Tillamook



ISSUED TWICE A WEEK-TUESDAY AND FRIDAY LARGEST CIRCULATION OF ANY PAPER IN TILLAMOOK COUNTY

XXI.

TILLAMOOK, OREGON, AUGUST 4, 1914.

NO. 56

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Interesting Address By Dr. Bulgin

Prohibition Question Discussed From The Standpoint of a Lawyer. Many Hear Address.

We publish the following address given by Dr. Bulgin here on Wednesday evening of last week. Dr. Bulgin gave this address at San Diego, Cal. last May and our copy of the address is taken from the San Diego Union,

Dr J. E. Bulgin, the evangelist who has been holding such a successful series of meetings in the tabernacle at Seventh and B streets for the post three weeks, delivered his great lecture on "Blackstone and Booze" before an audience of 5000 people last Monday evening. The following is a fair transcript of the lecture:

In coming before you tonight to address this intelligent audience of 5000 people on the temperance quesit is quite evident from the crowd before me that this question is one of the burning questions of the age. It is not some small, minor isbut a great and important statewide and world-wide question. years ago the world was discussing the silver and gold standard of the nation. Each was claiming for his question that it was the question of the age, and at the same time there was in the United States treasury six hundred million dollars in silver and six hundred million dollars in gold that comprised the whole amount as the reserve fund of this nation at that time. And yet at the very same time the drink bill of the nation was twenty-one hundred million dollars, a question that comprises more mon-cy than both the gold and silver in the United States treasury, was then and is today the paramount issue of the age.

The Prophet Joel, "God's mighty prophet," gave me the text I desire to use tonight in connection with the principals that I shall deduct from the the great lawyer, Blackstone. Solo-mon said. "They have sold the boy for a drink of wine and the girl for a harlot." Inn't it disgraceful to think as you read that proverb and proph-

very age? But its nevertheless true.

A few years ago two colored men had toiled all night and caught nothing. Fired and weary with the long bunt hungry and half starving they sat down on the bank of a river to bathe their tired and weary feet. One said to the other, "Brother Bill, let's talk about the best things to cat." "All light," he said, "Brother Sambo, you are more in the habit of making public speeches than I am, you speak first." "All right," he said, "the best things to cat, I would suggest that you get a big fat possum, clean him

nice, put him in a hig oven, put a dozen hig sweet potatoes round him, and a pound of pork sausage inside of him, and a pound of butter on top of him, and a pound or but oven, of him, put him in a hig hot oven, of him, put him in a hig hot oven. sum and de sweet potatoes off in de woods wid no one to bother you but yourself, and sit down and eat him up." The other darky blazed away and bit him on the butt of the ear with his fist and knocked him into the river. The poor darky swam our coughing and spitting water he said "Brother Bill, what did you do that for? He says, "Because, you lying nigger, you never left any ground forme to argue on."

50 it is ladies and gentlemen, when come to this great question temperance-there is no ground for nan to argue on when he takes ther side. There can be but three reasons why any man, who is a man should wote for or argue in fawor of the whisky traffic. The firs he is in corrupt politics and must fi-wor his constituency. Second, he is The firs I his constituency. Second, he is low and beggarly he wants to make an almighty dollar at the sacrifice of my boy, and hence its a money The third, he has a consideration. thirsty gullet and wants to drink whisky. Any one of these must be

the reason and the only reason. I used to think that because the satoon wasticensed, and therefor a le-galized institution, that it was none of my business to interfere; but I have long since outgrown that theory We cannot by a just and rightcous law legalize crime, and for that reason the saloon is not, and never can be, a legalized institution only. It is simply tolorated, same as a big war-on a man's eyelid or a carbuncle on the back of his neck. And if you don't believe this to betrue, let me ask you a question. Why is it that a town board in any city or town can revoke a license at any time and put the man out of business without giving him an explanation of why they they did it? You can't treat my hardware business that way, or my grocery business that way, neither can you revoke a doctor's license, or a neither wyer's license in the same manner. What is a license anyway? It is a permit to do an act which otherwise without a license would be illegal.

Buterou say, "Bulgin, didn't a man-have a right to keep a dog before dogs were ever licensed, and if you Beense doctors and dogs, why not li-cense the saloon?" The answer is very simple, the saloon does not be-long to the doctor class, and there's only one class of dog that it belongs o and that is a mad dog. And with all due apology to the dog I draw this comparison. We beense a dog to fix the right ownership; we license a doctor to prohibit quacks, but we never license a mad dog. The day will come, and it isn't far distant, this grand old flag of ours will refuse to wave over a single soloon. Slavery is gone, and why? Because you can't maintain a wrong thing by a rightten thousand times more deadly crime and productive of ten thousand times more evil than the bondage of

I have been thinking lately, and ould like to ask the question tonigh of some of you lawyers and senator and legislators. Why did not the whisky people take an appeal from udge Artman's decision of the state of Indiana a few years ago, which de-cision pronounced the liquor traffic -crime? They didn't dare appeal that decision, because the highest court-in the land must agree with this great jurist and pronounce the saloon and liquor traffic a crime. I have six principals deducted from the greatest lawer that ever lived, except Moses, speak of Dr. Blackstone, the great English cammentator of law, and upon these six principals I am willing to gentlemen of the jury and try a case apon which we are to speak, namely: "Has the liquor traffic a right to live under governmental protection?" If by evidence of its influence on society we can prove that it is a menace to the public good, then upon the principals of common law it has not a right to live. If we find it to be an outlaw and a crime, then to license such would be lawful lawlessness and

a legalized outlaw.

1. First. Dr. Blackstone says,
"That law is a code of civil action instituted by the supreme power of the state, commanding what is right and prohibiting what is wrong. There are two things, ladies and gentlemen which I wish to call your attention to. First, that law is two-fold in its nature: it must prohibit the wrong, but it cannot stop there, hence law would be merely a negative, but it must command the right. Destruction of the one and construction for the oth er. Another thing must be said about law: It is instituted by the suprempower of the state, the state which alone is sovereign. In all the ques power of the state, the state which alone is sovereign. In all the questions of local option or local self government about which the whisky men make such great ado when whole states are going dry they institute the great argument of local self government, that the state has no authority on this question, that the county must settle it. But they are insincere in their argument or disgracefully ignorant when they speak. The county is the child of the state; it's the creature of the state. The it's the creature of the state. The state alone is sovereign, and federal government is the creatur of the state

abstain from the damning dangers of whisky, the old dad should set the good example. And as the federal government is the creature of the state, God speed the day when the representatives at Washington ask for our support that they may be made to declare and pledge themselves on the question, looking toward a prohibitory law forcing the federal government to go out of the liquor business. It isn't right for Kansas, Oklahoma, Tennessee and North Carolina, or any other state, by the Godgiven right of franchise, to drive the lipuor from her boarders and then let the government at large give the ! right to ship into or across that state the damnable stuff that has been vot-The sovereign right is in the state, and when she declares hersel that declaration should be respected by all her creatures, whether it be the ounty or federal government.
Dr. Blackstone lays down principle

That government is without option in all matters of right and wrong. The government must do right. She may have the right to fix the penalty and choose the amount of penalty for the violation of her laws, but she is entirely without option in matters of right and wrong. A government must do right. The great teacher of Naz areth evidently had this in mind who he said: "Be loyal to the powers that are, for there are no powers but those ordained of God." He was no sking you to be loyal to a bad man n office, but to the office and principles for which that office stands Gov. ernment must do right. be civil government when it fails a

The third principal that Dr ekstone deals with is with the facthat civil government is one who act in God's stead. I use the illustration Suppose you wer sick and not able to control your family, your wife is in ill-bealth and must travel and you hire a governess to govern the family. Does she govern in any way that suits her and teach o. She governs in your stead, therefore will represent you in that home and carry out your ideas and your principals. As civil government acts in God's stead and God is right and must do right, so civil government, the governess of the Almighty

must govern right.

4. The fourth principal: Civil government must, safeguard and maintain three pillars of civil government.

Dr. Blackstone says, Morality, Religion and Education, these three are the pillars upon which civil govern-ment rests. Civil government can not The people to be govbe immoral. vine sovereign, hence her religion. Now we can see at a glance, dear people, if these three pillars must be protected, civil government can't altimes more evil than the bondage of low barnacles on the pillars. She cannot safeguard the pillars of civil government and safeguard the enemies and protect the enemies of civil government by the same law, any more than you can raise rattle-snakes and habites in the same garden or in the same house at the same time.

the same house at the same time.

5. The fifth principal from the pen and brain and heart of the great blackstone new finds its proper and begins place. Legislature cannot harcain away the public peace, the public health, or public morals, neither can you, nor your agents. And as civil government is God's agent and is to serve God, and to serve the government. is to serve God, and to serve the gov-orned, you and me, she cannot sell out a thing that I cannot sell out my-self. No man can sell his health, no man can hargain away his peace, and no man can trade off his morality. lay evidence, decide upon what is wrong and which is right, and I'll ask you to sit tonight as ladies and Legislators do not make laws any Legislators do not make laws any more than an astronomer makes stars I was taught when a boy by a school teacher in North Carolina that four and five made nine. I said it, because she told me so and it was in the arithmetic. But mother asked me to go and gather the eggs and father told me to go by the workshop and bring him some big buff apples that he left on his work bench. I brought five eggs and four aples, placed them

and if local option and local self-gov- on the old kitchen table and began to ernment in the country is a good count, one, two, three, four, five, six, thing, if the child should be soher and seven, eight, nine, and found that the abstain from the damning dangers of schol teacher was right and came to the conclusion that four and five did not make nine because it was, in the book, but it was in the book because four an five make nine. My friends, if you will read the great gook, the Bible, you will find the same principle; you are not asked to believe a thing is so because it's in the Bible, but it is in the Bible because it is so. This principle will correct many of your errors and destroy much of your doubt. Then holding to the principle that legislature cannot bargain away that which is good, because you cannot do it yourself, that explains why a man may sue a railroad company or corporation when riding on a halffare ticket. The ticket may read, "Holder assumes all risk to himself and property in view of the reduced rates at which the ticket is sold."
That's a fine bluff but just the same
they are responsible and held so by the state to give every common traveler a safe journey to his destination. And in case of accident or death caused by their negligence you have right for damage because of that principle. You can't sign away your own life or that of your family.

6. Dr. Blackstone puts the capsheaf on the whole matter and the crowning marble of the whole struc-ture when he says, "Whatever is immoral or tends to produce immorality, or is harmful to the peace, prosperity and happinness of the community or individual, common law must designate it male in se," a Lat-in phrase which means harmful within itself, and therefore is without legal sanction or legal protection. There are some things which may harm the public which produce immoral within themselves and therefore should be guarded, and the man's own conscious should be this guide. And because I am my brother's keeper, I must not only be conscience for myself, but conscience for a weaker brother. And the great philosopher Paul, evidently had this one his mind when he siad "If by eating meat I cause my brother to offend, I will eat no meat." And the imortal Henry Grady said, "A man's personal liberty leaves off and ends where another man's personal injury begins. Isn't it true?

You may have personal liberty to own a dead hog and let it lie until it rots on your own lot, under your own window, but if my window is next to yours, and my wife is sick abed by that window, I ask the authorities, in case you refuse, to please remove that dead hog. And I catch you standing with a shotgun in your hand and one foot on that dead hog. The sheriff comes up, and before blood-shed is caused, I try to reason it out with you. I say, "Brother, remove noral. The people to be gov-must not be ignorant, and as that dead hog, it injures my family, And you put up the argument, "Thats my hog, it was my pig, it ate my corn it drank my slop, it lived in my yard, died on my premises, it's on my premises now. You are interfering with personal liberty." The only reply which I can give to the man is, "Your argument thus far is very good and you are telling the truth. It is your hog, it did eat your corn, it did drink your slop, it is now on your premises, but there's one fact you iail to recognize, and that is the smell of the dead hog is not yours. If you can control the smell and all the effects of the thing, I'll shut my mouth." You have no personally liberty in that which is wrong, which is harmful to yourself or your neighbor.

(Continued on Page 4)

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