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READ BY EVERYBODY,
THE BEAVER RADICAL.

THE TEMPERANCE QUESTION.

The Moral and Legal Considerations.
Ed. Radical.—Please publish the selection from the Lancaster Gazette, for the consideration of the voters of Beaver county, and oblige

J. I. FRAZER,
J. H. AUGHEY,
J. F. EDGAR,
Special Committee.

Are there any principles of law, gospel or morality which should deter the citizens from voting against license?

1. It is a principle recognized in all civilized communities that society has the right to protect, by legal enactment, health, lives and moral interests of its citizens. This right is acted upon by every government, legislature and court in Christendom, and it is a right inherent in the organization of society.

"Natural law," says Blackstone, "requires that we should live honestly, hurt nobody and render to every one his due. Can a man sell liquor to be drunk, and not hurt the drinker? Can he take money and give no value? The liquor seller cannot do this, and therefore has no natural right to sell liquor for drinking purposes.

"Common law further declares that no man has a right to use his property to the injury of another, and that the consent of the party injured is no mitigation of the offence." No man can rent his house for the sale of liquor, without using it to injure others. No man can sell liquor to be used for drinking, and not injure those who thus use it. Common law, we thus see, gives no man a right to sell for such purpose. The moral law, which requires "that we love our neighbors as ourselves," does not give the right to sell intoxicating drinks, inasmuch as no one can sell without doing hurt to his neighbor. Therefore, the moral law gives no right to a license.

The law of God, which says "thou shalt not kill," does not give the right to trade in that which all experience shows, kills and destroys. It is believed that nearly every homicide which has taken place in Lancaster county during the past thirty years, has been caused directly or indirectly by liquor. Therefore, the law of God confers no right to sell for such purposes.

The statute law is the only one which does give men this privilege to sell. The Legislature has assumed to give a privilege which neither natural law, common law, moral law, nor the law of God allows.

The liquor seller's "right" is by man made law. He holds it only at the will of that law. When that is taken away, all right to sell ceases. It is not a duty to take away a privilege, which experience has proved cannot be exercised but at the cost of all other citizens, and which confers no good, but causes evil continually.

Gambling, horse-racing and lotteries, which were once carried on under the sanction of man made law, have, because of the injuries inflicted upon the people, all been prohibited—the liquor traffic is a thousand times more destructive to every interest and should also be prohibited.

2. This principle of protection is acted upon in the laws which are passed against gambling, lotteries, profanity, Sabbath-breaking, counterfeiting, storage of gun powder, obscene prints, and any business that endangers the public health and morals. We do not depend upon moral suasion to protect society against these evils. We do not go to the gambler or horse-thief and appeal to his conscience, his humanity, love of right, or his regard for public welfare. We do not plead with the incendiary and portray before his mind the suffering, the loss of property or life which be occasions. We do not depend upon the preaching of the Gospel, public meetings, speeches or the force of argument to protect men from stealing, or forging, or slandering. Society, by law, says these evils shall not be permitted. So with rum selling. It is evil and only evil, and that continually, and must be forbidden.

3. This right of society to protect itself of its young, ignorant or thoughtless members from the evils of the drink trade, has constantly been recognized by our laws in relation to the sale of intoxicating drinks. It is conceded that this traffic is so full of danger and followed by such sad consequences that it cannot and has not been left open for every one to engage in it. Hence, permission is granted only to a select few to sell liquor. Now, if society has the right to forbid this trade to all but a few persons, it is clearly right to suppress it altogether.

4. Society exercises the right of destroying private property when necessary to prevent evil or to secure the public good. The goods of the smuggler are

seized and confiscated. To arrest a conflagration a house or store may be pulled down or blown up. Tainted meat, damaged hides, decayed fish, fruit or vegetables, the implements of the gambler may be seized and destroyed. And why? Because the trade in these is a sin against society, and are destructive of health and public welfare. But the sale of intoxicating drinks produces an amount of private misery and public mischief compared with which the injury done by those things is as nothing.

Judge McLean (5th Howard's Reports 589) says: "The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated; every thing prejudicial to the public health or to the morals of a city may be removed; merchandise from a port where contagious diseases prevail, being liable to communicate disease, may be excluded, and in extreme cases may be thrown into the sea."

5. It is constitutional. The prohibition of the traffic in intoxicating beverages is in accord with the fundamental principles of the Government. We believe it may safely be affirmed that the right to prohibit the sale of intoxicating drinks has been affirmed by the Supreme Court of the United States, and also of every State before whom the question has come for adjudication, and that the contrary is not found in any judicial annals of the country. Let us quote from the judges of the Supreme Court of the United States as being the highest authority. Judge Grier of Pennsylvania, gives his opinion in the following clear and forcible words:

"It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and all measures of restraint or prohibition, necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, or the preservation of the public peace, health and morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all law on subjects of secondary importance which relate only to property, convenience or luxury, to recede when they come in contact or collision, *salus populi suprema lex*. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand fold in health, wealth and happiness of the people."—5 Howard, 632.

Chief Justice Taney of Maryland, says: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, I see nothing in the Constitution to prevent it from regulating and restraining the traffic, or from prohibiting it altogether."—5 Howard, 577.

Justice Catron of Tennessee said: "If the State has the power of restraint by license, to any extent, she has the discretionary power to judge of its limits. And may go the length of prohibiting sales altogether."—5 Howard, 611.

Justice McLean, of Ohio said: "A license to sell an article, foreign or domestic, as a merchant or inn keeper, or victualler, is a matter of police and revenue, within the power of the State."—5 Howard, 599.

Again: "It is the settled construction of every regulation of commerce, that under the sanction of its general laws, no person can introduce into a community malignant diseases, or anything which contaminates its morals or endangers its safety." If the article be injurious to the health and morals of a community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, prohibit the sale of it.—5 Howard, 592.

"No one can claim a license to retail spirits as a matter of right."—5 Howard, 597.

These opinions put beyond question the constitutionality of prohibitory laws. We have to a limited extent presented the economical and legal aspects of the questions involved in the coming vote. The strictly moral considerations, numerous and conclusive from that point of view, we are compelled, for want of space, to refer to the churches or a subsequent paper.

HOW WILL YOU VOTE?
Fellow citizens—This is a question of far more importance to yourselves and families, and involving far greater responsibility to your fellow men than attaches to political elections. We pray you to consider that in deciding whether the drink trade of the county shall be continued or suppressed, you not only settle a point which affects your pecuniary in-

terests, but one which involves the joy and sorrow of many families and the temporal and eternal welfare of men; women and children. Can you be guiltless if this opportunity passes unused by you in behalf of morality, peace and the common good, or if by acting in support of the license system, the flood-gates of iniquity are kept open, and the streams of liquid death are still poured out upon the community?

Consider, what good have you ever known, to come to the user of strong drink? Have such become wiser men, more devoted Christians, or better citizens? Have they thereby become better husbands or fathers; better farmers or mechanics? Have such been the most faithful in fulfilling promises, or paying debts? Have they reared their children better; affording better examples of morality, industry or frugality? Have they made the best school directors or township officers, or better performed trusts of any kind? Would you employ such in your business in preference to the entirely sober? *Has any good within your recollection come to your neighborhood from the sale of drink?*

LOOK AROUND YOU, AND THINK!
Consider, on the other hand, the evils which you know have been caused by the drink. How many men within the circle of your acquaintances have become impoverished? How many families, who in starting in life had good prospects, have become blighted and broken up? How many separations and divorces of husband and wife? How many children bound out at a tender age because of it? How many stores shut up, farms and homes sold by the sheriff or assignee? How many failures in business? How many bad debts? How many children not schooled, led or clothed through it? In short, how much of human misery and distress have you known caused by the drink trade? Let the bar-room or the beer saloon the place where you would desire your children to be schooled? Why not? Then remember the great responsibilities which cluster around your vote.

YOU CANNOT ESCAPE THE RESPONSIBILITY.
Vote "For License" and the bad trade continues, the crime and the pauperism, and the evils you know of, continue by your help! Vote thus, and when you see the bloated, reeling drunkard, feel and say, I voted for that!

When you hear the oaths, curses and imprecations, which come from our liquor places, feel and say, I voted for that! When you learn of families abused, the heart and hope of the wife crushed, the children ignorant and imbruted by the father's drunkenness, say and feel, I voted for that! When you see the prison and poor-house crowded with the victims of the drink, say and feel, I voted for that! You cannot escape the responsibility, except by working and voting "AGAINST LICENSE."

Ho! for the rescue! ye whose eyes have seen The ruin wrought where drunkenness hath been. Up! ye are bidden to a noble strife. Not to destroy, but to rescue human life.

To accomplish this no time must be lost, and no pains spared. Openly avow your sentiments; talk with your neighbors. Your self-respect as a man, your happiness as a son or brother, the safety of your family, your security as a citizen, depend on your action. How will you vote? "To him that knoweth to do good, and doeth it not, to him it is sin." How will you vote?

There is an evil in the land,
Rank with age and foul with crime,
Strong with many, a legal band,
Money, fashion, use and time.
'Tis the question of the hour,
How shall we the strong o'erpower?
Vote it out!—Vote it out!
—This will put the thing to rout.
'Tis the battle of the hour—
Freemen, show your strength again;
In the ballot is your power,
—This will bring the foe to pain.
We have preached against this wrong,
Have pleaded, too, with words of song!
Vote it out!—Vote it out!
—Vote and pray with hearts devout.

INAUGURAL ADDRESS.

The following is the inaugural address delivered by President Grant on the 4th of March:

Fellow Citizens—Under Providence I have been called a second time to act as Executive over this great nation. It has been my endeavor to maintain all the laws, and so far as lay in my power, to act for the best interests of the whole nation. My best efforts will be given in the future. I trust my four years' experience in the office has not been without profit. When my first term of office of Chief Executive began, the country had not recovered from the effects of a great internal revolution and three of the four States of the Union had not been restored to their federal relations. It seemed to me wise that no new questions should be

raised so long as that condition of affairs existed; therefore the past four years, so far as I could control events, have been consumed in the efforts to restore harmony, public credit, commerce and all the arts of peace and progress.

It is my firm conviction that the civilized world is tending towards Republicanism, or government by the people, and that our own great Republic is destined to be the guiding star to all others. Under our Republic we support an army less than that of any European power of any standing and a navy less than that of either of at least five of them.

There could be no extension of territory on this continent which would call for an increase of this force, but rather might such extension enable us to diminish it. The theory of government changes with the general progress. Now that the telegraph is made available for communicating thought, together with rapid transit by steam, all parts of the continent are made continuous for all purposes of government, and communication between the extreme limits of the country made easier than it was throughout the old thirteen States at the beginning of our national existence.

The effects of the late civil strife have been to free the slave and make him a citizen; yet he is not possessed of the civil rights which citizenship should carry with it. This is wrong and should be corrected. To this correction I am committed so far as executive influence can avail.

Social equality is not a subject to be legislated on, nor shall I ask that anything be done to advance the social status of the colored man, except to give him a fair chance to develop what is in him. Give him access to schools, and when he travels, let him feel assured that his conduct will regulate the treatment and fare he will receive.

The States lately at war with the general government are now happily rehabilitated, and executive control is not exercised in any one of them that would not be exercised in any other State under the same circumstances.

In the first year of the past administration a proposition came up for the admission of San Domingo as a territory of the Union. It was not a question of my seeking, but was a proposition from the people of San Domingo, and which I entertained. I believe, as I did then, that it was for the best interests of this country, for the people of San Domingo and all concerned, and that the proposition should be received favorably. It was, however, rejected constitutionally, and therefore the subject was never brought up again by me.

In future, while I hold the present office, the subject of the acquisition of territory must have the support of the people before I recommend any proposition looking to such acquisition. However, I do not share the apprehension held by many as to the danger of the government becoming weakened and destroyed by reason of the acquisition of territory. Commerce, education, rapid transit of thought and matter by telegraph and steam have changed all this; rather, I believe, our great Maker is preparing the world, in his own good time, to become one nation, speaking one language, and that armies and navies will be no longer required.

My efforts in the future will be directed to the restoration of good feeling between the different sections of our common country; the restoration of currency to a fixed value compared with the world's; gold, if possible, to par with it; the construction of cheap routes of transit throughout the land, that the products of all sections may find a market and leave a living remuneration to the producer; to the maintenance of friendly relations with all our neighbors and distant nations; to the establishment of our commerce and our share in carrying trade upon the ocean; to the encouragement of such manufacturing industries as can be economically pursued in this country, that the exports of home products and industries may pay for our imports, is the only sure method of returning to and permanently maintaining a specie basis; to the elevation of labor, and by a humane course to bring the aborigines of the country under the benign influence of education and civilization—it is either this or a war of extermination. Wars of extermination engaged in by people pursuing commerce, and all industrial pursuits are expensive, even against the weakest people, and are demoralizing and wicked. Our superiority of strength and advantages of civilization should make us lenient toward the Indian. The wrongs already inflicted upon him should be taken into consideration, and the balance placed to his credit.

A moral view of the question should be considered, and the question asked, cannot the Indian be made a useful and productive member of society by proper teaching and treatment? If the effort be made in good faith, we will stand better before the civilized nations of the earth and our own consciences, for having made it.

All these things are not to be accomplished by one individual, but they will receive my support and such recommendations to Congress as will, in my judgment best serve to carry them into effect. I beg your support and encouragement. It has been and is my earnest desire to secure this.

Reformatory rules regulating the methods of appointments and promotion were established, and my efforts for such reformation shall be continued to the best of my judgment. The spirit of the rules adopted will be maintained.

I acknowledge before this assemblage, representing as it does, every section of our country, the obligation I am under to my fellow men for the great honor they have conferred upon me by returning me to the highest office within their gift, and the further obligation resting upon me to render the best services within my power.

This I promise, looking forward with the greatest anxiety to the day when I shall be released from the responsibilities that at times are almost overwhelming, and from which I have scarcely had a rest since the eventful firing on Fort Sumpter, in April, 1861, to the present day.

My services were then tendered and accepted under the first call for troops growing out of that event. I did not ask for place or position, and was entirely without influence, or the acquaintance of persons of influence, but was resolved to perform my part in the war threatening the very existence of the nation.

I performed conscientiously my duty, without asking promotion or command, and without revengeful feelings towards any section or individual.

Notwithstanding this, throughout the war, and from my first candidacy for my present office in 1868, to the closing of the last Presidential campaign, I have been the subject of abuse and slander scarcely ever equalled in political history, which to day I feel I can afford to disregard in view of your verdict, which I gratefully accept as my vindication.

COOLIE LABOR.

An Act to Prohibit the Importation of Chinese Under the Contract System.
A Washington correspondent of the Philadelphia Press, writing in reference to the dissatisfaction growing out of the employment of Chinese laborers at Beaver Falls, in this State, says:

Hon. William McClelland, representative from the Beaver district, has already presented several petitions in the House, very numerous signed by his constituents, praying Congress to "pass a law prohibiting any further importations of Chinese laborers under contracts made in China." The matter has been before the House Committee on Education and Labor for some time, and it is understood they had agreed to report a bill prepared by Mr. Coghlan, of California, which it is thought will break up the system of importing Chinese laborers. It provides that every contract for labor or service for a longer period of time than one year, made in any foreign country with or for an alien, any part of which is to be performed in the United States, shall be regarded as a contract for servile labor. Any person contracting for such labor or attempting to enforce such contract shall be guilty of a misdemeanor, punishable by a fine of not less than one thousand dollars, nor more than five thousand dollars. Parties who shall employ this servile labor are made amenable to the pains and penalties of the statute. It is made the duty of each of the consular officers of the United States residing at the ports of China and Japan to see that persons emigrating therefrom to the United States have not entered into contract for the performance of servile labor in this country. The captains and owners of vessels who shall land or attempt to land this class of emigrants at any port of the United States shall be liable to a fine of five hundred dollars for each and every emigrant. This bill is intended to reach and, if possible, to settle the entire question of the importation of what is known as Coolie labor. The working people of the Pacific coast do not now stand alone in their contest with "cheap labor and the heathen Chinese." Petitions are coming in from all sections of the country similar in character to those forwarded by the citizens of Beaver county, and it is highly probable Congress will put a stop to the business by passing some such bill as that of Mr. Coghlan.