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THE SEMI-WEEKLY TELEGRAPH
THE EVENING TIMES
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Honesty in public life
Measures for the material
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Semi-Weekly Telegraph
and The News

ST. JOHN, N. B., MARCH 6, 1912.

OUR GREATEST ASSET

Is the forestry question in New Brunswick too big for the politicians to tackle? The time is coming when the present leases will run out, and long before they do expire, it will be necessary to know what policy the province is going to adopt for the years to come. The continued prosperity of New Brunswick depends quite as largely upon wise methods of dealing with our reserve of forest wealth, as upon anything else. What is needed, of course, is a policy that will preserve our capital in timber undiminished, and provide also a large working revenue. At the present time we are borrowing from our capital, and we do not even know how much merchantable timber there is in the province today.

A Dominion government expert, in a recent paper, says that the Riding Mountain forest reserve in Manitoba, which contains 982,000 acres, would, if it were managed as the state forests of Germany are, produce 250,000,000 board feet of timber every year, "sufficient to supply in perpetuity the sawmills of Ottawa and Hull and yet leave wood for thousands of settlers." He says, further, that the forested slopes of the Rocky Mountains would "supply half of Canada's timber trade and be none the worse," if scientifically managed.

This question is one that is far bigger than the timber industry alone. For, important as our timber production is, our wooded lands have a most direct relation to the success of our agriculture and the value of nearly all of the products of the province; well-wooded areas are necessary to preserve runoff throughout the seasons, destructive freshets in the winter. It means a great deal of province to prevent our running too low in the summer, so much money to policy that will permit of a great quantity of lumber without eating up our capital, that is to say, without curtailing forest growth year after year. It is a question that will permit of a great quantity of lumber without eating up our capital, that is to say, without curtailing forest growth year after year. It is a question that will permit of a great quantity of lumber without eating up our capital, that is to say, without curtailing forest growth year after year.

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ETHICAL PROGRESS

Man has been haunted by a fearful galaxy of deities and demons in every stage of his long journey through savagery and barbarism to civilization. In every age a few realized that these ghosts that so influenced the everyday lives of men were children of the imagination, but never with clear-sighted certainty have the masses of the people appeared ready to receive this

knowledge before the present generation. Modern science, by revealing the laws of the conservation of energy and the evolution of one form of life from another, has made astonishing impressions upon superstitions of a thousand generations standing.

The civilized nations are accustomed to spend each year more than three hundred million pounds that they may keep armaments ready to fly at each other's throats, should occasion arise. Thinking men can easily see the time approaching when these formidable armaments will be quite obsolete, and when the common intelligence will rebel at the suicidal folly of the attitude which finds such expression.

Nations must soon stop slaughtering one another by the thousands to settle a dispute about a geographical boundary. Among the people today the word humanitarianism is coming to have even more meaning than the word patriotism. The old international boundaries of hate are being removed and are giving place to a community which will prevent premature old age, unnecessary mortality, abolish panic and industrial terror. "The communion cup for all" was the cry of the German peasants who rose under the inspiration of Huss and Wycliffe in the fifteenth century. "The communion cup for all" is coming to be the cry of the people everywhere. They are endeavoring to establish the right to utter to the full every faculty, and they realize that they can do that only by assisting and establishing each other.

That there is yet much of barbarism and superstition among the rich and poor, no one will deny. There are millions of men in Europe and America today—despite the fact that they have been taught to read and write—who are more akin to the earlier barbarism than to the standards of their own time. A recent writer on "The Passing of the Ills of the Rich," tells of the wife of a rich American who has a pet monkey. The little beast lives in a private room, and is constantly attended by a valet. It rides abroad behind its private trotter, has its own outfit of clothes, its dining table, and a bed made of solid ivory, tipped with gold ornaments. All told, perhaps a dozen human beings ministered to the comfort of their little simian cousin, and the mistress cheerfully pays about fifteen thousand dollars yearly on its upkeep.

But the slow and steady awakening of the people will in time remove the great contrasts of wealth and poverty, will break up the grip of monopoly and redress the social balance between wealth and democracy. The days of such idiotic extravagance cannot be for long. Idleness as a vocation is doomed. Doomed, too, are the days when one man can receive seventy millions for promoting and organizing a trust. The strong in every community have always sought to take for themselves the lion's share of the conquests and inventions made by the people, but each age assents with less and less heartiness to their thirsting. Men are choosing other leaders.

HOW TO GET AN ARMY

The gaiety of nations is being considerably added to by the action of the girls of a certain London suburb who have bound themselves not to walk with, talk with, or notice eligible young men therein who refuse to join the Territorials. The "Territorials," as they are called, are intended to be the last line of Britain's defense in case of invasion, and recruiting for them, considering the issue involved, has been painfully slow. The fact is that this most patriotic scheme had the bad luck to be invented by the Liberals; consequently it is anathema to the Tories, who think that they only should have the privilege of defending their country.

It remains to be seen whether the action of the ladies will stimulate recruiting. It is well-meant and praiseworthy, although vicarious patriotism can generally be laid for the accepting, and it is not the first time that the Territorial movement has been the object of it. It was lauded a few years ago in a play called "The Englishman's Boy," which showed the havoc wrought by the efficient and splendid Germans (who have lately backed down over the Morocco question) in an invasion of effect, free-trade and anti-militarist Britain. The effect of that play was writ large as a complete assurance to the stalls and boxes that the gallery and pit go at once and join the Territorials.

The defense of the homeland, when the movement is sufficiently understood, will be enough to inspire the youth of Britain without the aids of hysteria and loquaciousness. At least it should be so unless modern volunteers are like the gentlemen who offered their services to Pitt. As the story is told, the great statesman was already growing tired of the number of conditions with which they guarded the offer of their priceless services when at last their spokesman said: "But under no circumstances are we to be called upon to leave the country." To which Pitt retorted: "Except, I presume gentlemen, in the case of actual invasion."

COMMISSION—THIS SPRING

The Telegraph yesterday published in full the new charter prepared by the Citizens' Committee and made ready for the Legislature. Every essential principle every vital part of the measure, had previously been made public, and those interested in civic matters were acquainted with what had been, and is now, proposed. A belated attempt has been made to pick flaws in the measure and find fault with the men who have given so much time to its preparation. The electors of St. John voted for commission by more than two to one. The Legislature authorized a committee of citizens to prepare a bill giving effect to the wishes of the people who so strongly favored commission at the polls here. The committee of citizens has done the work, and, naturally, the next thing to be done is to present the bill to the Legislature for its sanction. Opponents of commission—few but still—are seeking to make it appear

that the citizens' committee has somehow failed to do its duty. The publication of the text of the measure explodes that empty charge, for the bill as published follows precisely the lines laid down months ago. There is not the slightest excuse for further delay, here or in the Legislature. The members of the Legislature representing St. John, the Premier, his colleagues, and members of the House generally, know that what the people of St. John want is a chance to elect a Mayor and four commissioners this spring. That this chance will be afforded them is surely beyond reasonable doubt. It is not difficult to see that the citizens would effectively resent any other outcome.

PUBLIC-OWNED COAL MINES?

That was surely one of the most erring generalizations ever made when political economy was defined as the most dismal of sciences. For political economy with all its mass of detail and concern for the horrid necessity of statistics is in the last analysis the science of human well-being. Fifty years ago its students may have realized this as clearly as they do now, but certainly not as passionately. In the intervening years the concept of the state as something apart from the individuals who compose it has disappeared. Abstract theories, based on a priori reasoning and the ideal of economic progress as an end in itself, have given place to the desire for the alleviation of human suffering and the ennoblement of the human spirit. This change has been brought about by the spread of education and the consequent rise of intellectual leaders among the democracy. Peasant rebellions and the crude methods of chicanery and blood riots have given place to the more subtle and terrible method of the strike. Democracy is no longer a blind force hitting vaguely at a trained and scientific opponent. It is now well equipped and vastly more powerful than of old.

Take the case of the coal mines in Great Britain. There are more than a million of them employed on a piece-work basis. The state has already interfered with their earning capacity in the interests of the moral and physical welfare of the race by restricting all underground workers to an eight-hour day. The miners themselves were far from unanimous in welcoming that enactment, and it is the proximate cause of bringing to a head a grievance of long standing. Some of the miners cannot earn as much as others because they have to work in abnormal places where coal is difficult to obtain, and they demand that the rate for work in such places should be increased. This sounds reasonable enough until an attempt is made to define what is an abnormal place. There the employers and the miners differ, although surely it cannot be a difficult matter for arbitration. Sixty per cent of the employers have, however, given way on the principle involved. The others assert that if they give way it will only be a matter of time until the definition is extended and every place become an abnormal place within the meaning of the act. They further assert that the men cannot be trusted to keep to their agreements, since at least two bodies of miners are at present on strike in contravention of an agreement which does not expire until next year.

Roughly that is how the matter stands; and now what is the British government going to do? It is, first of all, going to compel the employers to recognize the principle of a minimum wage, and no doubts it will also endeavor to make the unions recognize the corollary principle of a minimum amount of work. With such an arrangement things may go on very well for a few years, but obviously, from the general economic unrest the problem goes much deeper. The heart of it is in the fact that no scientific relation exists at present between the revenue derived from industry by capital and that derived by labor. If such a relation could be established by enactment and loyally adhered to, after a Royal Commission had taken evidence on oath from employers and employed, the individualistic control of the mines might be sustained. But if not, the only logical solution seems to be that of expropriation of the mines by the government. The remedy is an heroic one, but it is seen that the present uncertain condition of an industry on which the whole economic welfare of the community, manufacturing and distributing, depends, is rendering life too full of strain and too much a matter for perilous speculation to be tolerable. Nor would the experiment be altogether without precedent. The solution of the Irish land question provides, as nearly as may be, a parallel, and it is significant that the most important measure of land purchase was introduced by a Unionist government. True, it did not provide for compulsory expropriation, but it created a state of things which made that inevitable. The basis of the settlement was that the landlords should receive such bonds as would produce a sum equal to their net annual income previous to the passing of this legislation. It cannot be a very difficult matter to deal with the coal lords on the same basis, and, pushing the principle a step further, the logical thing would be for the government to take over the mines.

Where is the alternative? It is impossible in these days to shoot down all the employers or all the employed; but it is possible to do justice to them both, in quite as unconventional and a far more satisfactory way, and incidentally to do justice to the mass of the nation which supports them both and for whose interests neither appears to be greatly concerned. The day is coming when the coal mines will have to be treated as a public utility and not as a cock-pit for capital and labor. Under government ownership labor would get fair play and the consumer would get fuel at honest prices.

The United States has a similar problem, worse in some respects. It will never be assured of peace in Pennsylvania, and never will be able to keep the coal barons from squeezing the consumer with one hand and the miners with the other, until it has bought the coal mines from the railroad companies which now own them.

GLADSTONE'S PERORATION

The glowing picture of the goodwill and happiness that would follow the gift of local self-government to Ireland, drawn by Winston Churchill, is only excelled by the peroration of Mr. Gladstone's speech on the same subject just twenty years ago at Glasgow. After describing the past history of Ireland as being for more than five hundred years one almost unbroken succession of political storm and swollen tempest, except when these tempests were for a time interrupted by a period of servitude and by the stillness of death, he then continued:

"Those storms are in strong contrast with the future, with the present. The condition of the Irish mind justifies us in anticipating. It recalls to my mind a beautiful legend of ancient paganism—for that ancient paganism, among many legends, false and foul, had also some that were beautiful. There were two Lacedaemonian heroes known as Castor and Pollux, honored in their life, and more honored in their death, when a star was called after them, and upon that star the fond imagination of the people fastened lively conceptions; for they thought that when a ship at sea was caught in a storm, and dread began to possess the minds of the crew, and peril thickened around them, and even alarm was giving place to despair, that if then in the high heaven this star appeared, gradually and gently the clouds disappeared, the winds abated, the towering billows fell down to the surface of the deep, calm came where there had been uproar, safety came where there had been danger, and under the beneficent influence of this heavenly body the terrified and despairing crew came safely to port."

It was one of the most famous of his perorations. Morley says that just before the carriage came to take Gladstone to the train to convey him to Glasgow for the speech that afternoon, he was hurriedly thumbing the leaves of Horace. "Tell me," he cried, "can you put your finger on the passage about Castor and Pollux? I've just thought of something; Castor and Pollux will finish my speech at Glasgow." He discovered it in a moment, and read out the noble lines with animated modulation, shut the book with a bang and rushed off exultant to the carriage. The delivery of it entranced his audience like magic.

But the reign of peace has been delayed. The proposal and prospect of Home Rule have changed the tone and temper of the relations between the two countries. Contentment has given place to confidence, and the hope of these better relations finding expression in laws has been cherished through all the intervening years. But it is very possible that the fulfillment may yet be delayed. Lord Lansdowne declares, even before he knows all about the proposals of the government, that the Lords will stand in the way of a lasting peace. The clouds still obscure the path. But there is no doubt when the proposal of the government is carried into effect it will be to the political relations of the two countries what the happy star was believed to be to the seamen of antiquity.

WAITING FOR A POLICY

The Conservative party once had a policy and accomplished things, but this was in the brave days of old. The Premier now has not even the courage of other men's convictions. His Halifax platform is forgotten, as are his three manifestos addressed to the people of Canada during the last election campaign. But the Conservative papers still speak as if the glory of the past had not departed. They resemble the picture that Darius once drew of a cicerone who advertised his show with the incomparable tale of six grey horses. One died, he replaced it by a mule. Another died, he replaced it by a donkey. Still he went on advertising his team of greys all the same. Even the eager activity of Mr. Borden in his capacity as mad doctor cannot cure or abate the mischief. If Mr. Borden goes on, replacing mules and donkeys in his team while he still advertises greys, very soon

Will make the smouldering scandal break and blaze. Before the people and our Lord the King. That Mr. Borden has thus far shown either the eminent sagacity or consuming energy (outside of civil service dismissals) needed for the task of leadership, not even his best friends can assert. He has not given any indications of infectious enthusiasm that might fire his party and take the place of discarded principles. Nor, indeed, has mere plodding common sense been too much in evidence. He is finishing in troubled waters, and the country must still wait through a longer period of inaction. But while it waits, it is well to hear in mind Aunt Belinda's dictum: "Fishin' ain't catchin'—it's just sittin' in a boat and holdin' the pole and hopin'."

THE BAD OLD DAYS

There has grown up lately a tendency to prepare cases for the beatification of some statesmen whom former generations regarded as the bad men of history. Whether this is due to a weakening of our moral standard or to a desire to catch the pennies of the reading public by a novel and audacious appeal, or whether it represents a really saner and more unbiased judgment, it would be difficult to say. Possibly being farther removed from the immediate consequences of those questionable lives, and the evils which they wrought being only a matter of imaginative experience to us, we judge them more as characters in a drama than as real human beings. Machiavelli has been explained away, Nero has been elevated into a superman, and George the Third has been described as an able and virtuous monarch constantly struggling with worthless and intriguing ministers. This view of George has received a rude shock from the publication of Sir George Trevelyan's latest book, "George the Third

and Charles James Fox." It shows clearly what manner of man the king was, and that to him primarily, as old-fashioned people always believed, must be attributed the crowning tragedy of the American Revolution. It was not merely that his stupidity and greed made it inevitable, but that in doing so they lowered the moral currency of his own nation. This revelation of his methods will make disagreeable reading for those who assert that the rise of democracy has brought a corresponding lowering of public life. There is no chapter in the history of modern England so bad, and scarcely anything in the history of Tammany worse than that which tells of the methods by which George sought to keep his party in power. He failed repeatedly to pay his private debts and when Parliament was to give the honor of its king gave him further supplies he used to turn them over to be used in bribery and corruption by his friends. "As the disolution of the Treasury," "I think it right to transmit to you the £1,000 per month I have laid by. . . . The amount of the notes is £14,000." What a sordid picture it reveals, this monarch of England defrauding the very tradesmen who were supplying his household in order that he might corrupt the electorate of his country.

It is very poetic, no doubt, to think of the good old days, and sneer at that in which we live. It is easy to jump from one picturesque point to another in history without pausing to notice the squalid details which make up the intervals. But those squalid details were what determined for the most part the sort of lives which for the mass of the people in those times should live. We cannot turn to any period of history without finding that the people were being exploited in the interests of one class or another. It is so, of course today, but today more than ever before there is evidence of a growing public conscience. It is possible that the peasant refuses to see it. If so, his thoughts may be directed to the reign of George the Third. He will find there evidences of certain infamies which our modern bosses could not emulate even if they would.

JAPAN SEEKS A RELIGION

The Japanese have many altars, but none erected as yet to the "unknown god." They wish to proceed on positive knowledge and to that end their Diet is arranging for a meeting of representatives of Christianity, Buddhism, and Shintoism. A circular issued reads: "It is necessary that education and religion go hand in hand to build up the basis of the national ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare." . . . "It is desirable to bring western thought and faith into harmonious relationship with Japanese thought and faith in the spiritual world."

Shinto is the old Kami cult of Japan, which has an organized priesthood and an elaborate ritual, a hesitating grasp of the conception of spirit and no recognition of a future state. Those who seek the way of the gods through this cult are the Saducees of the Orient. It has little vitality today. It seems quite inadequate for the spiritual sustenance of a nation which in these latter days has raised itself to such a high pitch of enlightenment and civilization. The reverence paid to the Mikado is not devoid of a religious quality which has its source in Shinto, but as a national religion it is almost extinct. It continues to survive in folk-lore and custom, and in that lively sensibility to the divine in its simpler and more material aspects which characterizes the people of Japan.

The stream of Japanese piety has cut for itself new channels. It has turned to Buddhism, which is now showing many signs of life and activity. The third rival is Christianity, and to it no bounds can be set. The affiliation of the three will be less difficult than may be imagined. There is a saying of a seventeenth century priest in Japan: "Talk as he may, a Samurai who never has died is apt in decisive moments to hide or flee." "Him who once has died in the bottom of his breast, no spears of Canada nor all the arrows of Tametomo can pierce." In this saying we come very near to the portals of the temple, one of whose pillars is: "He that loveth his life for my sake shall find it."

Christianity would not suffer by the fusion or affiliation which is proposed by the Japanese Diet. Buddhism tends to philosophy among scholars and to superstitions idleness among the masses. But it has encouraged literature and the love of the beautiful. It has incultured peace and piety in teaching the civilizing influence of architecture, sculpture and painting. Many adverse criticisms have been aimed against the civilization of Japan, but nowhere else, even among the great and populous nations, is there a brighter and surer prospect of having unsatisfactory and evil conditions improved. Christian truth will naturally appeal to the Japanese on ethical grounds. If they receive Christianity they are bound to contribute something to a fuller interpretation of its message. Christianity is primarily an Oriental religion, and all theologians feel that it will never come fully to its own until interpreted by an Oriental people. If they receive it, even with the object of bringing it into closer touch with the native religions, they will give it back enriched. The moral and religious history of Japan discloses a simply marvelous preparation for this larger and fuller message, by which the authorities hope to build up a firmer and broader foundation for an ethical and spiritual life.

NOTE AND COMMENT

Baldly set forth, here is the plain truth about the Borden tariff commission, from the Montreal Witness: There does not seem to be much new about Mr. Borden's tariff commission. The practice has always been to give the interests a private hearing and then shape the tariff to suit them as far as the country would stand it. It is not by prayers that elections are gained. People do not subscribe big sums for the country's health. This commission is, as Mr. Ames

GREAT ENTHUSIASM AT LIBERAL BANQUET

Leaders Confident of Return to Power at the Next Election

Gathering in Honor of Hon. Mr. Graham and Man Who Retired for Him—Sir Wilfrid, in Fighting Speech, Declares His Intention to Lead His Party Back to Victory—Ontario Ready to Aton for Her Mistake Sept. 21—A. B. Copp and N. W. Rowell Make Optimistic Speeches in Regard to Their Provinces.

Ottawa, March 3.—A remarkable dinner was given in Ottawa Saturday night. The Liberal minority in parliament gathered about the banquet board and belated like conquerors. The victory of Hon. George P. Graham in South Renfrew was the immediate occasion of the gathering. It was a dinner to Mr. Graham, to Thomas Low, who resigned to open the constituency, and to the workers in the campaign, many of whom were present. But to all present it was evident that the dinner celebrated considerably more than the victory. It was clear to the most casual listener that the Liberals were inspired by the belief that they are destined to return to power at the next general election. Every speaker declared this, and each declaration was received with endorsing cheers.

Strange as it may seem, the defeat of September 21 was the basis of much of the enthusiasm for the party for Sir Wilfrid down, have come to the point of rejoicing over that defeat, the manner in which it was brought about and the way the country now regards the decision it gave on that day. The daily successes the Liberals have scored in the house since the opening of the session were celebrated, and there was a good deal of satisfaction evinced over the troubles which the government has been having since Premier Borden formed his government. Sir Wilfrid presided over the banquet, with Hon. Mr. Graham on one side and Mr. Low on the other. The Liberal leader was the picture of health and the embodiment of fighting vigor as he sat at the head of the tables which were flanked by 200 members, senators and workers.

No Thought of Retiring. There was cheering which was resumed again and again when he raised his hands and with the greatest emphasis, said: "Very deeply do I appreciate the confidence of your wonderful confidence, and I am prepared to remain at the head of the Liberal party so long as you want me, and so long as God spares me and blesses me with the perfect good health he is giving me today."

There were many ladies in the room during the speeches, including Lady Laurier, Lady Borden, Madam Lemieux, Mrs. Pugsley, Mrs. Graham and the wives and daughters of Liberal senators and members. When this announcement was made every man and woman in the place arose and waved napkins and handkerchiefs while they cheered. N. W. Rowell, the Liberal leader in Ontario, and A. B. Copp, the Liberal leader in New Brunswick, were present and added to the enthusiasm by stating that they were an excellent chance for them to win their provinces when the next occasion offered.

Senator Ross' Prophecy. One of the features of the gathering was a prophecy by Senator William Ross, of Halifax, who is nearing his ninetieth year. He stated that he expected to

live to see Sir Wilfrid again prime minister of Canada. To demonstrate that he has the vigor to do so, Senator Ross closed his speech with a Gaelic song. Mr. Low, in responding to a toast to himself, the first of the night, said that the victory in South Renfrew was due primarily to the reverence which the electors of that constituency have for Sir Wilfrid and to the confidence they have in him. Hon. Mr. Graham predicted the early return of the Liberals to power with Sir Wilfrid as their premier. He said that the whole of Ontario was anxious to atone for the error it had made in the last general election, and the victory in South Renfrew was clear evidence of this. E. M. MacDonald proposed the health of George Graham, and declared that the victory had been a great vindication of clean politics and a stinging rebuke to a government which had not hesitated to violate pious.

Sir Wilfrid Laurier, whose rising was the signal for prolonged cheering, expressed his appreciation of the wonderful loyalty and love of the members of the Liberal party. Sir Wilfrid Laurier. "I have endeavored, ever since my entrance into public life, to do my best," said Sir Wilfrid, "not only for my party, but for our common country. I do not disguise that I am a party man; that I try to win—whether we win or lose, in the sure and final analysis we need only be concerned as to whether we have loyally and faithfully done our duty. It is true that last time we failed. "In the old days of the French revolution the general who was unlucky was deposed and he was fortunate indeed if he escaped with his head. But you, my dear friends, have been far different. I woke on the morning after defeat to find myself not cast aside, but surrounded by an even greater devotion and loyalty than perhaps I ever experienced while I was prime minister. My good friends cannot but touch me. It is touched as deeply. It is even more reward than anything that has yet fallen to my lot in life."

Has No Regrets. "There is another thing I am proud of," continued the chief. "We have fallen for a cause—and the best of causes. Looking back tonight over the events of the past fifteen years, have nothing to regret, not even defeat. If it were to be done over again I would be ready again to fall on the same issue."

"W. H. Clark was speaking a moment ago, it came to my mind that he was one of those splendid British Liberals who had personally fought the greatest Liberal of the nineteenth century, and my thoughts reverted to the words of the great Gladstone, when he fell on a policy calculated and designed to benefit a country which had been much wronged for many centuries. Time is with us. That is my word to the Liberals of Canada in the hour of temporary defeat. We have fallen for a cause that is noble and time is with us." (Prolonged cheering.)

VALLEY RAILWAY FROM ANDOVER TO VICINITY OF ST. JOHN, SAYS COCHRANE

Ottawa, March 2.—At 1 o'clock this morning, just as the house was adjourning, Hon. Dr. Pugsley asked what progress was being made with the contract for the Valley railway. Mr. Cochrane—It has not yet been signed, but the terms have been practically agreed to. They differ slightly from the terms arranged with the previous government. The province is to guarantee bonds to the extent of \$25,000 a mile, and the company is to be allowed to issue bonds in addition with a guarantee to the amount of \$10,000 a mile. There will be a subsidy of \$6,400 a mile from the federal

government and the government at Ottawa will guarantee bonds for bridges to the extent of \$1,000,000. In addition there will be authority to issue additional bonds for betterments. Mr. Cochrane—Will the contract cover a line to Grand Falls? Mr. Cochrane—It has not been arranged to Grand Falls as yet, but to Andover. Mr. Pugsley—It is arranged from Andover to St. John? Mr. Cochrane—Well, I cannot say to St. John, for we do not know where we may make a railway connection for St. John, but it will be in the vicinity.

The Court Stenographers.

The assignment of the sittings and circuit courts, under the judicature act, to the official stenographers for 1912 have been made as follows: Mrs. Smith—All chancery division sittings held in Fredericton, St. John and Dorchester. Frederick Devine—Election petition trials of St. John and counties of Charlotte, Kings and Queens. S. Dow Simmonds—Election petition trials of counties of Carleton, Victoria, Madawaska, Northumberland, Westmorland and Kent. Joseph McPeake—Election petition trials of counties of York, Gloucester, Restigouche, Albert, Sunbury and St. John.

Undaunted

(Canadian Collier's.) A persistent spirit in man has pined through dreary obstacles—the recalcitrance of matter, the sorrow of life. This unaccountable spirit has played itself out over seared and sterile events, and again, sternly and with unbroken front, it has marched upon spears and into flames, against promptings of the lesser wisdom. Even in the time of pain, from accident or disease, it springs up in gladness or diffuses itself in stoic endurance. It breaks upon calmness and monotony. It is strongest in defeat. It must come from afar, for it has no origin in the reason. It flirts with disaster and misery. It surprises itself in new and unthought races, when the ancient established peoples have lost the ability to give it welcome.

We know that discoloration, mold and often unsightly-looking results are made by the accumulating of water between paper and ceiling caused by leaks of unsound roofs or disordered bathrooms. When you see a damp spot appear on your ceiling, immediately make a few openings in it with a pin point, fastening the pin in it stick or long broom handle, and let off the water. The paper will dry out, leaving soon not the least trace of disaster.

INTER-DAIRY PASTEURIZATION

Common Objections to the Practice of Pasteurizing Milk

The objections that are made to the practice of pasteurizing milk are of two kinds, one of which is based on the fact that the practice was well known to the ancients, and the other is based on the fact that the practice is not universal. The first objection is that the practice is not universal. The second objection is that the practice is not universal. The third objection is that the practice is not universal. The fourth objection is that the practice is not universal. The fifth objection is that the practice is not universal. The sixth objection is that the practice is not universal. The seventh objection is that the practice is not universal. The eighth objection is that the practice is not universal. The ninth objection is that the practice is not universal. The tenth objection is that the practice is not universal. The eleventh objection is that the practice is not universal. The twelfth objection is that the practice is not universal. The thirteenth objection is that the practice is not universal. The fourteenth objection is that the practice is not universal. The fifteenth objection is that the practice is not universal. The sixteenth objection is that the practice is not universal. The seventeenth objection is that the practice is not universal. The eighteenth objection is that the practice is not universal. The nineteenth objection is that the practice is not universal. The twentieth objection is that the practice is not universal. The twenty-first objection is that the practice is not universal. The twenty-second objection is that the practice is not universal. The twenty-third objection is that the practice is not universal. The twenty-fourth objection is that the practice is not universal. The twenty-fifth objection is that the practice is not universal. The twenty-sixth objection is that the practice is not universal. The twenty-seventh objection is that the practice is not universal. The twenty-eighth objection is that the practice is not universal. The twenty-ninth objection is that the practice is not universal. The thirtieth objection is that the practice is not universal. The thirty-first objection is that the practice is not universal. The thirty-second objection is that the practice is not universal. The thirty-third objection is that the practice is not universal. The thirty-fourth objection is that the practice is not universal. The thirty-fifth objection is that the practice is not universal. The thirty-sixth objection is that the practice is not universal. The thirty-seventh objection is that the practice is not universal. The thirty-eighth objection is that the practice is not universal. The thirty-ninth objection is that the practice is not universal. The fortieth objection is that the practice is not universal. The forty-first objection is that the practice is not universal. The forty-second objection is that the practice is not universal. The forty-third objection is that the practice is not universal. The forty-fourth objection is that the practice is not universal. The forty-fifth objection is that the practice is not universal. The forty-sixth objection is that the practice is not universal. The forty-seventh objection is that the practice is not universal. The forty-eighth objection is that the practice is not universal. The forty-ninth objection is that the practice is not universal. The fiftieth objection is that the practice is not universal. The fifty-first objection is that the practice is not universal. The fifty-second objection is that the practice is not universal. The fifty-third objection is that the practice is not universal. The fifty-fourth objection is that the practice is not universal. The fifty-fifth objection is that the practice is not universal. The fifty-sixth objection is that the practice is not universal. The fifty-seventh objection is that the practice is not universal. The fifty-eighth objection is that the practice is not universal. The fifty-ninth objection is that the practice is not universal. The sixtieth objection is that the practice is not universal. The sixty-first objection is that the practice is not universal. The sixty-second objection is that the practice is not universal. The sixty-third objection is that the practice is not universal. The sixty-fourth objection is that the practice is not universal. The sixty-fifth objection is that the practice is not universal. The sixty-sixth objection is that the practice is not universal. The sixty-seventh objection is that the practice is not universal. The sixty-eighth objection is that the practice is not universal. The sixty-ninth objection is that the practice is not universal. The seventieth objection is that the practice is not universal. The seventy-first objection is that the practice is not universal. The seventy-second objection is that the practice is not universal. The seventy-third objection is that the practice is not universal. The seventy-fourth objection is that the practice is not universal. The seventy-fifth objection is that the practice is not universal. The seventy-sixth objection is that the practice is not universal. The seventy-seventh objection is that the practice is not universal. The seventy-eighth objection is that the practice is not universal. The seventy-ninth objection is that the practice is not universal. The eightieth objection is that the practice is not universal. The eighty-first objection is that the practice is not universal. The eighty-second objection is that the practice is not universal. The eighty-third objection is that the practice is not universal. The eighty-fourth objection is that the practice is not universal. The eighty-fifth objection is that the practice is not universal. The eighty-sixth objection is that the practice is not universal. The eighty-seventh objection is that the practice is not universal. The eighty-eighth objection is that the practice is not universal. The eighty-ninth objection is that the practice is not universal. The ninetieth objection is that the practice is not universal. The ninety-first objection is that the practice is not universal. The ninety-second objection is that the practice is not universal. The ninety-third objection is that the practice is not universal. The ninety-fourth objection is that the practice is not universal. The ninety-fifth objection is that the practice is not universal. The ninety-sixth objection is that the practice is not universal. The ninety-seventh objection is that the practice is not universal. The ninety-eighth objection is that the practice is not universal. The ninety-ninth objection is that the practice is not universal. The hundredth objection is that the practice is not universal.

Montreal Herald

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The Herald Declares

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