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RICHIBUCTO, N. B. JULY 4, 1901

THE TYRANNY OF MONOPOLIES.

The present is an era of monopolies. The centralization of capital has in the past decade brought into the hands of the few the power to control the commerce of a continent, and the people are uneasy in the contemplation of the power for good or evil which the enormous combinations must exert in the next generation. The great foundation stones of unjust combination are the transportation monopolies, the municipal monopolies and the patent monopolies, and against the special privileges entailed by these the industrial world is struggling vigorously for expansion and improved methods.

Plato, the Grecian philosopher, laid down two thousand years ago the principle that an enlightened tyranny was the most perfect form of government, and while this may almost be accepted as a truism of political economy, the difficulty has been to ensure enlightenment in the tyrant. The growth of monopolies may, as some assert, be the natural development towards national ownership and a social system of popular cooperation where the state will own all and the individual nothing. But the development in that direction is either exceeding slow, or it has not yet reached the stage where the keenest eye can discern its beneficence. If monopolies were actuated by high moral motives they would undoubtedly be most beneficial in their results by curbing unnatural competition and reducing to the lowest point the cost of production, but the promoters, managers and owners of monopolies are very human. The ambition of the sugar trust for example is not to place saccharine matter in every household at the minimum cost to the householder, but rather to produce the product at the finest price and by preventing competition ensure the biggest margin of profit to the monopoly. The Standard Oil Company for instance produces and markets burning oil without the unnecessary waste of a dollar, but while they give the American people a retail price of twelve cents a gallon by a monopoly of transportation arrangements they have been enabled to keep the Canadian retail price up to twenty-five cents. Yet the duty of five cents a gallon and the extra transportation charge only accounts for one half the difference between the American and Canadian price.

Taking up in turn the three classes of monopolies which we have specified as the foundation stones of unfair combination we find the railway was originally conceived to be a public highway provided with rapid transportation equipment. Observing men seeing the profit which must accrue

from the exclusive use of these "highways" have turned them into "private roads," much to their own advantage. And what is fast becoming the result? The exclusive owners of these great private highways are combining their interests until to-day practically the entire gigantic network of rails and public easements known as the American system of railways is controlled by a score of fortunate individuals. In Canada we have not yet arrived at such a finished monopoly and the hope of our future protection lies in the system of governmental railways. Under no condition of provocation should the Canadian people ever consent to the absorption of the I. C. R. by any other company.

The municipal monopolies are perhaps the most annoying form of the abuse of public rights. These lie in the special privileges accorded private corporations in the streets such as street railways and in the supplying of public needs, such as lighting, power and water. To permit a monopoly of water, gas, power or street railway transportation is a perversion of the powers of parliaments, and yet to day in many civilized countries these valuable public rights are vested in private hands. The result in too many instances is the restriction of enterprise and industry.

The patent monopolies have more to recommend them than either of the other two classes, for it may be claimed that if inventors were not protected in this way by the patent laws their inventions would be promptly stolen and there would be no incentive to devote the time, labor and capital to devising labor-saving devices. While there is an essence of truth in this claim which cannot be disregarded, yet the present patent monopolies have quite as much a tendency to restrict as to promote the use of valuable inventions. Huge corporations buy up hundreds of patents which they smother. Moreover it is a fact that the temptations held out by the monopoly in patents act like the huge prizes in a lottery. It tempts men from legitimate industry to try the wheel-of fortune in patent discoveries. It may fairly be argued that "useful inventions come naturally, and almost inevitably, as the next necessary step to industrial evolution."

What are the lessons from these undoubted truths of political economy? Not, surely that civilization is travelling, crablike, backward from the path of commercial and social development? We are not sufficiently pessimistic to believe that. The world is slowly waking up to the fact that monopolies are dangerous and wasteful of the public privileges. This awakening is being accompanied by the social disturbances which ever must accompany the worlds evolution from its own mistakes, and labor strikes are but the blind protests against the wrongs of monopoly which labor feels but cannot cure by such convulsions. In a hundred years from now our descendants will smile in pity over the blind folly of their ancestors in permitting the public wrong of private monopoly in the matter of our great transportation and municipal privileges much as we do over the monopolies granted years ago to the court favorites of some of the world's monarchs who conceived it lay within their heaven bestowed right to restrict the trade and comfort of their subjects by giving the monopoly to sell even the necessities of life to the favoured few.

For the masses not the classes, BENTLEY'S Liniment is the family medicine chest. Price 10 and 25c.

THE CHINESE MISSION CLAIMS.

A great deal of adverse criticism has been aroused by the fact of the missionaries representing the various churches in China putting in what has been deemed in some quarters, excessive indemnity claims for the destruction to mission property by the Boxers. Mark Twain, the American humorist, has used his piercing wit to show up what he claims to be the unchristian extortion of the representation of the christian churches. The question arising so closely upon the charge of looting by missionaries has naturally occasioned much interest and the charges have been ably refuted by Dr. William S. Ament, who was one of the American missionaries in China during the Boxer movement and the invasion of the Allied troops.

In an able article in Success for July, Dr. Ament says: "Missionaries of every sect in North China 'adopted the same course—the 'Presbyterians, the London Missionary Society, the English 'Methodists, in taking the first 'steps towards obtaining indemnities. This course was advised 'by Li Hung Chang's lieutenant, 'Chang Yen Mao, who is to bear 'to the Emperor of Germany 'China's expression of sorrow for 'the murder of Baron Von Ketteler. He called upon me, and 'was the first to approve the plan 'of collecting money from the villages to which the massacred 'Christians had belonged, to restore what the 'Boxers' had destroyed, and furnish support 'for the widows and orphans 'whom they had deprived of their maintenance. Some of them 'even sent for me to come and 'adjust our claims on this basis. 'Thus they were saved from extortion. It is a well known fact 'that Chinese officials are corrupt. 'If they had collected the indemnity, from ten to fifteen per cent. 'of it would have remained in 'their hands, and never would 'have reached the suffering people. This plan prevented feuds 'among the Chinese that would 'have been engendered had any 'attempt to collect indemnities 'been made by their own officials. 'It quieted the country, too, when 'we missionaries appeared on such 'errands, for it proved that the 'foreign governments had not 'withdrawn their forces or their 'authority."

The explanation of Dr. Ament is clear and logical from the viewpoint of the reverend gentleman, but we can conceive Mark Twain retorting with crushing force that the viewpoint of the Chinese Missionary was not the viewpoint of the lowly Nazarene who on the sublime occasion when he was adjured to deliver himself from his tormentors and murderers replied in that supplication which has come ringing down the centuries of christendom, "Father forgive them for they know not what they do." That has been the badge of the followers of the Christ, more honorable than the pomp of power or the majesty of arms. Not an eye for an eye, as the old dispensation has it, but the message of "Peace on earth, good will to men." There can be no doubt of the good intention of missionary action in demanding recompense for the fanatic distinction wrought on the Christian disciples in China. It is rather a question of what action the great commander of the christian army would have taken if he had been in China. Would Jesus approve of the indemnity?

If the claim for indemnity be christian, then arises the question whether the amount demanded was reasonable. On this point Dr. Ament says:—

The one-third additional indemnity,

about which Samuel L. Clemens has made so much ado, should not be stated as one-third in addition to what was due. We found out what property had been destroyed, and we added one-third to compensate, in some degree, for the killing of the heads of families who furnished the only support of the women and children. Our aim was to provide two hundred dollars for each family, on which we thought they could live about as they would have lived if the father or husband had not been murdered. This, of course, took no account of their grief, or of the life-long sorrow inflicted on their homes. It simply looked after the material support of the cruelly wronged Chinese. We were not going to wait and see the results of our years of labor dissipated, and the native Christians starved. There were cases—not at all connected with any Protestant missionary,—in which exorbitant demands were made upon the villages, and where they refused to pay, until forced to do so by soldiers. In other cases, the demands were sometimes made ten times as high as the sum to which they were afterwards scaled down. But the claims of the Protestant missionaries were always put on a fair and just figure at the start, and if—as happened occasionally,—the Chinese insisted on scaling down the figures, the Christians stood the loss. Usually, however, the righteousness of our claims was acknowledged immediately. In one instance, the official paid the demand at once, out of his own pocket, although, only the day before, he had indignantly refused a demand from another source,—not Protestant.

Whether the prompt payment of the amounts claimed by the missionaries was the result of acknowledgement on the part of the Chinese of the righteousness of the claims as Dr. Ament conceives or from dread of worse retribution in case of a failure to settle speedily the demands, is something that only the Chinese can answer, and unfortunately or perhaps fortunately for Christian peace of mind, their testimony is not available. The horrors committed by the Chinese "Boxers" has been avenged, but Mark Twain might reply that according to the highest authority "Vengeance is mine, saith the Lord," and the right to seek retribution has not been delegated to the church. The nations have torn from the bleeding side of China the pound of flesh as an expiation for Chinese outrages. The allied troops have effectually stopped the rebellion and have taught the heathen Chinese that civilized soldiers can teach them much in the way of brutal cruelty. But it may still be in doubt whether the humility of China be the humility of a people anxious to expiate their sins against the Christians, or the submissiveness of a conquered people from whom the spirit of defiance has been broken by destruction and starvation.

Have the Christian nations used the opportunity for the advancement of the cause the missionaries hold closest to their hearts? Or is the advancement of Christianity to be retarded by the dread inspired of Christian

revenge. Dr. Ament has shown the principles which animated the missionaries in exacting retribution. Are they the principles of the Christianity laid down in the Sermon on the Mount by the divine leader? These are the questions of vital importance and unfortunately they seem to have become buried in the controversy.

A NEW SWINDLE.

Peddlers Offering Spurious Pills Representing Them to be Same as Dr. Williams' Pink Pills—A Reward for Such Evidence as Will Lead to Conviction.

The latest device for swindling the public is now being operated in various parts of the Maritime Provinces, where a couple of peddlers are going from door to door selling a pink colored pill which they represent to be the same as Dr. Williams' Pink Pills for pale people. It is needless to say this claim constitutes a swindle, as Dr. Williams' Pink Pills are made from a secret formula known only to the proprietors. We strongly advise readers of the REVIEW not to be duped by peddlers of this class, no matter what representations they may make, and also remember that medicines of such sterling reputation as Dr. Williams' Pink Pills are never hawked from door to door by peddlers, are sold in any form except in the Company's boxes wrapped around which will be found directions for use, the whole enclosed in a wrapper bearing the full name "Dr. Williams' Pink Pills for pale people." It ought also to be borne in mind that imitations are always worthless, and in many cases positively harmful to those taking them. Your health is too precious to experiment with and peddlers of medicine should be promptly shown the door.

Offering an imitation pill and representing it to be the same as Dr. Williams' Pink Pills constitutes a felony under the Criminal Code, and the seller can be prosecuted for obtaining money under false pretences.

The Dr. Williams' Medicine Co. have a standing offer of \$50.00 reward for such information as will lead to the conviction of persons who infringe their registered trade mark in any form. Such information can be addressed to the Company at Brockville, Ont.

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**Fished For Its Dinner.**  
"Looking over my neighbor's fence one day," says a lover of animals, "I was surprised to see on his doorstep these queer companions: A beautiful white sea gull and my neighbor's pet cat sitting quietly together.  
"Becoming interested, I jumped the fence and asked Jones about his feathered pet. He told me that some boy had shot the gull a few days before and broken its wing, and as they were passing his house he noticed the poor, suffering thing and bought it. He bandaged the broken wing, and the gull, seeming to understand his kind intentions, became quite tame and nestled its pretty head against his hand.  
"Jones entertained me by showing how the gull usually took his meals. Bringing a plate of oysters and a fork, he called 'Goosey, goosey, goosey!' and the bird came running to him. Then he held out an oyster on the fork and the gull seized it quickly with its yellow bill and ate it as demurely as if oysters had been served to it in this way all of its days.  
"The oddest thing occurred one day when my neighbor gave the gull some small pieces of meat for dinner. He placed the meat on the ground near the gull, but the gull, espying a pan of water near by, took the meat piece by piece and, walking over, dropped it into the water. Then, true to its nature, it began fishing for its dinner."

**Last Cargo of Slaves.**  
Captain Foster was the commander of the slave ship Clotilda that brought the last cargo of slaves to the United States. The trip was made only after many thrilling scenes requiring weeks of skillful maneuvering and dangerous exploits. Just before the north and south engaged in war Captain Foster built the Clotilda and announced that he would make a trip to the gulf of Guinea despite the fact that United States war vessels had burned and sunk the ships of many who tried the voyage. He was warned repeatedly of the dangers attached to such an undertaking, but he equipped his ship and sailed away.  
He reached the African coast after going out of his course many times and remained along the coast for a month. He succeeded in getting 100 negroes on board before he was detected by the watchful vessels of the United States. He was pursued, but easily outdistanced his pursuers, and two months later arrived in Mobile bay with his human cargo. A steambot met the slaveship during the night, and the negroes were transferred in order to avoid the custom house officials. Captain Foster set his vessel on fire and passed through Mobile without being detected. The government authorities hunted for him for months, but he eluded them until the close of the war, when he retired from the sea.

**Tipping the Butcher.**  
Did you ever buy your own steaks and get the worst in the shop nearly every time? An old friend has had that misfortune, and he is always willing to pay two or three cents more a pound than any other customer. Having listened calmly to his tale of woe, I inquired if he had acquired the practice of tipping the butcher. Tipping the butcher? No! He thought it was a sufficient tip to offer the two or three cents more a pound. "That offer," I tried to explain, "goes to the proprietor direct, or his block man thinks you are trying to make a thief of him by inducing him to hold out for himself the extra price. It will never work.  
"Just say to your cutter: 'See here, old chap, I've been dissatisfied with my steaks for some time. Come out and take a drink, and tell me how to select good meat.' He's too busy. Then slip a dime into his hand and say, 'Have a glass of beer when you get out,' or a quarter and say, 'Have a smile with me when you have time.' Repeat this performance and presently your steaks are the delight of home. In the busiest private market in New York it is the rule to tip the butchers. You can get nothing fit to eat without it."

**Not an Educated Dog.**  
In the "Floresta Espanola" of Melchior de Santa Cruz the author has an anecdote of Cardinal Pedro Gonzalez. That prelate noticed that one of the priests in his retinue, a Biscayan, carried a short sword under his cloak. The cardinal reproved him and told him that it was wrong for a cleric to carry arms. The Biscayan replied that he carried the weapon to defend himself if he were attacked by a dog. The cardinal said that in case he saw a dog running at him he should begin to recite from the gospel of St. John. The priest acknowledged that this was a good way, but held to the dagger, "because there are some dogs who do not understand Latin."

**Two Ways of Writing.**  
Mrs. Bibbs—I declare! You men can't write a letter unless you have a regular desk and office chair and big blotting pad and I don't know what all.  
Mr. Bibbs—Yes, and a woman may have a \$200 writing desk, with everything to match, and yet she'll sit down on a stool and write on an old book.

**Made Sure of the Pie.**  
A young girl who carried her dinner was observed to eat her pie first. When asked why, she replied, "Well, if there's anything left it won't be the pie. Will it now?"

The typical Moro is never unarmed. He fights equally well on foot, on horseback, in his fleet war canoe or in the water, for he swims like a fish and dives like a penguin.

Before the discovery of sugar drinks were sweetened with honey.