

THE RICHMOND PALLADIUM AND SUN-TELEGRAM.

Published Every Evening Except Sunday, by
Palladium Printing Co.
Masonic Building, Ninth and North A Streets.
R. G. Leeds, Editor. E. H. Harris, Mgr.

In Richmond, 10 cents a week. By Mail, in advance, one year, \$5.00; six months, \$2.60; one month, 45 cents. Rural Routes, in advance—one year, \$2.00; six months, \$1.25; one month 25 cents.

Entered at the Post Office at Richmond, Indiana, as Second Class Mail Matter.

The Richmond Spirit

A young colored violinist residing in Richmond is believed to be a genius, but he is also too poor to develop his talents, an obstacle which has all too often thwarted the ambitions of gifted men and women, turning their lives into the channels of mediocrity and robbing the world of masters in the fine arts.

However, this talented colored youth who has aroused Richmond's interest by the magic touch of his bow to violin strings, is to have his chance.

This young man, Leslie Howard, is to receive expert training in his art at the expense of a large number of his fellow townsmen, in every walk of life. This was made possible at a benefit concert last evening. Every one who attended contributed something to the educational fund for this young negro, so the dream poverty had threatened to deny him is to come true.

The unselfish interest evidenced by Richmond people in Leslie Howard is a splendid and unusual display of community spirit, a public recognition of the finer things in life and a step out of the squalid, narrow surroundings of every day existence.

As an illustration that the kindly interest shown by Richmond in one of its talented sons is unusual, Muncie, Indiana, furnishes a typical example. In that city for years lived one of the world's greatest singers, but following the American policy of "let every man shift for himself," Muncie people refused to help their gifted townsmen onto the highway which leads to success, and he probably would still be a cab-driver today had he not been "discovered" by a great artist, who recognized his divine gift and gave him practical assistance to lift him from obscurity.

High Protection Logic

To illustrate typical high protection logic, Mark Sullivan has plucked the following from the Congressional Record and placed it on exhibition in his very valuable page in Collier's Weekly:

Senator Hitchcock—I should like to ask the Senator whether it is not a fact that we now export about ten times as much furniture as we import?

Senator Smith of Michigan—Oh, Mr. President—

Senator Hitchcock—Will the Senator kindly answer the question?

Senator Smith of Michigan—I say that the genius of our furniture workers has crowded the foreign manufacturers very severely and our products do enter into competition in almost every country in the world.

Senator Hitchcock—Then I should like to ask the Senator if we are selling, say, six or seven million dollars' worth of furniture made in America in other countries, why is it necessary to maintain the present high tariff of 35 per cent?

Sullivan, in commenting on this little passage-at-arms informs us that Smith was finally forced into the admission: "I am not pleading for any duty on furniture at all."

The senator from Michigan then stated he was merely arguing for the general principle of protection, sadly proclaiming that the policy of tariff revision downward would spell ruination for the working classes, and, in consequence, the workers would be unable to buy furniture.

The posing of the high protectionists as the only champions of the masses and their shedding of crocodile tears is the most amusing display of hypocrisy witnessed in the senate for many years.

A Better Argument Needed

The announcement that President Wilson has decided to nominate Meredith Nicholson, the well known Indiana novelist, as minister to Portugal has brought forth a deafening clamor of protest from the Democratic politicians, which is a very good reason why the president should stand pat on his decision to place such a well qualified man in the diplomatic service.

The pie-hunting ward heelers who are objecting to the Nicholson appointment lay much stress on the fact that Mr. Nicholson has not always been "regular" in his affiliation with the Democratic party, having bolted at one time because he could not support Mr. Bryan's presidential candidacy. This protest, however, recalls to mind that spicy letter which Mr. Wilson once wrote, expressing the hope that Bryanism would be "knocked into a cocked hat," so it will undoubtedly have very little influence at the white house.

Gotham's "War Scare."

The Japanese invasion of the United States has begun, and, as one might believe of those wily orientals, from an entirely unexpected quarter—New York City.

The invading force is Kato Osaka and he was picked out of the harbor in front of the defenses at Governor's Island. American arms have thus scored the first victory.

The excited press of the metropolis feels positive that Osaka is a Japanese admiral in disguise and that he has been spying on the fortifications of New York so that the Mikado's fleet, which is to follow him, will know just where to drop its shells. Therefore Wall Street should worry.

However, the thrilling and romantic "yellow

peril" yarns the Gotham newspapers have been feeding their public do not impart the useful and highly interesting information that it would not have been necessary for Osaka to spy upon the defenses at Governor's Island or any other point by swimming about the harbor.

All Osaka would have had to do to obtain information concerning any American fort would have been to walk calmly into one; gaze about to his heart's content and find out everything he needed to know.

However, if the New York newspapers had published this fact it would have ruined their very interesting and accurate accounts of the capture of the coolie, who probably fell overboard or was kicked off some vessel.

THE WORLD AGAINST CRIMINALS

Indianapolis News.

The world is contracting year after year against crime and criminals. Extrusion treaties have made the civilized nations similar in that way to the Roman empire. As it comprised all there was of the known world there was no escape from a criminal. The decision of the supreme court, in the case of Porter Charlton, who under it will be sent back to Italy for trial for killing his wife, calls attention to this gradual contraction. The decision, which should add to the luster of our great court in the eyes of the world, bore heavily on the point that Italy does not similarly extradite criminals, her laws providing that such persons shall be tried in Italy. Because of this Justice Lurton, who delivered the opinion, said that our treaty with Italy did not provide for such extradition. Some of our treaties, he said, so provided and some did not. The inference was that we recognized that there was no exception for our citizens where it was not made in treaties as it was not with Italy. The strong evidence of insanity, which the justice emphasized, will probably have its weight in the Italian courts. Almost simultaneously with this the state department announced informally that, with the ratification of the treaty with Paraguay, which now awaits action by the senate, the last civilized country is covered by extradition treaties, so that an offender against our laws can find no refuge under any settled government. In 1908 the treaty with Honduras closed a large field for runaway rascals. In the interests of world peace and order the fullest recognition of extradition is best, although neither England nor our own country will give up a person charged with political offenses, and both require that only on the crime named in the papers shall an extradited person be tried. And here is a great tribute to the liberty loving instincts of English speaking peoples. Certainly as long as government exists on the earth without consent of the governed an offender against political demands should not be given up.

CONSOLATION

By F. S. Flint

What if my life cast in barren ways,
Between brick walls, where flowers do not grow,
Where golden fields of corn wave not nor glow,
And cold unfriendly faces meet my gaze—
There still are trees in London; in the maze
Of noisy streets I meet them as I go,
Dejected and bewildered, to and fro.
And my heart leaps and with rejoicing says:
Still have I golden books where men have limned
The flowers of their spirit and its songs—
Birds singing in the branches of my mind;
And, O my love, your image is undimmed;
While chiming in my soul like silver songs
Your voice and laughter through its silence wind.
—The English Review.

POINTED PARAGRAPHS

THING MADE PLAIN.

Ohio State Journal.

One thing that tends to sadden an editor's life is the way prominent friends engaged in other fields of endeavor not only will consume an hour or more of his time telling him how to run the paper, but will get mad at him, when they can't think of any more advice to proffer, for not giving 'em some circus tickets that he hasn't got.

ONLY THINGS LACKING.

Cleveland Plain Dealer.

A St. Louis pastor holds services in the afternoon and reads the baseball scores by innings from the pulpit. All he needs now is a stock ticker and a buffet to make his sermons popular with the elite.

OPENING FOR THE REFORMER.

Philadelphia Inquirer.

The more we see of it the more we are convinced that the country would regard as a great benefactor any one who would get up a successful round robin against cubist art.

UNNATURAL HABIT.

Toledo Blade.

A British scientist declares that wearing clothes is unnatural and a bad habit. But it would never do to abolish clothes; the uniform rank of every secret order would have to disband.

IT'S A SUSPICIOUS SIGN.

Nearly every inefficient man has a pocketful of letters of recommendation signed by employers who wished to get rid of him.

A SMILE OR TWO

"What a pity we have no artists who can paint like the old masters!" said the sincere lover of pictures.

"But," replied Mr. Cumroox, who had just acquired a spurious signature, "the great trouble is that we have"—Washington Star.

"So you claim to be a literary man, eh?"

"Yes, sir. I wrote that book: 'A Dozen Ways to Make a Living.'

"And yet you are begging!"

"Yes, sir; that's one of the ways."—Houston Post.

"My little daughter is greatly worried about some little birds she saw with their mother in a nest."

"Why?"

"She says the little birds were being forcibly fed."—Pittsburg Post.

"I see the women are going to wear medieval costumes in that suffragette parade," remarked Mr. Wombat pleasantly. "What are you going to wear, my dear?"

"My medieval hat," said Mrs. Wombat, significantly. And there were no further remarks.—Kansas City Journal.

"Am I the only girl you ever loved?"

"Not exactly. But I will say that you're the only girl I've ever been willing to pay taxicab hire for."—Detroit Free Press.

NO OTHER ministry save that which "grapples with men's actual problems" can today expect to find a "generous hearing." With this conviction in mind a Toledo minister sent out a list of questions to 120 of the "most prominent business men" of this city and requested permission "to enter the citadel of mind and soul, and take therefrom the deepest and most honest thoughts concerning religious subjects." The inquirer, Rev. George R. Wallace, tells in "The Advance" (Chicago) the results of his investigation, and first of all mentions "the willingness of the men addrest to discuss their subject." The "promptness, frankness, and earnestness of the replies," he says "were pleasantly surprising." But besides this, he declares that in marked evidence were "the pathetic yearning for a sufficient faith, the diversity of beliefs, the startling denials of doctrines commonly cherished by the Church, with the deep and serious thought evidently given the subject." The replies are compost under several heads:

"Regarding the existence of God there seemed practical unanimity that God exists. Regarding his nature most believed not in his personality; God, to them, is a supernatural first cause, the uncaused cause of all existence, a force which manifests itself in everything as creator and preserver, but also as 'Our Father'; those holding this belief were comparatively few. The replies indicated that rational instruction regarding the nature of God and the relation of deity to humanity is greatly needed.

"The question 'For what do you believe man is in existence?' elicited a variety of opinions. Some declare they had never heard or read a satisfactory answer to the question; others thought for some divine purpose which, with our present mental equipment, none can explain. To live, beget, and die,

the same as a horse or bird, express the limited conception of some, while others considered the purpose of human life to be the exemplification of the highest form of creative existence. Many looked upon such existence as an inevitable necessity, the product of natural law, and the consummation of the laws of evolution.

"The divinity of man seemed to grip many, one expressing this belief by saying, 'As the acorn has in it all the possibilities of the oak tree, from which it came, so man has in him all the possibilities of God who begat him.' A thoughtful Michigan manufacturer, owner of a large institution, later worked toward a solution of the human problem by the definition:

"Man is a germ of divinity operating under laws of limitation."

"Some thought man exists here in preparation for a future life, and one asked, 'Could it be that man was created by God, on account of a paternal affection preexisting in him?'

"The changed belief regarding moral obligation from the clear-cut and definite faith of our Puritan ancestors was startlingly and overwhelmingly in evidence. To the question, 'Is man morally responsible to God, and will God punish evasion of this responsibility?' some replied affirmatively, but many more with an emphatic negative. The excusative and conditional nature of man's responsibility was frequently asserted. Opinions were express that hereditary tendencies nullified such obligations. The nearest approach to orthodoxy teaching was that any penalty would result in proportion as man is physically, mentally, and spiritually responsible to laws that can not be violated or evaded without incurring inevitable and fixt penalties. Some threw the obligation and responsibility for human failure upon God, one intimating that God would not condemn human failure 'more than a builder would

attempt to blame his building for falling down, because of inherent weakness caused probably by faulty design.'

"Immortality seemed a perplexing problem to many and one concerning which they were in grave doubt. As we read:

"The replies received contained varied and emphatic views, such as, 'There is no future life, when we die that is the end; our immortality comes in the lives of our descendants—in the solidarity and continuance of the race; the good exist after physical death, the evil perish; this life is only a stage in human development; the next is a progressive life; in the next world lives are graded.'

"Regarding providential interest in and interposition for humanity, the prevailing attitudes revealed in the replies indicated pathetic desire and profound doubt. Asked, 'Is God interested in, and does he care about man's every-day life and experiences?' some wrote, 'I wish I knew; so many in the past trusted false gods that were nothing at all; how can we tell?'

"There is too much suffering to believe that; I do not believe so, but such a faith would make one very happy; then life's sorrows could be laid on the shoulder of God, or at least shared with him.'

"The problem whether God is a person or impersonal law robbed some of comforting faith in providential oversight. One said, I can not reconcile personal supervision of individual affairs to my conception of law; while another wrote, God is not a person, so can not be personally interested."

"The supreme surprise of the replies says this minister, lay in the attitude of these prominent business men toward the Church:

"So much has appeared in the press and elsewhere regarding the alleged

What Do Business Men Believe?

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decadence of the Church that at least qualified endorsement of that institution was to be expected, in reply to the question, 'What good is the Church to the world?' Not one unkind criticism or weak endorsement of the Church was received. Appreciation of the Church was comprehensively and startlingly expressed. Witness the following:

"The Church stands first in the world's institutions for the good of mankind in every relationship of life;

"The Church is the foundation of civilization, and does great good; the world would be lost without churches; without

the moral teachings of the Church the world's degeneration would inevitably follow; it is the keystone of social order; society would be chaos without it; it uplifts the world and does away with vice; it teaches that, regardless of future reward, morality pays, not in money or glory, but in all that makes a man satisfied with himself, it creates and keeps alive high ideals; the example of its members in living right is of great value; it emphasizes the spiritual against the material; it elevates, softens, soothes, and comforts humanity; it keeps us close to God."

"Two impressions are made upon the proponent of the questions. One is that men are interested, as much as ever, in the history of the world, in the great religious questions regarding life and destiny. The other is that never has there been greater need, nor greater opportunity, for ministers to present intelligently, rationally, and earnestly the fundamental truths of Christianity. Men are hungrily seeking for true guidance in things spiritual. This is the age for ministers with a divinely inspired message; the world turns disappointed from all others."

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—Literary Digest.

HAGERSTOWN

HAGERSTOWN, Ind., June 13.—Mrs. Laura Rohrer spent Wednesday at Newcastle, the guest of Mr. and Mrs. Will Fox and was accompanied home by her mother, Mrs. Elizabeth Fox.

Ed. Petro has returned from Reid's hospital, much improved.