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E. W. McCREADY,
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THE SEMI-WEEKLY TELEGRAPH

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New Brunswick's Independent Newspapers

These newspapers advocate:

British connection

Honesty in public life

Measures for the material

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No graft!

No deals!

The Maple Leaf forever.

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Semi-Weekly Telegraph

and The News

ST. JOHN, N. B., MAY 20, 1911.

NATIONAL DECADENCE

It was the custom a few years ago to speak of signs of decadence in the British nation, and many, to a greater or less extent, seemed to have grown actually nervous over the matter. Mr. Balfour, speaking on the subject at Cambridge University, was inclined to regard national decadence with some degree of equanimity, as an unalterable law of nature. As the death of the individual was useful to the race, he was inclined to think that perhaps the decay of a particular political group might redound to the benefit of civilization as a whole, and decadence would thus become a necessary condition of progress. He and others could see many signs of the nation falling asunder, "being old."

But the day of such mournful prognostications does in all ways draw towards its close. No one even thinks of decadence now in connection with Great Britain; on the contrary she gives evidence of the most abounding vitality, addressing herself to new problems with all the confidence and much of the enthusiasm of youth. With the confident air of miracle doctors handling the elixir of life her industrial captains look forward to ever increasing vitality, and at present they are outdistancing all their competitors. She has one-half of the world's shipping and does considerably more than a quarter of the world's carrying trade. She allows her people to be "deluged with foreign goods," makes her profit in carrying them as her people make a profit in buying them. She thinks that it is not bad business to work two days to buy goods that it would cost three days' labor to make at home, so she engages in the great national industries that do not need protection, perfects her facilities of transportation so that the product of any day's work may be anywhere more easily supplied, and continues growing rich by the process. Unlike most other countries she believes that every added ease by which she can trade with foreigners is not an evil which must be met by a tax, but a good to be encouraged. Under these conditions it is no wonder that all talk of decadence recedes into the distance.

Like all other countries, old and new, in the world today, Great Britain has many industrial problems to face. She has her masses of poor who are living on the verge of hunger, if not on the edge of starvation, the forlorn multitude of those who have failed. From the rural communities there is an exodus of the young and able-bodied to the cities. An ever increasing flood from the deserted fields pours into the streets of the towns. Land passes from arable to pasture, from pasture to scanty sheep runs, or develops special cultivation, dependent upon nomadic labor lured outward for a time from the slums of the city. Overcrowded commercial centres are the price she has paid for industrial supremacy.

But decay is, after all, a relative term, and compared with the other nations of the world today, Britain is moving forward to a healthy life and impelling others in the same direction. She is finding new revenues for social legislation, and is insuring her people against sickness, unemployment and old age. Her legislation is following untrodden paths and opening new trails. This does not look like decay. There are none of the marks of decadence about it. It is the way, rather, to a larger life.

POPULAR UNREST IN INDIA

There seems, as Mr. Clark remarked in his speech the other evening, to be a general movement among the masses of all nations to secure better living conditions.

Without stating to themselves the reason, and in many cases without understanding the reason, masses of people find themselves at one in feeling that certain conditions of life can no longer be tolerated and the resulting agitation is influencing governments to vote money to clean up slums, build sanitary tenements, provide parks and playgrounds and in many ways better conditions of life. Strong as that movement is among Anglo-Saxon people it is not by any means confined to them. India and Egypt have felt the demand, and the brooding silence and mystery of the East are disturbed by the strife of tongues and the noise of awakening men and women seeking to give full expression to their lives. In India the movement is finding voice in many leading newspapers; one, The Indian Social Reformer, publishes as its motto the remark of W. Lloyd Garrison: "I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse. I will not retreat a single inch—and I will be heard." This is one of many papers devoting itself to the subject. Everything is disturbed except the Peace of Allah, for the whole movement for social reform does not touch the sixty millions of Mohammedans. This is chiefly because the problems thus far approached and urged are Hindu problems, arising within and by the Hindu faith only.

One of the first cries raised by reformers is against the indiscriminate charity of the land. There is no more charitable soul on the earth than the Hindu; there is no more indiscriminate giver, nor is there any place in the world where charity is so commonly claimed and expected. Every religious mendicant, however sleek and corrupt he may be, must be fed. There are nearly six millions of these in India. The Hindu gives to these for the purpose of acquiring merit and blessing in the world to come. Nearly all the reforms that are advocated run full tilt against the religious institutions of the land. Matters which in the West are always regarded as purely social are there under the control of religion.

But progress is being made. The caste system is being broken of some of its power. Some years ago a Brahmin of high distinction felt so strongly the bitter curse of caste throughout the land that in public he took off his Brahminical thread and forever severed himself from this system of evil. No stronger or more beautiful act of renunciation could be performed anywhere. Intermarriage among the castes is becoming more common and intermingling among the educated is taken as a matter of course. The Hindu is disregarding also the injunction of his religion against foreign travel. The crossing of the ocean is a sin of the deepest dye; and the ban is pronounced upon anyone who dares to cross even for the best purpose. The demand for the relaxation of this rule of faith is so strong that those who have defied their religion and gone abroad are not always outcast on their return. Infant marriage, the social evil and intemperance, are meeting ever increasing opposition. The agitation in India is not primarily political, but social and religious. There is no deep movement towards political independence, but there is toward social improvement and greater religious freedom.

"THE OPPRESSED OF OTHER LANDS"

The phrase "While the American people as in the past welcome the oppressed of other lands," etc., begins one of the recommendations of the United States Immigration Commission to Congress. That country has inherited the usage of such phrases and the legislators still love them. The phrase "All men are born free and equal and have the right to life, liberty and the pursuit of happiness." "Government of the people, for the people and by the people" were on everybody's tongues when the country burned witches and practiced slavery. Believing that the people were not yet beyond the stage of the totem and the fetish in their methods of thinking, the American Woolen Company set forth recently a collection of these phrases in nearly all the magazines, glorifying the work they had done for the country, for they were getting uneasy and apprehensive, fearing a radical cutting down of duties. "Schedule K stands on its merits alone." "The five million people directly interested in the wool business believe in America for the Americans." "Schedule K can only be destroyed by ignorance, malice, or party politics," and for many other such unlimited humbug they pay the advertising price.

There was a time, though, when the United States was very generally considered the refuge for the oppressed of other lands. Her hospitality to strangers and pilgrims was the spontaneous expression of feelings born of the most sacred experiences of the people. But that time has gone by. No one thinks of her today as the home of the oppressed of other nations. It is impossible even for a committee of Congress to take that phrase seriously. As the country has grown strong, and rich and great, and the land became filled with a mighty people, the early ideals and hopes of the founders of the Republic recede into the distance, and the stranger is oppressed as quickly as the sons of the land.

In no other country in the world are the immigrants exploited as in the United States. Large numbers of them are subjected to every kind of fraud and evil treatment. And most significant of all, the native Americans are in almost complete ignorance and indifference of the condition of the stranger. They know them by such opprobrious terms as "hunk," "dago," "sheeny," and are interested only to exploit them. They are isolated from all direct contact with American life and institutions, segregated often in the schools, and in their homes they live in communities by themselves often under worse conditions than those they tried to escape in their own land. The great majority of newly arrived immigrants in New York stop on Manhattan Island. Many of them live on an area the population of

which is greater than that of any equal area in Europe. The congestion in that part of the city is three times greater than the congestion in any part of London. There are societies there that provide for the great labor concerns a constant supply of cheap foreign labor. These concerns, as a rule, offer a fair wage for the first week or two, and then the aliens are placed on piece work, at a wage and under conditions barely affording an existence. As soon as they raise a sufficient amount by starving economy to carry them to another locality, their place is taken by other unskilled and ignorant men, forwarded by supposed benevolent organizations. All over the United States aliens are outrageously exploited, at the expense of the high standard of labor and wages the contract labor law and protection are supposed to secure.

Canada today has a better right to the phrase "a refuge for the oppressed of other nations," than any other country. Yet nothing but a full realization of the personal responsibility of the citizen to the stranger will make the phrase true in any country. To treat immigrants with justice, honesty, fair play, and as fellow citizens and brothers, is not only the policy enjoined by our religion but the wisest and most profitable in every way.

TAKING OVER THE BRANCH LINES

New Brunswick should hear with keen satisfaction the news that the Minister of Railways has given notice of legislation empowering the government to acquire for the Intercolonial the principal branch railways in New Brunswick and some in Nova Scotia. This proposal, soon to take practical form, is one of great moment, meaning, as it will, not only the strengthening of the I. C. R. by the acquisition of a group of feeders, but the speedy development of the country traversed by these branches through better transportation designed to meet the requirements of the people.

When Hon. Mr. Graham said in the House of Commons the other day that a period of quick development was coming in the Maritime Provinces he doubtless had in mind the liberal policy of I. C. R. expansion now described in our despatches regarding the absorption of the branch lines. This policy will be welcomed as one more proof—and a very tangible one—that the Maritime Provinces are entering upon a new day in point of material growth. The reactionaries would like to see the Intercolonial sold or leased to one of the companies. The Federal government, by taking the other course, by keeping the railway and greatly enlarging its usefulness, is following the broad and progressive line of advance.

The absorption of the branches will give the government road a sure grip upon a large traffic-producing territory, and will be the business of the I. C. R. to assist practically in developing the resources and industries of this territory, not only to multiply traffic but because the national railway must be regarded as properly employed when used as an agency for quickening and expanding the enterprises of the country through which its trains run. The proposed legislation, it will be noted, is to safeguard the public interest by having the value of the lines to be leased determined by the Exchequer Court. This will prevent overvaluation and consequent overloading of the parent road by excessive capitalization of its extensions.

Hon. Mr. Pugsley, Hon. Mr. Emmerson, Mr. McAllister and other members of Parliament for New Brunswick who have succeeded in carrying out this policy will be congratulated heartily upon their success. The working out of the plan cannot fail to be of immense direct benefit to these provinces, more particularly New Brunswick, for as our despatches show, the plan includes no fewer than ten branch roads in this province, and an aggregate of some 700 miles of rails.

PARTY GOVERNMENT

Lieber, a noted political economist, declared that it was impossible for civil liberty to exist without parties; then he goes on to say: "A sound party, which the conscientious citizen may join, ought to have the following characteristics: its principle ought to be an enlarged and a great one, a noble principle worthy of moving masses; its membership ought to be, in mass, large; its consistency and mutual adherence ought to be chiefly a moral or mental one, and it should have its strength in physical organization; its members ought to feel, and act, as if they felt that before all they are citizens of the country." Through parties the citizens seek to make their convictions felt by cooperation with their fellow-citizens. It is impossible to imagine a man having convictions which he believes to be of any consequence, if he refuses to adopt the means of having them reduced to practice. Political machinery is just as necessary as mechanical machinery, and it is neither an indication of morality nor of insight when people sneer at parties and talk jottily of the mean tricks of politicians, while they stand aloof from the politics of the day.

Men, often do this, and in the name of Christianity; yet it is but one of the many crimes that have been committed in that name. The Founder of that faith did not pray that his disciples should be taken out of the world, but that they might be delivered from the evil; that is, that they might maintain their integrity in the caucus, the committee, the mass-meeting, and the lobby. There is not a city in Canada or America where evil government could endure for a week if "good" citizens did their duty. When grafters are in control, it always means that the good people of the city are too lazy, too indifferent, too selfish, too devoted to pleasure, or too absorbed in money-making to go to caucuses, interest themselves in public affairs or vote intelligently. The selfish citizen who declines to vote or to take interest in politics needs to understand the meaning of citizenship, possibly more than the illiterate man who votes to earn his dollar.

The chief difficulty in the way of securing effective and progressive government all over our country is that upon most of the questions affecting our public policies the greater number of citizens lack any adequate knowledge of the facts or principles involved. The great body of the young electors are not supplied with the data and information on which correct judgments concerning national issues may be formed. They follow party from tradition rather than from conviction.

Were it not for this no party in Canada would have dared to appeal to the country without a policy and on a campaign of misrepresentation and personal abuse as the Conservatives did at the last election. They are at the present time apparently planning to appeal to sentiment, prejudice, and even less worthy considerations, when next they appear before the electors. If a party in the country deliberately build upon the sands of opportunism instead of the rock of principle, the result must inevitably be a lowering of our standards of national and public life.

A great party continues taking this cynical and unworthy attitude indicates a condition most unhealthy. When a party is no longer identified with the national interest, and with the elements of welfare for the entire people, but becomes the breath of a class or of special interests, then it is evil. It is the first duty of the young voter today to consider which party in Canada best illustrates the ideal of a national party as defined by Lieber, and to unite himself with it in an alert, vigorous, intelligent and energetic way.

LONG LIVE THE KING!

Heine describes how a banker illustrated the difference between two forms of government: "Who is there that denies the advantages of a Republican form of government? I myself at times am an out-and-out Republican. For, look you, when I thrust my hand into my right trousers pocket, where I carry my money, the mere contact with the cold metal causes me to shudder; I become anxious about my property and then I feel strongly monarchial. But if, on the contrary, I thrust my hand into my left trousers pocket, which is empty, my anxiety instantly disappears. I begin merrily to whistle the 'Marseillaise,' and am ready to vote for the Republic." But this banker, had he lived in some republics, would have found coin in both the pockets, and more stored away in difficult and remote lockers against the day that the shareholders would be called on for their double liability. There is no alchemy in a republic which would enable him to get coin in one when he has none in the other, for republics are not communistic; but if he has something to start with, and particularly if he is a banker, he can soon hear the jingle of the guineas everywhere about him. He will find, too, that he is protected in his pocket in a republic with even a more eager care than in any monarchy, for the monarchy might sometimes rob him while the republic would always let him rob others. Pecuniary interest today does not demand the suppression of republican sympathies.

Heine was not fond of kings. On one occasion when viewing the tombs of England's mighty dead at Westminster, and musing on her kings over whom the spider was then weaving its foolish, silent web, he said to his conductor as he was leaving the Abbey: "I am much pleased with your exhibition, and would willingly have paid you double the fee had the collection only been complete." But he was not any better pleased with Democracy and he would shudder to see that blundering monarch, the people, assume the reins of government. The king in fact will always find cyphroants as shameless as the courtiers of Versailles, and these court lackers of the people incessantly praise its perfections and its virtues that they may batten on its bounty.

Yet, everything considered, kings were never more popular than they are today, and democracy is loved less the more it is understood and practiced. Once it was hailed as the last and final wisdom of government, now it is regarded with much less enthusiasm. To quote Heine again, he says: "Oh! you good German peasants, go to America! You will there find neither princes nor nobles; all men are alike there; all are equally churls—except indeed a few millions whose skins are black or brown, and who are treated like dogs." Once the people belonged to the king; now the king belongs to the people, and the king will live until the masses have traveled very much farther on the road to a wider intelligence, and then perhaps he will come to his own, England does not pay too much today for the stability and dignity bestowed upon all the country and people by a line of kings who have, on the whole, discharged their functions with wisdom and effectiveness.

CHATEAUGUAY

It is now said by those who are preparing the Coronation pageant that Mr. Lascelles decided to omit "Chateauguay" because it was not typical of Canadian life, and not because the revival of the victory might give offence to the United States. This is better. Chateauguay is history of which Canada is proud, and without desiring to offend anybody, it might well have been reproduced in London. If its omission is due to artistic reasons, there is nothing to be said. Curiously enough, some journals which are fighting reciprocity with more vigor than judgment, are now seeking to make it appear that the London pageant is being robbed of historic accuracy through a foolish desire to remove possible American objections to some of its proposed features. Such an idea, fortunately, is without foundation.

The matter is entirely in the hands of the London committee of arrangements, and although Canada contributes to the cost, she takes no part in determining the programme. In the discussion in Parliament Sir Wilfrid rather opposed the view that the committee should yield to makeshift sentimentality. He said that if he had been a member of the committee he would have decided otherwise, for history is history and no reasonable Americans would object to its true presentation. As a matter of fact no American should resent this

any more than Canadians resent the celebration of the battle of Bunker Hill. At Chateauguay, as every Canadian knows, McDonald of Glenagary by superior skill and strategy, with de Salaberry and his gallant French-Canadians, less than a thousand in all, defeated an overwhelming force of Americans. It was one of the most brilliant battles of the whole war, a purely Canadian rather than a British victory, and so decisive was it that the Americans, as Sir Wilfrid remarked, have always refused to teach the truth about it in their school books. It is not there represented as a Canadian victory. This is another reason why at the coronation pageant it might well be represented truthfully.

It has always been a weakness of the United States to represent history in their schools with the primary purpose of stimulating patriotism. The historical sense is held in abeyance, while the pleasing tale of overcoming prowess and victory is told the children. This for a long time was orthodox American history. Taking Max Nordau's statement that "history can never compass the actual event," they would deceive and delight the present with the assistance of the past, and attach very little scientific value to the actual record. The difficulty is that when a people decide against having their history correspond to reality, other things are likely to take the same pattern and there is nothing left to offer a guarantee against delusion, deception and superstition. We cannot decide deliberately to multiply errors in one department of life, even with the best intentions, and keep truth in other departments. The Americans have improved in these matters of late. Mr. Roosevelt's articles on the exploits of Commodore Perry, for example, were marked by fairness and discrimination. It was time.

NOTE AND COMMENT

Reciprocity and the Greater Intercolonial policy will send up the price of New Brunswick farm lands.

The approaching coronation interests all the world. When the British Empire crowns its sovereign the event exceeds in interest and significance anything else of the sort in Christendom.

The branch line policy proves to be wider in scope than most people had hoped for. A few days ago it was reported that only three New Brunswick lines were to be included. It turns out that there are ten.

Even the Conservatives say Canada is a great and a prosperous country—but they profess terror at the thought of free entry to the American market for our natural products. Why? Don't we wish to sell them? The more lumber, fish, and farm products we sell, the more Canadian manufacturers we will buy.

"The Canadian opponents of reciprocity," says the Montreal Herald, "are praying that the Senate will listen to the prayer of the American farmers not to let Canadian farm products into their markets. And at the same time they tell the Canadian farmer he would be ruined if the markets were opened."

Hon. Mr. Fleming has announced further discoveries regarding the Valley railway, but he mentions nothing tangible—not even the names of the men or the name of the company he represents as ready to build it. He is still about as indefinite as he was in 1908 when the Hazen administration got into office. He and the Premier have wasted a lot of time; a trifle more than three years.

"The removal of an obstruction to the trade between any two men cannot injure either," says the Toronto Globe. "It may benefit one, or both, or neither, but cannot be an injury. It does not force them to trade. There is no such thing as trade between nations. All trade is between individuals. The relief agreement merely removes obstacles from the trade of people on different sides of a boundary."

If the American Senate strangles reciprocity, the next administration will be Democratic. The American farmers are opposing the trade agreement. They do not believe the Canadian Conservative argument that after the agreement has been ratified the American farmers will sell food products in Canada. That argument is for Canadian consumption only, and thus far the Conservatives have discovered few who are ready to swallow it. The Canadian farmer wants the free market. If he does not get it there will be a peck of trouble.

Mr. Donald Macmaster, K. C., M. P., delivered an address in London recently on "The Great Betrayal," meaning thereby Britain's failure to adopt a protective tariff. Mr. Macmaster may know more than the majority of the electors of the United Kingdom, yet it may be well at least to remind him that they voted for free imports. They do not desire a tax on food products even if a Colonial preference were to be included. As they see it, to introduce protection would be really "the great betrayal." Mr. Macmaster's cause was never more hopeless than it is today.

What Is Your Idea of News?

(By Gen. Charles H. Taylor, editor and publisher of the Boston Globe, in Canadian Collier's.)

News is the history of the day in which we live, and the main difference between it and the history of the past is that it is printed in a newspaper instead of a book. Many who revolt at the newspaper history of violence and crime pride themselves on their knowledge of the book history of these same unhappy incidents of life. They delight in the stories of battle, murder, and sudden death, the bloody feuds and black treacheries in the fifteenth century, but affect a disdain and horror of the history of life occurrences in the twentieth. They simply prefer cold storage news. The newspaper, however, is the people's history and the people's library.

900 DROPS

Vegetable Preparation for Assimilating the Food and Regulating the Stomach and Bowels of INFANTS & CHILDREN

Promotes Digestion, Cheerfulness and Best Contains neither Opium, Morphine nor Mineral. NOT NARCOTIC.

Perfect Remedy for Constipation, Sour Stomach, Diarrhoea, Worms, Convulsions, Feverishness and Loss of Sleep.

See Similar Signature of **Dr. J. C. Williams** NEW YORK.

At 6 months old 35 Doses—35 CENTS

EXACT COPY OF WRAPPER.

CASTORIA

For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of

Dr. J. C. Williams

Use For Over

Thirty Years

CASTORIA

THE CASTOR COMPANY, NEW YORK CITY.

thing new and something strange. The newspapers have exhausted and are exhausting those qualities in many ways that once were thought new and strange. Some kinds of news that formerly commanded liberal display and space are dismissed in a paragraph or in a column. This process of exhaustion goes on remorselessly. The newspaper, by its unparalleled power of repetition, is continually satiating the interest and curiosity of the people, and this is the surest savor of the public taste.

Bon Voyage.

(Evening Times.)

The good wishes of the people of New Brunswick go with Premier Hazen, who leaves the city tonight, en route to the coronation. Mr. Hazen possesses those personal qualifications which will make him a fitting representative of the province. By birth, education, training and ability he is qualified to represent distinctly loyal provinces, and to acquit himself with credit on all occasions when he may appear in a representative capacity. He is both of Loyast, and loyal to his province, and familiar with the history of New Brunswick as well as with the sentiments of loyalty to the crown which he day animates its people. He is able to give eloquent expression to those sentiments, and there can be no doubt about the heartiness of the reception to be accorded him on those occasions where he speaks as the premier of his province and a representative Canadian. Mr. Hazen's political opponents join with his friends in saying "bon voyage," to him and to Mrs. Hazen, and the members of their family who accompany them to London.

THE BAPTIST MINISTERS

The Maritime Baptist says: Rev. J. B. Wetmore, of Florenceville (N. B.), has accepted the call of the Tabernacle church, this city, but will not begin work here till September.

Rev. Sampson Cowley, who occupied the pulpit of the Tabernacle church Sunday evening, is a recent arrival from England, and hopes to be able to take up work in this part of Canada.

We regret to hear that Dr. Phillips, a severe cold driving from Dorchester to Rockport, and has had to cease work for a time.

Use cream silver polish to clean old ivory.

Here's a Home Dye That ANYONE Can Use.

HOMEDYEING has always been more of a difficult undertaking—Not so when you use **DYOLA** ONE OF THE ALL KINDS OF DYES.

JUST THINK OF IT! With DYOLA you can color either Wool, Cotton, Silk or Mixed Goods Perfectly with the SAME Dye. No chance of using the WRONG Dye for the Goods you have to color.

Uncle Walt The Poet Philosopher

Laugh and be joyous! Don't fret and annoy us by telling your troubles—we've some of our own; we don't want to nurse them or pet or rehearse them, and weary old grandpa BE CHEERFUL should let us alone! We try to keep smiling in manner beguiling, and just when our faces are stretched into shape, some gloomy old duffer starts making us suffer by telling us stories of heaves and craps. We try to be sunny and cheery and funny, we'd kick up our heels like many bay shoes, but always some hoary old skate with a story of trouble and anguish lays siege to our ears. Our woes—we'd forget 'em; no more would we wet 'em with streams of the briny from sorrowing eyes. If they were exclusive, but people obtrusive are loading us down with their own stock of sighs. We'd bear our own burden and strive for the guerdon of peace that should come when the battle is o'er, but always some dub'll come up with his trouble, and stand and expound it until we are sore.

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WALT MASON.

INTER THE ESTABLISHED AND THE

Part 1. The Commerce
Part 2. The Family
Part 3. Insect and Fungus
Part 4. The Apple and Their

(By A. G. Turney, President of the Insect and Fungus Association.)

Flat headed borer (chrysomelid). These have done much damage on apple trees and the former is more common than the latter. The flat headed borer is a pest of the apple tree, and the former is a pest of the apple tree. The flat headed borer is a pest of the apple tree, and the former is a pest of the apple tree.

ATTACKING THE

The oyster shell borer (chrysomelid). Found everywhere in the province and in the United States. It is a pest of the apple tree, and the former is a pest of the apple tree. The oyster shell borer is a pest of the apple tree, and the former is a pest of the apple tree.

INSECTS ATTACKING THE

The codling worm (carpenter). This insect is very common in the province, and is a pest of the apple tree. The codling worm is a pest of the apple tree, and the former is a pest of the apple tree. The codling worm is a pest of the apple tree, and the former is a pest of the apple tree.

THE APPLE MAGGOT

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