

WILLMAR TRIBUNE

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Victor E. Lawson, Editor. Aug. O. Forsberg, Associate Editor. Geo. E. Johnson, City Editor. J. Emil Nelson, Business Manager.

SATURDAY, AUGUST 8, 1903.

Platform.

For direct issue of money by the government. For public ownership of railroads, express service, telegraph and telephone lines, and public utilities in general. For direct legislation. For tax reforms. For county option on liquor question in Minnesota. For thorough common school education in fundamental branches as against university system fads.

CONTEMPT OF COURT.

There has been much talk of the dangers of government by injunction, but if the courts take to following the example of the Missouri supreme court, there will be more danger of government thru a legal contempt of court.

The facts in the case, briefly told, are as follows: Reuben H. Oglesby of Warrensburg, Mo., sued the Missouri Pacific Railway Company for damages. He won a verdict at the first trial, and the supreme court affirmed it, six judges to one. Three times the railway company's motion for a new hearing was granted, and three times the verdict was reaffirmed. Finally after the composition of the bench had changed, the railway company got another rehearing, and this time a reversal of judgment and an order for a new trial. Again Oglesby won; again the case went to the supreme court, and this time that court reversed judgment and refused a new trial.

In commenting on this remarkable showing, the editor of the Warrensburg Standard-Herald, declared that the railway company had packed the court, and said, among other things, that the victory of the railway was complete and the corruption of the supreme court thoro. "The corporations," he said, "have long owned the legislature; now they own the supreme court, and the citizen who applies to either for justice against the corporation gets nothing."

This is strong language, but none too strong if the court really be corrupt. It lays its author open to indictment for criminal libel. If the supreme court really felt that it was aggrieved and unjustly aspersed, it should have sought vindication thru a trial. But, instead of that, it fired the editor \$500 for contempt of court in having done something "to beat down the respect of the people for the court." If the court is what the editor says it is—and in view of the rottenness that has prevailed in Missouri, it may easily be—he couldn't beat down respect for it fast enough for the public good. It was not, the editor's conviction of libel would have restored the respect of the people for the court. But to use an arbitrary and probably unconstitutional power to fine the editor without trial, by way of vindicating itself, will powerfully contribute "to beat down respect for the court." It seemed to have had that effect in the editor's home, for the people there had enough confidence in him to raise the money and pay his fine within an hour after the act of judicial despotism had been committed.—Minneapolis Journal.

The above is indeed a remarkable article, coming as it does from the pen of a republican editor. When the Chicago platform in 1896 declared against government by injunction and criticized the action of the supreme court in regard to the income tax, the republicans held up their hands in holy horror. They took the position that the courts were a sort of divine institutions that were beyond criticism; that to say anything calculated to make people believe that judges were human and therefore liable to err was to undermine the foundations of government and society and open the doors to anarchy. And now they come and criticize a court for exercising the power of fining a person for contempt of court. Verily, we must be led to believe that the position they took in 1896 was not caused by their belief in the infallibility of the courts, but was only an assumed indignation for the purpose of misleading people and keep them from discussing the vital issue of the campaign.

It ought to be plain to anyone that the created thing cannot be superior to its creator. As long as judges are nominated by conventions controlled by machine politicians the judges are liable to be of the same stamp as the men who nominated them. If a railroad can through secret machinations obtain control of a convention we must expect them to nominate men in sympathy with the road. Lawyers as a class are not so perfect that there would be any difficulty for a corporation to pick from that class prominent men who would be willing to obey the dictates of the body that placed on them the judicial ermine. Nor is there any inherent quality in the place that would elevate the moral standard of the men assuming it. We must therefore conclude that as long as we have the large railroad corporations to contend with we must expect to see them use every effort to place their men in the positions where they can be of most use to them. And nowhere can they do more for the corporations than on the judicial

bench. This is the greatest stumbling block in the way of government control of railroads. For this reason the populists advocate government ownership of railroads, instead of government control, because the former would eliminate the greatest element for corrupting our courts. It is true that there ought to be great respect for the courts, but it should be a respect won by the courts through their actions. When they fail to win that respect the people should do their best to remove the cause of corruption. It is the duty of every true citizen to obey the rulings of the courts; but it is just as plainly his duty to do everything in his power to get courts that will give just rulings.

The Duluth News Tribune of last Tuesday contained a long article about a trap set for the innocent legislators of Minnesota by the lumber magnates of Minneapolis. The following are the particulars regarding the trap:

There's to be a banquet at Minneapolis next Thursday night. The people invited are members of the legislature. The hosts are the lumber magnates of Minneapolis. The feast will be of many courses; there will be edibles such as Lucullus never dreamed of, and, at last, a succession of wines ending with champagne, a tipple that would have thrown Anaxorion, himself, into voluptuous convulsions, if champagne had existed in the time of that matchless poet and judge of wine and love. Ever and anon the dreamy rhythm of music will soothe slattery into the ears of the guests. Following orchestral symphonies will guide ravishing silver sopranos and contraltos rich as molten gold. Other diversions will be introduced, until the taste is cloyed with good things.

For what? But you must not imagine that all this entertainment is to be had for naught. Something for nothing is not the practice of these hosts, and hard on the heels of this tickling of the palate and the ear will come the demand for settlement. It's not for admiration of the legislators' profound law-giving genius, or of their social charms, that the sawdust syndicate wines and dines them at an expense of thousands.

The members of the legislature will be pressed to sign a petition which asks President Roosevelt to overrule the Interior department and to extend the sale of the Chippewa pine over a period of ten years. In other words, the legislators are to be asked to lend their aid to the throttling of the spirit of the Morris bill; to substitute the interests of big lumber companies in Minneapolis for that of the people of northern Minnesota; to perpetuate the system of robbing the Chippewa Indians that has existed for twenty years; and to give a new lease of life to the scandalous method of procedure which has shamed the United States and the state of Minnesota during all that time. The legislator who signs that petition will pay well for his supper, will he not?

Of course the lumber barons do not acknowledge that it is for their own interests they are working. Oh, no! Their tender hearts are bleeding for the poor Indians, whose property will be thus suddenly thrown on the market and consequently causing a fall in prices that will leave very little for the poor wards of the nation. If there is anything more than another that causes the lumber baron to be seized with a violent proxyem of woe it is to see the Indians robbed by the unfeeling white man. The suspicious editor of the News Tribune, however, intimates that the lumber barons have been in the habit of cutting the pine on those lands under the "dead and down" timber act. When a lumber baron gets after timber on government or Indian lands he leaves his spectacles at home, and consequently all timber looks alike to him. It is all "dead and down" at least when he gets through.

Another reason discovered by this same suspicious editor is that if the lumber barons were forced to cut the timber on the reservation in the required time there would be enough lumber thrown on the market to force the price down to a point where people who are not millionaires could afford to buy it. At present the production is strictly limited, so that the lumber barons can fix prices to suit themselves. They don't care to cut up and dispose of a large quantity of timber if they can make the same profits on a smaller quantity.

Perhaps after all the lumber barons are more interested in their own welfare than in that of the Indians. Perhaps the land commissioner and the secretary of the interior can be trusted to look after the interests of the Indians fully as well as Walker, Smith, Shevlin & Co. could do it.

The Goodhue County News has discovered a plan that it warrants will wipe out the Steel Trust monopoly. It is conceded that the steel trust controls all the important iron mines and ore lands not yet used, and through this means can prevent competing corporations from obtaining the raw material for steel. Now the News figures out that by taxing those mines and ore lands to their full value it would be impossible for the steel trust to hold more of them than it could use. Thus the way would be opened for competition.

There is just one little fault in the logic of the News. If the steel trust has a complete monopoly it can charge any price it wants for its products. Now supposing you lay an

extra burden in the way of taxation on the trust, who do you suppose would pay it? The people, of course. The trust would simply add that much more to the price of its products, that is all. Do you suppose that the trust would be foolish enough to let go of the basis of its monopoly when it could keep it by taxing the people a little more? Would it not be adding another burden for the people to carry?

The plan is about on a par with the proposition to "help" the farmer by laying all taxes on land, in order to compel speculators to sell their idle lands and get more people to compete with the farmer in the markets for agricultural products.

Wall Street Journal considers the recent heavy liquidation in Wall Street a good thing because it "unquestionably resulted in strengthening the control of strong men over the 'properties they represent.' The weaker stockholders were forced to the wall and had to sell their stocks at a great sacrifice, thus enabling the 'strong men' to buy the securities at a price far below their actual value as determined by their earning capacities. One of the 'beneficent results' noted by the Journal is that the Union Pacific froze out many of the smaller stockholders in Southern Pacific, and thus the grip of the former upon the latter system was materially strengthened. A few more shearing periods in Wall Street, and the control of the principal railroad systems of the country will be entirely in the hands of a few strong men. Then will come before the people the question of government ownership of railroads or railroad ownership of the government and the people.

Emerson on Language

A man's power to connect his thought with its proper symbol and so to utter it depends on the simplicity of his character—that is, upon his love of truth and his desire to communicate it without loss.

The corruption of man is followed by the corruption of language. When simplicity of character and the sovereignty of ideas are broken up by the prevalence of secondary desires—the desire of riches, of pleasure, of power and of praise—and duplicity and falsehood take place of simplicity and truth, the power over nature as an interpreter of the will is in a degree lost; new imagery ceases to be created, and old words are perverted to stand for things which are not. In due time the fraud is manifest, and words lose all power to stimulate the understanding or the affections.

Picturesque language is at once a commanding certificate that he who employs it is a man in alliance with truth and God. The moment our discourse rises above the ground line of familiar facts and is inflamed with passion or exalted by thought it clothes itself in images. A man conversing in earnest, if he watch his intellectual processes, will find that a material image, more or less luminous, arises in his mind, contemporaneous with every thought, which furnishes the vestment of the thought; hence, good writing and brilliant discourse are perpetual allegories.

Emersoniana

There is no such thing as concealment. Commit a crime, and the earth is made of glass. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word, you cannot wipe out the foot track, you cannot draw up the ladder so as to leave no inlet or clew. Always some damning circumstance transpires. The laws and substances of nature, water, snow, wind, gravitation, become penalties to the thief.

The proverbs of all nations are always the literature of reason, or the statements of an absolute truth, without qualification. Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions. That which the drowning world, chained to appearances, will not allow the realist to say in his own words it will suffer him to say in proverbs without contradiction.

We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is 'wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air and his house to adorn the landscape and strengthen the laws. People always recognize this difference: We know who is benevolent by quite other means than the amount of subscription to soup societies.

On the most profitable lie the course of events presently lays a destructive tax, while frankness proves to be the best tactics, for it invites frankness, puts the parties on a convenient footing and makes their business a friendship. Trust men and they will be true to you; treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade.

Street Gadding Girls. The following from the Emporia, Kansas, Gazette, has so much of value and truth in it that we republish it for the possible benefit of Willmar young ladies and their parents, who may get a valuable hint therefrom:

The mothers of this town have had a lesson—but it doesn't seem to have done them any good. There are just as many girls gadding around town after school now, getting their mail from private boxes in the post-office, as there were ten days ago. Two years ago the Gazette went after the mothers of Emporia for neglecting their daughters, and the result was that half a dozen private mail boxes were discontinued and a lot of little girls that were in the habit of gadding too much were kept in for a time.

Those girls are now developing into fine young women, but another crop of gadding girls has come on, and the Gazette hopes no one's modesty will be shocked by saying that these little hussies ought to be spanked good and red. They are between fourteen and seventeen years old, and are just so everlastingly boy-struck that they can't sit still. If their mothers knew the types of boys and men—young human pups—these girls are running with their mothers would throw fits.

But their mothers know nothing of their situation. They think their little girls are so sweet and pure that nothing can harm them. The truth is that these children are made of the same kind of mud that we are all made of and are just as liable to temptation as older people and a thousand times less experienced. And their mothers let them gad Commercial street after school and flirt with all kinds of men, and then their mothers wonder how the devil got them and think the girls must "take after" their father.

There are just two things that will keep girls straight at "that age," one is plain clothes and the other is home duties. The girls who make fools of themselves in Emporia are invariably overdressed. They wear duds that women of thirty would hesitate about wearing.

A little girl with too many and too costly clothes on her back gets self-conscious and vain and loves admiration—and you grown-up women know the next step. A simple, pure-minded girl who has a place in a home, home work and home duties, has her heart there, and no boy can steal it. Only when maturity comes and a real man comes and a real affair of her heart comes will such a girl leave home, and then only after heartaches and heart-rendings. But a girl whose only place in the home is at the table and in bed won't love that home.

Work makes things sacred. The child whose home memories are not hallowed by work, who is not needed and does not feel the need, will not love home. And if she doesn't love the home of her girlhood, she will love no other. She will go anywhere for anything. Home will mean nothing to such a woman, and if she is respectable she will only lack the opportunity to be a bad woman, and is good only through circumstances or the necessity of an ugly face. She will curse any man she marries.

The mothers of this town who are responsible for the girls who gad Commercial street should stop and think what they are doing. These girls are no longer children. They are at the impressionable age. Where will you have their impression come from, from the riff raff of the street or from home? It is time for the mothers of this town to settle the question.—Emporia (Kan.) Gazette.

Editors Are But Human.

That editors are but human, just like other folks, is clearly set forth in the following from an exchange: "A business man in an Oklahoma town got mad at the editor of a local paper about something which appeared in the paper, and notified the editor that he would in the future have his printing done at a job office where they didn't have a paper to roast everybody. He thought, of course, the paper would have to quit business, but it kept on going. In about two months the man's daughter was married and they had a big blowout, but not a line appeared in the paper. Later on his wife gave a big reception to some visitors, but not a line appeared in the paper. Later on the man's youngest child died, but not a line appeared in the paper." The next fall a mass-meeting was held in town to see about some public improvements, and this business man made a speech. The meeting was written up in full, except this man's speech. This was skipped. Then the business man called and asked the editor what he had it in for him about. "Oh, nothing at all," replied the editor. "You got mad last year, if you remember, and said you were going to have your work done at a job office, so I thought I'd just let your job printer print the account of your daughter's wedding, your wife's reception, your child's obituary, and your speech."

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WHAT CONSTITUTES OVERCAPITALIZATION

By JOHN W. GATES



HAT is usually called overcapitalization is the fixing of a mark by corporations AT WHICH TO SHOOT DIVIDENDS. It is a look into the future. It is making provision for a prosperity that is to come.

I DO NOT CONSIDER THAT ANY CORPORATION IS OVERCAPITALIZED WHEN IT CAN PAY REGULAR DIVIDENDS ON ITS CAPITALIZATION.

The great trouble with this so called overcapitalization is that the incorporators do not look far enough ahead. They do not fix their mark so that prosperity will be bound to illumine their target and make their aim sure. In plain English, they do not allow enough time to dispose of their securities and place their schemes on a solid operating and DIVIDEND PAYING basis.

Many of the failures of the present are due to this fact. For instance, a company that was expected to float successfully and operate remuneratively at about this time would run up against an absolutely dead security market. Of course the good ones will come out all right—they can afford to wait the time when all securities will be sought for eagerly for investment purposes.

The weaker companies—companies that depend absolutely upon their stock sales to furnish operating capital and money in the treasury for the payment of dividends—are likely to have a hard time until conditions improve.

Of course there are some corporations that have difficulty in floating in the most prosperous times. They are organized largely to make money through sales of stock. THE DIVIDEND PROPOSITION IS A REMOTE CONSIDERATION. But these corporations would never see the light of day if the bankers were more conservative. In nine out of ten cases the bankers are responsible for putting this class of securities on the market.

IT IS TO THE BANKS THAT INCORPORATORS FIRST GO TO LAY THE FOUNDATION FOR THE FLOTATION OF THEIR STOCK.

If, therefore, there was more conservatism among banks, less inclination to participate in apparent good things without fully sounding their actual means and ultimate ends, there would be fewer failures, fewer shortcomings, attributed to overcapitalization.

The English methods of organizing companies require that a corporation shall have dollar for dollar the amount of its stated capitalization. Anything short of that is called overcapitalization. In America it is different. If a corporation is capitalized at, say, \$200,000 and has actually but 10 per cent of that amount, it cannot be said that the company is overcapitalized IF IT CAN AND DOES PAY DIVIDENDS UPON ITS FULL CAPITALIZATION.

CHINA AND THE MISSIONARIES

By CHARLES DENBY, Ex-Minister to China

THE question whether Christian mission work should be still carried on in China is now being argued in many places in the United States. It has invaded religious circles and the negative of this proposition has found advocates in the churches themselves.

IF MEN COULD BE FOUND WHO, WITHOUT THE SPUR OF THE ENTHUSIASM BORN OF RELIGION, WOULD DEVOTE THEIR LIVES AT THE RISK OF MARTYRDOM TO DOING GOOD, THEN ALL RELIGIOUS INCULCATION MIGHT BE DISPENSED WITH.

Such men have never existed in any considerable number. The spur to effort which involves expatriation, suffering and probably death, either from sickness or violence, is FOUND ONLY IN THE HEART WHICH IS STIRRED BY RELIGIOUS DEVOTION and by the belief in future rewards.

If, then, the cultivated Christian west is to assist the ignorant and superstitious east to mental, moral and physical improvement, SUCH ASSISTANCE MUST BE RENDERED BY MISSIONARIES or by religious societies. In this light all governments have looked at this subject.

WHAT MONEY SHOULD BE

By Count LEO TOLSTOI

MONEY, in the sense that we use it now, is a conventional sign that gives the right, or, rather, the possibility, to profit by the work of some one else. IN ITS IDEAL SENSE MONEY SHOULD NOT GIVE THIS RIGHT OR POSSIBILITY IF IT DID NOT ACTUALLY REPRESENT LABOR DONE, and it could be used in this way in a society that condemned violence in any form, but as soon as there is any room for violence—that is, for the possibility of profiting by the work of another without doing any work yourself—money readily lends itself for this purpose.

MAN IN MODERN SOCIETY SELLS THE PRODUCTS OF HIS PAST, PRESENT AND FUTURE WORK FOR MONEY, not because money to him is a convenient form of exchange, but because others DEMAND MONEY from him as A SIGN OF WORK that he is forced to perform.

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What She Bought. "Was she willing to pay so much for such an insignificant husband?" asked the thoughtless girl. "Oh, dear, no," replied the well posted girl. "She was buying a position in English society when she took the duke and not a husband. He was simply done up in the package."—Chicago Post.

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