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ONE DOLLAR WHEAT.

It now seems quite likely that wheat will reach the dollar mark on the Pacific Coast this fall. Let the cause, from whence originates this profitable price for Oregon leading product, come from where it may, we are in common with all other, will greet the satisfactory figure with all hail! Many people are short-sighted enough to suppose that our hearty thanks are due President McKinley, the Dingley tariff and republican party, for this desirable state of affairs. Others who know better (and we have them in this city) make the same claim, from a purely partisan standpoint. But for all this, no man of means will deny, but what wheat would have been worth as much, would have made just as good biscuits and would have been needed just as badly to feed hungry Europeans and starving Asiatics, had Bryan been elected. Our republican friends rejoice, so do the democrats and populists. For the admirers of Bryan appreciate good prices for what they produce just as much, and no more, as do those who voted for Ohio's illustrious son. So we say to our republican friends, Go in boys! Get all the glory you can out of it! While you fellows are rejoicing and indulging in "I told you so" we populists and democrats will pocket the "dollar a bushel" for our wheat with great satisfaction. Indeed, if we mistake not, the entire populist heart in all of the reforms proposed, from the origination of the party, had advanced prices for wheat, as well as all other commodities, as its ultimate object. Then why should we populists not rejoice if our desires in this respect, are fulfilled, no matter to what or whom the cause is attributable.

We had a sort of secret idea that the failures of the wheat crops of India and Argentina, and a short crop in England, France, Germany and Austria, might be the cause. But then, we were most probably mistaken. The all powerful republican party and President McKinley are at the bottom of the whole business. Mayhap it is Mark Hanna who knows? Just let us whisper in your ear, President McKinley, Republican party or Mark Hanna, whomsoever it may be, if you will continue these prices through 1898 and 1899, you will not have to expend nearly so many millions to carry the elections in 1900. Employers will not then be driven to the necessity of saying to their employees, "Vote for McKinley or lose your job." Oh, no. Wage earners will have sense to let well enough alone. Bankers—those poor abused(?) members of the body politic—will not be forced to call in their loans, and hold their gold in idleness for two or three years, thereby losing their dearly loved interest. Oh, no. None of these will be necessary. It is also quite possible, my gold standard friends, that the banking fraternity of Wall street will cease its runs on the federal treasury and not force the further increase of the national debt by the issue of bonds. All will be unnecessary, my republican brother, if you will only keep wheat at one dollar per bushel. Indeed, we are very sure that you will annihilate the democratic party and shake the populist party to its very center. If you will. Dollar a bushel wheat for two or more years means employment for every unemployed man and woman in the land at fair wages; it means the running of every manufacturing establishment in the land on full time; it means the greatest era of prosperity and development this nation has ever seen and the perpetuity of republican rule for an indefinite period. In fact you would almost persuade the editor of this paper to return to the party of his youth, the republicans. All this will surely transpire if you will but keep wheat loading around the dollar mark. Nor will the Oregonian have such a long continued story in the way of sheriff's tax sales with wheat at a dollar. So much will be gained by this benevolent action on the part of the republican party, that we feel sure it will do so if it can. But "if it can," the little word "if" is in the way or that party certainly would do during future years what

some of our republican brethren are claiming it is doing today. All the same, one and all, Populists, Free-silver Republicans, Democrats, gold standard Republicans and Democrats, are most thankful for the present most satisfactory condition of the wheat market.

THE INCREASED GOLD SUPPLY.

The unprecedented discoveries of gold deposits in almost every known gold bearing region, besides other newly discovered regions, almost paralyzes one. It will probably result in doubling or trebling the annual augmentation of the world's stock of gold, and place the annual increase at from seven hundred millions to near the billion dollar mark. The student of finance will unconsciously ask himself, "What effect will this rapid increase of the stock of gold have upon the world's finances—upon its property valuations, etc.?" Could this increased gold supply be widely distributed among men of previous small fortune or men who were practically moneyless, the result would be most satisfactory and would be a factor in adding happiness to the human family but such will not be the case.

The great bulk of the increase in gold will but augment the already too large individual fortunes of the world; thus multiplying the powers of the oppressors of labor. While the laboring man may possibly reap a pitiful benefit, in the way of increased opportunity to labor, his daily wage will be increased only by his own demands coupled with the necessities of his employer.

All true lovers of humanity will rejoice with every additional gold find trusting that the increase of the world's supply of the yellow metal will materially increase the wage earners opportunities of supporting his family in reasonable comfort, of giving his children a better education and removing the mortgage from his humble home. All who desire the advancement and the betterment of his fellow-men, hope for this result. But can we expect that these desires may reach a fulfillment? It is conceded by the best informed thinkers, that but a very small portion of the fruits of the wage earners toil, inure to the benefit of himself and family, while more than three-fourth of the proceeds of his handiwork, finds lodgment in the coffers of those who manipulate the fruits of his toils. That is to say that financiers, speculators or middle men absorb the major part of the wage earner or producer earnings; that while he may place a few cents in his own pocket through his daily endeavors, he places dollars in the coffers of the class above referred to.

Labor alone produces wealth. Not a dollar is added to the world's accumulations, that does not represent sweat upon the brow of industry. The millions that may be brought down from the frozen gold field of the far north represent the labor and hardship of the adventurous spirits who dug it from the frozen earth and many of whom will suffer feeble health, or mayhap their lives, in the effort. Yet for the largest portion of the yellow metal will be absorbed by the denizens of warm luxurious parlors, who never expended a drop of sweat in the endeavor. They are simply a sort of legalized banditti that have evolved with our present methods of civilization. It is this unfair and unjust distribution of the world's growing wealth, that causes the wide spread dissatisfaction among producers, and which is destined, in the near future to revolutionize our present methods of civilization.

It may be seriously questioned, whether these fabulous fields of gold are beneficial to the mass of humanity, when the lion's share of it adds but to the power of men who use it as a means of oppressing rather than benefitting mankind. Such is also the case with labor saving inventions, as well. Instead of benefitting and lessening of the hours of toil of the mass of toiling humanity, the product of inventive genius is largely absorbed by men who neither work nor spin, and but adds to the number of the army of the unemployed.

Gov. Tanner of Illinois refused to call out troops to quell the peacefully striking miners. McKinley should proceed to send in the standing army, a Grover, and then brand Tanner an anarchist, a la Algehl.

REFORM BY LEGISLATION.

Synopsis of an Address Delivered by Dr. Crane at Trinity Church, Chicago.

One of the most persistent delusions that clings to the popular mind is that the condition of society and national life depends upon legislation. When we observe abuses among us we are apt to trace them to some bad law, and when we wish to make a better state of things we turn to the lawmakers. The legislatures of the northwestern states during the last season were rife with samples of this foolish idea. In Missouri a bill was introduced to prohibit trainmen from firing; in Kansas, to abolish corsets; in Indiana, to require all bills of fare to be printed in English; in Nebraska, to prevent football playing; in Minnesota, to punish bringing flowers to criminals; in Illinois, to do away with department stores; in North Dakota, to establish a state board of examination for barbers; in Michigan, to make the apple blossom the official state flower. All of these are but illustrations of the notion shared by the most of men that, if it were disposed, the lawmaking body could transform the country into a Utopia or a New Jerusalem. All classes of the restless—the angry workman, the unsuccessful shopkeeper, the unhappy wife and the impatient temperance apostle—point to the legislature as the source of their woes and the chief obstacle to their desires, and think that if only they were in the seat of the lawmaker they would soon straighten the crooked things of life.

Now the fact is that statute law will very little to do with the most of our affairs. Names are misleading. We call governments, presidents and officials our rulers; we speak of the president as holding the helm of the state; we refer to congress as guiding the destinies of the land, when the truth is that the ruling, piloting and guiding is not at all done by such as these. The mass of the people moves by instinct, not by reason. It is sentiment not regulation on paper, that direct the conduct of a nation. Sentiment may be undefined and intangible, but it is none the less the great force that controls a community. Neither is it so difficult as might be imagined; its rule is, after all, orderly and definite, because it forms for itself a body called custom. Custom is sometimes called the unwritten law. Compared with it, statute laws are but trifling.

Society does not progress by the actions of lawmakers. The movement of all social development is a growth. Races advance as the tree grows, they are not brought on ward as one would lead an army, or perfected as one would construct a watch. The great law of evolution by natural forces is as true among human institutions as it is among plants and animals. We talk of the labor problem and a social problem and a religious problem, as though these were matters to be figured out like arithmetical examples. But they are not so. They are conditions which must be outgrown, and not puzzles to be unraveled. Laws do not cause advancement, they are caused by it. Law is the echo of sentiment, it is the shadow of custom. The laws of God, or nature, differ radically from the laws of men; the former are the methods by which life and other forces work, while the latter are merely the contrivances by which we crudely attempt to guard against the malice of evil-doers.

How little the regulations of the statute-maker have to do with the great bulk of our life may be easily realized by any one of us who will reflect upon his own daily practice. What has statute law to do with our eating, sleeping, marrying, dying, recreation or business? It only touches these things upon the edges, while custom enters into their essence. Most of us are in ignorance of what state laws are; only professional lawyers and lawbreakers are well posted. The upright man, for the most part, acts as though there were no law. "To such there is no law." In a striking manner this is illustrated in business; for there has been much uproar about the money question, as if the government was all powerful here, and yet a kind of money has sprang into general use and is the means of transacting nine-tenths of the trades of the country, a kind not created by law nor developed by it—I mean checks, drafts and the like.

It is an illusion as old as the history of man that all that is necessary to make society better is to get better laws. But this is putting the cart before the horse, for it is only as society becomes better by the

growth of better customs, made by better sentiment, that better laws follow. The wise statesman is careful not to create a law which is not the natural fruit of public sentiment. Abraham Lincoln withheld the emancipation proclamation until the people were ready for it. A prohibition law would only be an irritation and a failure. 'Tis not the statutes against murder, arson, riot and theft that give you real security, but it is the fact that you live among a people where public sentiment prohibits these things. The statute is useful for the occasion of the criminal, but it is sentiment that controls the mass of men.

For ages government tried to foster religion by law. It was perceived religion was a good thing, the foundation of morality and hence it was thought essential to prescribe it. But there never was a law that helped reverence. The same is true of honesty, truth, industry and all the virtues. For these are merely the expression of the character of men. Human laws are useful as restraints to wrong-doers; they do not make right-doers.

If one, therefore, has a mind to help his fellow-men, to be a reformer let him address himself to reforming their hearts and sentiments, and not their statutes. Jesus had this profound practical wisdom. When He undertook to remedy the ills of mankind He did not come as a world-ruler, giving a code of action, but as a world-inspirer and teacher. His notion of progress was the correction, for He compared the advance of the kingdom of heaven among men to the growth of a mustard seed or the spreading of leaven. The only way to radically cure the evils of mankind is to change its ideals. What the world needs is not regulation, but inspiration.

I do not mean to imply that the schemes of Henry George or Edward Bellamy or Eugene Debs, if carried in effect and universally adopted, would not benefit men. They might. They might not. No law or social scheme marks an era of progress in the history of men until it is the ripe result of mature public opinion. Time and time again have enthusiasts endeavored to bind on the people ideal plans of government for which they were not prepared. There is a phrase in the Bible that is pregnant with meaning to every reformer: "The fullness of time." Christ said that even God gave accommodation and imperfect laws to His people "because of the hardness of their hearts." Idealism and absolute perfection is necessary for the mouth of the prophet, the poet and the teacher; but, as for the statesman, remember the words of Burke: "All government is founded on compromise."

I notice this lawmaking disease in churches. They must legislate on belief and conduct, hoping to secure "the unity of the spirit" by statutory carpentry; and the result has been only schism upon schism; dissensions multiply in proportion as uniformity is made compulsory. Schools and families suffer from the same mania. The bad boy in the preacher's family is usually the product of over-regulation. Let family and church and state avail all rules as far as possible and seek more and more to develop character, principle and a righteous atmosphere. The influence of a good mother is worth a volume of moral precepts.

An honest, public-spirited, reverent citizen is worth a whole criminal code. One prophet is worth a platoon of police.

The secret of national progress is to promote moral health and does not lie in curbing abuses. "An ounce of prevention is worth a pound of cure."

The very essence of liberty is that a man is his own master, and free to dispose of his destiny as he pleases, in as far as circumstances will permit. But if circumstances are overpoweringly strong, and condition him about so closely that he cannot move hand or foot, it seems to make but little difference whether they are imposed by the sovereign will of a single master or the laws of the many-headed ruler. Society, the despot of modern States. In the midst of enlightened and industrious communities, there exists a large class who may say with the Israelites: "There is no straw given unto thy servants, and they say unto us—make brick."

CHEAP RAILROAD RATES TO THE OREGON STATE FAIR, SEPTEMBER 30 TO OCTOBER 3, 1897.

The low rate of one fare for round trip will be given by the Southern Pacific from any point on their lines in Oregon to enable all to attend.

The people's state institution for the improvement of agriculture and the mechanical and household arts, represented in district departments, and divisions for the intelligent exhibition of the various breeds and types of horses, cattle, sheep, swine and poultry, and the many classes of machinery and implements, manufactures and merchandises, musical instruments, domestic manufacture, woman's work, science and art. The people of the state are especially invited to participate. Let us demonstrate the capabilities of Oregon and Oregon people. One fare for the round trip. Popular admission of 25 cents.

Notice for publication.
LAND OFFICE AT OREGON CITY, ORE.

NOTICE IS HEREBY GIVEN THAT THE FOLLOWING is a true and correct copy of the original of the same as filed in the office of the Register of Linn County, Oregon, on the 21st day of July, A. D. 1897, at 10:00 a. m.

NEW ARRIVAL. H. E. JOHNSON, for the S. 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