BOYS' CLOTHING.

School will open in a few days and parents will be looking about for clothing for their Boys. They should remember the new clothing house "Baer & Daley." We have the largest and best assortment in the city, our stock being new and this year's patterns.

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One Price Clothiers, Furnishers and Hatters, Pendleton.

East Oregonian.

WEDNESDAY, SEPTEMBER 4, 1901.

LET JUSTICE RULE ON THE STOCK RANGES.

Now that there has come home to the people of this town and county the lawlessness of some of the owners of livestock in the shooting of sheep and the apparent attempted killing of a herder, as related in yesterday's East Oregonian, they will perhaps take steps to cure some of the conditions existent that are contributory to the present status. Citizens have been willing to permit the stockmen to settle their own affairs of trouble over division of the range, hoping that upon the principle of home rule they themselves best could adjust the differences. But, if herders are so live in jeopardy of their lives, and sheep or cattle are to be destroyed by midnight marauders, it is time something were done to correct these abuses.

Times come when patience ceases to be a virtue. If more of such occurrences are recorded, then such a time will have arrived. The people of this region, proud of its resoures and anxious to labor to develop them and make it a pleasant place in which to abide, are not going to permit lawless men to give it a name for terrors to peaceful citizens, and a region in which cowardly men resort to violence in the protection of their presumptive rights.

Every one will sympathize with the man who sees outside owners of stock crowding him and his herds off the range that lies contigous to his homestead. Every one will desire that he arrange matters so that he shall be protected in his inalienable rights. Every one will rejoice to see local associations regulate matters pertaining to the division of range upon an equitable basis of the recognition of the rights of all.

But, if these local associations are to retain the confidence of the people generally they would better hunt down these midnight shooters and bring them before the bar of the court that proper punishment may be meted out to them.

It should be said here, in order that no misunderstanding arise, that no one in Pendleton is disposed to blame the shooting to the Camas Valley Livestock Protective association. It is well known here that the members are of the best citizenship of Umatilla county. They are lawabiding men, clean in morals as any others, and would not perpetrate such outrages nor excuse them. It is well known here that they are just as indignant as are others who have learned of the affair.

It rests with the officers to ferret out the shooters. Let them make diligent search. Let the case be thoroughly investigated. Let no effort be spared. And, in the event of detection and conviction, let the guilty men be given the extreme penalty provided by law. Thus, and thus only, may Umatilla county vindicate itself as a place where men may abide in safety, and where lawlessness receives its merited reward—hard work and close confinement in the state penitentiary, and the contempt of all good people.

ROOSEVELT'S BOLD UTTERANCES.

Who but the bold, brave Rough Rider would have the courage to take public stand against the encroachments of the trusts, and speak in behalf of organized labor? Certainly not many candidates for the presidential nomination. This Theodore Roosevelt did at St. Paul, when addressing the people at Hamline. The vice president discussed the situation of labor in a manner characteristic of the man, and by no means to please his political managers. Especially will Thomas C. Platt rejoice that the Rough Rider has shied his castor into the ring in a manner to antagonize the big trusts. And Matthew Quay, the Pennsylvania boss, who has espoused Roosevelt's cause as against Platt's favorite. Governor Odell of New York, will curse the bold talker for exhibiting so alarming ignorance of the subtleties of political candidacy.

Some of Mr. Roosevelt's friends must take him in hand. They must tell him that candidates should be wise as serpents yet harmless as doves; that they must talk sweet nothings to the people just like a one day lover in the moonlight on a verandah whispers things of no import to his flirtatious lady companion, making her for the moment think she is his all in all, while yet meaning absolutely nothing. Mr. Roosevelt should learn from the great man who stands just one step ahead of him in Washington—cultivate the dear people with pleasant platitudes, but avoid saying anything that conveys a thought when put into cold type.

Mr. Roosevelt needs coaching. He needs to learn the rudiments of politics. He should know the doctrine of being all things to all men. If he acquaint himself not with some of these fundamental principles, he will see his presidential boomlet go a-glimmering, while some other fellow with more finesse lands in the big chair at the White House.

IDEALS IN AMERICAN POLITICS.

The stated subjects of Wayne MacVeagh's noteworthy Phi Beta Kappa oration at Harvard was "Ideals in American politics." The more descriptive title, says the Springfield Republican, would be the practical business value of moral ideas and standards of conduct in public and commercial life. The speaker in this case is not liable to the charge of being an impracticable dreamer unacquainted with the stern realities of life. He comes up to Harvard from the thick of large legal affairs in Pennsylvania and with a highly successful record in the public business as attorney-general of the United States and embassador to Italy. And the teachings of his wide reading and experience are that the moral law, no matter how much it may be flouted in this age of intense materialism, is a tremendous living and inexorable quantity which may not be transgressed with impunity.

The immediate application of this truth is not far to seek. The nation faces the condition of a dangerous cleavage separating those who are contented with their lot from those who are discontented; and this is evidently to go on, and if any doubt about it existed among men accustomed to reflect seriously upon political problems it should disappear in view of the development of the last two presidential elections, and the present startling tendency of capital to consolidate more and more closely as if to meet a coming conflict and of labor to act likewise. Mr. MacVeagh continued:

"In pointing out these dangers I accept to the fullest extent the proposition that this is an age of business, and I am quite willing to admit that the moral law is difficult of application to existing conditions. It is very apparent that difficulty is increased by the condect of other nations which are now controlled by a consideration only of their material interests, the securing by force of new markets, the expansion of trade by war, the subjection of weaker peoples to the will of the stronger, and the ultimate partition by blood and iron of the whole habitable globe. For us to enter upon a like course of expansion seems to many successful politicians and to many true patriots our wisest policy. The gravity and the suddenness of our change of views in these matters is fitly illustrated by the recent voyage of capitalists of New York to England to indulge in expressions of sympathy and promises of alliance with a government which is now maintaining in the Transvaal camps of concentration as brutal and as inexcusable as those of Weyler in Cuba, the detestation of whose horrors only three years ago greatly helped to drive us headlong into war with Spain. I am not aware that history offers another example of so grave a change of opinion in so short a time; but I cannot help believing that the destruction and denial of ethical ideas, so far as regards American democracy, is very poor religion, very poor business and very poor politics.

For, can that be good business and good politics which substitutes the Mohammedan principle of force and conquest for the ethical ideals of Christianity? Is the safety of property to be promoted by the resort of property and business interests to the rule of brute force, in which contest the masses of the people must ultimately prevail and most destructively prevail, if such a standard of conduct and such a contest are insisted on? Is there no grave and menacing peril not merely to American respect for the moral law, but consequently to American respect for all law and the public peace, "if clergymen are permitted without rebuke to preach the righteousness of unnecessary or aggressive warfare, the killing of weaker people in order to reduce them to subjection, and the robbing them of their possessions?"

If it be said that other nations are fighting and killing for markets, and that as a simple business proposition we must follow the example or go backward, Mr. MacVeagh points to the material progress of the nation during the 30 years since the civil war under the conditions of a revived application of our democratic ideals, and asks where it can be duplicated and whether the demonstration has not been complete, that "in order to be a world-power we need not be a robber nation." But, on the other hand, there remains the impregnable fact that this abandonment of the old ideals and this substitution of the law of the dollar for the moral law must work for the insecurity of property and life among ourselves:

"It seems to me quite too plain for dispute that no single member of a weaker race can be killed, no hut of such a race, however humble, can be burned, no one can be selected for special honor for his part in such pitiful warfare, without its helping to light the torch which starts the fire by which some hapless negro is to be burned at the stake in our own country, not only in defiance but in contempt of law, and all such acts must be surely followed by greater insecurity for the surplus wealth which the contented class posess. . . . While the Mohammedan ideal of war on earth and the subjection of the weak to the strong must always lessen the security for private property in America, the Christian ideal of peace on earth and good will to men will always increase it."

We do more than this against our own best interests when we join in the movement to elevate the rule of blood and iron. We put physical courage—the most common thing in the world—above civic courage and glory in our prowess on land and sea and in the conquest of the pitifully weak in distant islands, while moral courage so far fails us at home that corruption and plundering stalk openly in high places at home not only without shame but without fear of punishment.

Here is another phase of the consequences of the nation's departure from ethical ideals and the political principles which made it unique and greatest and most feared of all world powers—feared because of the recognized force of righteous example working for the uplifting of the masses of men. Is it good business? Will it be adjudged so when the thieving and plundering which our moral cowardice protects have succeeded in inflaming the discontented class to open revolt, as they must sooner or later if suffered to go on? We cannot forbear again quoting from the address by way of enforcing the great truth which it develops:

"Let us therefore ardently hope that the true American ideal of peace on earth and good will to men will again take possession of our hearts and enable us, clergymen and laymen alike, to believe that it is not robbery, or conquest, or slaughter, or expansion, or even wealth, but righteousness only, which exalteth a nation; for if in a free state like ours you substitute the Mohammedan ideal, which is now so popular, or war on earth and the subjection of the weak to the strong, you help to undermine the very ground upon which respect for private property, when gathered in great masses in few hands and often displayed in vulgar and offensive forms, must ultimately rest. If fighting and killing are to be encouraged; if those who indulge in them are to be especially honored, and if oppression of the weak is to be cherished, it will be difficult to prevent the class of the discontented from familiarizing themselves too thoroughly with fighting and killing, and from learning to cherish in their hearts a desire to oppress the weaker but more wealthy fellow citizens."

Mr. MacVeagh has given us the weightiest and most needed word of the commencement season. While such men continue to speak out against the drunken, backward rush of the moment, there is no cause for despairing of the republic.

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