



### Good Sense.

Society must support all of its members, all of its robbers, thieves and paupers. Every vagabond and vagrant has to be fed and clothed, and society must support in some way all of its members. It can support them in jails, in asylums, in hospitals, in penitentiaries, but it is a very costly way. We have to employ judges to try them, juries to sit upon their cases, sheriffs, marshals and constables to arrest them, policemen to watch them, and it may be at last a standing army to put them down. It would be far cheaper, probably, to support them in some first-class hotel. We must either support them, or help them to support themselves. They let us go upon the one hand simply to take us by the other, and we can take care of them as paupers and criminals, or by wise statesmanship help them to be honest and useful men. Of all the criminals transported by England to Australia and Tasmania, the records show that a very large per cent., something over 90, became useful and decent people. In Australia they found homes; hope again spread its wings in their breasts. They had different ambitions; they were removed from vile and vicious associations. They had new surroundings, and, as a rule, man does not improve without a corresponding improvement in his physical condition.

### FRAUD IN ELECTIONS.

The people are beginning to lose confidence in elections; the people are beginning to say, "Fraud controls, rascality elects," and the moment that suspicion is well lodged in the minds of the people then they will have no respect for the laws made by men elected by fraud. They will have no respect for the decision of judges when they believe the judges were elected by fraud, and then comes the dissolution of our form of Government; and then comes the destruction of human liberty for a hundred years. Every Republican should make up his mind to be a perpetual sentinel of the ballot-box; every Republican should make up his mind that, so far as was in his power, an illegal vote should never again be cast in this country. We fell into it; it took a long time but we got there. In the the first place, in the cities no man was allowed to vote who came from a foreign country until he had been here five years. They began allowing them to vote when they had been here four, and if the Democratic party did, probably the Whig party would have done it if the foreigners would have voted the Whig ticket. But they wouldn't. After a while they allowed them to vote in three years, in two years, and it was not long until they met them at Castle Garden and marched from the ship directly to the polls. All over our country we have had a contest with regard to the removal of county seats, when all the people at one side of a county were for removal, and the north side would hear that the south side was going to cheat, and the south would hear that the north was going to cheat, and as a result both cheated. And thus day by day, little by little, the sanctity of the ballot-box has been

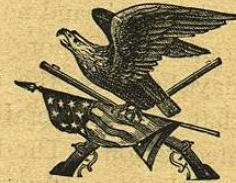


destroyed, and that party was considered the smartest party that could get in the most illegal votes and get them counted. All that must be stopped, or this country cannot endure, and it is the mission of the Republican party to stop it.

## STATE SOVEREIGNTY.

Now there is one other thing, and nothing can by any possibility, in this country, be more important. The great difference to-day between the Democratic and Republican party is that the Democratic party believes this is a simple confederation. The Democratic party believes in what we call State sovereignty, and the Republican party proclaims this country to be a nation, one and indivisible. There is the difference. The South believe this is a mere confederacy, and they are honest; they were willing to fight for it; they are willing to fight for it now; they are willing to commit frauds for it; they are willing to use tissue ballots to substantiate it, and they believe it. Now the question with us is whether we will put a party in power, knowing as we do know, that the principal part of that party absolutely believe in the doctrine of State sovereignty. They believe in the sacredness of a State line. In old times, in the year of grace 1860, if a man wished the army of the United States to pursue a fugitive slave, then the army would cross the State line. Whenever it became necessary to deprive some human being of a right, then we had a right to cross State lines; but whenever we wished to strike the shackles of slavery from a human being, we had no right to cross a State line. In other words, when you want to do a mean thing you can step over the line, but if your object is a good one you shall not do it.

This doctrine of State sovereignty is the meanest doctrine ever lodged in the American mind. It is political posion, and if this country is destroyed that doctrine will have done as much toward it as any other one thing. I believe the Union one absolutely.



## NATIONAL PROTECTION,

The Democrats tells me that when I am away from home the Government will protect me; but when I am home, when I am sitting around the family fireside of the Nation, then the Government cannot protect me; that I must leave if I want protection. (Laughter.) Now, I denounce that doctrine. For instance, we are at war with another country, and the American Nation comes to me and says: "We want you." I say: "I won't go." They draft me, put some names in a wheel, and a man turns it and another man pulls out a paper, and my name is on it, and it says: "Come." So I go (laughter), and I fight for the flag. When the war is over, I go back to my State. Now, let us admit that the war had been unpopular, and that when I got to the State, the people of that State wished to trample upon my rights, and I cried out to my Government: "Come and defend me; you made me defend you." What ought the Government to do? I only owe that Government



allegiance that owes me my protection. Protection is the other side of the bargain; that is what it must be. And if a Government ought to protect even the man that it drafts, what ought it to do for the volunteer [A voice, That's it!], the man who holds his wife for a moment in a tremulous embrace, and kisses his children, wets their cheeks with his tears, shoulders his musket, goes to the field, and says, "Here I am to uphold my flag." [Applause.] A Nation that will not protect such a protector is a disgrace to mankind, and its flag a dirty rag that contaminates the air in which it waves. [Applause.] I believe in a Government with an arm long enough to reach the collar of any rascal beneath its flag. [Laughter.] I want it with an arm long enough, and a sword sharp enough, to strike down tyranny wherever it may raise its snaky head. I want a Nation that can hear the faintest cries of its humblest citizen. [A voice, "That's it!" and applause.] I want a Nation that will protect a free man standing in the sun by his little cabin, just as quick as it would protect Vanderbuilt in a palace of of marble and gold. [Applause.] I believe in a Government that can cross a State line on an errand of mercy. I believe in a Government that can cross a state line when it wishes to do justice. I do not believe that the sword turns to air at a State line. I want a Government that will protect me. I am here to-day—do I stand here because the flag of Illinois is above me? I want no flag of Illinois, and if I were to see it I should not know it—I am here to-day under the folds of the American flag for which more good, blessed blood has been shed than for any other flag that waves in this world.

### To a Prospective Voter.



Don't you go with the Democratic party, young man. You have got a character to make. You cannot make it, as the Democratic party does, by passing a resolution. If your father voted the Democratic ticket, that is disgrace enough for one family. Tell the old man that you can stand it no longer. Tell the old gent that you have made up your mind to stand with the party of human progress; and if he asks you why you cannot vote the Democratic ticket, you tell him: "Every man that tried to destroy the Government, every man that shot at the holy flag in heaven, every man that starved our soldiers, every keeper of Libby, Andersonville and Salisbury, every man that wanted to burn the negro, every one that wanted to scatter yellow fever in the North, every man that opposed human liberty, that regarded the auction-block as an altar and the howling of the bloodhound as the music of the Union, every man who wept over the corpse of slavery, that thought lashes on the naked back were a legal tender for labor performed,



every one willing to rob a mother of her child—every solitary one was a Democrat."

Tell him you cannot stand that party. Tell him you



GEN. JAMES A. GARFIELD.

have to go with the Republican party, and if he asks you why, tell him it destroyed slavery; it preserved the Union it paid the National debt; it made our credit as good as that of any Nation on the earth. Tell him it makes a four per cent. bond worth \$1.10; that it satisfies the demands of the highest civilization; that it made it possible for every greenback to hold up its hand and swear, "I know that my redeemer liveth." Tell the old man that the Republican party preserved the honor of the Nation; that it believes in education; that it looks upon the schoolhouse as a cathedral. Tell him that the Republican party believes in absolute intellectual liberty, absolute religious freedom, in human rights, and that human rights rise above States. Tell him that the Republican party believes in humanity, justice, human equality, and that the Republican party believes this a Nation for ever and ever; that an honest ballot is the

breath of the Republican's life; that honest money is the blood of the Republic, and that Nationality is the great throbbing beat of the heart of the Republic. Tell him that; and tell him that you are going to stand by the flag that the patriots North carried upon the battle-field of death. Tell him that you are going to be true to the martyred dead; that you are going to vote exactly as Lincoln would have voted were he living. Tell him that every traitor dead, were he living now, there would issue from his lips of dust, "Hurrah for Hancock;" that could every patriot rise he would cry for Garfield and liberty, for union and for human progress everywhere. Tell him that the South seeks to secure by the ballot what it lost by the bayonet; to whip by the ballot those who fought it in the field.

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### Two Parties Compared.

It takes a great deal of trouble to raise a good Republican. It is a vast deal of labor. The Republican party is the fruit of all ages—of self-sacrifice and devotion. The Republican party is born of every good thing that was ever done in the world. The Republican party is the result of all martyrdom, of all heroic bloodshed for the right. It is the blossom and fruits of the great world's best endeavor. In order to make a Republican you have got to have schoolhouses. You have got to have newspapers and magazines. A good Republican is the best fruit of civilization, of all there is of intelligence, of art, of music and songs. If you want to make Democrats let them alone. The Democratic party is the settlings of this country. Nobody hoes weeds. Nobody takes especial pains to raise dog fennel, and yet it grows under the very hoof of travel. The seeds are sown by accident and gathered by chance. But if you want to raise wheat and corn you must plow the ground. You must defend and you must harvest the crop with infinite patience and toil. It is precisely that way—if you want to raise a good Republican you must work. If you wish to raise a democrat give him wholesome neglect. The Democratic party flatters the vices of mankind. That party says to the ignorant man, "You know enough." It says to the vicious man, "You are good enough."

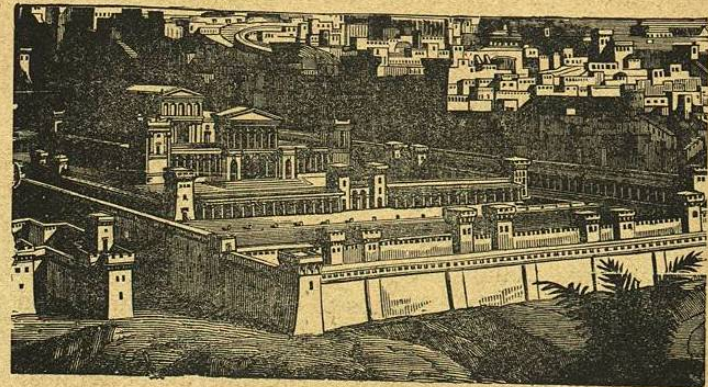
The Republican party says, "You must be better next year than you are this. A man is a Republican because he loves something. Most men are Democrats because they hate something. A Republican takes a man, as it

were, by the collar and says, "You must do your best, you must climb the infinite hill of human progress as long as you live." Now and then one gets tired. He says, "I have climbed enough, and so much better than I expected to do that I don't wish to travel any further." Now and then one gets tired and lets go all hold, and he rolls down to the very bottom, and as he strikes the mud he springs upon his feet transfigured, and says, "Hurrah for Hancock."

—I will not give currency to a solitary word against the reputation of an American citizen unless I know it to be true.

—Prejudice will give the lie to all the other senses. It will swear the North star out of the sky of truth.

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### The Flag of My Country.

More good, blood has been shed for our flag than for any other flag that waves in this world. I have as much right to speak here as if I had been born here. (Laughter.) That is the country in which I believe; that is the nation that commands my respect, that protects all. This doctrine of State sovereignty has to be done away with; we have got to stamp it out. Let me tell you its history: The first time it appeared was when they wished to keep the slave trade alive until 1808. The first resort to this doctrine was for the protection of piracy and murder, and the next time they appealed to it was to keep the slave trade alive, so that a man in Virginia could sell the very woman who nursed him, to the rice fields of the South. It was done so that they could raise mankind as a crop. (Laughter.) It was a crop that they could raise the year around. [Renewed laughter.] The next time that they appealed to the doctrine was in favor of the Fugitive Slave Law, so that every white man in the North was to become a hound, to bay upon the track of the fugitive slave. Under that law the North agreed to catch women and give them back to the bloodhounds of the South. Under that infamy men and women were held and were kidnapped under the shadow of the dome of the National Capitol. If the Democratic party had remained in power it would be so now. [Cheers.]

The South said: "Be friends with us; all we want

is to steal labor; be friends with us; all we want of you is to have you catch our slaves; be friends with us; all we want of you is to be in partnership in the business of slavery, and we are to take all the money, and you are to have the disgrace and dishonor for your share."

The dividend didn't suit.

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### State Rights and the Extension of Slavery.

The next time they appealed to the doctrine of State rights was that they might extend the area of human slavery; it was that they might desecrate the fair fields of Kansas. The next time they appealed to this infamous doctrine was in secession and treason; so now, when I hear any man advocate this doctrine, I know that he is not a friend of my country; he is not a friend of humanity, of liberty or of progress.

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### Taffy for a Jury.

I have spoken now, gentlemen, the last words that will be spoken in public for my clients, the last words that will be spoken in public for any of these defendants; the last words that will be heard in their favor, until I hear from the foreman the two elegant words, "Not guilty." And now, thanking the court for many acts of personal kindness, and you, gentleman of the jury, for your almost infinite patience, I leave my clients with all they love, with all who love them, in your hands.







### Science.

From Copernicus we learned that this earth is only a grain of sand on the infinite shore of the universe: that everywhere we are surrounded by shining worlds vastly greater than our own, all moving and existing in accordance with law. True, the earth began to grow small, but man began to grow great.

In speaking of astronomy, I have confined myself to the discoveries made since the revival of learning. Long ago, on the banks of the Ganges, ages before Copernicus lived, Aryabhatta taught that the earth is a sphere, and revolves on its own axis. This, however, does not detract from the glory of the great German. The discovery of the Hindu had been lost in the midnight of Europe—in the age of faith, and Copernicus was as much a discoverer as though Aryabhatta had never lived.

In this short address there is no time to speak of other sciences, and to point out the particular evidence furnished by each, to establish the dominion of law, nor to

more than mention the name of Descartes, the first who undertook to give an explanation of the celestial motions, or who formed the vast and philosophic conception of reducing all the phenomena of the universe to the same law; of Montaigne, one of the heroes of common sense; of Galvani, whose experiments gave the telegraph to the world; of Voltaire, who contributed more than any other of the sons of men to the destruction of religious intolerance; of August Comte, whose genius erected to itself a monument that still touches the stars; of Guttenberg, Watt, Stephenson, Arkwright, all soldiers of science in the grand army of the dead kings.

The glory of science is, that it is freeing the soul—breaking the mental faculties—getting the brain out of bondage—giving courage to thought—filling the world with mercy, justice and joy.

Science found agriculture plowing with a stick—reaping with a sickle—commerce at the mercy of the treacherous waves and the inconstant winds—a world without books—without schools—man denying the authority of reason, employing his ingenuity in the manufacture of instruments of torture, in building inquisitions and cathedrals. It found the land filled with malicious monks—with persecuting Protestants and the burners of men. It found a world full of fear; ignorance upon its knees; credulity the greatest virtue; women treated like beasts of burden; cruelty the only means of reformation. It found the world at the mercy of disease and famine; men trying to read their fates in the stars, and to tell their fortunes by signs and wonders; generals thinking to conquer their enemies by making the sign of the cross, or by telling a rosary.



Such was the condition of man when the morning of science dawned upon his brain, and before he had heard the sublime declaration that the universe is governed by law.

No wonder that fable is the enemy of knowledge. A man with a false diamond shuns the society of lapidaries, and it is upon this principle that superstition abhors science.

All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite patience have furnished the facts. The brave thinkers have used them. The gloomy caverns of superstition have been transformed into temples of thought, and the demons of the past are the angels of to-day.

There is lots of happiness in this world; and, I say, let us, in every way we can, increase it. I envy every man who is content with his lot, whether he is poor or whether he is rich.

I tell you, the man who tries to make somebody else happy, and who owns his own soul, nobody having a mortgage or deed of trust upon his manhood or liberty—this world is a pretty good world for such a man. I do not care: I am going to say my say, whether I make money or grow poor; no matter whether I get high office or walk along the dusty highway of the common. I am going to say my say, and I had rather be a farmer and live upon forty acres of land—live in a log cabin that I built myself, and have a little grassy path going down to the spring, so that I can go there and hear the waters gurgling, and know that it is coming out from the lips of the earth, like a poem, whispering to the white pebbles

—I would rather live there, and have some hollyhocks at the corner of the house, with the larks singing and swinging in the trees, and some lattice over the window, so that the sunlight can fall checkered on the babe in the cradle—I had rather live there and have the freedom of my own brain; I had rather do that than live in a palace of gold, and crawl, a slimy hypocrite, through this world.

Allow me to say, further, that this world is not, in my judgment, yet perfect. I am doing, in a very feeble way, to be sure, but I am still endeavoring, according to my idea, to make this world just a little better; to give a little more liberty to men, a little more liberty to women. I believe in the government of kindness; I believe in truth, in investigation, in free thought. I do not believe that the hand of want will be eternally extended in the world; I do not believe the prison will forever scar the ground, I do not believe that the shadow of the gallows will forever curse the earth; I do not believe that it will always be true that the men who do the most work will have the least to wear and the least to eat. I do believe that the time will come when liberty, morality and justice, like the rings of Saturn, will surround the world; that the world will be better, and every true man and every free man will do what he can to hasten the coming of human advancement.

I think more of the living than I do of the dead. The world is for the living. The grave is not a throne, and a corpse is not a king. The living have a right to control this world. I think a good deal more of to-day than I do of yesterday, and I think more of to-morrow than I do of this day; because it is nearly gone—that is the