral structure and mental attitudes, rather than for measures that are created by leaders, perhaps, as placebos for your ills, real or imaginative. Laws don't exist (as labor has found out to its sorrow) without men of the proper viewpoint to invoke and prosecute them.

So, after all, it is the "image of God" to whom we must look, rather than institutions builded by the "philosophy of discontent" which have their roots grounded in either "class interest" or "personal privilege."

Remember that the "peaceful revolution" of the penny radical or



Court and Liberty Sts., Salem, Ore.