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CHILD SLAVERY.
We take the following from the Bulletin.

Late telegraphic dispatches have given brief attention of the prosecution of the Italian Fagin, who for many months have been trafficking in New York in the children of his countrymen. The following is a detailed account of the case.

At the trial of Gliome, the Italian padrone, before the City Court to-day, several Italians from New York and other places were present. The four boys testified that they had been in the country twenty-one months, and had been kept in a Crosby street den in New York until they were brought to New Haven some time ago; that they were beaten and kicked unless they brought in a prescribed sum of money every night, and were told by Gliome to steal if they could not earn the money; that they were also told by Gliome that their parents would be fined, and they arrested by the police if they ran away and that he had a legal write to hold them. They all said that they would be glad to be free if the law would give them their freedom and protect them from Gliome. The contracts under which the padrone claims the right to hold the boys were translated and laid before the court, and it appeared that the boys' services had been sold to him for four or five years at an average rate of \$20 per year, and with provision that the parents should pay for medical services, and should forfeit the wages and a fine of \$80 if the boys should run away during the time of service. The recent Italian laws upon this subject were also laid before the Court. Signor Secchi de Casali, editor of *Eco de Italia*, was one of the witnesses for the State. The statute under which Gliome has been indicted was passed 1854 for the purpose of nullifying the fugitive slave law, but was never used for that purpose. The penalty is the State Prison from two to five years. The Court held that Gliome is guilty of imprisoning free persons with intent to keep them in a state of servitude against their will, and required the prisoner to furnish bonds for \$4,000 for appearance before the Jury in October. Failing to furnish the bond, Gliome was committed to the County Jail. The boys will be taken care of by the city authorities until October.

The New York Times has the following upon this subject:
In reference to the New Haven prisoner, G. Gliome, it is discovered that he has changed his name, for prudential motives, from Joseph Golone which name is the one supposed to belong to the little boy Joseph, at present in safe keeping at Central Park. Golone alias Gliome, left his residence at No. 45 Crosby street, in this city, at the very beginning of the present movement, when little Joseph ran away, because he was afraid that the authorities would use the story of the child, his former slave against him. In this action, however, it would appear he was safe, for although the entire story of the barbarities practiced upon little Joseph has been printed, the authorities show no disposition to do him justice. Golone is supposed to have fled to Boston, and, finding a poor market for his merchandise, he proceeded to New Haven, where the Italian citizens had the moral courage to effect his arrest. There are many like him still at large, and our reporter was given to understand that proper means would soon be taken to secure the aid of the Italians in all the prominent cities of the United States. It is therefore, said that even though the padroni here should become frightened and leave this city, they stand a better chance of being arrested when they arrive at their destination than if they remained in New York, because through the

apathy of various officials concerned in the matter, they can remain here in safety.

To show the violence of the persecution against little Joseph, and the determination on the part of his enemies to obtain possession of his person, a card has been circulated among the various laborers and keepers of Central Park, offering a reward of \$30 for his capture. To their credit it may be said, however, they have refused to accept the bribe, and Joseph still remains in safe hands to become a witness as soon as the authorities need him.

Joseph, however is not the only child, who is in trouble and needs protection. There are thousands in this city just as destitute of friends and legal protection as he is, but unfortunately they cannot be helped by private enterprise. The following advertisements all of which have appeared in the daily papers of this city, will show the impunity with which this inhuman traffic is carried on, and the utter disregard the padroni have for American law:

"Thirty dollars reward will be paid for the return to their parents two Italian boys, Joseph Cherob, aged eleven, and Frank Briglia, aged seven; both play the violin. Cherob has fair hair, thin face, cut in upper lip, blue eyes, corduroy jacket, black outside cape, black and white vest, gray pants. Briglia has black hair, round, plump face, black eyes, small teeth, cut on upper lip, black jacket and vest, and gray pants. Both boys had on winter Caps. Send information to Antonio Briglia, No. 45 Crosby street, New York.

It will be seen that both boys are described as having a cut on their upper lip. This circumstance led to an investigation, and it has been discovered that but few of the boys are without a brand of some kind by which they can be recognized.

Many of them wore a diagonal cut on either the right or left side of the upper lip which has been purposely made and sewed up again in a rough manner, so that the scar will always remain. Other have their under lip split in the centre, and a permanent scar is secured in the same manner. These cuts about the mouth are the most preferable style of brand, because to the casual observer they present nothing unnatural, as the marks may be readily faken as the result of an accident or a natural hair lip. As all the slaves, belonging to, different masters cannot be branded alike, many will be found to bear the marks, of a knife or caustic, upon their arms or other parts of their bodies, and by this they are recognized. This inhuman treatment is practiced in this city every day, and yet with all publicity that has been given to it no one in authority has been found to raise a hand to save the innocent victims.

PROGRESS.

Whether the world is growing better or worse as it grows older, each will judge for himself. One delights to believe in progress, eternal progress. "Onward, ever onward," is the inspiring sentiment which cheers him and buoy him up, whatever may befall. We believe in "PROGRESS AND IMPROVEMENT." We regard it a law of nature. As it is in the vegetable kingdom, with the bud, the flower, and the fruit, so it is with man; he is a creature of progress. First there is a birth, then a youth, then maturity, and after this comes perfection in the spiritual nature. Individuals go up or down, according to the way they live; so it is with the people constituting the State and Nation. Certain families "run out;" tribes and nations also pass away, and are succeeded by those of other blood and other manners, customs, and ways of life.

We make progress when we grow in stature, in intellect, and in grace. This is according to natural law and in keeping with the Divine Will.

SIN—WHAT IS IT?

It is sinful to do what we know, or believe, to be wrong; as, for instance, to lie, to steal, to slander. It is a sin to deceive or mislead another to his harm. There are many sorts, varieties, and phases of sin, besides those indicated in the Ten Commandments. We regard it a sin to commit excesses in eating, in drinking, or in doing anything which will impair the health of the body, affect the mind injuriously, or dwarf the moral or spiritual sensibilities. Through dissipation one become the parent of an imbecile or an idiot. By transmitting consumptive tendencies to offspring, or by transmitting scrofulous diseases, a palpable wrong is done, and sufferings induced. Is not this sinful? Preachers confine their rebukes to what may be called moral sin, seldom coming right down to our physical transgressions, such as over eating, drinking, chewing, smoking, dosing, and drugging, which are among the chief causes of our most serious sinning.

Let us look at these things as they are. We sin against the laws of health when we breath old and fetid air, such as is confined in school house public halls, churches and even private dwelling houses. We sin when we gormandize or eat more than we need; when we rob ourselves or others of necessary sleep; when we overtax the minds of children, rendering them precocious and sickly; when we lace so tightly that we contract our lungs and impair health; when we spoil our feet, producing corns, bunions, etc., by tight boots, when we cause headache by great wads of false hair, or by air tight hats; when we go to extremes in anything whereby we waste vitality and engender disease. Extreme greediness is a product of undue selfishness, and borders on dishonesty. He who will not do as he would be done by is not, by any means, a saint. Each of us may hold the mirror up to nature, and if we wish to do so we may.

"See ourselves as others see us."

Is it not a sin to gamble, and get gain without earning it? Is it not a sin to sell rum to one whose appetite is perverted, and whose mind is too weak to resist the temptation? Is it not a sin to seduce or lead one from a life of virtue to a life of vice? Is not a peevish, fretful, and ungovernable temper sinful? Is not good nature and a cheerful countenance a duty? Reader, goon with these questions of self examination and see where you stand? You can cipher them up, debit and credit, balance the account, and see exactly where you are. True penitence will bring pardon, and when forgiven past sins, we may start out with new resolves to lead a new life, in accordance with higher principles than those of former times. We may overcome besetting sins. We may improve. It is our privilege and our duty so to do. Let us try.—*Phrenological Journal.*

GOOD MEN AND POLITICS.

Everybody talks about political reform as a good thing, yet few seem to recognize the obligations which rest upon them, as Christians, to give their personal aid to the work. There is just now a lull in the political atmosphere; but, after the summer solstice has passed, the busy note of preparation for the fall elections, which is now going on in a silent way among the party managers, will become audible; and it is of the utmost importance that those who are quietly taking their ease should be forewarned, so as to be forearmed.

The corruption and rascality which have organized enormous lobbies in order to control State Legislatures and local boards everywhere are matters of notoriety. After such a rising of the people as recently overturned the New York Ring, many persons seemed to

think they had discharged their whole duty, and were disposed to fold their arms and leave matters to take their old course, forgetting that the same influences which before culminated in enormous abuses are still actively at work, and will ultimately bring about another state of things just as bad, unless prevented by perpetual vigilance. The men who get their living by politics are ever on the alert for opportunities; they make it their business to manage the political machine, and are ready to ride the hobby of reform, or any other hobby which will serve their purpose.

And this is not peculiar to New York city—in all the country districts such men are at work; and in both city and country they expect to bring out candidates for the Legislature of their own liking.

How is this to be prevented? will be asked. "Nominate good men, and the people will elect them," says some worthy soul, and he seems to think he has settled the whole question.

Not long since an excellent retired clergyman wrote, in answer to the question: "A City Charter, and how to get it?" as follows: "Call a City Convention, and let them make it." The simplicity of the reply was almost amusing. The idea never seemed to enter his head that any but the purest and most disinterested patriots would compose that Convention, the members of which would have to be chosen by the same influences which have for years past sent such delegations to the Legislature as, with here and there an exception, were a disgrace to the city.

Nominate good men. Yes; but how? Not simply by publishing their names in the papers. The men who are elected are usually nominated in private long before the party Conventions meet. They nominate themselves for the purpose of carrying out their own schemes of aggrandizement. They are nominated by those who wish to make tools of them for their selfish purposes; and when a Convention meets it all seems to be a spontaneous movement, whereas every man does just what he has been directed to do, and the schemes of corrupt politicians move on like oiled machinery, and no one sees the power that controls them. The wires were all laid long beforehand, and are pulled by skilled hands. Good men must see to it that good men are talked about as candidates before the Conventions meet, and that they are spoken to as candidates. Good men must combine to make their influence felt. They must resist the blandishments of mere politicians, and make their power felt by prompt and decisive action. They must combine and hold public meetings, in which the proper officers shall preside and proper speakers be heard. Their combined power, if they will only unite and insist upon their influence being felt, will in many, if not in all cases turn the scale in favor of the right candidates for office.

Our Legislatures for years have been proverbially corrupt, and no time should be lost in this and other States in laying the foundation for a campaign in favor of honest men who will go to the Legislature for the sake of the public good, and not for the money that is to be made out of it.—*N. Y. Observer.*

I see you recover umbrellas, "Yes, m'm, lot's of 'em," Old lady—I want the one I lost last Monday.

Why is a man searching for the philosopher's stone like Neptune? Because he is a sea-king what never did exist.

Why are coals the most contradictory articles known to Commerce? Because when purchased, instead of going to the buyer they go to cellar.

What requires more philosophy than taking things as they come? Parting with things as they go.

READ THIS.

On the first day of January 1873 there were on the globe one hundred and twenty eight thousand eight hundred and ninety-seven miles of Railroad, sixty seven thousand one hundred and twelve of which were in the United States. Our Government has within its jurisdiction, five thousand three hundred and twenty seven miles of Railway more, than "all the balance of the world" put together.

THE COST, EARNINGS, AND PROFITS OF AMERICAN RAILROADS.

The total cost of railroads, the operations of which are given for the year 1872, is \$3,159,423,057, made up of \$1,678,844,113 of capital stock, and \$1,511,578,944 of various forms of indebtedness, chiefly of bonds maturing at distant periods. The capital stock amounted to 52.15 per cent, and the debt to 47.85 per cent, of the total cost. The cost of these roads per mile was \$55,116. The gross earnings for the year were \$473,241,055, of which \$132,309,270, or 28 per cent, was received for the transportation of passengers, and \$340,931,785, or 72 per cent, for the transportation of freight, including under this head the small amount received from "miscellaneous sources." The receipts per mile were \$88,259. The ratio of earnings to population was \$11.76 per head. The operating expenses for the year were \$307,486,682, or 65 per cent, of the gross receipts, leaving \$165,754,373, or 35 per cent, as net earnings. The percentage of gross receipts to the total cost of the road was 15 per cent; of net earnings, 5.2 per cent. The amount paid in dividends was \$64,418,151, or 3.91 per cent of the aggregate capital stock. The balance of net earnings, \$101,336,222, was equal to 6.70 per cent, on the aggregate indebtedness of the roads.

AN INCONSISTENCY.

The resolutions passed by the Republican County Convention on the 24th inst. denounce the back-bay steal and holds its authors up to infamy, and yet these same resolutions endorse the National Administration. It would seem to the casual observer that what is cause for the Congressional goose would be cause for the Presidential gander. If President Grant had not signed the bill it could not have become a law. As the matter stands, it has the ugly look of a job in which the President is compliant in consideration of the increase of his own salary.

It was a very delicate matter for the President to sign a bill increasing his own salary. The Constitution of the United States, we believe, has a provision preventing the increase of the Presidential salary during the term of the incumbent. Grant's second term coming on enabled him to evade this provision which the dictates of delicacy as well as the laws of the land imposed. We are of the number of those who believe that the Presidential salary should be increased on the ground of the increased cost of living nowadays. But a President who respected himself would have been at the pains to arrange that the increase should take place during the term of his immediate successor.

Nothing is more certain than that President Grant is just as guilty as the members of Congress who passed the bill legalizing the steal, for if he had vetoed it would have been gathered to the limbo of things lost upon earth.—*San Diego World.*

A western editor, in acknowledging the gift of a peck of onions from a subscriber, says: "It is such kindness as these that brings tears to our eyes."

You will not anger a man so much by showing that you hate him, as by expressing a contempt of him.