POLK COUNTY ITEMIZER.

VOL. XIII. DALLAS, OREGON, SATURDAY, JULY 23, 1887. NO. 28.

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L. L. M'ARTHUR'S ORATION

AT DALLAS ON THE ANNIVERSARY OF OUR INDEPENDENCE.

A Scholarly and Polished Address, Abounding in Historical Facts and Patriotic Utterances.

LADIES AND GENTLEMEN:

Throughout the length and breadth of our country, this day is given up to general rejoicing and tumultuous joy. The morning sun, as its beams lit up the eastern coast, was welcomed in his coming by the thunder of cannon and the acclamations of a happy people. His last rays, as they shoot athwart the placid bosom of the Pacific, will linger upon your mountain tops and inspire all with regret that the day so dear to all American hearts has been so soon folded in the wings of night. I am one of those who have always believed that this day should be appropriately celebrated in every city, town and hamlet in the United States; indeed, by all Americans everywhere. In the struggle for wealth and in the hours of toil, we rarely think of country. That struggle is a selfish struggle, and in this country it is too fierce and too violent. The oftener we can pause and give ourselves up to the contemplation of the real blessings we enjoy under our constitution and our laws, the stronger will our patriotism become; and in this country, where every man is part and parcel of the government, it will never do to let the fires of patriotism burn low. To-day stores should be closed, market places deserted, shops shut up and the whole people should go forth, as they did in the early days of the Republic, and manifest their joy by firing cannon, ringing bells, kindling bonfires, reading the Declaration of Independence and listening to the story of the Revolution. Men and women should take each other by the hand and congratulate each other that they live in a land where all stand equal "in the light of freedom's day." Children should be taught that this is a day of pleasure, and in every way made happy, also my very heart I despise the American citizen who belittles this day and who sneers at the efforts of the people to make its recurrence the occasion of civic display and personal joy. I have not a single memory of any Fourth of July that is not a happy one, and whenever my friends or neighbors call upon me to assist in celebrations of this kind my voice shall not be silent. He who, in any degree, contributes to the pleasure and the happiness of the people among whom he labors or among whom he lives, is worth much more to America than he who, reaping all the benefits of a constitutional government, is not willing publicly to attest its beneficence.

The year which this day adds to the age of our Republic has been one of many blessings, and every American everywhere has just occasion to thank the Almighty for His bounty. Amid the general joy and happiness which this day fill the heart and light up the eye, it is well for us that we pause and reflect upon the past and pay homage to the memory of those heroes and heroines who achieved for and handed down to us the precious heritage of freedom. But it is not alone to the past that our thoughts should be given up this day. It is our duty to preserve that heritage, and transmit it unimpaired to our children. It matters not how much we may glorify the men and women of old; it matters not how much we may felicitate ourselves upon our own prosperity and our happiness, we cannot, without challenging the condemnation of the world, allow ourselves to remain indifferent [illegible] sent demands upon our patriotism, our intelligence and our consciences.

The ever varying conditions of social and political life constantly present new problems for solution. He only can solve them who has studied the intellectual and social movements of the past and caught the spirit of the present. There are historical facts with which we cannot be too familiar, for the reason that they furnish us with the knowledge necessary to form a correct conception of the past, to understand and appreciate the present, and enable us to judge more correctly of the future and properly meet all its demands. Among them are those that mark the epochs in the struggle of mankind for personal freedom and intellectual advancement. The Reformation marks one, the English revolution another, the American revolution another, the French revolution another, and the termination of our civil war another.

We who live in this age can hardly realize that there ever was a time in the world's history when men spoke less freely and acted less restrainedly than they do now. We can hardly understand the political condition and social environment of the thirteenth or the fourteenth century. So rapidly are we moving onward that we can hardly understand the political condition and social environment of the seventeenth or the eighteenth century. And yet we must study deeply the past to appreciate the present and to enable us to do something which shall direct those who come after us, and take our places, to higher intellectual paths than we have trodden and to nobler social and [illegible] than we, with our feeble steps, have been able to reach. That [illegible] awaits all the nations of the earth, I have no doubt; but it will be the sooner reached by broad and ample education, appears to me clear. I do not mean the education simply of the schools and the books, but that more comprehensive education which brings us vast and varied information touching the motives of human action and the direction and development of human thought.

When the world was covered with the blight and mildew of kingcraft and of priestcraft, when the individual man dared not question the authority of priest or murmur at the oppression of king; when from nearly every man's scanty store full half was taken to supply the luxury of some palace or to adorn the chapel of some saint; when there was no road to learning save through the monastery or the church; when science, which has multiplied beyond computation the powers and increased by a thousand-fold the usefulness of man, was anathematized as heresy and her votaries broken upon the wheel or burned at the stake; when no man dared utter his convictions upon any question of religion, of conscience or of government. Then indeed was the world in bondage and man in chains. Yet, such is indeed the dark picture of the middle ages.

When all without was physical terror and intellectual darkness, in his lonely cell an unknown monk was thoughtfully examining the means and methods of his craft. His honest soul was struck with the conviction that the yoke which burdened the people should be lifted. The Wittenberg Luther came forth and with undaunted courage and in andying words preached the Reformation—struck the shackles from the human mind and taught men to think for themselves; gave his countrymen a translation of the bible in their own tongue, and made every tongue a sword to smite tyranny, whether of the body or the mind.

The Reformation is distinguishable from all other revolutions either of ancient or modern times. In all others the great question was one of politics, and the object was the establishment or overthrow of the power of the few or of the many. The love of truth, of holiness, of eternal things, was the simple and powerful spring which gave effect to the Reformation. It was the evidence of a gradual advance in human nature; it was the first great step forward made by the people of our race, and the races from which they sprang, since the decadence of Grecian and Roman intellectuality and freedom; it is a pledge that the struggles of our own times will terminate in favor of truth by a triumph yet more glorious. Other great revolutions, which have drawn after them the fall of a monarchy or a radical change of political system, or opened up to the human mind a new career of development, have been slowly and gradually prepared, the powers to be displaced have long been undermined and their principal supports have given way. But the Reformation presents a different picture. The Church appears in all its power and all its glory! A monk speaks, and in half of Europe this power and glory suddenly crumbles into dust. When he spoke he moved the world, for he spoke in grandly simple words of the right of man to intellectual and spiritual freedom. He was the brave man who uttered words which were struggling up to the lips of all men, and from his day to ours his words have been the inspiration of all the men of our race who have been successful in throwing off the tyranny of kings and of creeds.

Two centuries later came the English revolution, which expelled from the throne the house of Stuart and placed the symbols of government in the hands of William of Orange and the power and authority in the house of commons, where it has ever since remained. It culminated in the Declaration of Right, which, though it made nothing law which had not been law before, contained the germ of the law which gave religious freedom to the Dissenter, of the law which secured the independence of the judges, of the law which limited the duration of parliaments, of the law which placed the liberty of the press under the protection of juries, of the law which abolished the slave trade, and the law that relieved the Romanists from civil disabilities. All these benefits have flowed to Englishmen from that revolution. And yet that liberty-loving people, for some reason which is utterly incomprehensible, endeavored to enslave the American colonies, and have for centuries held the cup of political and social degredation to the lips of Ireland and compelled her to drink of its bitter ingredients. The logical result of the revolution of 1688 will never be attained until England yields to struggling Ireland the freedom her sons and daughters sigh for, the freedom which humanity demands.

Once more let the genius of Liberty

> Out of the shadows, starlike still,
> Rise up radiant in her right
> And speak and put to fear and fright
> The lawless rule of aweless will
> That pleads no right save might.

Nearly a century later followed the American and French revolutions. Concerning the latter I shall briefly engage your attention, after which I shall recur to the former; not, however, with the hope of saying anything new, but with the earnest endeavor of encouraging your patriotism by recalling the bright examples of the past.

When Cardinal Mazarin died, France was making rapid strides towards prosperity. He was a statesman far in advance of his age, and was in every way calculated to make France happy and flourishing. During his administration commerce was encouraged; domestic dissensions disappeared as if by magic; navies were equipped; colonies founded; the fine arts and literature patronized, and the duty of toleration enforced in religious matters. Like his great predecessor, Richelieu, he was inspired by the very genius of France. The inspiration of that genius did not light up the souls of Mazarin's successors, and the government drifted back to absoluteism. The crown arrogated the right to dispose alike of person and of property without the slightest regard to law or equity. "The nation was divided into the privileged and the unprivileged. The latter constituted the great mass of the community; on them fell the chief burdens of the State. The nobility were, to a great degree, exempt from taxation, and the clergy had the convenient privilege of taxing themselves. The people possessed scarcely a third part of the soil, upon which they were compelled to pay feudal service to their lords, tithes to their priests and taxes to their king. In compensation for so many sacrifices they enjoyed no rights, had no share in the administration of the laws, and were admitted to no public employments."

Such was the condition of France at the most imposing period of the reign of Louis XIV. "I am the State," he exclaimed, and there was none to interfere with the despot's will. "Corruption too—that canker of the State—stalked abroad with unblushing front. It wore the general's uniform, the judge's robe, the bishop's hood. It had the privilege of the court and sat next the monarch at the royal banquets."

In sharp contrast with the splendor of the court and the luxury of the nobles were the poverty and the pinching of the people. With exceptions too few to notice, they were in the most indigent state; their houses dark, comfortless and almost destitute of furniture; their dress ragged and miserable; their food the coarsest and most humble fare. While all above them in the social scale revelled in luxury and indulged in wild extravagance, the moilers and toilers dragged out their lives in misery and degradation. No wonder that when the revolution occurred the slaves of ages—the human product of centuries of pinching poverty and unrequieted toil—rose wildly and revelled in all sorts of excesses. No wonder they turned upon their oppressors and put them to death. No man can approve or applaud the unnecessary bloodshed that attended the French revolution, but no man can wonder at it. It was a violent political thunderstorm, and after it had passed away it left the political atmosphere for a time better and purer. It taught the people that they were a power greater than all kings, and it taught kings that their rights were divine only when they were asserted and exercised in the direction of the happiness and welfare of the people. The French revolution of the eighteenth century made the French Republic of the nineteenth century a possibility.

The discovery of America opened up a new field for the adventurous spirits of the old world. It immortalized Columbus, and had he been blessed with prophetic vision and caught but a glimpse of the glory and the grandeur of the new world as it has been displayed to us, the chains in which he died would have pressed less heavily upon his venerable limbs. France, Spain and England sent hitherward those daring men who explored the interior until impeded by mountains too rugged to be scaled, and returning they told of the wonders their eyes had looked upon to friends and neighbors, who drank in their words with eagerness.

As time rolled on the Atlantic seaboard was dotted here and there with settlements. The religious and political wars of the old world caused many to turn to the new as the place where, though exiled from home, they could spend their days in peace and freedom from proscription. Little by little the population was added to until there were scattered over the country between the Alleghanies and the Blue mountains and the sea 3,000,000 of people. They and their ancestors had for the most part come from Great Britain, and had brought with them the sturdy Saxon spirit of independence which is the birthright of all true Britons everywhere. The mother country, instead of fostering the colonies, left them to grow as they might, only taking care that the wealth they produced should be conducted in such channels as would lead to England. Few Englishmen, save those who had kinsmen in the colonies, thought of America. The kings and ministers were content to parcel out to their favorites as much of the territory as possible. The people then here, bearing all the inconveniences of voluntary exile and frontier life, began to feel the burdens and restraints put upon them by those who should have protected and cherished them, but did not. Left to protect themselves, they established, as one means of accomplishing their object, community governments, and discussed questions connected therewith at town meetings. Every observer of the rise and progress of the colonies and of the United States has justly attributed our success in solving the problem of self-government to the fact that all public questions were freely discussed and talked over at the frequent meetings of the people. "It was the means of developing leadership and of making the people self-reliant and at the same time acquainting them with the views of the best minds upon every question which touched their local and material interests." If the Indians threatened the frontier or the settlements, the town meeting resolved itself into a committee of safety and armed and equipped the soldier citizens and sent them forth to battle with the foe. Under its supervision schools were conducted and opened to children of all classes. Not unfrequently they were obliged to resort to determined means in order to prevent the usurpations and tyrannies of the royal governors. But at all times and under all circumstances, whatever was best for the people to do was advised by the town meetings, after discussion and deliberation.

Had it not been for the cupidity of England, we would in all human probability this day be British subjects, saluting the banner of St. George. The contest with the mother country had its origin in her attempts to deprive the colonists, by means of unjust laws, of the fruits of their labor. For many years she had been imposing restrictions on their trade and domestic manufactures. They were treated as "dependants and inferiors" who "occupied settlements established in distant parts of the world for the benefit of trade." They could purchase from England alone, and only to her markets could they send their products. That English merchants might grow rich at their expense, the products of Europe and of Asia had first to be landed in England and then reshipped to America in British vessels. Every measure of trade necessary to make the colonists utterly dependant upon the mother country was passed by the house of commons and enforced by an infuriated king.

These measures aroused a spirit of opposition. The people mutually agreed to buy only what was absolutely necessary. Families made their own linens and woolens, and it became "fashionable as well as honorable to wear homespun." The culminating point in all this opposition was reached when England, false to her own traditions, threatened to tax the colonies and make them bear part of the burdens of the home government. The colonists denied this right, and asserted the doctrine of "No taxation without representation." The ministry nettled, and the king exasperated, ordered the navigation laws to be enforced with more severity than ever, and gave power to the local British officers to issue and enforce writs of assistance. Finally the voice of patriotism sounded the alarm. The voices of Otis and of Adams raised in the north were answered by the voices of Henry and of Lee in the south, and the whole country rose up as one to arrest British aggression.

The Stamp Act was passed, and by its operation all business was to be taxed, or suspended. The news of the passage of this arbitrary law threw the people into a ferment.

[CONCLUDED ON FOURTH PAGE.]

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SYMPTOMS: Bitter or bad taste in mouth; tongue coated white or covered with a brown fur; pain in the back, side, or joints—often mistaken for Rheumatism; sour stomach; loss of appetite; sometimes nausea; dizziness, indigestion, dyspepsia, biliousness, costiveness, or alternately costive and loose; loss of memory, with a painful sense of having failed to do something which ought to have been done; debility; low spirits; a yellow appearance of the skin and eyes; pain in the side, chest, limbs, and joints; a dry cough, often mistaken for Consumption; flushes of heat; burning in the flesh; the urine is scanty and high colored, and, if allowed to stand, deposits a sediment.

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Nervousness, loss of energy and power, want of ambition, lack of ideas, mental and physical weakness, aversion to society, unfitness to marry, melancholy, failing memory, organic weakness, impoverished blood or over-worked brain, and all those depressing ailments, consequent or impaired vitality or defective organic action, which leads the sufferer to early decay or insanity, which is worse than death.

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Knowing as we do the great curative effects of Salvo Treatment, we will give the following guarantee: With each order for three packages (3 months' treatment) enclosing $5, we will send you our WRITTEN GUARANTEE to refund the money if the treatment does not effect a cure.

Three packages sent C. O. D. on receipt of $2, to secure us against loss. Send money by P. O. money order, registered letter, express, or bank draft, at our risk. Address

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