

working form with practicability. At any rate, it must be admitted that treating is one of the greatest evils connected with the saloon. The practice of some fellow being so generous-hearted as to ask another to have a drink with him, when he wouldn't think of buying a steak or a head of cabbage for his companion, in case he wanted to make such a purchase while they are out strolling, or of a crowd of young men collecting in front of the polished top counter and each thinking that he must order a round of drinks, to the tune of a dollar or over per round, has always stood as a grim specter in the way of the case as a business or individual right if such construction can be placed upon it. Tacoma's experience with an anti-treating law will be watched with interest. First, the possibilities of such a law as to enforcement and the willingness of saloonkeepers to uphold the law, will be looked at, and then the absolute result on consumption and rowdiness will be noted. Whether one is willing to concede or not that the whisky question is a practical one, the Tacoma anti-treating crusade can be noted with interest.—Wilmington (S. C.) Dispatch.

THE MONEY TRUST

Speaking at a great democratic mass meeting in Pennsylvania Woodrow Wilson elaborated one of the points of his address in Columbia—the power of great capital collected in the hands of a few to control development, expand here and contract there, and to foster monopolies.

The force of Governor Wilson's reasoning may not be brought home to the understanding of the non-developer who has not had insight into the interior workings of the system of a money trust, but that non-developer is nevertheless affected along with all the rest of the country.

Protection has cultivated combines and monopolies which in turn have come to control the money of the country, and the money trust is now operated to foster other monopolies and to permit a handful of men to drive, curb, or divert development throughout this vast country as a man handles a harnessed horse. There is oppression through the manipulation of credit, but in much more subtle form from that against which millions revolted nearly two decades ago.

The country's monetary system makes easy the money trust, but while both parties recognize the weakness and injustice of the present system, a republican administration has done no more than thrash the water—we are no nearer emancipation, no nearer a condition where merit and not the favor of men control the ebb and flow of money—Columbia (S. C.) "The State."

Through a steady downfall of rain, four thousand men and women made their way to Massey hall to hear the leader of the American democratic party and thrice defeated candidate for the presidency of the United States deliver his religious address, "The Prince of Peace," and for an hour and a half the audience listened with tense and undivided attention to the eloquent utterances that flowed from the mouth of the silvery-tongued orator from Nebraska.

MR. BRYAN IN CANADA

"The most fundamental of all platforms is the platform of the Prince of Peace: 'Thou shalt love thy neighbor as thyself.' There is no question that it will not settle, no problem to which it can not be successfully applied."—William Jennings Bryan.

Mr. Bryan is by no means a stranger to Toronto, and his address was not a new one, but for all that he was received in a manner which must have warmed the heart of an old campaigner, accustomed as he is to the plaudits of his fellow-men. And if he could have mingled with the crowd that made its way out of the hall into the rain at ten o'clock, and heard the comments upon his "sermon" that were made by many of the city's most prominent clerics, professional, and business men, he would have experienced even a keener gratification.

Listening to Bryan as, with no apparent effort, he swayed his large audience at will, one was inclined to ask: What is the secret of this man's oratorical success? And the answer to this question is easily found. Clad in severe black, with Prince Albert coat, low turned-down collar, and a narrow black bow tie, the mere presence of the man could not fail to command attention. His strong aquiline features are too well-known to Toronto to require any word description, and his little mannerisms of address are scarcely less familiar to local audiences.

Eloquent as he is, Bryan does not revert to wild, dramatic gestures or "purple passages." During the evening's address he never once shifted his position at the side of the platform table, speaking for the most part in a clear-cut matter-of-fact way, with hands loosely clasped behind his ample back. His penetrating gaze wandered continually over the audience, and he intensified the effect of what he was saying by means of short, jerky inclinations of the head. Occasionally he would make a slight suggestive gesture with his hand, but for the most part he trusted to the mere words that he was saying to make the necessary impression. And in this he was not disappointed. Most of the listeners had heard Bryan before. Many had

heard him deliver the identical address. Yet the general attention was perfect, and the heavy rainstorm without failed to dampen the audience's appreciation of a man who was described in being introduced as having been "greater than all his political reverses. Mentally, physically, and morally, one of the biggest men of the day."—From the Toronto World.

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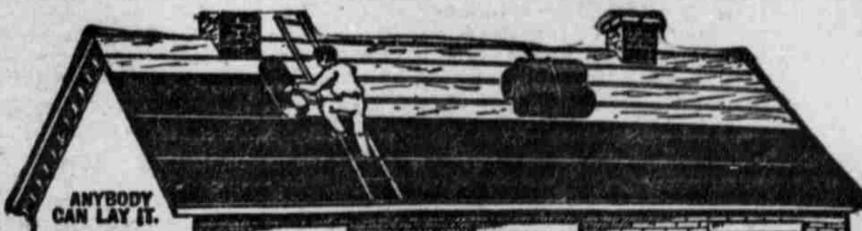
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Dr. J. E. Cannaday, 1081 Park Square, Sedalia, Mo.

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