

An Eloquent Iowan Delivered Patriotic Fourth of July Address

By JUDGE JOHN L. MORSE*

[The manuscript of this address is in the handwriting of Judge Morse, and comes to the Iowa State Department of History and Archives from Mrs. Elvert M. Davis, of Tallahassee, Florida. He was the speaker of the day at Belmond, Iowa, July 4, 1866. It presents a type of oration current during the two decades immediately following the close of the Civil war. Drum corps composed of Union soldiers enlivened these patriotic celebrations, which were all-day events with basket picnic dinners, and fireworks at night. Athletic events occupied the afternoon, sometimes including baseball games or races. The military spirit was still rife in the Northern states and impassioned oratory usually marked the speeches delivered.—Editor.]

It was with a feeling of being greatly honored that I accepted the invitation extended to speak to this assembly. You know my occupation and the busy season of the year; also the necessary and pressing demands of the coming harvest; and, besides, that I did not come to Iowa to be a talker—I came to be a worker.

Moved by the impulses of this reforming and progressive age, I became enamoured of the fame of the Great Valley of the Mississippi. I learned of its immense and endless resources, its amazing fertility of soil, the majesty of its rivers, the grandeur of its scenic spots, the vastness of green and blooming prairies, and the enterprise of its people; where a field of a thousand acres of wheat is considered only a moderate lot, and Indian corn raised by the mile instead of by the acre; here miles of railroads are built every day, and the most successful and modern transportation sys-

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tems operated in the United States, of any upon the face of the globe.

Beautiful Iowa is situated in the very heart of this magnificent valley, contiguous and of easy access to its principal city on Lake Michigan, which is soon to become the center of the exchange and commerce of the whole world. Her munificent means for the education of her children, her unexampled prosperity in the arts of peace, her gallantry in war, inclined me towards her. And I thought it well to make the home of myself and children in a community where the Fourth of July could be appropriately celebrated, whether we had a basket or a table dinner; where they might rear themselves homes, and become useful and working citizens of a state located in the center of the American empire, forming one of the brightest stars in that constellation of states, which will constitute the wealthiest, most powerful and enlightened nation upon the face of the earth.

The Fourth of July, the day we celebrate, is a day which has become hallowed in the affections of the American people from the fact that it is the birthday of a free nation, the day on which our forefathers announced to the world that there was a new nation and a new people upon the new continent, governed and controlled by motives and principles contrary to the then accepted opinions of mankind, a people which asserted for all men the right of self-government, and proclaimed that that right must be maintained in the new nation at every hazard and every sacrifice.

Wherefore, it is well that the people in their respective neighborhoods and communities should meet to-

as an able lawyer and forceful public speaker; in 1845 was elected to the Michigan state legislature, afterward serving as judge of the probate court for eight years from 1856. In 1866, he moved with his family to Wright county, Iowa, and the same year was elected county judge, serving until 1868; elected as county auditor in 1870, serving until 1876; elected that year as state representative from the Wright-Hamilton-Humboldt county district and served in the Sixteenth Iowa General Assembly. He was the first mayor of Belmond, and spent the remainder of his life there, his death occurring August 22, 1894.—Editor.

gether and, not only with praise and songs of gratitude, but in a spirit of deep concern and inquiry, note the progress of our country in its material and moral advancement, review its past and contemplate its future, cherish its glories and forget its shame, and consider well the causes which have been productive of its greatest prosperity, as well as those which have led to its calamities and disasters, that we may see our way more clearly in the future.

It is well on the annual return of this day, to go back into the past and investigate the causes, events and surroundings which have brought into existence this new nation and new people, so peculiar and so different from all other peoples and who are now so rapidly revolutionizing the whole world by their influence and example.

Two hundred and fifty years ago our country, now the happy and busy home of forty millions of people, was a vast and unbroken wilderness. (And so we may comprehend how short a time that is, the speaker will say he has lived one-fifth part of it.) It was then solely occupied by tribes of savages and wild beasts and waiting, as it were, for the hand of civilization, and the genial influences of Christianity, to reclaim it from its wild and rugged grandeur and to make its deserts blossom with fruitfulness and its valleys and plains joyous with the songs of praise and the lively and stirring scenes of labor and commerce.

And at the same time the Old World, from which the New must be peopled, was being stirred by the spirit of adventure, tumults, contentions, and religious persecutions, which were preparing the way for the great advent to the New World.

There, at that time, it was held that kings were the annointed of God and had a divine right to rule, and that the church was the state and the state the church, and that men's religious opinions must be regulated by law. And hence in every country, men were being persecuted for opinion's sake. The Protestant, the Lu-

theran, the Catholic, all alike if they were in the minority, had the same inexorable logic dealt out to them. Exile or submission was the only alternative.

To escape this, men turned their eyes toward the New World, where a refuge from their persecutors might be found. Of course they knew that it was an enterprise attended with hazard, privation and toil. They knew that they must leave the scenes of their childhood, never to behold them again; their friends and relatives, if they left any, were as effectually separated from them in this world as though death had intervened; that they must face hostile savages, the pangs of hunger, the cold of winter, and the deadly malaria of the unclaimed and uncultivated swamps. But all this counted as nothing; all these and more than these could they cheerfully endure for the sake of liberty. Their only desire was to dwell in peace under their own vine, and worship God according to the dictates of their own consciences.

Such were the events and such the motives that mainly determined the settlement of the United States of America. It is true that the desire of the monarchs of Europe to extend their dominions and plant colonies subject to them, promoted, somewhat, the facilities for this enterprise, but the primary cause was the yearning for religious and civil liberty. The persecuted churches, under charters obtained from the sovereigns, commenced to plant colonies. The far-famed ship, the Mayflower, landed the devout Puritan upon the rugged shores of New England. The Hollander, with his Dutch Reform church, made his home upon the banks of the Hudson; the Swede and the Dane in New Jersey; and the persecuted Roman Catholics, under the auspices of Lord Baltimore, founded the State of Maryland. Wm. Penn planted his Quaker friends in Pennsylvania, which also was largely settled by Germans. The Huguenot, when driven from sunny France, found a home in the wilds of the Carolinas.

Thus, it will be seen that the first settlers of our country were men from all the nations of Western Eu-

rope, speaking diverse languages, having no feelings or sympathy in common, but in fact hostile towards those of other nationalities. But there was one sentiment in common which appertained to them. That was a desire to escape and be protected from persecution. They were all imbued with the love of liberty and a wholesome hatred of their European oppressors, and they were intent upon being protected from them.

This common sentiment and love of freedom which prevailed among them, the necessities of their situation, and the fact that they were soon absorbed by and brought under the dominion of the one government of Great Britain, created a community of interest among them and in a measure obliterated the prejudices of birth and nativity, and the influences of trade association and intermarriages gradually molded these colonies into one common and homogeneous people. Having brought with them from the Old World the best blood of Europe and the most enlightened and progressive ideas of that age of the world, they were just the men to found a new race and a new dynasty.

The governments which were first established by these colonies were as near Republican as their charters would permit, and were more or less participated in by all the people. And thus early were they becoming accustomed to self-government, and demonstrating to the world the practicability of free governments among men.

Liberty of conscience and freedom in religious worship with few exceptions were permitted. To the little Roman Catholic commonwealth of Maryland under Lord Baltimore belongs the high honor of being the first government under the sun which established by law perfect freedom of its citizens in matters of religion. And in the course of time her wise example was followed by all the others. Under these influences and motives, operating upon them for a period of one hundred and fifty years, and by the process of a slow and steady growth they had developed themselves as

a people with characteristics physical, moral, and mental, entirely different from any other. In fact, they were a new race of men and women, with a destiny more grand than had ever before fallen to any people. They were neither English, Irish, French, nor Dutch. They were a conglomerate of all these. They were neither Saxon nor Celt. They were Americans made up of a mixed blood of almost all the nations of the Old World, the children of a New Continent with new ideas of religious toleration, with new views of the science of government, with a new spiritual enterprise, and the founders and propagators of an entirely new civilization. They were in every material, political, and moral sense emphatically a new people.

These colonies at this time numbered about 3,000,000 people. They had commenced to amass considerable wealth, with a growing commerce, which had begun to attract the attention of the nations of Europe. They were under the rule and dominion of Great Britain, which was termed the Mother country. Instead of extending to them that maternal care which was their just due, she exercised toward them a spirit of jealousy and oppression. She claimed the right to the exclusive control and absolute government over them, and in a measure attempted to execute it. She claimed that she might impose taxes upon them to any extent, and without their consent. She denied them the right of representation in the British parliament, which was contrary to the theory of the British constitution, and especially obnoxious to the views and temperament of the American people.

The people of these colonies, having grown up amidst the toils and privations of a new country, having been forced by the neglect of the Mother country to the management of their own affairs, and being imbued somewhat with a warlike spirit from their constant wars with the hostile Indians, were not the people to submit quietly to exactions and pretensions of this kind. They had learned in the hard school of experience that no

price was too great to pay for the preservation of their liberties, and they believed that resistance to tyrants was obedience to God. But the Mother country persisted in her oppressive policy.

The colonies remonstrated in vain until forbearance ceased any longer to be a virtue and at last they revolted and entered upon an armed rebellion against the rule and authority of the British government and thus inaugurated what is known to us as the Revolutionary war. And, in the midst of that contest, in the heat and smoke of battle, with all the doubtful contingencies of the result hanging over them, our forefathers at Philadelphia, just ninety-two years ago today, then and there declared the thirteen colonies to be sovereign and independent states, and the new nation was born and christened the United States of America.

In that quiet old Quaker city, amid the ringing of bells and the shouts of the people, they proclaimed the fundamental principles upon which the new government should be based. They declared that governments were instituted for the benefit of mankind; that any people had the natural right to cast off the old forms of government and make for themselves new ones, if they pleased; that governments could be rightly instituted among men only by the consent of the governed; that all men were created equal, with certain inalienable rights, among which were life, liberty, and the pursuit of happiness, to maintain which they then and there mutually pledged their lives, their fortunes, and their sacred honor.

Through eight long dreary years they struggled, toiled, and fought, sacrificing most of their wealth and the choicest of their young blood, enduring every privation and hardship. But they were upheld by a steadfast and unwaivering faith, never doubting, until victory crowned their efforts at last. And ten years after the Declaration of Independence, the United States was one of the acknowledged nations of the earth.

Never, perhaps, was the scriptural maxim that "God will make the wrath of men praise him," so aptly demonstrated as in the rise and progress of the United States. We see that the religious persecution, which had for its purpose the crushing of all spirit of human inquiry and the prevention of all reforms and progress in religion, resulted in the establishment of universal toleration of religious opinion in one great nation and has essentially modified the views, systems, and practices of the whole world in that respect. And we see also that the wicked and oppressive measures of the British Monarchy toward her colonies finally brought into existence the only truly democratic Republican government ever established upon the face of the earth. While powerful, wicked, and ambitious men meant evil, and designed to perpetuate oppression and wrong, a merciful Providence overruled everything in behalf of liberty and right. Thus, civil and religious liberty, after a lapse of five thousand years, had at last secured a foothold among the habitations of men and there it will ever remain. Revolutions never go backwards. Truths which are immutable remain forever, and when once learned, always have their faithful votaries.

I apprehend that the friends of human freedom will never be less, and that as the world becomes more enlightened they will become more numerous; and that the time must come when the principles and the doctrines enunciated by our forefathers in the Declaration of Independence will be the political faith of the whole world and the basis of all laws made for the government of mankind.

From 1780 to 1860, a period of eighty years, the prosperity of the American people was unparalleled in the history of the world. In material wealth, in education, in the arts and sciences, in commerce, and in almost every endeavor she excelled. The wealth of her people had increased more than a hundred fold. From thirteen states she now numbered thirty-two. She had

more than doubled the area of her territory, reaching from the Atlantic to the Pacific Ocean. Her population had risen from 3,000,000 to 35,000,000. She had carried herself triumphantly through two foreign wars. She had attracted to herself and made citizens of millions of people from every part of the Old World. She had become the refuge and asylum of the down-trodden and oppressed of every land. And she retained within her borders the best-educated, the best-fed, the best-clothed, and the most-enlightened people upon the face of the earth.

She had disappointed the Old World enemies of democracy by proving all of their prophecies false. They had predicted that a government of the people by the people must fail; that mankind was not capable of self-government. They said our popular elections would degenerate into mobs, but during that time we had seventeen presidential elections, and they proved to be the most quiet and orderly ones ever held in any country. Quiet and general good order were maintained throughout the entire country, with less tumult and less expense than in any other nation upon the face of the globe. In fact, her prosperity was unparalleled in the history of mankind, and her influence and example were gradually revolutionizing the ideas of men, and planting the seeds of democracy in every corner of the earth.

But, she had another ordeal to pass through. She had in store for her a terrible trial, which was to test the power and strength of her institutions and to determine forever the question whether a democratic government had within itself the inherent power to protect and defend itself in every emergency, and against such dangers as might arise to thwart its progress or destroy its existence.

Civil wars and intestine convulsions are trials which are incident to all nations. I am not aware of any which have been exempt. Such is the nature of men and the strength of human passions, that questions of

governmental policy of so great magnitude will sometimes arise and be insisted upon with so much tenacity that they must be settled by the sword. This sad fact exists as a general rule among the affairs of mankind. And it is grievous to know that our own dear country has proved no exception to this general rule.

When the Mayflower was making her devious way over the pathless waters to the wilds of the New World, freighted with the persecuted Puritans, whose purpose it was, upon her rugged shores, to plant, create and perfect the institutions of civil and religious liberty, and to lay the foundation of a new empire, which should secure the welfare and happiness of their posterity, there was another ship bearing to the same inviting shores the seeds of the most terrible war, the most grievous sorrow and the most direful calamity that was ever experienced by any people. She was proceeding over and through the horrors of the well-known middle passage, freighted with human beings divested of every quality of manhood and of human rights, to be sold and disposed of like beasts that they might fill with gold the coffers of greedy colonists who, though so inspired with the love of liberty that they had themselves fled from their native lands to escape the persecutions and oppressions of other men, through the influence of avarice and the dread of toil, had made themselves believe that there were men, children of God, whom it would be right for them to buy, whip, torture, and drive to daily and unpaid tasks, that they might live in indolence and roll in the wealth of unrequited toil. With all their religious zeal and ostentatious piety they thought in their hearts that they could nullify one Almighty decree. And thus were they prepared to enter upon the terrible experiment of procuring their bread by the sweat of other men's brows. Thus without thought or perhaps even care for the consequences to their posterity, they became the purchasers of this calamitous freight, and so American slavery—the curse, the shame, and the one great

calamity of our country—became one of the fixed institutions of the rising nation. For some inscrutable reason, which we cannot fathom, this institution was permitted to flourish, grow, and mature for the harvest of war and death which was to follow it.

Therefore, at the time of the organization of the Republic, 700,000 of its people were held in bondage, mere chattels in law, divested of all civil rights with a hopeless prospect for the future, so far as human sagacity could see. But God, who never forgets his poor, had laid up in store a day of jubilee even for the poor slave.

This institution of slavery was a matter of grave anxiety and concern to the fathers of the Republic. They feared for the future. It was regarded by them as a great wrong, and wholly incompatible with the theory and principles of the Declaration of Independence. They knew it must come to an end sometime; how it was to be they scarcely dared to think. They feared that it would eventually involve the country in a servile war or in some way bring upon it the judgments of Heaven. Thomas Jefferson, the proponent of American democracy, said of it that he trembled for his country when he reflected that God was just, for he had no attribute which could take sides with the master against the slave in a servile contest. Washington urged emancipation upon his countrymen, and at his death gave freedom to all his slaves as an example to them, and he declared that his constant prayer was that God in wisdom might enable them in some way to put away this great evil from their midst and withhold them from his vengeful wrath.

Our sturdy forefathers who were founding an empire greater than they knew, believed in the agencies of a Divine Providence in the affairs and destiny of men and nations. While they recognized with gratitude His manifold and wonderful providences in their behalf, they also were inspired with a wholesome fear of the judgments and retributions which He might visit

upon the sins of the nation and people. We in our more modern wisdom may call this superstition. It may be, but that superstition which admonishes men to fear God and eschew evil is far better than the wisdom of "the fool who says in his heart there is no God," and hence infers that he may indulge in every wicked propensity, gratify every evil passion, and practice every kind of oppression and wrong with perfect impunity.

But this institution of slavery was suffered to remain. The fathers, by the solemn enactments of law, having prohibited it forever in all the territories then belonging to the United States, hoped and professed to believe that by confining it to the limits already occupied by it, the people, through the influence of Christianity and the doctrines of the Declaration of Independence, would abolish it in a quiet and peaceable manner, at a not very remote period. But, in this they were mistaken.

In the meantime, slavery became a source of great pecuniary profit to the southern states of the Union. New territories, which in the main were slave territories, had been acquired, and the production of cotton by slave labor had come to be the controlling and staple interest of the southern states, and the slaves had increased from 700,000 to nearly 4,000,000.

Slavery became, also, a disturbing and controlling element in the political affairs of the nation. It was aggressive in its character and pretensions. It demanded more room for expansion. It disregarded and overturned compromises and stipulations heretofore made in its behalf. It was a prolific source of vexatious questions and continual agitations, and a constant menace to the peace and security of the country.

At last it conceived the idea of dividing the great Republic, and establishing in the central part of this continent, around the Gulf of Mexico, a great empire whose cornerstone should be slavery, and re-establishing the slave trade for the supply of labor with which

to provide the world with cotton and other tropical productions. They flattered themselves that by means of the wealth thus drawn into the treasury of this tropical empire, they could make it one of the leading and controlling powers of the earth. And for this purpose the slave-holding interest of the southern portion of our Republic inaugurated the great Civil war of our time and between our people.

Now had come the last most trying and final test of the virtue, patriotism, and resources of the American people and of their system of government. It was to be seen whether a democratic government, based upon largest liberty of the individual citizen, without a standing army, with no other resources but the hearts and hands of its people, could maintain its unity and its existence, and make its authority respected all over its territory against a long-conceived and well-organized rebellion, including within its dominion and rule at least two-fifths of the entire population of the whole country. There was nothing left for the government but to put on its armor, place its trust in God, appeal to the people, and take issue for its life.

It was a "government of the people, by the people, and for the people," and now it was to be seen whether the virtue and patriotism of the people were self-sufficient to preserve it from destruction by its domestic enemies. The aristocrats and monarchs of the Old World and the enemies of republican institutions everywhere clapped their hands for joy. They professed to believe that our time had come, that our nationality was at an end, and that the great democratic republic was a miserable failure and would soon be numbered among the things that were. Especially was this the case among the ruling classes of Great Britain; the attitude of her government and people was extremely unfriendly to us in this day of our trial. She made indecent haste to confer belligerent rights upon the insurgents. She suffered them to build and equip war vessels in her realm, to prey upon our

commerce in violation of the law of nations, she being a neutral. Professing anti-slavery principles, she sympathized with a rebellion, whose sole and avowed purpose was to perpetuate and aggrandize slavery and make it eternal. She proclaimed to the world that she regarded the separation of the states as a conclusive fact, and that all efforts to restore them would be in vain. The enemies of freedom predicted that the American people were so picayune in feelings and temperament, that they would not voluntarily leave their pursuits and money-making to engage in war, but would see their government rather than their businesses destroyed, and that there was not power enough in the government to compel them to do so, and we would fail for want of men.

But, when the booming of the first guns was heard and the government called for its defenders, this prediction was falsified, and the fond delusion and hope which suggested it, dashed to atoms in a moment. No people on earth ever took up arms with the same alacrity that ours did to defend and preserve their government and institutions. They then said that our people being unaccustomed to personal authority could not be disciplined and made into efficient soldiers, that they would be nothing more or less than a mob and would fail in that respect. But the battlefields of Donelson, Shiloh, Gettysburg and around Petersburg, taught our British cousins that it would be a judicious and prudent thing for them to pay to us our demands against them for our vessels and goods destroyed upon the high seas by Rebel privateers outfitted in their harbors.

Then they said that our finances would fail and that we would have to give up the contest for lack of the requisite means. But the money came. The people were as profuse with their money as with their blood, and the resources of the country were found adequate to the emergency. No man living dreamed of the wealth of this nation until its people were brought to this test. They said it was impossible for us to con-

quer 12,000,000 people; such a thing, said they, never was done and never could be done. But it was done. It just happened that of this 12,000,000 people there were 4,000,000 whose prayers and sympathies were always with us. They had the greatest stake of any parties in the contest. With us it was only a question of a united or divided country; our form of government, or some other form. With them it was a question of absolute liberty or perpetual slavery.

The enemies of freedom always ignored this element of the Southern population and counted them as against preservation of the Union. But God Almighty from the beginning, and we toward the end of the contest, recognized them as an element of strength, which for us to ignore meant the destruction of our country. Whatever the purposes of men were in that great Civil war, the purpose of Jehovah was that it should bring freedom to the slave. And that it did. In spite of all of the croakings and prophesies of the enemies of freedom, these proponents of slavery were conquered. The authority of the government and the majesty of the laws were vindicated. The world was now convinced that the American people were able to maintain a democratic government; that they could repel assault from without and suppress rebellions and insurrections from within; that they were abundantly able in men and means to cope with both foreign and domestic foes. Even that much-conceited French emperor, Maximilian, had come to the wise conclusion that discretion was the better part of valor, and quietly retired from Mexico, duly appreciating, no doubt, the victorious bayonets of Sheridan then gleaming upon the banks of the Rio Grande.

In the spring of 1865, after this bloody and sanguinary contest, the equal of which the world never saw, the American nation stood forth boldly and proudly among the nations, the wonder and admiration of mankind. She had passed triumphantly through her severest trial; peace was being established throughout the land; there was not a slave in all her realm. And the

doctrines of the Declaration of Independence had become realities. There she stood, ready to assume the garments of peace and to enter upon a new life and a new civilization, and to re-enter upon her career of growth and prosperity and rapidly move to the destiny which awaits her which is, I have no doubt, to be the most powerful and influential nation upon the earth.

Her sacrifices had been immense, but her reward was magnificent. Her blood and her treasure had been poured out like water. Mourning and sorrow had found its way into almost every home in the land. But the great goal of unity had been reached, the pestiferous doctrine of secession had been destroyed and universal freedom had become the law of the land.

But, there was another trial, another sorrow, which still awaited us. Abraham Lincoln, the presidential head of the nation, whose wisdom, moderation, and gentleness of heart had guided and carried us through this trial, was doomed to die a martyr's death. It fell to his lot to be a crowning, and in some respects a fitting, sacrifice to this righteous cause. Born in poverty, a son of one who could neither read nor write, of that class known in the South as "poor whites," made poor and kept poor by the influence and workings of slavery, accustomed in his boyhood to hard manual labor with scant opportunities for education, by his own personal exertions, Abraham Lincoln had raised himself to such a degree of distinction that he was selected by the nation as their leader. Then the votaries of slavery, when they saw that their cause was lost, in the desperation of their madness and venomous hate, slew him. At a time when he felt that he might in some measure relax from his labors and enjoy in some degree the fruits of the coming peace—in a moment when he was engaged in an innocent amusement beside his wife—they sent the fatal bullet which bore his pure spirit up to God to receive the reward awaiting all such. And when Abraham Lincoln went up to the throne of God, he carried in his

hands the broken fetters of 4,000,000 human beings.

It is no uncommon thing in the history of the world for men to be slain for their virtues. It is a sad fact that men who devote their lives and labors to the rooting up of the crimes and wrongs which oppress and degrade men, are by the devices of wicked men who profit by these wrongs, often put to death; indeed the foundations of the Christian church are cemented by the blood of its martyrs. Even the Savior of mankind, who taught nothing but peace and good will toward men, was a victim of this wicked spirit. Because he proclaimed that his gospel was universal and that his mission was unto all men of all kindreds, Gentile as well as Jew, the Jews procured his crucifixion and death upon the cross, because as they believed, his doctrines would make a Gentile equal with a Jew.

Abraham Lincoln was not slain for any personal reason. His murderer had no personal enmity against him. He was slain because the rebellion had failed, because he had been instrumental in maintaining the unity of the nation, because he had resorted to emancipation as an indispensable means thereto, and because of fear that these measures might in some way work in this country an equality of men before the law. I regard the tragic death of Abraham Lincoln as a noble and perhaps a necessary sacrifice, upon the altar of this our beloved country, to a better civilization and a higher Christianity. I say higher Christianity because I do not understand that there can be any Christianity which does not sympathize with the down-trodden and oppressed of earth; that does not pray with those who are bound as though they themselves were bound with them; that does not make war upon every iniquity and wrong existing in the land. The more it does of these, the more exalted it is.

No genuine Christian is ever exercised with the fear that any man will be made equal to him. He prays and labors to elevate men from the lowest degradation

to the highest possible standard of which they are capable. It is the very pith of his creed.

Three hundred years ago the votaries of the Christian church traversed this valley of the Mississippi and sacrificed their lives not only to elevate savage men to an equality with them, but to make them joint heirs of that kingdom where sorrow, oppression, wrong, and distinctions are never known. The true Sister of Charity, when she finds a human being in distress and in need of her attention and care, never stops to inquire who his father was or where he was born. It is enough for her to know that he is one of those for whom her Lord and Master suffered a cruel and ignominious death.

Fellow citizens, I regard it as the most enviable lot that could befall a man to be born and reared a citizen of this Republic; one which he ought to cherish with affection, gratitude, and pride. And he ought to assume, with cheerfulness, the responsibilities and duties which it imposes upon him. This grand political fabric which our fathers secured is now in our hands for preservation, improvement, and adornment—and must soon be transmitted to our posterity for its ultimate and final completion. When we contemplate its marvelous growth and achievements during its short life of ninety years, what may we expect it to be ninety years hence? With its past ratio of increase and prosperity, it will then be the abode of 400,000,000 people, with a material wealth equal to the present wealth of the entire world.

Upon us, in some measure, rests the responsibility of determining the future moral and political character of that vast community. It is an imperative duty which we cannot ignore, to discharge faithfully and well, every obligation resting upon us as American citizens, to exert all our energies in every possible way to expand its growth and consequence, and to use all honorable means to rightly mold its political and moral institutions, and to determine its governmental policies

as in our respective judgments shall be most conducive to the prosperity and happiness of the people who are to live in it.

We ought to do this, not in accordance with other men's judgment, but according to our own personal convictions of what is just and right. It is not possible for us all to see eye to eye. It is not possible that we shall all be agreed as to what political measures would most likely benefit the country, nor can we agree as to the men most suitable to execute them and to administer the laws of the land.

Nor is one man responsible to another for his opinions or for his votes. He faithfully discharges his entire duty as a good citizen when he exercises these privileges conscientiously and, as he truly believes, for the best interests of himself, his country, and mankind. Every man in the course of his life must indulge in more or less error, it is a part of his nature to do so. But I know of no better or safer tribunal to correct and neutralize error than the public judgment when ascertained. I do not doubt that the American people are intelligent enough, patriotic enough, and Christian enough to determine all of their political controversies wisely and well.

Of the approaching contest for the supremacy in the councils of the nation, I have no fears for the country, whatever may be the result. I know that there are thousands who are almost dying for fear the nation will be ruined if their opinions and their views are not sustained, but they will live to be just as fearful over the impending ruin which they will see just as plainly four years hence. Whether we have a Democratic or Republican president I apprehend the crops will grow just as well. I do not think that in either event the prosperity or happiness of the people will be very much retarded. I believe the honor of the nation will be properly cared for and that she will move right on to the perfection of her institutions and to the goal of her manifest destiny. I believe, to secure for ourselves and to perpetuate for our children

and for our country, these blessings and institutions which we have inherited from our fathers, it is only necessary for every citizen, be he Democrat or Republican, churchman or worldman, to faithfully discharge his civil, religious and political obligations, "with malice toward none, with charity for all, with firmness in the right as God gives him to see the right." This being done, we can safely leave our country to the guidance of Him who holds the destinies of the world in his hands.

Then, let us one and all henceforth, with renewed alacrity and zeal, put forth all our energies to promote the material and intellectual growth of our country. Let us spare no exertions, which may in any way operate or tend to develop her inexhaustible resources. Let us multiply and elevate to the highest possible standard her institutions of learning to the end that the minds of the people may become enlarged, noble, and exalted. Let us by our influence and example, show to the world of mankind the safety, strength, beneficence, and beauty of our Republican institutions. Let us through the thousand avenues which shall be opened to us by means of commerce and trade, scatter the seeds of democracy in every nook and dark corner of the globe and thus hasten the day when the sun shall never rise upon the palace of a King, nor set upon the hovel of a slave.

Senator Dolliver's Patriotism

Sam M. Greene, Los Angeles: I'm so glad the Webster county Bar history finally got along to J. P. Dolliver, for he was one of the real heroes of Iowa politics. The way he broke loose from the old reactionaries that had him lassoed, and spoke for himself, was one of the finest acts of patriotism I have ever known. He had much to lose, and not much to gain for sure, except self-respect and loyalty to high ideals; but he took the step, and if he had not died he would have risen much higher.

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