

I can only repeat what I have so often said respecting the importance of the occasion. It is obvious that the Commission should know at once what sum is to be expended.

IN MEMORIAM.

Since last you met, the hand of death has removed many of the eminent citizens of the commonwealth. One of them, Francis Marion Drake, was formerly the Chief Executive of the state of Iowa. He was a man whose youth exhibited the best characteristics of our pioneer period, whose early manhood was brilliant with patriotic courage in the defense of his country, and whose middle life and old age were full of that wisdom which insures the perpetuity of the Republic. His memory will be long revered by the people of his state.

Another of the distinguished dead is Joshua G. Newbold, who became Governor of the State of Iowa upon the selection of Samuel J. Kirkwood as a member of the cabinet of the United States. Governor Newbold was a man whose whole life was an exemplification of the virtues of humanity, and, ripe in years, he passed away amid the affection of his friends and the respect of his fellowmen.

CONCLUSION.

You meet under fortunate conditions. You come directly from a people who hold as perfect a conception of good government as any people in the world. They are prosperous and contented. They believe in the sovereignty of the law. They are not moved by prejudice, nor swept by passion. The duties you have assumed are not light; but they will be discharged free from the influences which sometimes make legislation difficult and disagreeable.

With profound confidence in the high character of the work that will come from your hands, the foregoing message is respectfully submitted.

Albert B. Cummins

Governor.

INAUGURAL ADDRESS

OF

Albert B. Cummins

GOVERNOR OF THE STATE OF IOWA

DELIVERED

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GOVERNOR'S INAUGURAL ADDRESS.

Senators, Representatives and Fellow Citizens:

With the profoundest gratitude for the confidence again reposed in me, and the most solemn appreciation of the duties which I have again undertaken, I enter upon my second term as Chief Executive of the State of Iowa.

I am conscious of some mistakes; you undoubtedly have perceived others. It would be idle to say that no more will be made; but I repeat the promise that I will faithfully try to do what is right, and say what is true, as God gives me to see the right and discern the truth.

Since the Thirtieth General Assembly convened, I have, in compliance with the Constitution, laid before its members my views respecting many subjects of purely local concern. Permit me, however, a further word especially directed to the interests of our State.

As I look backward, pride kindles into a growing flame, and as I look forward, hope paints a delightful picture. Two years have intervened since I stood before the Twenty-ninth General Assembly and my fellowmen on a like occasion, and I am glad to be able to say that during this period the people of the State have been prosperous, peaceful and content. Honest labor has had its reward, and sagacious enterprise its profit. While the swift pace, so marked in business and commerce a short while ago, has somewhat slackened, we are making sure progress in a saner and safer way; and it is not to be regretted that we have paused a little to get our breath and take our bearings. Activity in Iowa, or elsewhere, may not be so intense, but it is reasonably certain that the year immediately before us has much of good and little of evil in it. There is nothing foreboding or menacing in the signs of the time. The two years over which my retro-

spect goes have witnessed, in some parts of our country, a shrinkage in fictitious values which no other nation could have endured without marked disaster; but with us the process has gone on, attended rather with relief than with regret. We are nearing normal conditions through a storm which, though severe, has left few honest wrecks behind it. Least of all has Iowa suffered, and least of all will it suffer. Our people are steady, our business men conservative, and our chief industries are planted upon the firmest rock which sustains industrial structures.

The more I study the relation which this commonwealth holds to the rest of the world, the more serene I feel. There are communities whose energies are mainly employed in making and selling things which, for a period at least, men and women can cease to buy, or buy sparingly; but so long as mortals eat, the business of this State can neither perish nor seriously languish.

I have frequently heard it said that we must develop manufacturing to be great. I agree that we would be greater with mills and factories, but I would not exchange the fertile fields of Iowa for all the manufacturing enterprises that could be crowded within our borders. We do not sufficiently appreciate our distinction. We can produce more of the things essential to life upon the fifty-five thousand square miles which comprise our territory than can be produced upon any other like contiguous area in the world. Not only so, but I believe we now surpass, in such productions, any other like extent of land. Remembering these things, and remembering too, that we are barely tickling our generous soil, and that what it will do in response to a full demand passes the most fervid imagination, we ought to mutually congratulate ourselves upon the vantage ground we occupy. We have the fairest opportunity ever offered to mankind for high civilization, exalted morals, good government, intelligent citizenship, honorable riches and that hopeful poverty from which faithful effort swings wide the door into comfortable competence.

At this point permit me to take you into my full confidence and confess that I found it difficult to determine just what phase of our public life to consider during the short time I am to detain you. I meet this difficulty frequently, and you shall know what it is and why the question which always arises is not an easy one to answer. Assuming that I am to speak upon some subject which concerns the growth of evolution of mankind as organized

into government, an address falls naturally into one of two veins. We either inquire into what has been done and what is being done—what we have been and are, as a prelude to a eulogy upon things already accomplished and victories already won, leaving it to be implied that we have done enough and are good enough; or, we use the same premises as an introduction to the conclusion that there are many things that ought to have been done which are still undone, and that, although a progress has made which cheers the heart and inspires the mind, there is still vast room for expansion and a beckoning opportunity for improvement. In the moment of decision there are two voices of which we are always conscious. The one whispers, stand still and look upon what has been done, and, looking upon it be content to cover it with the glory it deserves. The other thunders into our ears the imperative command, move on, discover what is to be done and without fear and trembling lift up the flag of reform and change, if reform and change are needed.

In these days of extraordinary prosperity in wealth getting, of unparalleled activity in the production of material things and of mighty national pride, it is not strange that the vein of public speech first suggested, is the more alluring, for its brilliant climaxes easily find the most enthusiastic responses in the popular heart. It is the well considered judgment of many men, eminent in success, and potent in affairs, that it is a species of treason to even breathe a doubt of the completeness of life, or to suggest that there are better conditions possible for mankind and higher altitudes in which the Government may move. They have no toleration for the opinion that if we would create these conditions and attain these altitudes, or even preserve what we have, it is essential to employ the keenest faculties of the mind and the noblest virtues of the heart in creating new policies for new conditions, in strengthening the civilization in which we live, and in bettering the laws, customs, and habits which prescribe our relations to our fellowmen, and which direct the course of organized society. There are so many honorable pages in the history of our country attesting deeds we love to praise and recording words we love to repeat, that I was much tempted, in preparing for this occasion to pursue the easy path, and thus commend myself to the much feared, greatly beloved, and distinguished personages who honestly believe that he who advocates a change in anything is unsafe, a disturber of the public tranquility and an

enemy of business stability and social permanence. It may happen that these men already have all they want and more than they desire, but as to that I shall not pause to inquire.

I have deliberately chosen the other vein, impelled, I hope, by a sense of duty—drawn into it I know, by a conscious inclination. I have never been a disciple of the doctrine expressed in a phrase that has now become famous—"let well enough alone." Abstractly viewed, the maxim is beyond criticism, but its fatal weakness lies in the fact that there never was, nor will be, a day in which it was, or will be, well enough with any community, with any state, or with any nation. When any society ceases to grow better, it has begun to grow worse. There is no such thing as rest in the economy of the universe, and no such thing as "stand pat" in the order of the living world. The dead may heed the injunction, no others can.

I belong to a class, humble, but numerous, earnest and faithful, who believe that what we have today is good, but what we will have tomorrow is to be better: and we propose an honest, persistent effort for the realization of our hopes.

I have said that Iowa leads all her sister states in the products of agriculture, and in the very nature of things she must always maintain the leadership which Providence bestowed upon her. In the years to come there will be one transformation, for in obedience to the natural law which directs the factory to the raw material, our products will be converted into their ultimate form upon our own soil; but this revolution will only serve to make more distinctive our commanding relation to the world of trade. With this understanding of our real place in the commerce, not only of our own, but of other nations, I want a word, first with the farmers of the State, and second, with the men engaged in other kinds of business, but whose success and prosperity depend absolutely upon the welfare of the farmers.

With the incoming of the century, the United States put on a new and brilliant garb. It has become a power, interested and potential in the affairs of the whole earth. It is not my purpose to dwell upon the added dignity and importance of American citizenship, or the added luster which shines from our mantle of sovereignty. I leave these fascinating aspects of our national life, upon this occasion, for more practical things.

Contemporaneously with our advent into the wider sphere of influence, the commercial nations seemed to awaken to a conscious-

ness of what we were doing in the way of trade, and they were amazed to find that we had taken the first place in the business of the world. They perceived for the first time apparently, that while we were making mighty inroads on their markets, they were practically shut out of ours. Day by day the appreciation of the situation grew more complete, and the consequence has been an intelligent and continuous effort on the part of each nation to so adjust its laws and treaties as to give the maximum amount of work to its own people. Free trade, or any semblance of it, both in laws and in the minds of men, disappeared, and there is now but one nation of importance upon the face of the earth that harbors that delusion, and mark my word that the moment Joseph Chamberlain is able to take the sense of the English people, it will disappear there also. So long as we were able to exclude competitive commodities from our markets and enter other lands practically without hindrance, we occupied an ideal position, one which, if it could continue, would make us the absolute masters of the commercial world. But it could not continue, it has not continued; and henceforth we must fight for even a fair chance abroad.

Keeping this meager outline of what is going on across the seas in mind, let us view the situation at home. I trust it will not offend the proprieties of this hour if I say that under the influence of a wise and efficient system of protection, coupled with the enterprise and genius of the men of the United States, working upon most varied and inexhaustible accumulation of raw material that the providence of the Almighty ever bestowed upon a country, we have accomplished a development which for its diversification and capacity of production has no parallel in the history of nations. We have reached a point where a billion dollars substantially measures the value of our annual exports of agricultural products, and a half a billion the value of our exports in manufactures. So far as our own capacity goes, we can increase both indefinitely; but if we do so, it must be through the medium of international trade arrangements—trade bargains that in the language of diplomacy and politics are known as "Reciprocity."

Reciprocity is the generic name given to any trade treaty or trade law which prescribes the terms under which exports from the United States shall enter a foreign country, and the terms under which the exports from any such foreign country shall en-

ter the United States. In one sense it may be said to be a partisan policy, for it cannot be separated from the system of protection. In another, and broader sense, it presents purely a business question, which ought to be answered without a tinge of party color and without a breath of party spirit. View it as it pleases you, while I pursue, for a few moments this inquiry: Ought the farmers of Iowa, and those who depend upon them, to be for or against the general policy of reciprocity? Allow me to go a little farther into definitions. There are two opinions upon the subject, which have now crystallized, and which make a clear, sharp, issue. There are those who assert that they believe in reciprocity, but insist that no trade arrangement shall be made which will permit any article or commodity which we can produce, to enter our ports upon more favorable terms than is prescribed in the existing tariff schedules, or, in other words, that it shall include only such things as we do not and cannot produce in this country. It is hard to believe that any thoughtful person holds this opinion, coupled with an expectation that such a trade arrangement can be made, or that it would be of any value to the people of the United States, if made. No one can reach such a conclusion who at the same time believes in protection, for one of the fundamental principles of the system is the free admission, or the admission with a revenue duty only, of things we cannot produce. More than that, no one will assert with seriousness that we can secure in any foreign country any substantial advantage upon the consideration of the free admission of noncompetitive commodities. This view hardly rises to the dignity of a delusion, and my observation is, that it is a mere cloak to conceal opposition to any trade arrangement whatever, and to any disturbance of existing laws.

The other opinion of reciprocity, which, as I read history, has been held and advocated by every statesman who really wanted to accomplish something in that direction, is that if we can make an international bargain that will, upon the whole, increase the volume of our production, and therefore put more men at work with our standard of compensation, we ought to do it, even though some particular manufacturer might suffer in the transaction.

As so interpreted, the doctrine is a mere extension of the policy of protection, and is consistent with the ends we have always sought to accomplish. Upon past occasions I have, and upon

future occasions I may, enter upon a broader discussion of the whole topic than is at the present moment possible. I confine it now to the people of my own State, recognizing that in so far as it comports with the public good they ought to stand for the course which will most benefit agriculture.

It is obvious that the farmers' principal desire and paramount interest is to feed as many people as possible. They sell breadstuffs and meats in their various forms, both at home and abroad, and therefore they ought to be in favor of the policy which will maintain and multiply their markets in their own country, and protect and increase their markets in other countries. To put it in another form: It is plain that they should advocate the proposition which will add to the number of men at work in fields of industry other than agriculture at home, and which will remove burdensome restrictions and impositions which prevent a fair entry into markets abroad. Let us not be content with mere abstractions. It has been possible to make, and in my judgment it is still possible to make, a treaty with Canada which would, for years to come, make us practically masters of the imports into that dominion. In the last ten years American manufacturers have expended one hundred millions of dollars in the establishment of plants in Canada, which would have been kept at home, with all the labor which that implies, if there had been a fair and permanent relation existing between the two countries. Not only so, but every student of affairs knows that the chance we now have across the border will be completely destroyed unless we treat with our neighbors upon a fair reciprocal basis. The farmers of Iowa have lost something in the foreclosure of the opportunity to feed the men who are operating the plants to which I have referred, and they will lose more when Canada raises the barrier so that England, France and Germany will supply the material for the wonderful development upon which she is just entering, and which we are so well prepared to supply. It has been said that in order to obtain these changes it will be necessary for us to let into our markets Canada's agricultural products or some of them. I believe this to be partially true; but let me ask the farmers of Iowa whether they think they would lose in the exchange? Which would you rather do, lose the market which would be created by our vast imports into Canada or meet Canada in competition in the things which you produce? I assert confidently that in the sharp struggle with Illinois, Wisconsin, Minnesota, the Dakotas, Nebraska, Kansas and Missouri

you would never be able to discern the influence of Canada in corn, oats, barley, hay, cattle, horses, hogs, butter and eggs.

I go farther. We can make treaties with Central and South America, with France, Germany, Spain and Italy, that will immensely increase our exports of manufactures to those countries so that for every man deprived of employment here, we can put to work ten. You ought to have a chance to feed these added nine men, and why is it not given you? Simply because of the inertia which seems to prohibit the profane foot from planting itself within the sacred precincts of the tariff schedules.

And how is it with your markets abroad? In England there is still the open door; but you know that a mighty force is now swinging it in your faces, and it may not be long before on those islands there will not be even the "Gates ajar." Do you not think you ought to be alert and make some provision, if you can, for a pass key as the bolt slips in the socket.

In France you are under sore discrimination—discrimination which could be removed immediately without any substantial injury to a manufacturer in the United States.

Germany is making it harder for you all the while, and yet we rest supinely, watching with apparent satisfaction the gradual exclusion of the Iowa farmer from the markets of the German Empire.

I might continue this journey around the world, but it would serve us no useful purpose. If what I have said will not arouse the men who till the soil, who raise the cattle, horses, hogs, and hens, and who produce the cheese, butter and eggs of Iowa, I am mistaken in their intelligence and have overrated their loyalty.

Amidst the cries of the commercial conflict raging throughout the world, I hear the voice of Destiny saying to the men of agriculture as Roderick Dhu said to James Fitz-James:

"For this is Collartoglo ford
And thou must keep thee with thy word."

Iowa has been faithful to the policy of protection, and she is still as true as the needle to the pole. The benefits she has derived have been very great, but largely incidental. The time has come for her to raise high into the political heavens the twin flag—Reciprocity. Let us, for a season, take the direct advantages and allow the incidental blessings to fall upon others. Let us have the reciprocity demanded in the republican platform of 1903.

I pass to another topic; one without a shade of controversy; but which, nevertheless, needs constant discussion, and everlasting agitation. It is universally agreed that every man and woman, rich or poor, white or black, learned or unlearned, and every corporation or association, great or small, ought to obey the law; not part of the law and part of the time, but all the law and all the time; not merely that meager portion of the law for the violation of which a penalty is prescribed, but every mandate of organized society from those of congress to those of the township trustees. I put away, for the moment, the moral obligation to do right, and present the matter from the utilitarian point of view alone. For you men of property, there is no safety except in the habit firmly fixed in humanity to respect the compact which binds the people of the country together. For you men whose only resource is your labor, there is no permanent security save in the sheltering arm of sovereignty.

If lawbreaking be confined to a few, and the lowest members of the community, the law will enforce the law, and will vindicate itself. If, however, a great number, and the highest and most respectable members of the community are lawbreakers, or wink at lawbreaking, the law will not be executed, and such a community simply lights the fires of general disorder and chaos.

I venture upon some prominent illustrations. Everybody knows that it is unlawful and fraudulent to put upon the market and sell stocks and bonds which have no real value, and which represent nothing but the audacity of promoters; yet very eminent and very pious people engage in this pastime, who are horrified when some idle, passion-smitten mob destroys property and endangers life. I know not which is the more to be condemned, but I do know the unlawfulness of the one begets the criminality of the other, and that the conspirator to defraud might well reason that the rabble will be no more careful of the law than he. We all understand that it is in violation of the law to enter into an association, the purpose of which is to suppress competition, and yet men who are held in the highest regard, and who occupy the most exalted stations, defiantly and contemptuously violate the letter of the statute and the spirit of our civilization. They are men, however, who, when labor unions attempt, wrongfully if you please, to strike down the vital force of competition through strikes, boycotts and other well known methods, lift up their hands toward the law they have desecrated, and declare that we are drifting into ruin and anarchy.

It would be easy to pursue this disagreeable train of thought through all the reign of dishonesty, artifice, intrigue, graft, boodling and riots, but I forbear. What I have said is as an introduction to this suggestion: The remedy for the indifference, disobedience, and laxity to which I have referred is plainly not in the direction of legislation—it is in the conversion of the men and women to right ideas, and the training of the boys and girls, as they gather their conceptions of life, its duties and responsibilities. It is not for me to prescribe what the church and home should do. I leave this duty to others. I have a word to say, however, with respect to what the schools should do, and I mean all the schools, from the kindergarten to the university.

What has been, and what is, the dominant note of American schools? In the magnificent symphony of the educational process you can hear it clear and high above every other. It is individual efficiency. It may be granted that until now the score has been well written, but the time has come to re write it, and to give another note a higher or equal place. Hereafter, the schools must teach good citizenship, not inferentially, not as a part of religion, not as a political economy, not even as morality, but as a distinct and independent science of duty—a science of duty not founded alone upon the commands of the Creator, but upon the utility or free institutions and of peace and progress among men—a science of duty whose precepts are not more necessary to attain safety and happiness in the next world, than they are to secure safety and happiness in this world.

In the beginning we needed, more than any other thing individual efficiency, for we had a country in which nature had stored untold treasures to develop; we had a nation to create; it was essential that our professions should be filled with men of the best equipment, for we had to establish a position in the world of professional labor; it was imperative that our artisans should surpass the artisans of other countries in their skill and industry, because the inexorable laws of competition were to be met and fulfilled; it was required of us to produce the best farmers, because we had to transform a virgin continent into a garden of the nations of the earth. And so our schools undertook their mission, to train men and women so that in every avocation of life the sons and daughters of the Republic could not only keep pace with, but outstrip their adversaries of every region, of every country, and of every race.

There was a time when we could safely rely upon the training of the moral character that followed naturally and inevitably the culture of the mind and the skill of the hand. There was a time when the ordinary moral maxims, always accompanying intellectual preparation, could be depended upon to arm the student for the duties of citizenship. There was a time when religious teaching could be relied upon to develop the mental power. By common consent, however, these things have been accepted as the side-lights of an early career, and the strength of the individual in his chosen avocation, has been the chief concern of the schools. We have been completely absorbed in teaching the young man how to take care of himself; but it is obvious to anyone who patiently surveys and reflectively considers the state of society, that the schools must not only teach the young man how to care for himself, but how to care for others.

What is it we most need now? To answer the question, it is only necessary to look about us, and discover what it is that perplexes the patriotic thinkers of the present time. We have good lawyers, doctors, priests and preachers. In their several callings they meet no difficulties which they do not easily surmount; and if schools maintain their present high standard in the training of such men and women, we may assume that the work which they have to do will be well done. We have good farmers, to whom nature every year yields her richest rewards. The schools are accomplishing everything for them that the most exacting could require. We have good mechanics, whose surpassing skill and increasing power to produce, are the marvels of the whole world, and put us easily in the forefront of industrial affairs. We have merchants and agents of commerce in multiplied variety, who answer the highest criticisms of business. We have a vast body of laborers who have been lifted up above the level upon which dwell their associates in other countries of the world. We have more wealth than has been gathered in any other one country now existing or that ever existed.

But, notwithstanding all these superiorities, we are in constant turmoil. The sense of injustice was never more acute, the duties of man toward his fellows were never more imperfectly understood or inadequately discharged, than in the moment in which I am speaking. The several factors which, united, create wealth, were never in more acrimonious dispute than now, and selfishness, with all its hideous deformities, never seemed more aggressive. Capital has found it necessary to associate, partly for

good, and partly for ill, until its power is immeasurable and its corrupting tendencies more to be feared than the invasion of hostile armies. Labor has found it necessary to associate, until the authority of union organization competes with the Government itself. The former is already dreaming of commercial tyranny and the latter in its struggle for emancipation and defense, threatens the peace and order of the Republic. It is, I fear, beyond controversy, that year after year there are more people able and willing to buy power who cannot earn it, and year after year the glitter of gold becomes more fascinating to the voter, whether in his original or representative capacity.

I beg that you will not be alarmed as you confront the conditions I have attempted to describe. They are perfectly natural, and present the outcome that is inevitable in the evolution of every society unless conscious, persistent, intelligent and altruistic effort is applied against the development. We will not be overcome by these tendencies, because you will check them, and you will prevent these evil practices. But to do so, it will be necessary that you concern yourselves in something more than individual success and personal triumph. What we need, and what we must have, if the honor and glory of our country are to be preserved, is enlightened consciences with enlightened minds as an incident, rather than enlightened minds with enlightened consciences as an incident. Morals are more needed than mathematics; right living will do more for us than right spelling; graciousness is more essential than grammar; equity is a nobler attribute than eloquence. What we need, above all things, is that our boys and girls, when they pass into the period of responsible existence, whether it be at twelve years or twenty, shall understand their relation to their fellow members of society; that they shall have clear perception of the ties which bind them to their fellow mortals; that they shall know that this government of ours can only be perpetuated through honesty and justice; that altruism is not only an embellishment of human character, but it has become a fundamental maxim in social government and industrial economy; that selfishness and dishonor will lead us all to common ruin; that the divinest maxim of life is, "I am my brother's keeper."

What we need is a citizen who, however narrow his field of vision, understands what he sees, and measures his conduct by the Golden Rule, a citizen who gives to his country the upright performance of every public duty, a citizen who repudiates that

barbaric sentiment that he may take who has the power, and he may keep who can, a citizen who has a Christian regard for the rights of others, a loving sympathy for the weak and unfortunate, a bold voice for truth, and a strong arm for justice.

This very imperfect outline will suggest the course of my thought. Broadly speaking, it is the moral side of human nature that needs most to be nurtured and strengthened. We have learned that it is not sufficient to teach young people how to read and write and then trust them to the vicious currents which flow around every life. They must have some other steadying influence; and it must be supplied in the formative stage.

I do not stand for any revolution in our schools or school system. I plead only for the evolution which will fit them to meet the requirements which new, complex and intricate conditions demand. I would not restrict the breadth nor lessen the depth of purely intellectual teaching, but I would intensify and emphasize the lessons of life, drawn from the experience of mankind. I would teach the boys and girls, with the alphabet, that learning is of little moment, unless accompanied with a desire to obey, not only the laws which the hand of man have written, in constitutions and statutes, but to obey as well the vast repository of regulations and ordinances which the Ruler of the universe has inscribed on the consciences of the people; and the last injunction to every departing pupil or student should be, so live that when the end comes it can be said of you that the world was better because you lived in it. I am not preaching a mere abstraction. I am dealing with the most practical and pregnant phase of modern existence. This country is not governed, nor will it ever be, by selected spirits, drawn from the circle of culture, morality and refinement. It is governed, and will be governed by the votes and the sentiments of millions of men to whom the doors of higher learning will never be opened. These men have awakened to their power, and they will exercise it. They will make out laws, and will determine what our civilization shall be. Their desires will turn into realities, and their will is to be written into the annals of society. These desires, therefore, must be upright, just and fair, and this power must be wielded for the welfare of the country, else there is before us the most complete disaster that ever overwhelmed the hopes of the lover of liberty and the progress of the race. If passion usurps the seat of reason and vice drives virtue from her throne, if avarice prevails against justice, these common people, who have been

the pride of the Republic, will write their uneducated, untrained, unjust, revenge all over the institutions of our country in characters so plain and terrific, that not only "He who runs may read," but whoever reads will run.

The schools must take up the work with renewed energy, and they must be more conscious than ever before that the most sacred mission committed to them is to make good men and good women, scholars, if possible, but at all hazards, good men and good women.

Senators and Representatives, the welfare of the State is safe in your hands, and I doubt not that whatever you can do to perfect our laws and institutions, will be done; but I remind you, together with all these good people that our highest, most important duties are not official; they are personal. They are not imposed by the votes of men, but by the decrees of fate. They begin with the cradle and end with the grave.

BIENNIAL REPORT

OF THE

AUDITOR OF STATE

TO THE

GOVERNOR OF IOWA

JULY 1, 1903

B. F. CARROLL, Auditor of State

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