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Semi-Weekly Telegraph and The News
ST. JOHN, N. B., FEBRUARY 22, 1913.

THE MONEY POWER AND UNCLE SAM

The committee inquiring into the so-called "money trust" in the United States has closed its labors. In spite of the fiasco which concluded its pursuit and almost persecution of William Rockefeller, it has been a sober, intelligent and statesmanlike investigation.

When the matter was first mooted, five years ago, by Mr. Lafollette, he said that a group of one hundred capitalists, whom he named, so far held in their hands control of the largest banks and corporations that they were absolute masters of the money market, and possessed and exercised the power of causing, at their individual whim, booms or panics in the market, and prosperity or adversity in trade. Everyone at the time dismissed Lafollette's one hundred selected creators of good times and bad times as the dream of an excited brain. Even if it be questioned that any group of individuals or corporations can create, avert or compose panics, it is certain the investigations of the committee revealed enormous and dangerous concentrations of power.

They found that the transportation, industrial and financial trusts of the United States are in the hands of less than fifty men, and they revealed alarming inequalities, if not iniquities, in the distribution of wealth. In speaking of the control of banks, the committee showed that nine large New York banks and half a dozen trust companies, with a combined capital and surplus of about $250,000,000 were under the general domination of one powerful banking interest, and perhaps as many more under the control of another interest.

The stock market has borne the investigation with due calmness, but the question of what Congress will do in view of the disclosures is very uncertain. That this concentration of wealth in the hands of a few contains a menace to democracy and political independence is acknowledged by the most thoughtful of the few. The United States, by excessive protection, has long labored to build up a priviliged class, and now that she has it, it is a burden on her hands and a menace to her institutions. That these men of great wealth are not always men of the highest virtue might have been anticipated—indeed John Stuart Mill long ago said that wealth and merit have very little connection. He said: "If persons are helped in their worldly career by their virtues, so are they, and perhaps quite as often, by their vices; by servility and sycophancy, by hard-hearted and close-fixed selfishness, by the permitted lies and tricks of the trade, by gambling speculations, not seldom by down-right knavery. Energies and talents are of much more avail for success in life than virtues; but if one man succeeds by employing energy and talent in something generally useful, another thrives by exercising the same qualities in out-generaling and ruining a rival."

These men, who by tariff, or cunning, or fraud, or superior talents, or by a combination of these, succeeded in securing the alarming concentration of wealth and financial power, have by it become lords of the future even more than of the present. They are not an attractive class. Mr. Bryce says: "In no country does one find so many men of eminent capacity for business, shrewd, forcible and daring, who are so uninteresting, so intellectually barren, outside the sphere of their business knowledge." This class has been built up by long and continued labor by the government. The work of controlling it will require greater pains and more labor.

STICK TO THE FACTS

Mr. Borden's leaning toward rhetoric rather than facts is clearly indicated by a letter issued by the central Liberal bureau at Ottawa in these words:

Premier Borden in his naval speech in parliament on December 5, 1912, discussing his proposed contribution, said: "Canada is sending these ships to range themselves in the battle line of the Empire with those of the Mother Land, Australia and New Zealand."

This is pretty as rhetoric and to appearances, but not in accord with the facts. The Australian Act places the control of the Australian ships under the Australian government. Mr. Borden's proposals place the Canadian ships wholly beyond the control of the Canadian Parliament. Moreover, Australia some years ago abandoned the emergency contribution idea, "The Admiralty agreeing that it might be wiser for her to concentrate upon the permanent task which was then allotted to her in the joint programme for the Pacific." As a result Australia has one battle cruiser finished, two more nearly ready and a number of smaller craft being built in British and Australian shipyards, and they will all be used to patrol and guard Australian waters, in line with Mr. Churchill's plans.

Mr. Churchill in a recent speech also said that Great Britain still could by special arrangements send out a strong fleet of battleships and cruisers to the Pacific, to unite the Royal Australian Navy and the British China Squadron for the defence of British Columbia, Australia and New Zealand.

No mention of Canada's tribute there. On the contrary instead of our ships "ranging themselves in the battle line with those of the Mother Land and Australia and New Zealand" our Pacific coast will depend for its defence upon the battle line of Imperial and Australian ships, without a Canadian vessel or sailor to share in any possible fight. Premier Borden's eloquence can hardly make Canadians proud of such a position.

THE PROSPECTS OF A NEW ERA

A pessimist philosopher said that the man who loves his neighbor as himself must have an exceedingly poor opinion of himself. He held that man's idea of good is fundamentally abnormal and grotesque, and that those qualities which for centuries he has been summoned to beat down and suppress and trample under foot are the only qualities worth cherishing. It is not merely that time has made ancient good uncouth, but that what the ancients and moderns considered good, is evil and only evil. Might is right, desire is its own sanction; strength is the only virtue, and weakness the one vice. He has ridicule for man's frailty; scorn for his sorrow; contempt for his achievements; a sneer for his joy; and doubt for his hope.

Nietzsche offered himself freely as the prophet of a new era that would worship strength and develop supermen. Against the respectable citizen with his commonplace morality, he uplifts the fanatic who knows no law but his convenience and security. "Of other sorts of men I declare myself tired. They are tedious failures." Mr. Bernard Shaw, the most versatile of all Englishmen living today, and by common consent one of the best speech-makers, takes up the same message. He calls for the elimination of the yahoo and the breeding of the superman.

Both these men come into the office of the prophet by unorthodox ways, and they are both frankly pessimistic of progress along present lines. "Enough," Shaw says, "of this goose cackle about progress; man as he is never will nor can add a cubit to his stature by any of its quackeries, political, scientific, educational, religious, or artistic." The world is to him a great stage of fools, and he laughs at the absurdity of it all. Shaw is not only disgusted with earth but with heaven. He says: "At every one of these concerts in England you will find rows of weary people who are there not because they really like classical music, but because they think they ought to like it. Well, there is the same thing in heaven. A number of people sit there in glory not because they are happy, but because they think they owe it to their position to be in heaven. They are almost all English."

In the ironical silence that has followed the great religious controversies of an earlier age, these voices are heard with the burden of what is becoming a great cry. But it is rather remarkable that most of these prophets look forward to the future with some degree of hope. They expect a new heaven and a new earth peopled by men who have secured immunity from moral restraint—men in whom the greed of gain and the lust for power have full development. The possibility of a company of such men from whom all other types have been eliminated, is one which the imagination may dwell upon with amusement. But it is hard to justify the expectation of a new world if we acknowledge the past to be a complete and dismal failure. He who despises the past naturally should be sceptical of the future. A philosophy that does not build upon human nature as it has proved itself to be, but rather upon what a wild fatuity would wish it to become, is suspicious to say the least. If the old order is completely destroyed, what pledge is there for the new?

The new that is built out of the ashes of the old offers to these men not happiness but terror and chaos. No progress can be made by fostering what is lowest and ignoring what is highest in our present civilization. Disgust and weariness or the cry of the pessimist will usher in no new day worth striving for. The old mythology had a solid basis of truth in its belief that Zeus, fearing that the entire race of mankind would be exterminated, came to their rescue, bringing with him reverence and justice, to be the law of conduct, the bond of friendship, and the stability of the common life. The ethics of the Prophet of an older era, when he said, "He that is greatest among you shall be servant of all," stand out in marked contrast to the cry of weariness that comes from those who would drive man to the business of life with no pillar of cloud by day or pillar of fire by night to guide him on his journey.

AN APPEAL TO CAESAR

Mr. J. H. Burnham, who represents West Peterborough in the House of Commons, has issued over his own signature an appeal to Sir James Whitney, asking the Premier of Ontario to abandon his opposition to tax reform. Mr. Burnham is one of many Ontario Conservatives who believe in tax reform, aside altogether from politics, and who as party men are convinced that the opposition of Ontario's premier is a political mistake of the first magnitude. Sir James Whitney has denounced the proposal to tax land values as socialistic, thinking by the employment of the word "socialistic" to array conservative public opinion against the advance of taxation justice. But the Ottawa Journal, which helped Sir James Whitney into power, promptly tells him that while Socialism demands that people shall "divide up," the land tax is a principle which seeks to encourage individual effort and gain, and that, therefore, the land tax is the very opposite of Socialism.

The open letter of the Conservative member for West Peterborough contains several sentences likely to produce a thoughtful attitude among those who have hitherto been disposed to dismiss tax reform with a wave of the hand. Mr. Burnham writes, in part:

"If Sir James Whitney realized that to take the tax off buildings meant the virtual obliteration of most of the slums; if he knew that much of the two per cent of municipal tax would go to the tenant of the tenement, he might talk less of wrecking homes by tax reform. The point at which a building stops because it does not pay is the point where the poorest—and sometimes the most deserving, think of that—hover between home and no home, between life and death (or worse). In the name of the poor, in the name of the young, sacrifices to Moloch; in the name of that great maw of human brutality for which the white slave traffic exists; in the name of that common, everyday pity which most of us share, and share alike with others, I call upon Sir James Whitney as a trustee of the people to liberate the tenement. But he will neither do it nor allow those who pay the taxes to do it. Wonderful man. . . . I am well aware that we are likely to receive scoffs and sneers. But, believe me, there are really much worse things. In the meantime let us take our eyes off pageantry and pomp and talk plain common-sense and common truth for one Lenten half-hour. Christ was crucified. Was it more to him to suffer than to the daily victims of human commercialism, to the daily victims of life's inexorable law? If we have tears to shed, let us shed them here. The tragedy is with us here and everywhere, and God Himself can alone know the awful horror and the awful pity of it."

Sir James says that the land tax, if adopted, "will ultimately result in the nationalization of land, or the taking away of property from everybody to be used in common. This is Socialism of the advanced kind. The next steps are the abolition of the home, of marriage, and of religion."

This is a most familiar form of argument. Nothing could better show the weakness of Sir James Whitney's position than his resort to this form of reply. The Toronto Globe says in commenting upon the premier's outburst of woe and lamentation:

"And now let the West beware. Tax reform may lessen speculation in land, it may stimulate the building industry, it may give the workman the opportunity of acquiring a lot on which to erect his modest home, but what advantage will there be in these things if the avalanche of Socialism, sweeping irresistibly on, carries away with it the home, and marriage, and religion?"

And it asks how long the Conservative party will retain as its leader a man who would have given Galileo a life sentence for declaring the earth was round, and burned Luther for daring to exercise the right of private judgment. Well, some of the most influential Conservative newspapers in Ontario have already declared that if they must choose between Sir James and tax reform they will not hesitate to choose the principle and set aside the man.

WHAT IS TO BE MEXICO'S FATE?

While the prairie tribes of America lived under the loose sway of chiefs and councils of old men, the settled nations of Mexico had attained to a highly organized government. In the United States and Canada the loose government of chiefs has given way to strong representative institutions and highly centralized power; in Mexico there has been change, but little that can be described as progress. In the capital of the republic rival chiefs are fighting over the spoils, property is being pillaged and lives destroyed. So far as settled and stable government is concerned, there is no promise that either Madero or Diaz will be able to establish it.

The republic is divided into twenty-seven states, one federal district, and three territories. It has a total population of about 15,000,000. In 1900 only nineteen per cent. were classed as whites; forty-three per cent were described as mixed, and thirty-seven per cent. as Indians. The dissimilar races have not been sufficiently fused to give a representative type. Mexico was conquered by a small band of Spanish adventurers, whose success in despoiling the natives attracted thither a large number of their own people. The discovery of rich deposits of gold and silver, together with the coveted commercial products of the country, created a demand for laborers and led to the enslavement of the natives. To portect the adventurers and to secure for itself the largest possible share in these new sources of wealth, the Spanish crown forbade the admission of foreigners into these colonies, and then harassed them with commercial and industrial restrictions, burdening them with taxes, strangling them with monopolies, and even refusing to permit the free immigration thither of Spaniards.

Punishment for greed, and for lust and crime, may be visited, as we are assured, upon individuals in the next world, but nations have there no corporate existence; so they must take their punishment in this. Mexico is apparently in for her turn. The Spaniards sowed dragon's teeth, and succeeding governments did something in that line as well, now the country may well fear the crop that will spring from them. The seed beaten into her soil by the passion of selfishness of centuries of Spanish dominion will produce a luxuriant but devastating harvest—a harvest with which the reaper filleth not his arms nor he that gathereth the sheaves his boson. Diaz gave the country for a time a rational despotism, developed something of the wonderful natural wealth of the country, and instituted an era of prosperity; but he left no successor. The present conflict, which appears to be merely between rival generals, is in reality between privileged classes, that is, between Centralists and Federalists, and the former being identified with the church and the supporters of despotism, while the latter represents the desire for republicanism and local self-government. Madero and Diaz are apparently exploiting the struggle in their own interest, and the extreme poverty of the peasantry, the absence of a regular middle class, the concentration of wealth in the hands of a few, intensify instability and will make any permanent, stable government impossible.

By reason of these woes and weaknesses Mexico is in danger of being absorbed into the United States. She is in the hand of Mortagees. England, Germany, the United States, and Canada, have invested enormous funds in developing her potential wealth. For the last year or two these investments have returned no dividends. The Christian nations may tolerate slavery and bloodshed in Mexico, but they will not tolerate the failure of dividends through the desire of petty chiefs to slaughter one another. The United States may step in to restore order. Before the trouble started in the days of Porfirio Diaz, two English writers, after a long study of Mexicon conditions, were forced to this conclusion. They said: "As certainly as day succeeds night, Mexico will eventually form a part of the United States. It will probably be sooner than is anticipated even by the clearest headed men on both sides of the Mexican frontier. With the death of General Diaz, Mexico will be plunged into Kilkenny strife. Nothing can save her. The North will go like a field of sun-dried barley, fired in a gale of wind. In the turbulent North, where even now a life is worth nothing, some Englishmen found a rich claim recently and sat down to work it. Presently warning came: 'You had better clear. The Mexican miners are going to 'do you in.' Well the English went, and by a circuitous road, and it was a good thing for them that they did, for a gang of 'civilized' Mexicans were waiting for them on the ordinary road, determined to knife them, not content with kicking them out of their claim. That's the North today, and the fear of Diaz name just keeps the pot from boiling over; but its on the boil just the same."

But Mexico cannot boil its pot as it likes. Other nations have invested too much money there. They have too many ingredients in the pot. The stockholders may hope that they would greatly profit by an American protectorate. At present the Americans are hated and dreaded in Mexico, but if the civil war goes on the pressure of the "stockholders" for intervention may become too great to be resisted.

"THE OLD IS GOOD"

The comfort of an old well-known garment to a man is amusingly illustrated by Diderot in one of his letters. A grand, new scarlet dressing-gown has been given to him, but bitterly he laments the loss of the old one it replaced. "What induced me to part with it?" he exclaims. "It was made for me, and I for it. It moulded itself to all the turns of my body without fretting me. It was picturesque and beautiful. There was no want to which its complaisance did not lend itself, for indigence is very obsequious. Were a book covered with dust one of the lappets was ready to wipe the dust away. If the ink refused to flow freely from my pen, it proffered a fold. You saw traced on it, in long black lines, the man of letters, the writer, the worker, and now—I only look like a rich idler. I was the absolute master of my old robe. I am now the slave of a new one. Care wraps me about. I do not weep or sigh, but I say, 'Cursed be the costly robe that I stand in awe of.' Alas! where is my old, my humble, my obliging piece of homespun?"

It is possible that when women secure the suffrage and take more part in the outstanding affairs of life, they will pay less attention to dress and style. In the past, through the symbolism of dress, they have been trying to show their sympathy with the tendencies and movements of the age, but when they are given a more effective language than personal adornment, less attention may be given to the former. This phase of the suffrage agitation has received no attention, but it may well be worthy of thought. If the suffrage will introduce the stern, useful and homely virtues and express them in dress, in the place of the brocaded and foolishly expensive styles of the present, then the experiment may be well worth while. If it could remove the bondage to fashion or vanity, in the adornment of the head, in the stiff styles of men's fashion, in the long train, or in the custom of low-cut dresses, then a man like Diderot might be left happy with his old dressing-gown, life might again be worth living and man become more a creature of ease and freedom, less enslaved by routine and custom.

With admirable and fluent eloquence, the suffragettes are denouncing the wrongs done by men and demanding the rights due to women, but is there anyone to arise and denounce the love of external embellishment, which keeps so many pseudo-artists devising new creations and so many husbands devising new methods of paying for them? Dress symbolizes the intellect and disposition of a people. It was one of the Hanoverian Georges who first floured his hair and encouraged elaborate wigs; for, having little in his head he thought it necessary to have more upon it. But it is vain to hope that the franchise can produce freedom. Frills, ruffs and cascades will continue; the requirements of grace and harmony, of fitness and suitability, in the matter of dress, will wait upon the experiments of vanity. Diderot will be forced to wear his new dressing-gown, no matter how grateful and comfortable may be the old. Fashion is always sovereign.

PRISONERS OF HOPE

In the matter of securing a jury recently in the United States much difficulty was experienced because man after man declared that he did not believe in the death penalty. At least sixty per cent. of those who were excused from service were excused on this ground. Not only is dissatisfaction with the death sentence growing, but there is pronounced discontent over the whole prison system. The waste and futility of that system are felt by almost every man who has ever served on a jury—felt even when he is listening to the words of congratulation from the learned judge for having faithfully discharged his duty.

There is much that is wrong and unintelligent in the present system. If reformation rather than punishment be the aim, does our present system accomplish it? Could punishment less salutary or treatment less elevating be meted out to criminals than we mete out at present? It is doubtful if the community is not more brutalized by the method of punishment than by the occurrence of crime. The system fails chiefly because it has no place for the growth and development of human nature. Here is a case which is clearly due to sudden and angry passion. In all the hazards of life the particular conjunction which produced that moment of rage will never occur again. It is almost certain that if we could bid the culprit go in peace he would sin no more. But we cannot bid him go in peace. The system has us all in its grip, and knowing that even a light sentence will turn him out a worse man than he went in, and brand him among his fellows with a mark that is almost certain to ruin his life, we yet feel constrained to send him to the penitentiary.

And after the man has served his sentence, paid the price for his offence against society, he is abandoned at the very moment when society's debt to him begins. After his release he is treated as disgraced, forced to carry the prison air about him and to hide the fact that he has paid his debt to the full. When the punishment is over the real tragedy begins. It is almost impossible for the man who has been once imprisoned to rise to the respect of others or to respect himself. For this reason, if for no other, we should avoid imprisonment, so far as possible without encouraging crime. The members of society must be protected against the injurious acts of the anti-social man. This purpose must always be primary in any system. But the anti-social man is also a member of society, with rights and interests. If his crime has been the result of passion, of intoxication, of sudden impulse, and not something that will be repeated and aggravated until the end of the chapter, a course of healthy work in the open air in a community where all are neighbors, might well restore him to moral health. Sending him to prison, even for a short time, makes it incredibly difficult for him to become a useful member of society at a later period. The case of a man at the moment he goes forth from the prison gate is pitiful in the extreme. His record is against him; he has formed an acquaintance with thieves; even if he desires to reform, the world sets up a wall in his face. His first lapse may have had its origin in nothing more permanent than bad food, ill health, and diseased nerves; but the deadening cell-routine brands him for life.

There seems little doubt that the time has come which should see a searching inquiry into the whole management and conception of our prison system. In the meantime much can be done by prevention. It is not likely that crime can ever be entirely prevented, but it can be greatly reduced by caring for endangered children at the age before the stress of temptation begins. Care and education are the only means of restoring the wanderer, and also the only means of turning the feet of the young from the downward path. Once the system gets a person in its grip, it is exceedingly difficult to accomplish anything of consequence. Prevention is not only better than cure but it is much easier as well.

The terrible tragedy of prison life where "Some grow mad and all grow bad," is pictured by the author of "The Ballad of Reading Goal" in words that haunt the memory:

"I know not whether laws be right
Or whether laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And every day is like a year,
A year whose days are long."

NOTE AND COMMENT

"We have no doubt that a genuine reserve of colonial navies is worth more to us in time of war than colonial contingents likely to be withdrawn and therefore not safely to be counted on, and without genuinely colonial schools of naval thought and training behind them."—Manchester Guardian.

The Guardian frankly prefers the Australian plan to Mr. Borden's.

* * *

The British legislation concerning foreign airships is drastic enough, so far as words go. How far it can be enforced is another matter. Air craft passing over forts, royal dockyards or arsenals are liable to be shot and the airmen killed. The terms of the new act will be communicated to foreign governments, also the regulations to be made by the War Office. Air craft passing over prohibited places will be warned by smoke signals before they are fired at. Rockets or flashlights will be used at night.

* * *

Had anybody but Mr. Balfour used the words there would have been laughter instead of applause. In replying to a vote of thanks, to which was tacked on an expression of "entire confidence in Lord Lansdowne and Mr. Bonar Law as leaders of the Unionist party," Mr. Balfour said: "When the day of victory comes to the Unionist party you will find that the two statesmen to whom you have just paid a tribute in your resolution will be as successful in conducting the affairs of the empire as they have been in conducting the policy of the opposition." The audience cheered dutifully, says a Liberal reviewer; "but they had laughed!"

* * *

Here is a striking paragraph from Woodrow Wilson's recent book, "The New Freedom":

"Do you know that about 90 per cent of those who are employed in labor in this country are not employed in the "protected" industries, and that their wages are almost without exception higher than the wages of those who are employed in the "protected" industries? There is no corner on carpentres, there is no corner on bricklayers, there is no corner on scores of individual classes of skilled laborers; but there is a corner on the poolers in the furnaces, there is a corner on the men who dive down into the mines; they are in the grip of a controlling power which determines the market rates of wages in the United States. Only where labor is free is labor highly paid in America.

* * *

Mr. Bonar Law is now catching it even from his allies. "In only one particular," says the Spectator, "do we desire to criticize. Mr. Bonar Law's Edinburgh speech. We cannot believe it wise to make any suggestions of the possibility of the King ever attempting to exercise his extinct power of veto. For him to do so would be a revolutionary act, and we can never agree that it would be wise for the sovereign to undertake an act of revolution, or for the anti-revolutionary party to hold that it might be possible or right for him to do so. The sovereign in our constitution must act automatically or, at any rate, by strict rules. A veto on legislation, in fact if not in name, is beyond his power."

* * *

When General Scott invaded Mexico in 1847 his army started on March 29 and reached the outskirts of the City of Mexico on August 20. It is estimated that the march could be made much more quickly now, with the aid of the railways, but it is believed that there would be much greater resistance than Scott encountered. The shortest way to the City of Mexico is from Vera Cruz, on the coast, a distance of 263 miles. Every important centre in Mexico would be most difficult to take, for each affords most advantageous position for the defenders. At the present time Mexico could muster about 50,000 fighting men of some experience, but the country could put a million men in the field if it could arm and support them.

* * *

Canadian novelists are to have a chance to win £250. The Manchester Guardian gives these particulars:

"A £1,000 prize novel competion for colonial authors is being promoted by Messrs. Hodder and Stoughton. Four prizes of £250 are offered for the best novel submitted from a native or resident of the Dominion of Canada and Newfoundland, the Commonwealth of Australia and New Zealand, the Empire of India, and British Africa, and any colony or dependency not included in the other Oversea Dominions. The adjudicators are: For Canada, Sir Gilbert Parker; Australian, Mr. Charles Garbert Parker; Australia, Mr. Charles Garvice; India, Mr. A. E. W. Mason; Africa, Sir H. Rider Haggard. The competition is open to all writers, wherever at present living, who are connected with the colony or dependency by birth or by residence of not less than one year. No author may submit more than two books."

* * *

"The Tories," says Lord Morley, "are continually asking the government and its supporters, 'What are you going to do about Ulster?' They never put to themselves the query: 'What are you going to do about Leinster, Munster and Connaught?'" "The Home Rule Bill gives Ulster every reasonable safeguard. Ulster is asked to join with the rest of Ireland in the work of ensuring the progress and happiness of the whole Irish nation." The Manchester Guardian adds that since Londonderry elected, a few days ago, a home ruler who is a Scottish Presbyterian, it is clear that the Carson bomb will not explode. Although, says the Guardian, "it may prehaps be said that everyone who knows anything about Ulster knew already that it was as much Nationalist as Unionist. In Canada the election of Mr. Hogg for Londonderry, together with the fact that the Protestant Home Rule vote was a decisive factor, will have no little weight.

ST. JOHN BILLS IN LOCAL HOUSE

(Continued from page 3.)

the Palmer McLellan Shoe-Pack Co., Ltd., to fix the assessment on Fraser, Ltd., and to establish a salvage corps and fire police.

Mr. Baxter presented a petition in favor of a bill relating to the by-laws of the city of St. John.

Mr. Carson presented a petition in favor of a bill to establish a St. John sanitorium.

Mr. Munroe gave notice of motion to amend the New Brunswick elections act.

The house adjourned at 6 o'clock.

Bill re St. John Chief of Police.

Mr. Tilley presented a petition of the city of St. John in favor of the bill to vest the appointment of the chief of police of the city of St. John in the common council.

Hon. Mr. Grimmer introduced a bill relating to Hamar Greenwood. He explained that the object of the bill was to make Mr. Greenwood, the distinguished Canadian, who had represented Canada at The Hague tribunal, a member of the New Brunswick Barristers' Society. The action was entirely of a complimentary nature in appreciation of Mr. Greenwood and his distinguished career abroad as a Canadian.

The house went into committee with Mr. Young in the chair and resumed consideration of the bill to consolidate the acts respecting rates and taxes.

Mr. White (Victoria) moved an amendment to section 122. He said that the amendment was moved to meet the situation in Grand Falls, where the matter of the assessment of the property of the power company was now in litigation. It was only just and fair to the town of Grand Falls, as well as other municipalities which might be in a similar position in future, to have this amendment enacted.

Mr. Carter, in seconding the amendment, said that as in the case at Grand Falls referred to, there should be some provision made whereby if property had been assessed in another name than that of the owner, the assessment could be made when the mistake was shown, in the name of the rightful owner.

Mr. Baxter suggested that the language of the bill and amendment be changed to make it possible to have the necessary changes at any time to overcome errors made, and at the same time meet the Grand Falls situation.

The amendment was adopted in a new form.

Mr. Stewart (Northumberland) moved for reconsideration of section 29, and moved an amendment that the value of real estate of a joint stock company shall for the purpose of assessment be deducted from value of their paid up capital stock.

It was decided after some discussion to strike out the section which it was said was covered by other sections.

The bill was agreed to with amendments.

Mr. Munroe gave notice of motion to amend the New Brunswick elections act.

The house adjourned at 6 o'clock.

PLEASE PUBLISH MY TESTIMONIAL

So Other Sufferers Will Take "Fruit-a-tives" and Be Cured.

Gratitude—heartfelt gratitude—prompted this letter. Madame Langlois was so thankful to "Fruit-a-tives" for restoring her to health and strength, that she gladly allowed her letter to be published.

MADAME VALERE LANGLOIS.

St. Romauld, Que., Sept. 23rd, 1912.

"I have pleasure in stating that I have been cured of severe Dyspepsia and Chronic Constipation by using "Fruit-a-tives." I was a terrible sufferer from severe Constipation for many years, and I tried every remedy I heard of, and also was treated by physicians without any permanent benefits.

Then I tried "Fruit-a-tives" and the fruit medicine has completely cured both the Constipation and Indigestion.

I cannot praise "Fruit-a-tives" enough."

MADAME VALERE LANGLOIS

50c. a box, 6 for $2.50—trial size 25c. At dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

ST. JOHN VESSEL AT GLOUCESTER FULL OF WATER

The Vineyard, Waterlogged and a Mass of Ice, Helped to Port by Life Savers and Tug.

Gloucester, Feb. 19—With her rails on a level with the water, the deck and rigging covered with ice, and flying distress signals, the schooner Vineyard was sighted a mile and a half off Eastern Point shortly after 7 o'clock this morning.

The crew of the Dolliver's Life Saving Station put out to the rescue and with the aid of the tug Nellie, the schooner was towed ashore and beached.

The schooner, in command of Captain James A. Anderson, and a crew of six men, left St. John (N. B.), on January 15 with a cargo of lumber for this city. Owing to the severity of the weather encountered she was forced to put into several ports for repairs during the journey.

ABE MARTIN

A new broom moses th' corners. Hon. Ex-editur Cale Fluhart addressed th' Civil Service League at Melodeon Hall last night, subject: "What Shall we do With Our Ex-postmasters?"