The Semi-Weekly Telegraph

is issued every Wednesday and Saturday by The Telegraph Publishing Company, of St. John, a company incorporated by Act of the Legislature of New Brunswick.

E. W. McCREADY,
President and Manager.

Subscription Rates

Sent by mail to any address in Canada at One Dollar a year. Sent by mail to any address in United States at Two Dollars a year. All subscriptions must be paid in advance.

Advertising Rates

Ordinary commercial advertisements taking the run of the paper, each insertion, $1.00 per inch.

Advertisements of Wants, For Sale, etc., one cent a word for each insertion.

Notices of Birth, Marriages and Deaths, 25 cents for each insertion.

Important Notice

All remittances must be sent by post office order or registered letter, and addressed to The Telegraph Publishing Company.

Correspondence must be addressed to the Editor of The Telegraph, St. John.

Authorized Agents

The following agents are authorized to canvass and collect for The Semi-Weekly Telegraph, viz.:

WM. SOMERVILLE,
ELIAS K. GANONG.

THE DAILY TELEGRAPH
THE SEMI-WEEKLY TELEGRAPH
THE EVENING TIMES
New Brunswick independent newspapers.
These newspapers advocate:
British connection.
Honesty in public life.
Measures for the material progress and moral advancement of our great Dominion.
No graft!
No Grit!
"The Thistle, Shamrock, Rose entwining
The Maple Leaf forever."

Semi-Weekly Telegraph and The News

ST. JOHN, N. B., MAY 27, 1911.

WHISTLING TO KEEP THEIR COURAGE UP

One of the editors of the Standard devotes a deal of space to an article entitled "The Session and the Ministry," in which he records a most gloomy view of the position and prospects of the Laurier administration. There never was a plainer case of whistling to keep one's courage up than that of the Standard on this occasion. The statements made as to the situation in which the Laurier government stands are so foolish upon their face that even hardened Conservatives will be unable to accept them as anything better than the customary attack upon the enemy, unfortified by any fact upon which the most eager Conservative can fasten with satisfaction.

The Standard writer represents the Liberal party as unable to pass the reciprocity agreement, and as fearfully afraid that they will be forced to appeal to the people before it has been ratified in Parliament. The Laurier government, with a long record of unparalleled success, never stood so high in the estimation of the people of Canada as it does today, and never was it in a position to appeal to the electors with so much confidence as now. Instead of being unwilling or afraid to appeal to the country, the administration would be ready to do so at any moment were it not for the fact that the fair and proper thing to do first is to give effect to the redistribution bill that will follow the census of this summer.

The leader of the Opposition very recently threatened to resign because of dissension in the ranks of his party, and because he was convinced, after a long and discouraging experience, that there was no hope of defeating the government. This is the outstanding fact in the Conservative situation today, and yet it is this government, against which Mr. Borden admittedly is conducting a hopeless struggle, that the Conservative organ here represents as being in a position of weakness and embarrassment.

The Conservative party is divided with respect to the trade agreement, and, worse than that, it is playing the game of the "interests" who have decided to fight the agreement how no matter how large a campaign fund may be required, not because the agreement would injure Canada or would even injure the manufacturers, but because these men fear that if the farmers, and the fishermen and the lumbermen, can secure this measure of fair play and justice they will be so pleased with the results that they will soon be demanding even greater freedom of trade. The Conservative party today is attempting to deny fair play to a very great majority of the people of this country, and is doing so at the dictation of a certain element whose admitted idea of a proper tariff is one "as high as Haman's gallows."

The attempt of the Conservatives to alarm the loyalty of the country has been a dismal failure. It is remembered on all sides that it was the Liberals, not the Conservatives, who introduced the British preference and subsequently increased it, and who in due time propose to increase it again. The same sordid interests that are fighting against reciprocity in the American Senate are fighting against it in Canada, and the Conservative party at Ottawa has been doing their work. The Conservative outlook has not been so hopeless in twenty years as it is today. No wonder the Standard whistles loudly in an attempt to keep its courage up; but so absurd are the statements it makes, and so clearly are they at war with facts known to everyone in the country, the whistling is ludicrously ineffective. Everybody sees that the knees of the man behind the whistle are knocking together.

OLD AND NEW TENDENCIES

There are many who see in the socialistic tendencies of modern legislation a cause for great alarm. They see in them a menace to that individual freedom towards the establishment of which the main purpose of humanity, according to history, has been directed. But it is regrettable that the idea of individual freedom means more vividly to the majority the power to own their material property than the freedom to own their souls. It is very doubtful, if there were a state established tomorrow to be ruled by the economic doctrines of Christ, whether many so-called Christians would run to live there, or stay long if they went. Phenomenal as was the growth of Christianity, even in an age which through the breakdown of the old religions contained many anxious for fresh spiritual truth, it would undoubtedly have been more rapid had it not been for its likeness to economic and political revolution. When it was discovered that one need not live by the literal prescription of the new religion and sell one's goods to feed the poor, men flocked to embrace the gospel of renunciation. The test of truth is thus too often made in a region lower than the brain. The belly is the House of Commons and the brain merely a House of Lords with greatly restricted powers. It is the belly which has been responsible for the greater number of human reforms. It is not spiritual and intellectual tyrannies which have produced the great changes, but social and economic ones. Spirit and intellect often luckily come afterwards to direct them.

It will be a great gain to the world politic when we once become honest enough to admit this. And why should we not? There is no sense in putting a halo around politics and making it a bad imitation of religion. Religion is a romantic and beautiful adventure in search of truth: politics is the grim and terrible struggle of the body for the right and opportunity to eat and live. Organized religion has often interfered with politics in the past, and politics interfered somewhat with the very principle of religion in the early days of the French Republic. A certain leaven of Christianity influences the politics in most countries today, but on the whole it may be said that God is absent from most modern legislation. As Matthew Arnold was fond of pointing out, religion is not merely a code of ethics.

The real trouble about Socialism is not that the world it would give us would not be workable, but that it would not be worth living in. What makes life worth living now is its limitations. It is the problem of finding out things which you do not know, and of accomplishing things which are beyond your reach that keeps the world moving. Discontent is the basis of all progress. And progress is so much a law of life that even if the socialistic state were established it would probably not last long. It takes into account man's desire for everything except his desire for change.

Of course there are many sects in Socialism, but here we are only concerned with the principle which is the sheet-anchor of the majority of its followers. Rhetorically stated it is that the public good must prevail over the private comfort of the individual. But there is nothing new in that. The difficulty is to decide what is the public good. Is it for the public good that Carnegie should be allowed to torture thousands in order to give other thousands books to read in the spare time when other Carnegies are not torturing them too? Of course this also is rhetoric, but it will serve to state the problem. Common sense answers, of course, that it is not for the public good, but does common sense then jump to the socialistic remedy? Not at all: it sees individualistic economy put to an unexpected strain by the rapid development of industrialism, the rush of inventions and so on. It sees that a sound principle in life is not to discard anything until it is proved absolutely worthless or noxious, but that once proved so the discarding cannot be done too quickly. It sees that the present system can be developed so as to make the relations between employer and employed more equitable without endangering the personal initiative of either.

The world progresses by listening to every theory and following none blindly. The whole deposit of truth is not embedded in any one race, class or creed. No age is capable of absorbing it all. But each age endeavors to absorb that portion of it for which it has most need. The Periclean age and the age of the Renaissance sought truth in its philosophic and aesthetic aspects, the reformation in its moral; the modern seeks it in its economic. But neither Aristotle nor Leonardo nor Luther said the last word in philosophy, art or morals. The world sifted them, took what it needed, and passed on its way. It will do the same with Socialism. It will accept its magnificent protest against the worship of machines before men and dollars before souls. It will not deny men luxuries, but it will prevent their abuse. It will do a hundred inconsistent things, but its main stream, as on the whole it has been, will probably be towards righteousness. It will not be as logical as the Socialistic theory would have it, but it will be infinitely more human.

THE CHURCH AND SOCIETY

There are some people still who think that the churches should deal with affairs of the spirit only, and should not intervene in the ordinary matters of every day life. Bishop Williams of Michigan, in the course of a remarkable article recently published, takes the opposite ground very strongly and asserts that if the churches do not respond to the many present day needs of an unhappy and disturbed world filled with troublesome social and economic questions their mission will be a great failure.

The Methodist Church of Canada is now distributing a report prepared by the committee on sociological questions and unanimously adopted at the general conference in 1910, some paragraphs of which show very clearly that the official view of this church is that it should take an active interest in many problems which formerly were regarded as beyond the scope of ordinary church work. Thus the church desires that there should be no privileged class in Canada. And, discussing inequality of economic conditions, the report says:

"We acknowledge with regret that the present social order is far from being an ideal expression of Christian brotherhood. We deplore the great evils which have their source in the commercial greed of our times, which often leads men to oppress the unfortunate and to forget their obligations to the higher interests of society.

"We deplore the lack of sympathy which too frequently exists between our more wealthy and our less privileged individuals in society, leading to that most dangerous condition of indifference and sometimes contempt on the one hand and envy and distrust on the other. While we admit the right of both labor and capital to guard their interests by combination, we condemn the disregard of the rights of the public and the individual, which has been shown now by combinations of capital and now by combinations of labor.

"We rejoice in the work which has already been done in our own country and elsewhere to guard the interests of the public when the struggles concern the necessaries of life. Your committee is inclined to favor a law which would require that, when a dispute has been referred to a Board of Commissioners for adjudication under the Lemieux Act, both parties abide by the decision.

"While we admit that with the abounding and increasing wealth of our country it is possible for the rich to grow richer without the poor becoming poorer, we deplore these existing economic conditions which tend to accentuate the inequality of opportunity open to the various classes of the community, and to permit, through artificial and unfair conditions, the massing of the larger proportion of the wealth of the country in the hands of the few, with all the attendant economic, social and political dangers."

Concerning the unearned increment in land values the report has the following:

"Your committee has considered the memorials on the land question submitted to it. Believing that 'The earth is the Lord's and the fullness thereof' and that under the providence of God the State is the trustee whose duty it is to enact the conditions under which these Divine gifts should be used for the benefit of all, we, therefore, condemn the handing over of large tracts of land to individuals and corporations without attaching conditions which would prevent their being held for speculative purposes only. Whenever vested rights are not interfered with, we recommend legislation which will prevent any individual or corporation from profiting hereafter from the unearned increment in the value of land. We note with pleasure the experiments which are now being made in Great Britain, the city of Vancouver, and other western towns, in organizing their finance on the basis of a tax on land values. We shall have opportunity to determine, experimentally, how far this method may prove to be a panacea for economic ills."

The report says that the church should take an interest in the public health:

"We rejoice in all efforts to reduce the waste of life in unhealthy and dangerous occupations and to prevent the building of insanitary homes for the poor. We commend to our local churches the work of spreading a knowledge of preventive medicine among our people, that the woeful waste of life through such preventible diseases as tuberculosis, typhoid and children's summer diseases may be prevented."

The report makes it clear that in the view of the church the gifts of rich men to charity cannot atone for wrongdoing in acquiring the money thus distributed:

"We rejoice in the way the sense of this obligation is beginning to show itself, in many gifts, great and small, to institutions whose work enriches the whole community. A public hospital is every man's refuge. Our public school system is an attempt to equalize opportunity for all. A university is a ladder with its foot at the door of the public school, up which even the poor man's son may climb to the highest positions for which his powers fit him. 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves.' We, therefore, commend those who, for the good of all, invest their wealth in the higher things of civilization, as performing acts of social justice, but such gifts, however munificent, do not make atonement or reparation for wrongs perpetrated in the iniquitous acquisition of wealth. The blood of the oppressed toiler will continue to cry to Heaven for justice, notwithstanding the high plaudits with which these gifts are greeted. When the living wage is not made the first factor in determining the price of manufactured articles, and in the sweat shop the scale of wages is so low that our maidens have set before them the awful choice between hunger and dishonor, and in the factory young children are stunted in mind and body by excessive labor it is time for the church to aid in driving these things from the holy places of our civilization, and to urge its members, who in corporate bodies and otherwise are served by labor, to keep themselves clear of guilt in these economic relations."

It is recommended in the report that persons coming to Canada from foreign lands shall not be naturalized until they have been resident in the country for five years, "in order that more time may be given for the acquirement of a knowledge of the institutions and ideals of our people. It is desirable that enfranchisement should not take place without some test being applied as to the education and intelligence of the persons seeking that power."

It will be seen that the report, which by its adoption became a part of the policy of the Methodist church in this country, covers a very wide range of subjects, and that if the church lends itself actively to these and other reforms which the report mentions, it must become a very active force along comparatively new and far-reaching lines.

BRYAN AS A PREACHER

Mr. W. J. Bryan preached four times in one day in Montreal recently, and gave one or two newspaper interviews. He was greeted by large audiences and elicited much enthusiasm. Mr. Bryan has delivered many preachments during the pauses between his political speeches, and it may be frankly said that preaching is his true vocation, even if as a result of his past activities Satan is not yet bound nor are the saints inheriting all the earth. In theology he is able to affect the owl-like gravity of the Roman augers, and pose as wiser than seven men that can render a reason. Words of advice and council flow from his lips like oil and salves of maledictions are interspersed with them, calling down vengeance upon all those who try by testing and sifting to arrive at the results of scholarship. As in politics Mr. Bryan has always been able to find the royal road to remedy every ill without overmuch thought or contemplation, so in theology he is equally happy—he has nothing to draw with and the well is deep.

In politics Mr. Bryan has been always radical. During the twelve years that his influence dominated the Democratic party, it was led through a perfect quagmire of novel heresies. He led it into the wilderness, and although it wandered there in many directions it was not until his grip was loosened that the Democrats saw any sign of the promised land, or narrowed the dreary waste that always appeared to separate them from the haven where they would be. In theology he is rabidly conservative, sticking to a theory of verbal inspiration that conservative theologians surrendered years ago. In politics he is a sort of happy thought operator and erratic reformer. The reason is the same in both cases. It is the inability to think straight and clear on any subject that makes him love dogmatism on one hand and novelty on the other.

But though his views are neither long nor broad, he is none the less a very useful and effective lay preacher. He is a man of engaging personal qualities and upright private life. He is, too, a man of much enthusiasm and an effective speaker. The blasts that he blew against the gold standard, against the corporations, against the system of individual bank responsibility, were ineffective because he failed to realize the historic mission of democracy; but similar enthusiasm directed against social and personal unrighteousness would not fail of reward. In his fine, light-hearted and happy manner he will advise people to embark upon the great venture, and his enthusiasm will mightily assist them in the first steps of their pilgrimage. There is a fanatical strain in the man which his lack of insight and of foresight accentuates—a fanatical strain that made the prophet of Arabia and that is always essential to the religious leader. But unfortunately in one of those recent preachments he indicated his intention of remaining in politics and continuing his erratic career. The church can stand it; but it is shocking news for the Democrats. They had begun to hope they were rid of him.

NOTE AND COMMENT

The twenty-fourth remains a holiday of undiminished popularity. It was observed right joyfully Wednesday in St. John and the province.

* * *

Sixty-five per cent of Canada's population is agricultural. That is to say, a wider market for our natural products is good business and a much-needed bit of fair play.

* * *

The West will tell Mr. Borden that it wants the census figures and a redistribution bill before the elections. The West expects to have twenty additional members of Parliament, and all or nearly all of them will favor the trade agreement.

* * *

The farmers have assisted the manufacturers in retaining protection for Canadian industries. Now that the farmers have a chance to get reciprocity in natural products they find the protected interests strenuously opposing it, though the tariff on manufactured goods is not touched. Fair play is a jewel the manufacturers are willing to take but not to give.

* * *

Maritime Province Conservatives will now try to persuade the farmers, and the lumbermen, and the fishermen, and consumers generally to continue to sacrifice their own interests because the Manufacturers' Association says reciprocity is disloyal. The Conservative orators have a stiff task before them. Reciprocity is a business question. The ratification of the trade agreement will start a great business growth here in the East. The country wants it, has wanted it for years, and will vote for it when the time comes.

* * *

"The plan to bring the lines leased by the Intercolonial up to standard and charge up the cost against the rentals will give a thoroughly modern system to the Maritime Provinces," says the Toronto Globe. The Liberal policy for a greater Intercolnial has been well received throughout Canada. Improved transportation through better operation of the branch lines will be of great benefit to the Maritime Provinces, and by this policy the I. C. R. secures a solid grip of much traffic-producing territory that will be of growing usefulness in supplying business.

* * *

"That double liability clause in bank stock subscriptions," says the Ottawa Journal, "in addition to a liability for the refunding of all dividends in case of failure, should have the effect in making all bank stock owners in Canada especially active in ascertaining that the bank in question is carefully, honestly and frugally conducted. It also should have the effect in making all bank stock owners extremely pronounced in their advocacy of a government system of banking inspection. A proper government inspection should make future occasions for the double stock liability demand rare, if not impossible."

* * *

One of the certainties of British politics today is that the United Kingdom is not going to introduce a food tax. Britain will not give Canada a preference, being committed to a policy of free imports. We have free entry into the British market, and we now have a chance to secure free entry to the American market for our principal products. Reciprocity will give us two markets in place of one. The British government heartily endorses our trade agreement with the United States, believing that it will greatly help Canada. The Tories oppose freer trade of course. They want to keep up the tariff wall, fearing that if a few bricks are knocked off others may follow. The farmers understand.

* * *

The West is asking questions. The Saskatoon Phoenix says of Mr. Borden:

"The titular leader of the Opposition will find that the people of the west cannot be put off with such vague and weak evasions as he gave in reply to the Minister of Finance in the House the other day when asked what his course would be with regard to the British preference if he were returned to power. The somewhat childish answer was that he would let it be known when he got there. The people of the west will want to know, now what Mr. Borden proposes to do in the future; that is, if he knows himself, which we very much doubt."

Here in the East.

(Hansard).

Hon. Mr. Graham—I come back again to my statement that this proposition to connect the east and the west by this through line, simply by loaning the name of the government to aid them to get money more cheaply, is an opportunity that parliament cannot afford to let go by. Now, as to the eastern section, it is a belief held by most Canadians who have looked over the matter carefully during the last two or three years, that there are abundant signs of great development in eastern Canada during the next four or five years, and a government that does not rise to the situation, and refuse to wait until the opportunity comes and has gone, is not doing its duty to the people. Governments make mistakes, but I believe that the country west and east demands greater transportation facilities, that the rate of wages of the man working on the farm, and in the shop, as well as the profits of the proprietors, depend on the speed and cheapness of their transportation facilities. Those are my views. I believe that in a few years to come we will see in the east a development scarcely second to that in the west, and it is our duty to endeavor to conduct the trade down through our own Canadian territory to Montreal, Quebec, St. John and Halifax, and do everything we can to stimulate the efforts of our own people. We are side by side with a great country with a very much larger population, and we are doing our best to maintain our position on this continent.

Mr. Porter—What development does the minister speak of in the east?

Mr. Graham—A general development in the east. People do not understand; even in Ontario, that there is as much land in the newer parts of Ontario yet untilled as there is now cultivated in the older portions of the province. This railway will run through the southern portion towards the centre of the clay belt; the Grand Trunk Pacific will run through the northern portion. When the Timiskaming Northern and Ontario railway was being projected, many people laughed at it, and said it would be merely a colonization road. But the result has been that Ontario has developed, and has been shown to possess some of the richest mineral areas in the world. If we go further east we will find the same wealth in Quebec, in Nova Scotia, and New Brunswick, where there are besides vast areas of good agricultural land that are not being cultivated as they ought to be. These provinces are making efforts through their provincial governments to attract immigration to open up their natural resources. Nova Scotia has a mineral wealth that we in Ontario know very little about, acres and acres of which have not yet been uncovered. I do not know what the future has in store for the little province of Nova Scotia, but if we do our duty as Canadians to assist her, as well as New Brunswick, which has also great mineral resources besides her agriculture and timber, we shall see the eastern part of Canada rivalling the west in prosperity. I have sufficient faith in the country to believe that if we have courage, Canada in twenty years from now will have assumed such proportions in the life of the world that we who are now discussing these questions will be surprised even at our own modesty.

The Intercolonial

(Toronto Globe.)

The course of events during the present session of the Dominion Parliament has brightened very much the outlook of the Intercolonial Railway. Not the least important of these is the announcement that the road has once more paid running expenses and produced a moderate surplus. The experience of forty years has shown that this is no small achievement. It may now be taken for granted that, unless under exceptional conditions, the road will cease to be a financial burden on the country. For this some credit is undoubtedly due to the increased efficiency of the management under the Commission system.

The discouraging ratio of traffic receipts to running expenses on the Intercolonial is due not so much to the magnitude of the expenses as to the paucity of the receipts. One promoting cause of the scarcity of revenue is the small amount of the business the road does compared with the much larger amount it is capable of doing. The Intercolonial is a first-class trunk line of railway, but it runs through a one-sided region, and it has no branch lines to bring it business. It runs only a short distance inland from the Gulf of St. Lawrence, the Bay of Chaleurs, and the River St. Lawrence nearly all the way from Moncton to Montreal. Under such traffic conditions it would be surprising to find it producing a large net revenue. The policy of purchasing branch lines has been sanctioned this session by the House of Commons, and it is quite possible that they will so improve the traffic on the main line as to enable it to show not only a large but an increasing annual surplus.

In this connection it is encouraging to learn that the Canadian Northern Railway Company has secured running rights over the Intercolonial Railway for a very large proportion of the mileage of the trunk line. This should and doubtless will turn out a profitable arrangement for both parties; it will enable the Canadian Northern to keep down its capitalization, and will enable the Intercolonial to add materially to its net revenue.

WHY OATMEAL VARIES

Only One-Third of the Oats Are Fit

To make a really delicious oatmeal, one must use just the plump, rich grains. Common oatmeal, made of oats as they run, lacks flavor and richness. And it lacks, above all, that wealth of energy element which makes one "feel his oats."

Thousands of people eat oatmeal without ever knowing what a vim-producing food it is. They never know how enticing it can be. They buy oats in bulk without even a brand on them to guarantee the grade they get.

The choicest oats are sifted 62 times in getting the grains used for Quaker Oats. Only ten pounds in a bushel—the choicest third of the finest oats—is good enough for Quaker.

The Quaker process makes these grains into an oat food worth having. One who once eats it will never again care for a common oatmeal.

Oats are the vim-producing food. But they who get the utmost effects are the eaters of Quaker Oats.

Made in Canada. (175)

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of Chas. H. Fletcher and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

What is CASTORIA

Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. It cures Diarrhœa and Wind Colic. It relieves Teething Troubles, cures Constipation and Flatulency. It assimilates the Food, regulates the Stomach and Bowels, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

GENUINE CASTORIA ALWAYS
Bears the Signature of
Chas. H. Fletcher

The Kind You Have Always Bought
In Use For Over 30 Years.
THE CENTAUR COMPANY, 77 MURRAY STREET, NEW YORK CITY.

FAMOUS GEMS OF PROSE

UNIVERSAL RELIGIOUS LIBERTY

By Daniel O'Connell

CAN anything be more absurd and untenable than the argument of the learned gentleman, when you see it stripped of the false coloring he has given it? First he alleges that the Catholics are attached to their religion with a bigoted zeal. I admit the zeal, but I utterly deny the bigotry. He proceeds to insist that these feelings, on our part, justify the apprehensions of Protestants. The Catholics, he says, are alarmed for their church; why should not the Protestants be alarmed, also, for theirs? The Catholic desires safety for his religion; why should not the Protestant require security for his? Hence, he concludes, that, merely because the Catholic desires to keep his religion free, the Protestant is thereby justified in seeking to enslave it. He says that our anxiety for the preservation of our church vindicates those who deem the proposed arrangement necessary for the protection of theirs—a mode of reasoning perfectly true, and perfectly applicable, if we sought any interference with, or control over, the Protestant church—if we asked or required that a single Catholic should be consulted upon the management of the Protestant church, or of its revenues or privileges.

But the fact does not bear him out; for we do not seek nor desire, nor would we accept of, any kind of interference with the Protestant church. We disclaim and disavow any kind of control over it. We ask not, nor would we allow, any Catholic authority over the mode of appointment of their clergy. Nay, we are quite content to be excluded forever from even advising his majesty with respect to any matter relating to or concerning the Protestant church—its rights, its properties, or its privileges. I will for my own part, go much further, and I do declare, most solemnly, that I would feel and express equal, if not stronger repugnance, to the interference of a Catholic with a Protestant church, than that I have expressed and do feel to any Protestant interference with ours. In opposing their interference with us, I content myself with the mere war of words. But if the case were reversed—if the Catholic sought this control over the religion of the Protestant—the Protestant should command my heart, my tongue, my arm, in opposition to so unjust and insulting a measure. So help me God! I would, in that case, not only feel for the Protestant, and speak for him, but I would fight for him, and cheerfully sacrifice my life in defence of the great principle for which I have ever contended—the principle of universal and complete religious liberty!

WHEN VELASQUEZ PAINTED FOR ELEVEN DOLLARS A MONTH.

Don Caspar De Guzman, Conde-Duque d'Olivarez, born in Rome in 1587, became the first minister of Philip IV. in 1621, was dismissed in 1643 after a career of mismanagement, and died in exile two years later. A patron of painters, it was through him that Velasquez at twenty-four became court painter to the young king at eighteen. In return Velasquez painted a number of portraits for his protector. The notable example, which has recently been presented to the Hispanic Museum of New York, was painted when Velasquez was about twenty-five years old, shortly after he came to court.

The canvas, measuring fifty-one by eighty-five inches, came from Capt. Robert S. Holford, of London, in whose possession it had long been held after having passed through the baillie sale in 1858, when it was sold for £598 10s., and the Searisbrick sale in 1861, when it sold for £262 10s., very moderate sums compared to the surprising figure said to have been paid for it recently. At the time it was painted Velasquez was receiving $11 a month for his services as court painter.—W. Stanton Howard, in Harper's Magazine for May.

BIG DECISION IN LITTLE CASE.

In a very little case, the Interstate Commerce Commission has rendered a big decision. A suburban electric railway from Washington to Mount Vernon has been ordered to reduce certain fares from fifteen to ten cents. Not very exciting, considering that there are only nineteen miles of the entire road.

But the Commission ordered the reductions on the sole ground that it found that the road should be valued at only $52,000 per mile, while it was capitalized at and earning returns upon $207,000 a mile. The Commission characterized this as obvious overcapitalization, holding that the company was entitled to a fair return on the actual investment and no more, and so ordered a reduction of thirty-three per cent in rates!

The precedent is about as big as could possibly be established. With its present powers over rates, the Commission could adjust every freight rate in the land according to that reasoning; and there is reason to believe that it is making a precedent with some such move in mind.

The overcapitalization sponge never stood so good a chance of a squeeze, as since this decision was rendered.—From "Success Magazine."

Uncle Walt
The Poet Philosopher

THE AVIATOR

I saw the aviator soar far in the windswept void, and said: "He really ought to be more usefully employed. He's apt to fall a hundred miles should pinions break or bend, and while such things amuse the crowd, they're serving no good end. Some day he'll break his swanlike neck while painting cloudland red; and if he's useless when alive, he's more so when he's dead. I have no wish to soar aloft and ride the sweeping gale; I'll keep on raising prairie hay, and sell it, bale by bale. The man who makes two bales of hay come forth where one has grown, contributes to the public good, and earns a half a bone." "The man who flies," my neighbor said, "will gather in more dough than you will get for all the hay from here to Jericho. And though his airship often sails above a field of wrecks, he entertains a jaded world—a world of rubbernecks. Some people think," my neighbor said, "that no one's doing good, unless he's growing bales of hay and other breakfast food; but any man who takes our thoughts away from toil and care, contributes to the public good a large and handsome share."

Copyright, 1910 by George Matthew Adams

WALT MASON.