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NEWS FROM THE CAPITAL

"Bat" Nelson and "Uncle Joe" in Bout



WASHINGTON.—Batting Nelson, ex-lightweight champion of the world, and "Uncle Joe" Cannon, who is something of a scrapper himself, sparred a round in the speaker's private office recently. It wasn't such a tame go at that, although largely conversational.

Nelson and his manager appeared before the house committee on interstate and foreign commerce to oppose the bill introduced by Representative Walter I. Smith of Iowa to prohibit the exhibition of moving pictures of prize fights and the publication by newspapers of the details of pugilistic encounters. After Nelson had spoken his piece he left the committee room and was hurrying down the corridor toward the exit when Representative Wagner of Pennsylvania came chasing after him.

"Hey, Nelson," he cried, "the speaker wants to see you."

"You're on," said Nelson, and he made tracks for the speaker's office. He got a warm greeting. Uncle Joe shook his hands, felt his biceps and slapped him on the back. The exam-

ination was returned with interest.

"Say," said Nelson to Mr. Cannon, as he ran his hands over the speaker's arms and shoulders and sized up his height, "I thought you were a big man, but you're only a little fellow."

Some of the group surrounding the two informed the fighter that the speaker took his daily exercise and always kept himself fit.

"I knew he was there on the training," replied Nelson; "you can't fool me about telling when a boy is in shape."

"Uncle Joe" grinned and put up his hands in approved style. He made a few swift passes at the "Battler."

"Philadelphia Jack O'Brien showed me how to do this," he said as Nelson backed away laughing.

"If you had begun boxing a few years ago, Mr. Cannon," said Nelson, "you would have made a better boxer than a speaker—and you certainly are some speaker."

"Why," cried Uncle Joe, "that's what I call a mighty pretty compliment."

Before Nelson left the capitol Uncle Joe gave him an autographed photograph and offered him a cigar.

"Gee," said Nelson, "I'm much obliged for your map, Mr. Cannon; but I never took a smoke or a drink in my life."

"I'm happy," replied Mr. Cannon, gravely, as he bit the end off a perfect, "that I cannot say the same."

Stood High as a Third Class Fiddler



THIS story has been floating around the house in Washington. Nobody offers to father it:

There was once a fiddler who was very precise in his statements. He wasn't much of a fiddler, and he knew it. It was not in his nature to claim talent which he did not possess. One night there was a dance. The committee couldn't get the regular music, so they appealed to this fiddler. He said he sure would play for them.

"Are you a first-class fiddler?" they asked him.

"No," he admitted.

"Are you a second-class fiddler?"

"Well, no, I'm not even a second-class fiddler."

"Well, for gracious sakes, what are you, then? Are you a fiddler at all?"

"I'm not a first-class fiddler," said the honest musician. "I'm not a second-class fiddler even. But I stand darned high in the third class!"

They took him on.

Walter Evans, correspondent of the Kansas City Star, knows probably more about Kansas politics than any man alive.

He thinks Kansas is one of the greatest states in the Union.

"Speaking of fiddling," he said, "I knew four brothers once that went to Kansas and took up four adjacent quarter sections. Each built a mud house on a corner of each section, so that their homes were close together. Then they proceeded to plant all four sections with wheat. They didn't get a grain that year, because of the drought."

"They were up against it hard when winter came. So two of the brothers went to Mexico and worked in the mines. The other two stayed behind. The miners sent them money to live on. Next spring the two brothers remaining again sowed wheat. They had a bumper crop, and the miners came home. Wheat was 'way up then, and the brothers made a barrel of money. Now they own land in Kansas till you can't rest. They don't live in mud houses any more."

"Talk about fiddling; one of these brothers, even after the bumper crop, would ride to a dance at night, play till morning and then ride home and go to work. He got a dollar and a half for his playing. He didn't stand very high in the third class, either."

Longworth Disapproves of Imitations



REPRESENTATIVE LONGWORTH is chairman of the committee which is investigating the Merchant Marine league of Cleveland, and the foreign shipping trust, when Oleott, the regular chairman, is absent.

Longworth was in the chair recently and James L. Uhl of New York was the witness. Uhl was telling of an attempt he had made to trace a certain letter to its source. He had to visit foreign steamship agents. He gave imitations on the stand of how these agents talked. Longworth's face began to flush, because Longworth doesn't like exhibitions of this sort.

"Oh," Longworth murmured, "I think we have had enough of that." The murmur was loud enough to reach the witness.

"I'll apologize," he said. "But when I was a boy I had a faculty for giving imitations, and my father was never able to break me of the habit."

Even Longworth smiled at the naivete of this reply.

A member of congress stood on the steps of the house office building and gazed at the capitol. There was a wistful look in his eyes.

"Yes," he said, "the flag is flying. I'll have to go over to the house, I s'pose."

He went slowly, like a boy on the first day of school.

"I wish we'd get through," he said.

Since the repeated victories in the by-elections to fill congressional vacancies Champ Clark has been the recipient of a flood of congratulatory letters and telegrams. The night the news of the election of James S. Hays was received Champ got the following: "Congratulations. Democratic victory on the way. Next year Speaker—president 1912. Hurrah for Champ Clark."

"I am quoting my old friend Tom Reed in answering them," said Clark. "Back in '96 some one wrote Reed to ask if he would run for the presidency that year:

"Well," answered Reed, 'they might go further and fare worse, and I think they will.'"

Human in Glass Cage to Test Foods



TO DETERMINE whether roast beef produces more energy in the human body than cabbage, whether baked beans in this respect surpass potatoes, and so on through a long list of foods, the department of agriculture is conducting a series of novel experiments in Washington. The instrumentality being employed is a machine known as a calorimeter and a human being who submits to the "torture" of being fed and sitting in a

glass cage while the food energy is recorded.

Around the inside of the calorimeter, which is a glass, air-tight compartment about the size of a small steamer stateroom, runs a system of pipes filled with cold water. The temperature of the water is carefully noted, the heat generated by the body in the process of assimilating the food causing the water to become warmer.

Only one kind of food is given to the subject at a time. One experiment requires several hours, according to the time required to digest the food.

The experiments so far have been to determine the relative heat-producing energy of fatty and starchy foods. Several months will be spent in making the tests.

The HONEST MAN

By Rev. David James Burrell, D. D.
Montreal, Can.

What do we mean by an honest man? We want a definition to begin with; and let it be as simple as possible. An honest man is one who pays his debts. That covers the whole case. It will be seen that this definition, so simple apparently, is quite comprehensive, and it cuts deeper than we think. For when the matter of life's assets and liabilities is fully canvassed, it will appear that it is no easy matter to live and die with a clean balance sheet.

The question at the outset touches our relations with God. Are we debtors to God? Yes, by universal consent. In the bill of particulars there are three items, to-wit:

First: Creation. Is there any one who does not rejoice in the fact that he was made "but a little lower than the angels" and in the likeness of God? Is it nothing to stand erect, sensible of a divine birthright and of a divine inheritance? Is there no occasion for gratitude in the fact that I am able to dream dreams and see visions, and, as Kepler said, "think God's thoughts after him?" What do we owe in return for these? The least possible recognition of God's goodness, thus far, is in keeping ourselves on friendly terms with him.

The second item in the bill of particulars is Providence. In God we live and move and have our being. We slept in his arms last night, cared for as tenderly as children in their mother's arms. He feeds us, clothes us, and continually cares for us.

What shall we render unto him for these loving kindnesses? Do they lay no obligation upon us? The least that we can do is to bend our knees in thanksgiving. To the beggar who stretches out his hand saying: "I am hungry," you gave enough to buy himself a breakfast and he says: "I thank you." Could he do less and bear the semblance of a man? What then of the man who never prays, who takes God's gifts without a word of recognition? Is he an honest man?

The third item in the bill of particulars is divine grace. It matters not, so far as the question at issue is concerned, whether a man has accepted the overtures of God's mercy or not; it still remains that provision has been made for his deliverance from sin. You may not have accepted Christ, my friend; that does not affect the fact that God gave his only begotten Son to die in your behalf that you might be saved from sin. Here is an immeasurable obligation laid upon every man. How shall we pay it? The answer is in the words of the familiar hymn: "Here, Lord, I give myself to thee, 'tis all that I can do." Would that we might sing it, but once with heart and understanding! For it contains the sum total of the philosophy of duty; that is, of what we owe to God.

It is a startling fact that men are so prone to overlook their obligations to God, for here is the very root of honesty. "Will a man rob God?" Shall we withhold from God that which is his honest due? Nay, that is clearly impossible if one would be an honest man.

But the question touches, secondly, our relations with our fellow men. For no man liveth unto himself and no man dieth unto himself. It would appear that the angels were created one by one; but men are of one family, and "blood is thicker than water." We are mutually interdependent, as lenders and borrowers; and each is bound, in honesty, to balance his account with his fellowmen.

I am debtor to society; that is, to my fellow men en masse. The liberties, immunities and sanctities of my daily life come to me through the social organism; and, so far forth, I am a debtor to the community in which I live. How shall I meet that obligation? To state it as briefly as possible, I am bound to put more into the common exchequer than I draw out of it.

There are two kinds of people, consumers and producers. The consumer says: "The world owes me a living," and proceeds to exact it. An idler, rich or poor, living in pursuance of that dictum, is a dishonest man. The producer, on the other hand, is one who adds to the common fund by making something. He earns a livelihood, and something more. And when he makes his exit, he leaves the community richer from his having lived in it.

What are you producing, my friend? Make something, I pray you. Make a plow or a poem, make a house or a history, dig a well or build a stable; produce something that will remain as your memorial, leaving the balance on the right side when you have gone your way.

But my indebtedness is not merely to humanity en masse. "I am debtor to every man." The original break in the family circle was made when Cain asked: "Am I my brother's keeper?" I owe something to the next man. Get that in mind when you meet a drunkard reeling in the street, for he is a brother of yours. To such you are a debtor. What do you owe them? All the category of kindnesses marked out in the Golden Rule: "Do unto them as ye would be done by." Lend a hand! Be not an overreacher, like Jacob; buy no man's birthright for a mess of pottage.

I owe it to myself to be a clean man.

GNAT CAUSES PELLAGRA.

Committee on Disease in Europe Says Corn is Not to Blame.

London, May 14.—Dr. Sambon, a member of the Field committee which has been investigating the disease pellagra, telegraphs from Rome that the committee has definitely proved that maize or Indian corn is not the cause of pellagra.

The committee finds that the parasitic conveyor of the disease is the "simulium repans," a species of biting gnat.

WHY HE THOUGHT SO.



Willie—Is Mr. Jones near-sighted, mama?

Mama—Not that I know of, dear.

Willie—Well, he always sits so close to sister when they're in the parlor.

16 YEARS OF SKIN DISEASE

"For sixteen long years I have been suffering with a bad case of skin disease. While a child there broke out a red sore on the legs just in back of my knees. It waxed from bad to worse, and at last I saw I had a bad skin disease. I tried many widely known doctors in different cities but to no satisfactory result. The plague bothered me more in warm weather than in winter and being on my leg joints it made it impossible for me to walk, and I was forced to stay indoors in the warmest weather. My hopes of recovery were by this time spent. Sleepless nights and restless days made life an unbearable burden. At last I was advised to try the Cuticura remedies [Cuticura Soap, Ointment and Pills] and I did not need more than a trial to convince me that I was on the road of success this time. I bought two sets of the Cuticura Remedies and after these were gone I was a different man entirely. I am now the happiest man that there is at least one true care for skin diseases. Leonard A. Hawt, 11 Nostrand Ave., Brooklyn, N. Y., July 30 and Aug. 8, '09."

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Sapleigh—Ah, speaking of electricity, that makes me think—
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"The wife's clothes must match the husband's hair this year."
"That's all right; my wife's dresses are always decollete."

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