

THE DAILY JOURNAL

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BY HOFER BROTHERS.

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JOURNAL X-RAYS.

Baer should not forget that the word "forbear" is easily divided near the middle.

When Bryan wrote "My bark is on the sea," he probably alluded to chittem bark, which is up to "high C."

A man in Syracuse has left his wife to join the Mormon church. This happened before the President made his speech in that city today, so the suicide can't be traced to him.

The Panama canal is now so dead that mortification has set in among its backers. The Atlantic states did not want the canal, until we got the Philippines, and now us folks don't care so much.

A dispatch states that Kiser Hobson is going to marry Ruth Bryan, daughter of William Jennings. The same dispatch says Mr. Hobson is an expert in selecting chestnuts. Is this simply a coincidence?

Some miscreant put out poison at the O. N. G. encampment grounds, and half a dozen dogs belonging to the soldiers, are dead as a consequence. The Ashland company mourns the death of their mascot, a highly-prized animal.

Baer refuses to make a statement as to the anthracite coal mines and roads under his control, as required by law. The penalty for refusing is a fine of \$10,000 and a year in the pen. It is dollars to senates the courts are afraid to uphold the law.

State Items.

Robert Bedilion, of Bandon, has been visiting on Coos bay.

The Lincoln county fair will be held at Toledo, September 22-24.

George Armstrong, Corvallis, is advertising shorthorn sheep for sale.

Levi Smith, of Marshfield, is the happy dweller in a new residence.

Mr. and Mrs. Jacob Bawyers, of Drain, have been visiting relatives in Coos county.

J. Buxton and family, of Forest Grove, are visiting Mrs. A. H. Hampton, of Newport.

F. A. Golden has sold out his drug store at Marshfield, and leased the building to another party.

A. O. Harden and son, in business at Springfield and at Amity, have now located at Coburg, Lane county.

The Christian church at Springfield is being remodelled, and dedicatory services will be held October 4th.

Frank Crabtree, ex-clerk of Lin county, has bought a stock farm near Cottage Grove, and has removed his family there.

Dr. M. L. York, of Eugene, is manufacturing porcelain crowns and dental bridge work, claimed to be better than aluminum.

A rural telephone line is being run from Eugene south to the farms of I. H. Calof, Frank Armitage, Welby Stevens and Beavey Bros.

Hon. and Mrs. C. B. Croson have lost their daughter, Gertrude. They had taken her to the ocean at Seal Rocks in hopes that she would recover.

Frank Deadwood, of Waterville, fell down stairs in the J. W. Doran boarding house, and broke his collar bone. He was removed to the home of his sister at Eugene, and is recovering nicely.

The President Talks About Labor

(Continued from page one.)

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.

Neither Anarchy Nor Tyranny.

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.

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, have 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.

Government Knows No Class.

Again and again in the republics of ancient Greece, and in those of mediaeval Italy and mediaeval 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.

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 wage-worker, 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, and that all alike have 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.

Courtier and Demagogue the Same.

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.

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.

This is a Good Citizen.

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.

Ours is a government of liberty, by, through and under the law. Lawlessness and connivance at law-breaking—whether the law-breaking 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; neither 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 fall 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.

All Must Obey the Law.

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 wage-worker 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.

There is no worse enemy of the wage-worker 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 that 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 be among those of us who are least well off at present. The wage-worker 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 or toward the employee. Such laws as the franchise-tax 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 regulation 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 propertyed classes. For in no way is the stability of property better assured than by making it 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.

Legislation is for All.

In other words, 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 the 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 can not 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

(Continued on Third Page.)

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