

BANDON

Bandon is located at the mouth of the Coquille river, 1/2 mile from the Pacific Ocean. Population 800. Has woolen mill, shingle mill, broom handle plant, cannery and several sawmills in vicinity. Has water system, good schools and churches. 4 boats daily on Coquille river. Steamers and schooners to San Francisco. Railroad coming.

Bandon Recorder.

BANDON BEACH

As a summer resort has no equal on the coast north of San Francisco. Bandon is noted for its evenly tempered climate, the mean annual temperature being less variable than at any other point in the United States. Destructive winds and electrical storms are unknown. Home-seekers will find many opportunities here.

Volume XXII.

BANDON, OREGON: THURSDAY, JULY 5, 1906.

Number 27.

THE FOURTH.

Yesterday was the glorious 4th. We celebrated and hundreds of people visited our bustling little city, enjoyed themselves to the limit and went home rejoicing and singing the praises of Bandon as a desirable place to visit on our natal day. The weather man was on his good behavior and gave us a day that was entirely satisfactory and all that could be desired. True, the gentle sea breeze was whistling through the whiskers of the old residents and rattling the skirts of the ladies along the water front but at the grounds the weather was ideal: there was warmth in the sun and cool refreshing breezes in the shade of the trees. One of the many Bandon attractions is the fact that one can find almost any degree of comfortable temperature by simply shifting your position.

The advance guard of the crowd arrived Tuesday night on the Dispatch which came loaded to the guards. The hotels and boarding houses were filled in short order and it became a serious question what to do with the people. The fact was forcibly brought out that Bandon is in need of a large 100-room hotel. However, the people were taken care of in the best manner possible and those who were unable to get a bed made the best of the situation.

On the morning of the 4th people commenced to arrive in droves and bunches, from the shy couple to the Rooseveltian family. The came early and stayed late. Where they all came from is a question that has not been satisfactorily answered at this time. The crowd has been variously estimated at anywhere from two to three thousand people. The steamers Favorite and Dispatch arrived about eleven o'clock and were loaded with up-river folks who came to see the sea, drink red lemonade and be patriotic. It was a jolly crowd—no disturbing element was manifest throughout the day to mar the pleasures of the occasion.

About 10:30 the parade was formed and marched to the grounds where exercises were held at the speaker's stand consisting of music by the Bandon Concert Band, reading of declaration of independence by Miss Winnifred McNaair and the address of the day by Attorney C. R. Barrow. Mr. Barrow's address is given in full below.

At the conclusion of the address dinner was in order. Many brought well filled baskets and hundreds of others availed themselves of the opportunity to feast at the barbecue where roast beef, veal, clams and bread were dispensed free to all.

At 1:30 the sports and races of different kinds were started at the grounds. The entries were made promptly and all contests pulled off with entire satisfaction. The first race for boys under 8 years of age was won by Leslie Kime, Fred Harvey second. The race for girls under 10 was won by Lillie Hufford, Nita Tucker second. Race for boys

under 15—Clark Waldvogel first, Clarence Holman second. Race for girls under 16, Anna Miller first, Kittie McNair and Amanda Foster tied for second place. Young men's race, Oliver Waldvogel first, F. E. Taylor second, Sack race—Ray McNair first, Wm Hann second. Pie eating contest—Chas Conrad first, Sherman Hufford second. Station race—J. Waldvogel first, Ike Martin second. In the tug-of-war between Bandon and Prosper, the Bandon side was just beginning to get the best of it when outsiders took hold of the rope and commenced to pull. This precipitated a free for all pull and Prosper was given the decision. Much interest was taken in the gasoline race. There were three entries, the "Buffalo" by Nielson, the "Waupooia" by Parker, and the "Wamdeeska" by Bullard. The Buffalo seemed to be the favorite, but the Waupooia won the race easily, the Buffalo coming in second, and the Wamdeeska third. The drill by the life saving crew was an interesting feature of the days' program, and was thoroughly enjoyed by all, especially our up river guests. The fire hose contest between the regulars and volunteers took place about 7:30. It was a spirited contest and excited much interest. The regulars were given first prize and the volunteers second, although the race was very close.

The culminating feature of the days' events was the big ball at night, under the auspices of the Bandon Concert Band. 110 tickets were sold and the Seaside Orchestra furnished music all night. All present report a most enjoyable time.

Chief Jakie came up from Curry County and gathered up a few warriors and squaws and entertained the people with dances.

The boxing contest at the opera house last evening between Lingo and Farrier lasted five rounds, Farrier getting the decision.

Mr. Barrow's Address.

Mr. Chairman, Ladies and Gentlemen:

We are here to-day to celebrate the great natal day of our National existence. And in doing this I shall dedicate my remarks in the first instance to my noble grandfather who fought through the entire seven years' war, an officer under Washington, and tracked the snow with his bloody feet at Valley Forge and White Plains those two terrible winters that Washington's army was encamped at these places, when black despair seemed to settle like a pall of eternal night over the Patriot's cause. I further dedicate my remarks to Washington,

Adams, Jefferson, and all those illustrious men who took their lives in their hands against tyranny and oppression in order that human liberty might live, that future generations might be free and happy, that Jew and Gentile, Catholic and Protestant, might each worship God according to the dictates of his own conscience, and that no man dare molest or make him afraid.

And Secondly—I dedicate my remarks to those illustrious men of to-day, headed by our noble President, who are striving to bring the nation back to those first principles of honor, integrity, and civic righteousness incorporated into Governmental form by our unswerving forefathers, and left to us as the noblest, the grandest, the purest, and the richest inheritance ever left by mortal men to their posterity.

In celebrating this, our great national birthday, it seems to me that we usually lose sight of the great cause, the real first cause of our joy and happiness, in a round of pleasure and hilarity illy suited to the occasion, and not responsive to its high ideals. Our speeches are chiefly limited to extolling our national virtues and bragging about what we have accomplished. It is well that we do not forget these things, but it is better that we let others tell of them. And the time has long since come, when matters of far greater moment require our attention if we expect to retain the national purity, integrity and honor that our far-seeing forefathers bequeathed to us.

There never has been a time in our national history when it was more appropriate than it is at this time to go back to first principles. Hence it will be our aim to-day to examine those principles as laid down by our forefathers and compare them with present conditions in our national affairs. In so far as at least, as those principles set forth the personal honor, integrity, and trustworthiness of those who are intrusted with the control and management of governmental affairs.

We should remember the great principles enunciated by our forefathers. "That all men are created equal and that they are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." These great principles of universal justice in human government had all been held in some form or other at various times by individuals, but never before this had any man or set of men attempted to collate them and make them a basic principle of a great national unity. And the adoption of these principles of equal rights in governmental affairs for the whole people, set aside at once and forever, at least in the new world, that old fallacy of the "divine right of kings," that old and vicious idea, for ages so productive of rapine and ruin, of serfdom and slavery; that old tyrannical idea that had for centuries ground humanity under its iron heel of cruel oppression, that crushed out all semblance of individuality in the subject, and held the world a slave to the whim and caprice of some despotic monarch as cruel in his purpose as he was incompetent in action.

And instead of this false idea of the "divine right of kings," with all its attendant cruelty and despotism, our forefathers, with a foresight almost superhuman, set up and established a humane government, a government of equal rights and privileges for all, in short, a "government of the people, by the people, for the people;" and so far reaching in effect has been the result of their actions and declarations, that the whole world is rapidly passing with a clear perception, into a new, a different, and a broader channel of governmental ideas. A higher, a nobler, a purer plane of ethics in the adjustment of human affairs.

Our illustrious forefathers established a government in which there were no specially privileged classes, and in which they clearly intended there never should be specially privileged classes, a government of "equal rights for all and special privileges for none."

Our forefathers established a government in which the rights and in-

terests of the whole people were, the matters of first consideration. With them it was not a question of mere policy or partisanship, but a question of principle. When a bill came before them for consideration, the all-absorbing question was, is it to the best interest of the whole people? Will it subvert and enhance the public the public welfare? The infamous idea of graft, of barter and sale, never entered into their calculations when a proposed law was before them for consideration; much less did they ever entertain any idea of proposing a law for the contemptible purpose of grafting any person or persons into paying a bribe either to obtain or to prevent its becoming a law. And had any one had the audacity to offer them a bribe for their support of a bill, or for their opposition to it, they would have indignantly spurned the offer with contempt, and would have held the bribe giver up to the execration of the multitude and the proper punishment of the law.

Then, honesty was the rule and dishonesty the exception in our legislative halls. To-day the conditions are reversed. To-day dishonesty is the rule, and honesty the exception. For instance, look back at some of the legislatures of my native state, Ohio. Also of Pennsylvania. Think of the infamy of the Missouri legislature four years ago, of the Kansas legislature four years ago, of the Illinois legislature two years ago, and of the present Massachusetts legislature. I might name many other notable examples, but these are sufficient. Graft of the blackest kind boldly and openly practiced. Dishonesty of the rankest kind reigning supreme. And worst of all is the fact that it is countenanced and supported, and even boldly defended by the leaders of whichever party is in power, and is at least excused and winked at by the majority of their followers. Politics within the last fifty years has become a game, a shameful, pernicious game of greed and graft and infamy. Therefore we say it is high time to get back to the basic principles of our honored forefathers in our choice of public officials, and especially in our choice of legislators and in our consideration of legislative enactments.

Within the last three or four years under the leadership of our energetic President, with a few of our Governors and Mayors of cities, the nation is arousing herself out of her political lethargy like a great leviathan and turning her steps toward the true zion of civic righteousness. The public conscience has become aroused and is demanding men who are men in the highest sense of that term. Men who stand squarely upon their feet as men without yielding or even flinching; men who, like Caesar's wife, are above suspicion. Heretofore graft has been extensively practiced in every walk of life and in every line of business. Nothing could or would be done until some one in authority was "seen." Men must be paid extra "on the side" in order to get them to do what they were in duty bound to do, and what they were already paid to do. And thousands of men, prominent both in politics and in business, have not only countenanced graft and even open bribery in public and political life, but they have actually justified it. They said, every one does thus and so, why not I and others? They spoke of graft and bribery under the flimsy guise of "paid services," then secretly laughed at their victim, without remorse, and boldly faced the world without shame. The greater grafter not only went scot-free, but was even lauded for his shrewdness in "doing" the other fellow or the other party. The lesser grafter emulated his example and "did" whom he could. The nation looked on with seeming complaisance, while the populace applauded their shrewdness and justified their acts on the ground of the old Jesuit principle that "The ends justify the means."

They forgot the fact that the man who sells out to you, will sell you out just as quickly, if the other side has "the price" and desires to use it. The only question with them being, is the grafter worth the price and can he "deliver the goods." They forgot the further fact that the man "for sale"

has no conscientious scruples, and is keenly watching for every opportunity, ready, willing and alert. They also forgot that there is no justification for wilful wrong doing. No more so in the realm of politics and business, than in the realm of morals.

Another great curse concomitant with that of grafting, is the infamous practices of individuals, companies, and corporations in ruthlessly crushing out competitors. This is one of the greatest evils of the age, for in carrying out these infamous schemes they make use of the grafter at every turn. These infamous still is their foisting upon the public, products unfit for use. If there is anything that should be clean, pure and healthful, it is the food we eat. While in fact you can hardly purchase an article that is not adulterated with something deleterious or even poisonous to health, we have on ly to think of the many investigations along this line in connection with those still in progress. How different from the days of our ancestors, when the simple brand of Washington on a barrel of flour was sufficient guarantee of its purity in the markets of the world.

The crying need of the age is higher, broader, truer conception of our moral obligation to others, and of civic righteousness to the state. Each and every citizen of the body politic must learn for himself, or else be made to know and feel the great immutable principle that,—Rights end where Duties begin. And he must further be made to know and feel that he must perform his duties with the same energy and fidelity that he asserts his rights.

In our varied population, gathered from the four quarters of the globe, we have every kind, class and condition of human existence, from those who want the strictest enforcement of their own ideas and desires in the form of law, to those who want no enforcement of law whatever, but instead want the full freedom of their own licentious will. The one class always meanly grasping and avaricious, would enforce their every desire as a right. The other class frequently ignorant and superstitious, desires only to do as they please regardless of right. Neither seems to see why they should be restrained. Between these two extremes lies the golden mean. Out of these two classes and from the false teaching of anarchists, is rapidly growing class distinctions, the arraying of class against class, an evil that these irresponsible agitators are continually augmenting and keeping alive.

This leads us to consider the necessity for law and its Divine origin. First, there can be no existence with out law. Secondly, there can be no law without limitations, for law without limitation is tyranny.

There can be no existence without law. Not a blade of grass, not a flower, not a tree, nor a planet, among things inanimate; not an insect, not an animal, not even a human being, among things animate, can exist except in accordance with the divine law of nature, as arranged and ordained by the Almighty himself. Everything must be submissive to law. In the state all mankind must be subject to the law. It is a part of the social compact. We give up some of our unimportant natural rights in order to be made secure in the more important one. And in order also that we may have and enjoy still more important rights and privileges resulting from the social compact, which we could not have in a state of nature.

On the other hand, all laws have their limitations. No law is absolute and universal, it is only operative in its own field, in its specific jurisdiction. To this it is limited. Hence all law has its limitations, otherwise it becomes tyranny. Thus it is with the rights of the individual in the state, they have their limitations. And our rights as against our fellow man, end where our duties to him begin. Thousand of people either overlook or ignore one or both of these. Either the limitations of their rights, or the performance of their duties, and more frequently both.

In connection with the all important investigations now being con-

ducted by the government, we hear much said about the "muck rake." But this cry is raised chiefly by those interested parties who have something to hide. The character, the reputation, and the acts of every public official, and of every candidate for public office, is the proper subject of investigation and criticism, in so far as his character, his reputation, and his acts effects, or may effect the public service. The people are entitled to know all this. And it is a misnomer to apply the term "Muck Raking" to such just investigations or criticisms. To this extent at least we are our brothers keeper and his critic, and justly so.

American citizenship and civic righteousness have three methods of protection and progress. It is true that you cannot legislate moral principle into a man, but you can,—First, legislate evil out of his way. Secondly, punish him for his unlawful acts. Or thirdly, educate him above wrong doing. This last is by far the most preferable way for both the subject and the public. For the old adage that, "An ounce of prevention is better than a pound of cure," is as true as it was centuries ago. And the world wants men educated to stand for the right because it is right, and not for the hope of reward or the chance of plunder. It wants men taught to refrain from stealing, not through fear of the law, but because it is wrong to steal. It wants men who will stand pat for the rights of his fellowman because it is his duty, and inherently just that he should do so.

It wants men who have the moral courage to stand for truth against the lies and intrigues of all opposition. The rising generations must be thoroughly impregnated with the fact that truth is eternal and will prevail, for,— Truth crushed to earth will rise again, The eternal years of God are hers, But error, wounded writhes in pain, And dies among her worshippers.

If the great and substantial fabric of our government is to live forever, firm as the eternal bill of adamant, and in the noble, spotless purity in which our forefathers implanted it and dedicated it with their blood, then it must be supported throughout the future by men of pure motives, of sterling integrity, of noble upright character, such as our forefathers had. Men who respect the rights of their fellowmen because it is right that they should. Men who respect the rights of their fellowmen because it is right that they should. Men who obey the laws because they are loyal, law-abiding citizens. Men who cannot be bribed or led into wrong doing. Men who will stand squarely and uprightly upon their feet in the full dignity and purity of their God-given manhood courageously supporting the right, and as fearlessly suppressing the wrong. Such are the men who must perpetuate the state. For the poet has well said:

What constitutes a state? Not high-raised battlements, or labored mound, Thick wall, or moated gate; Not cities proud with spires and towers crowned, Not bays and broad-armed ports, Where laughing at the storm, rich navies ride, Not starred and spangled courts! Where low-born baseness wafts perfume to pride, No; men, high-minded men, With power as far above dull brutes inclined; In forest, break, or den, As beasts excel cold rocks and brambles rude; Men who their duties know, But know their rights; and knowing dare maintain, Prevent the long aimed blow, And crush the tyrant while they rend the chain; These, constitute a state.

The only accident reported for the day occurred about 9:00 o'clock. A number of young people were indulging in a fireworks display on the hill near the school house when a number of rockets, etc., were prematurely exploded. One rocket passed through the window of Frank Pomeroy's home, exploding inside. Mr. Pomeroy is wearing mourning on his nose today as a result and Mrs. Pomeroy, womanlike, promptly fainted. There was something doing every minute for a minute. It might have been worse and we take pleasure in reporting that nothing more serious than slight bruises and a bad scare resulted.

The WHEELER REAL ESTATE COMPANY.

BANDON, OREGON SAN FRANCISCO, CAL.

We have opened an office in the Marshall building west of the Postoffice in Bandon for the purpose of doing a general Real Estate business, and are now prepared to handle Farm, Timber and Coal Lands and Town Property. Our San Francisco office brings us in contact with capitalists seeking desirable investments and affords us special facilities for handling large tracts of Timber or Coal lands, or tracts suitable for colonization.

If you have property for sale in either town or country, in large or small tracts, come in and talk it over with us. We hope to establish ourselves in business here by fair dealing and courteous treatment. All property listed with us will receive our very best attention.

Come in and let us get acquainted.

T. B. WHEELER, Manager.

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