

TO THE MEMORY OF JOHN DOANE

Celebration Held in Massachusetts Today in Honor of Founder of Family in America.

ADDRESS BY UTAH MEMBER.

Although Unable to be Personally Present, Willard Done's Speech is Being Read at Orleans.

Yesterday was "Doane day" at Orleans, Mass., as at that place a reunion is being held in honor of Deacon John Doane, founder of the Doane family in America. John Doane came over to the Plymouth colony in 1630, and his numerous descendants in America resolved upon erecting a fitting memorial to their worthy ancestor.

A boulder weighing four or five tons has been removed from the old Doane farm to Town Cove, a burial ground, Eastman, and there the dedication takes place today, at the conclusion of the program at Orleans, carriages conveying the participants from the last named city to the cemetery. Upon the stone is affixed a bronze tablet, suitably inscribed. The dedicatory services were in charge of Rev. H. A. Morton.

Among the speakers scheduled to make addresses was Hon. Willard Done of this city, who while not being a descendant of the man in whose honor the celebration is being held, was forwarded to be read at the memorial services. Following is Mr. Done's speech in full.

WILLARD DONE'S ADDRESS.
Beloved Kinsmen and Friends—I am delighted and honored in greeting you on this auspicious occasion.

At the time when the volcanic fires of coercion and persecution were burning fiercely in England, and the lava and tufa and ashes threatened to overwhelm and destroy religious life and liberty, there were some whose faith in God was founded on the living rock. Among these was John Doane, and he is glad to honor today. We honor ourselves by this commemoration.

Of the birth, parentage, and early life of Deacon John Doane we know almost nothing. It is perhaps safe to say that this is so. It seems to indicate the fact that in leaving for conscience sake his native country and the graves of his ancestors, he left behind him an allegiance to the principles of his faith, and that he was a man who was not content to register his birth and British citizenship.

That either of these was unworthy or mean we cannot say; for he took him immediately taking his place among the leaders of the new colony. He was Mr. John Doane, chosen for responsible place in the councils of the commonwealth, and clothed with regular and special powers. This is not compatible with poor intellect, low birth, or weak influence. In his native England he was a man of power, from worthy stock, and inherited their worth.

The small and struggling colony established on these rock-bound shores was 10 years old when John Doane joined it, about 1639. Through famine and rigorous winters and disease and hunger, the ranks of the settlers had been thinned, and the colony was in a state of poverty and disheartenment. John Doane was introduced. Not flowery beds of ease and luxury, not spontaneous wealth, sprung from the soil, but like the water Moses brought, but toil and hardship and privation, producing slow and patient gain, was the heritage found. And with the zeal which inspired his compatriots, he took up the burden of his work and by right of splendid ability became one of the leaders of the community.

WITH STANDISH AND ALDEN.

Thenceforth for 15 years his history was interwoven with the history of this colony. In tracing our way back to the other. Associated with Governor Winslow, Miles Standish, William Bradford, John Alden, and others whose names are household words in New England history, he shaped in large measure the destiny of the Plymouth settlement. His removal from Plymouth to this place in 1645 was another indication of his energy and initiative. At 55 years of age, most men are averse to breaking up old associations and making new homes. But John Doane, feeling that for material and spiritual reasons the step was advisable, proceeded without hesitancy to found the new community, and at once became as notable a leader there as he had been in the old. Laborer, soldier, statesman, with eye single to the general good, he ran his course. Then, on Feb. 21, 1685, after nearly a century of useful life, he laid his weary head to rest and resigned his soul to his Maker.

The incidents of his life are learned chiefly from the historical documents of the communities in which he lived. This alone shows his prominence. As our Alfred A. Doane has well said in his resume of the life of Deacon John Doane: "He was a strong man. His intellect and his will were both directed to undertake by the governor, the court, and by the suffrages of his townsmen, show him to have been a man of superior ability. A larger knowledge of his country and of his previous career will confirm, we have no doubt, this estimate we make of him. This knowledge will be a source of delight and inspiration to his numerous descendants. And we trust that I, a kinsman, though not a descendant, may ascribe with you this delight and inspiration."

REVISE THE LAWS.

What manner of man was he? We

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see him called among others of the colonists to revise and amend the community laws. In worldly affairs greater wisdom is required of no man than of the law-giver. The sturdy and enduring jurisprudence of New England received much of its form and inspiration from the conscientious labors of John Doane and his associates.

FROM STATE TO CHURCH.

What manner of man was he? We see him relinquishing a position of high honor in the state, that he may the more fully devote his energies to the service of God. And thus he provides for the motto of the Doane family, "All I have is a gift of God." So others done who bear the name; so are they doing in the many of them are following the clerical profession, and so many others are devoting their time and their fortunes to intellectual, moral, and religious upbuilding.

What manner of man was he? We see him placed in position of trusteeship, where he is custodian of widows and orphans and their patrimony. And the kindness of heart thus shown is supplemented in the end by the rugged honesty with which he accounts for the uttermost farthing of his trust.

What manner of man was he? We see him called into the highest councils of the commonwealth, not by his seeking, we are sure, but certainly by his desire of doing good, and his honors and emoluments attached to nominal position, he does his duty for the sake of the higher honor of helping the upbuilding of the state.

What manner of man was he? As much may a man be judged by his close of his life as by its course. We see him laying down his body after a century of toil and hardship, and calling upon God to witness the honesty of his life, and to judge thereby the spirit he has called home.

What manner of man was he? Such a man that I am proud to be a Done; proud that my father, John Doane, though not descended from this man, yet bore and honored his name; proud that I am permitted to join with you, his descendants, in a tribute to his worth. He was an honest man, "the noblest work of God." And may we not take pleasure in the thought that near a century of toil and hardship, and calling upon God to witness the honesty of his life, and to judge thereby the spirit he has called home.

LIKE UNTO GRANITE.

What manner of man was he? The pillar of granite you will dedicate to him today is a type of the man. Ancient, and yet perennially young, unyielding as the everlasting hills, it is indicative of the character of his faith, of the eternal principle which brought him hither—the determination that no man, whether on the throne or in the cathedral, might dictate his worship or his thought. And from what I read of his character in the account of his life, I am convinced that like his association in this great movement, he would have gone if necessary to the ends of the earth to find this freedom of conscience.

What manner of man was he? Fitted by the strength and steadfastness of his faith to take part in and help to lead one of the world's great migrations impelled by the God-given wish to worship in conscience, he stands alongside the leaders of the Huguenots, of the Scotch Covenanters, of the Hebrews, of the ancient Christians. And as you who have read the history of the settlement of the New England colony on the shore of the Salt Lake, in these great conscience-free and independent movements we see the directing hand of God, pointing to the time of universal tolerance, and Deacon John Doane was fitted to be a leader in one of the greatest.

These various and noble elements, then, show the manner of man he was. Strongly led his fellow by the greatness of his mind and the magnanimity of his personality. True? He staked his life and happiness on his convictions. Independent? He stood out against bigotry and intolerance. Endurance was no longer a virtue; and then he went where he could follow the thoughts God had given him. Honest? No trust committed to him was ever betrayed. Able? Every kind of talent was submitted to his guidance, and in none was he incompetent. God-fearing? During his life he gave his labors and his substance to the church; and at death he called upon God to receive and judge his soul. Such a man was this, your ancestor!

GENEALOGICAL RESEARCH.

I trust you will not consider it aside from the subject if I speak for a moment on the movement culminating in the exercises of this day. Especially in the last century genealogical research has received a great impetus. Thousands of people, as if impelled by a common motive, have given time and money to the search for their ancestors. In some cases it may have been the result of a desire to feed personal vanity. But in most instances, I believe, the movement is the result of the innate longing after our own—the desire to know the lineage of our kindred.

Therefore, genealogical societies have been formed, the archives of the past have been opened, hidden and almost forgotten family records have been unearthed and studied, lines of descent have been traced to and beyond the settlement of America. Men and women whose lineage can be traced to the days of knight and chivalry have so traced it. In that ancestry there may be men and women of note; there may be men or women of infamy. But the thought of what one may or may not find in tracing his descent has not deterred the earnest seeker.

What has impelled this? It is the divine striving implanted in man to link the present and the future with the past. It is the desire to establish

the great and universal brotherhood of man, about which prophets have dreamed and poets sung. It is the desire to prove that which is the truth, that "God hath made of one flesh all nations of the earth." It is the desire to link together in this bond of kinship and unity all the generations of the world.

And so, "the hearts of the children are turning to the fathers," impelled, I have no doubt, by the fact that the father sleeping but not dead, turn their hearts to their children. And as our hearts go out to our fathers and our mothers of the near and distant future, our hearts follow them. They are stretched back over the centuries, and they clasp the hands of our progenitors. For we know that without them we can not be made perfect, neither they with us. It is this knowledge and this feeling, vague in some cases, distinct in others, but in all cases divine, that impel us to seek our lineage in the records of the past.

WHAT UTAH IS DOING.

As we feel after our ancestors and are consumed with a desire to know them and to be one with them, there is in Utah a small and zealously devoted band, with whom I have the honor to be associated, who strive more diligently for this end than any other people. They gather genealogies and trace descent, and then they enter sacred places and by vicarious work help to make all their lineage one. And so through those who feel after their ancestors and those who labor for them, the chain will be completed. Not one link will be missing. Our hearts and our hands shall be joined with theirs, from the first to the last of all our ties of blood. And in this great, unbroken family circle there shall be unbroken an emblem of the beginningless and endless and universal eternity of life.

In this circle the Doane families are entering. In the present occasion we see a long step in this direction. Not only do you reach your hands to this great and good man whose home was here, but you and all of us will yet reach hands across the mighty sea, and still farther, across the mighty centuries, until we find the first who bore our name. And through him we shall reach out still farther until we find our first progenitor, and measure in finding him all the span of human life. Then, and not till then, will the Divine desire impelling this movement be satisfied.

I can not thank you earnestly enough, my dear kinsmen and friends, for the honor you have done me, and the kindness you have shown the Utah branch of the family. Why one so unworthy, and especially one so descended from toil and hardship, has been chosen to speak for Deacon John Doane, I do not know. But if the effort I have made is at all worthy, it is because of the man whose memory has inspired me. I thank you for your indulgence and your attention.

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NEVER TALK UNTIL CAN OFFER FACTS

J. Pierpont Morgan Returns from Europe But Declines to Discuss Money Matters.

New York, Aug. 21.—After a four months' search of the art shops and galleries of Europe picking up treasures for his private galleries, J. Pierpont Morgan returned home today on the White Star steamer Oceanic. Mr. Morgan displayed keen interest in the financial situation, but declined to make any statement at this time, saying that after he had made a full investigation of the present monetary condition he might have something to say. "My knowledge of the situation," said Mr. Morgan, "is preliminary and until I can look into the matter I will say nothing. I never make statements until I can talk facts. I will not talk about art either. I have not read Prest. Roosevelt's speech."

Sir Jasper Puckon Clarke, director of the National museum of art, said that Mr. Morgan had not talked art with him and gave no intimation as to what gifts Mr. Morgan might make to the museum. He said Mr. Morgan was deeply interested in the financial situation at this time.

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DEPOSED MAYOR TAKES HIS LIFE

Paul Barth of Louisville Shoots Himself. Nothing Found Against Him.

Louisville, Ky., Aug. 21.—Paul C. Barth, recently deposed as Mayor of this city, shot and killed himself today.

Since the ousting of Barth's administration by the courts of appeals, the acts of ex-city officials have been subjected to severe scrutiny, but nothing was found reflecting personally on Barth, though his methods of conducting the administration were under fire.

THE TELEGRAPH SHOULD BE PART OF POSTAL SERVICE.

Two lessons are to be drawn from the telegraph strike one is that the telegraph should be a part of the postal service, the other that there should be compulsory arbitration in all labor disputes that directly affect the public, says the Sacramento Bee.

So far as the telegraph is concerned, public ownership would put a stop to labor troubles. No strikes are permitted in any branch of the public service. And it would be no small boon to have the wires passed beyond political disputes, because of questions of hours or wages.

In the United States the people have become used to a private monopoly of the telegraph, and so look upon it as a matter of course. But in Europe and Australia it is commonly a part of the postal service. The comparison of results strongly supports the policy of nationalizing the telegraph in this country. In the business world of America use of the wires has

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become almost as much a matter of daily need as use of the mails; in fact, there is a vast amount of business done exclusively by mail. The dispatch of the mail is entirely too slow. The dispatch of mail to and from the newspaper offices, for example, although it comes to a small part of the telegraphic total, there is no more reason for leaving the telegraph to private monopoly than there should be for turning it over to a corporation the carriage of mails. The one is just as properly a government function as the other. And there are good reasons why the government of the United States should add the telegraph to the postal services. This may be done either by the construction of entirely new lines or by purchase of the Western Union and Postal systems.

It is a well known fact that the Western Union is paying dividends upon a nominal capitalization vastly in excess of the cost of duplicating all its lines and other property. And it is also true that telegraph tolls in the United States are far greater than in countries where the telegraph is a branch of the postal service.

In Australia, for example, where the telegraph is entirely under government ownership and operation, the service is the cheapest in the world although the area covered is immense and the population relatively small in proportion. A message of 16 words, including the address, may be sent between any two points in the Commonwealth for the uniform interstate charge of 24 cents, although the distance may be as much as 4,500 miles. For local messages, the rate is six times greater than in any country from the town or city where filed, the rate is 12 cents, and between any two points in the same state, beyond local limits, 18 cents. The states of Australia, he it noted, are very much larger than ours.

These Australian rates are, on an average from one-half to two-thirds less than those of the American lines, for a like service. Originally, each Australian colony built its own telegraph lines, and when the federation or commonwealth was formed, each corresponding to our federal government, it took them all and united them in one general system. The telegraphic mileage there is, in proportion to population, six times greater than in any country in the world, and there are 3,000 postal telegraph stations for 4,000,000 inhabitants.

The cheapness of the service may be better realized when it is remembered that Australia is as large as the United States, an her population only about one-twentieth that of this country. The service is as efficient as anywhere in the world, and no other compares with it in cheapness, except that of New Zealand, which is likewise a government affair.

Among the reasons why the telegraph service is so cheap in Australia and New Zealand is that, being a branch of the postoffice, no separate office is required, which entails an enormous saving. In thinly-settled Australia half the postoffices are also telegraph stations, making one telegraph station to about 1,200 persons. In the United States, on the other hand, the number of telegraph offices is in the ratio of one to 3,000 inhabitants. In Australia, the telegraph is conducted as a public utility; in this country, for profit only. The result is that the telegraph is used twice as much per capita in the Antipodes as in the United States.

New Zealand makes a still better showing of good results from government ownership of the telegraph, the rates being lower and the service greater in proportion to the number of inhabitants. There is in New Zealand a postal telegraph station for every 800 of the population, and the rates are even lower than in Australia.

In Great Britain the number of telegraphic messages has increased tenfold since the telegraph became a branch of the postoffice, and the rates are only about half what they are in this country. In Belgium the government telegraph is so amazingly cheap that the charge is 1 cent per message.

John Wannamaker and five other postoffice generalists advocate the government telegraph for the United States, but the forces of monopoly prevailed against them in Congress. Nearly every representative and senator has telegraph frank and so gets free use of the wires for his personal and private business, which perhaps inclines Congress to be "friendly."

About 20 bills have been introduced in Congress at various times to provide for a government telegraph, and at least 16 of these measures were favorably reported from committee, but were killed through the work of a powerful lobby. Wannamaker said the only visible opponent of a government telegraph was the Western Union.

If the question could ever be put to the people, after a full agitation of the subject, it would be carried by a vote of at least 10 to 1. There is practically nothing of any value to be urged against public ownership of the telegraph, and a great weight of argument in its favor.

Barnum said the American people liked to be humbugged. And in view of their patient submission to plunder by private monopolies, it seems that the people also like to be robbed.

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