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BELONGS TO HISTORY.

There is some discrepancy between the representations of leading anti-Mormons as to their real aims and purposes. One set loudly proclaims its admiration for the "Mormon" people, and its sincere desire to rescue them from the alleged tyrannical rule of the "hierarchs." Another set attacks the "Mormon" people openly and impudently as bigots, and traitors, the ignorant followers of false pretenders. The Salt Lake Tribune, true to its nature and antecedents, stands with one foot on each side of the line, asserting one thing today and another tomorrow, its best suits its dark purposes.

Recently the theological writer of that un-American sheet made another attack upon the Church—not merely upon the President of the Church, as is usual—by denouncing the beloved founders of the Church as liars and hypocrites. The exploit of the sheet will, of course, say that it was not an attack upon the Church, but only upon the Prophet and Patriarch. But it was. You cannot speak evil of the martyrs without insulting every true Latter-day Saint. If the allegations of the hired character assassin were true, every Latter-day Saint would be a deceiver or a victim of deceivers. The multitudes who say that they have a testimony as to the truth of the Gospel would be frauds. The fathers and mothers of thousands of Saints, who came here for the sake of the Gospel and testified of its truth to their children and grandchildren, would be merely false witnesses, covered in their graves with ignominy. Nothing less is implied in the vile attacks upon the Prophet Joseph and his martyred brother.

The attempted justification for the assault is, as always, the revelation on the eternality of the marriage covenant, commonly referred to as polygamy. The organ of immorality alleges that the founders of the Church, because of their sins and their falsehoods, were responsible for the troubles that came upon the people. To quote:

"The Smiths were secretly practicing polygamy, declaring it to be the most exalted principle that the Lord had yet revealed to His people; yet they were ashamed of it that they denied it. Although they said that the Lord had given the revelation in July, 1843, they repudiated the Almighty and His commandment in this official document of 1844. They privately preached that polygamy was an institution of the very heavens; and yet they publicly declared it to be a false and corrupt doctrine, and branded as iniquitous the man who preached it."

In this way the Tribune apologizes for the murder of the martyrs. The character assassin justifies the assassination of Carthage.

The facts relative to the doctrine of plural marriage are no secret. They are set forth in the history of the Church with sufficient clearness and frankness. The Church has nothing to conceal. Prior to the recording of the revelation the doctrine was taught privately by the Prophet, and it was even practiced by some Elders who had received it as truth. It was not preached to the world, nor to the general body of the Saints, until later, for the simple reason that very few even among the Saints were prepared to understand it, or receive it, at that time. When, therefore, an Elder by the name of Hyrum Brown, went out and taught polygamy, he not only preached something for which he had no authority, but he undoubtedly preached heresy, or "a false and corrupt doctrine," as stated in the Times and Seasons, for the simple reason that he did not understand the doctrine itself, not having been instructed therein by anyone who could give correct information.

The Prophet Joseph had an experience similar to the Apostle Paul. We learn from the writings of Peter that there were in his epistles some things hard to understand, "which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." It was to avoid this that the Almighty permitted the gradual unfolding of the doctrines contained in the revelation on marriage. It was for this reason that it was necessary to rebuke severely those who without authority went out and preached something of which they had no understanding and of which they had heard only by rumor. They were not in a position to explain to the people what they did not know themselves. When they attempted to do so, they necessarily fell into error and became the preachers of false doctrine.

But why did the Lord not command His servants to lay the matter before the public at once? Why was the revelation first carefully guarded? Why, let us ask in reply, why did our blessed Savior charge His disciples "that they should tell no man that He was Jesus, the Christ?" (Matthew 8:26.) And why was this solemn injunction later removed? (See Acts 17:3.)

When the revelation was first given to the Prophet the Church was in a position relative to it very much similar to that in which the primitive church found itself, when the truth was first proclaimed that the gospel of Jesus was to be offered to all the world, and not to the Jews alone. A wavering to both sides is clearly discernible in the churches at first. A schism was threatened. The apostles themselves were not always clear in their own minds as to their duty. Paul

was recognized as the apostle of the "gospel of uncircumcision," and for a time Peter worked in harmony with him at Antiochia. It is especially noticed in the inspired record, that Peter "did eat with the gentiles." But when "certain came from James," he drew back, and Barnabas was also "carried away with their dissimulation." Paul consequently publicly rebuked Peter as follows: "If thou, being a Jew, livest after the manner of gentiles, and not do as the Jews, why compellest thou the gentiles to live as do the Jews?" (Gal. 2:11-14.) Paul himself, though he had taken a decided stand on the questions involved, was led to dissimulate on one occasion to avoid, as he thought, giving offense to the other side, but with the result that he was seized and accused of having polluted the temple. (See Acts 21:17-31.)

We do not reject the first apostles and witnesses for the Lord because of the difficulties in which they were involved as the heralds of new truth which the world could not understand and which they, themselves, did not fully comprehend at first. The criticism that receives the divine mission of Paul and Peter and James cannot consistently rest at the Prophet Joseph. The revelation of truth is always gradual. But we must not lose ourselves in the contemplation of the retreating shadows. We must watch the onward progress of the light.

But all this is almost ancient history now. Why repeat charges that have been refuted time and again? The founders of the Church were men of God who would lay down their lives on the altar of truth. They were not deceivers. The leaders of the Church have always been true to their divine mission. The present leaders are no exception to the rule. That is the reason why the Saints love and sustain them with all their heart and soul, no matter how the poisoned arrows of hatred may fall around them.

SUICIDE STATISTICS.

We have noticed the lynching record for 1907. The suicide record is not less alarming.

According to the figures published in 1900 the roll of suicides for the entire country amounted to 5,493, while that of the year just closed was 10,782. There was an annual increase of over 600. When all due allowance has been made for the increase in population, the fact remains that the crime of self-murder is steadily growing.

The chief causes are said to be alcoholism, worry, domestic or financial trouble, shame and fear of disgrace, or weariness of life, neurasthenia, and other nervous disorders, insomnia, crime, extreme poverty, disappointed love and domestic infidelity. Many of those who take their own lives have lost their reason and are not responsible for their deeds. The causes operating for destruction have, in many of these cases, first destroyed the reasoning faculties.

The fact seems to be that the keen competition of modern life, in which the struggle for existence has become more intense than ever, is too much for a great number of human beings. They simply perish in the vortex. To this is added the loss of faith in God. Men and women have persuaded themselves that the grave is the end of all. Why should they then struggle on and fight the battles of life under hopeless disappointment? If they cannot see in life a preparation for eternity, and in the experiences here a necessary schooling for another existence, they have no hope. Suicide and loss of faith! One is but a natural sequence of the other, in conditions of trials and suffering.

Then, the various denominations that profess to offer the gospel of salvation to humanity miserably fail to heal the deep sores of which modern society is suffering. Like the Priest and Levite of old they pass by. They are too busy with disputes about dogmas to give any attention to the problems of wage-earners, and toilers. Christianity takes special notice of the "weak," the "little ones," the "bruised reed." But Christianity has been practically discarded from the institutions of the great, wide world, and in its stead the prevalent principle is "each one for himself," and "let the fittest survive." It is this philosophy that bears its terrible fruit in self-murder. It is time for reformers and philanthropists to wake up to the situation, and not go on fiddling while Rome is burning. Money given for educational institutions and libraries is not bringing salvation. Reconstruction is the remedy. And this can come only through personal endeavor to apply to the daily affairs of life the principles of the Gospel of the Redeemer.

FOLLOWERS OF ANANIAS.

It has become customary to designate unscrupulous liars as "followers of Ananias," and story tellers are sometimes placed in a class as "the Ananias club." The impression must prevail, to a very large extent, that Ananias was the very prince of liars, the first and foremost of inventors of false tales. Is that true? How would the little business pretense of Ananias compare to some of the business claims made in our time?

Ananias pretended to have been converted to the principles of Christianity. At that time church members who owned real estate sold it and entrusted the money to the care of the Apostles, with the result that the needs of all were equally supplied. Ananias followed the example and sold his possession, but instead of bringing it all to the common fund he, after having conferred with his wife, kept part of it for himself.

What was his sin? Only this, that he pretended to be much better than he was. He was not compelled to sell his land. He parted with it, we suppose, in order to acquire a reputation among philanthropists who made sacrifices for their brethren. After he had sold his land, the money obtained was his. He might have been perfectly frank and honest and given part of it to the common fund and retained the other part. But he wanted the highest possible honor as a liberal giver, and so he determined to say that he gave all, when he donated only a part, perhaps the greater part. That was his mistake. In his case, and that of his wife, it proved fatal. But how

does their error compare to some modern business representations?

The swindler of today who picks the pockets of his friends and customers, by charging exorbitant prices for adulterated food, or who steals public funds by the creation of fictitious jobs; the covenant breaker who from the lowest depths of degradation rails at the sins of his fellow-men; the suborned witness; the corrupt judge; the blackguarding editor who by his conscienceless falsehoods, for revenue, undermines the freedom of the press; the manipulators of politics who use the criminal element as a stepping stone to power—all these make poor Ananias look like an angel of light. They are not in his class. They are considerably nearer to the father of lies himself, if we may judge from a merely human point of view. Perhaps even the devil is ashamed of them.

But the tragic story of Ananias and Sapphira conveys this important lesson to all ages that to make false pretenses is a great and grievous wrong in the sight of God. Honesty and integrity are Christian virtues. Hypocrites deserve the fate of the two pretenders, and they cannot escape the consequences of their hypocrisy for ever. They will overtake them sooner or later. All liars are not struck down as were Ananias and Sapphira. Few are. But their doom is a divine warning to men and women in all ages to shun falsehood and to be true in all things. That is the great lesson of the tragedy. It is a lesson so impressive that there should be no necessity of repeating it. "The fruit of the Spirit is in all goodness and righteousness and truth."

GREAT SCHOOL TOPICS.

In the meetings of the Department of Superintendence of the National Educational Association to be held in Washington, D. C., on Feb. 25, 26 and 27, it is proposed to give a prominent place to considering the various industries in public education.

Among the propositions announced for discussion are: (1) that the ideals of a democracy require a system of public education that shall provide equal educational opportunity for all; (2) that equality of opportunity can be secured only by proper recognition of (a) individual differences in native capacities and in social environment, (b) the requirements of vocational efficiency as well as of (c) general intelligence and executive power; (3) that the most urgent need of our educational system is an adequate provision for the vocational needs of children destined for industrial and domestic pursuits; (4) that a comprehensive program of industrial education requires (a) constructive activities as an essential and important factor in the elementary school course, (b) intermediate industrial high schools, admitting children at the sixth school year and equipping them for industrial pursuits, (c) technical high schools for the training of industrial leaders.

Some of the leading educators of America are to participate in the presentation or discussion of these topics. The purpose is evident. The great teachers recognize the value of a training in which all children shall have an equal chance of success. Many a child, though of bright mind and vigorous mentality, does not take kindly to present school courses. Many fall therein, and then straightway become the brainiest and most successful men and women of business, trade, mechanism, and other affairs. Some who miss half the public school courses far excel those who take all of them. These results are so frequent that they cannot be due mainly to individual differences, but rather to certain inherent weaknesses in the public school courses.

What the leading educators now propose is to give to the child who is not mainly intellectual an opportunity to learn things that will prepare him for service in the lines in which he can do well. If the child is not primarily intellect of a certain type, he will not excel in school courses as now organized. If he is mainly of the volitional or motor type, the door of opportunity which the schools are supposed to open, is practically closed to him.

We note also an address to be given by the assistant secretary of agriculture. It is thus designated: "Agricultural Industries and Home Economics in the Public Schools."

Other topics equally significant deal with the preparation of teachers for agricultural education. Hon. James Wilson, Secretary of Agriculture, and Elmer Elsworth Brown, United States Commissioner of Education, are to present this topic.

The training of teachers by agricultural colleges, by state normal schools, by co-operation of the national government and the States in maintaining specialists in agricultural education for field work—these subjects constitute another phase of the program.

The bare enumeration of these topics is sufficient to show what is going on in the national consciousness in relation to the aims, materials and methods of the training that ought to be given in the public schools. Such programs emphasize views but recently expressed by this paper.

It would seem that state normal schools, either with or without the help of state agricultural colleges, must provide for the teachers the kind of training which they are in turn expected to impart to their pupils in the public schools.

In the face of this drift of public educational tendencies, it is novel to hear that a college in Illinois has announced that agriculture cannot be successfully taught in the common schools. And it is, no doubt, perfectly true that such agriculture as is taught in the agricultural colleges cannot, on account of its complexity, its scientific and practical difficulties, and its somewhat prosaic and, to children, uninviting aspect, very well be taught in elementary schools.

To adapt this complex science and art to the capacities of the child mind, to grade it into a uniformly ascending scale, to bring out sharply its simpler and more basic principles, and to display in the most attractive light its more beautiful and fascinating phases—all this will have to be worked out in the normal schools, and will require the best teachers to adapt it to the conditions of a class room instruction and

to co-ordinate it with the daily drills in the formal subjects of reading, geography, arithmetic, drawing, etc. It is just here, we are convinced, that any possible failures will arise.

Teaching is an art. The teaching of children is really a fine art, in which many otherwise great minds signally fail. We cannot hope that the new, difficult and complex subject of agriculture will present any exception to this rule, but should rather expect that in this subject the natural difficulties of successful presentation and instruction will be considerably increased.

In the technical sense, it is true that the common schools cannot teach trades and professions and the movement to teach agriculture in the schools is liable to great misconception by the public.

Teaching is primarily not occupational and spiritual; and the spirit is worth more than the letter just as much in agriculture as in other things. The mere giving of agricultural information can have, of itself, little good result with children. This new subject may easily be made as distasteful as arithmetic and grammar often are.

Teachers should be careful not to introduce subjects merely because practical grown-up farmers think these subjects useful. Farming is one thing and teaching is another. What appeals to the man may not appeal to the child.

It is for the practical farmer to indicate what classes of subjects he would like to have taught. It is for the teachers to decide which of the subjects the farmer desires has enough of living interest to the child to justify giving it a place in the daily exercises of the schoolroom. And many a teacher has found out how great a mistake he often makes in supposing that what is interesting to him is therefore interesting to his pupils.

Prof. Bailey of Cornell says that all agricultural subjects should be taught by the nature study method. That method, he explains, is: to see accurately; to reason correctly from what is seen; to establish a bond of sympathy with the object or phenomenon that is studied. One cannot see accurately unless one has the object itself. If the pupil studies corn, he should have corn in his hands.

To introduce agriculture into a school it is first necessary to have a willing teacher. "The second step," says Prof. Bailey, "is to begin to study the commonest and most available object concerning which the teacher has any kind of knowledge." The third step is to organize these observations into a system.

Usually, there may be found at least one person in the community who is alive to the importance of teaching agriculture in the schools. If this person has tact and persistence, he ought to get something started. The school premises may first be put in order. It may be ornamented by the planting of trees, shrubs, or flowers. Attractive school premises go a long way toward making a good school. A piece of ground should be secured for the planting of a plot by every pupil, giving practice in school gardening. If possible, wild plants should be grown, and attempts made to improve them by cultivation. In rural districts, Prof. Bailey thinks that such problems as the rust of beans, the blight of potatoes, the study of species of grasses, observation of the effects of fertilizers, and the testing of seeds, could be worked out in practice.

At all events, the average man is interested to learn that we seem to be on the eve of a sort of revolution, or at least a decided evolution, in the course of study and the aims of teaching in the common and high schools of the country.

Don't be a hoarder.

The poultry show will crow for Salt Lake.

It looks as though in San Francisco they could not keep a bad man down.

Secretary Taft is right in the thick of it now. He is explaining his views.

That "what goes up must come down" is shown by the fall in the price of coal.

Juror's sign and countersign in the Thaw case—"Excuse me." "You are excused."

No matter who dances, in San Francisco it is the French restaurants that pay the fiddler.

The Democratic party is so strong in Massachusetts that it may have two state conventions.

From Mayor Bransford's fruit stand some plums and many lemons are being handed out.

The London Lancet suggests that the air be filtered. Wouldn't it do just as well to boil it?

Gifts to the University of Chicago are to be expected, for what is more natural than windfalls in the Windy City?

Cardinal Martinielli thinks there is nothing the matter with Hanna and so will support him for coadjutor archbishop.

Mark Twain probably sees nothing funny in the loss he sustained by the failure of the Knickerbocker Trust company.

Abe Ruef still persists that he is innocent. It has been said that a lie well stuck to will eventually be accepted as truth.

The state department declares there is no friction with Japan. How could there be when there is nothing between them but a Pacific ocean?

In view of the verdicts in the cases of Haywood and Pettibone Idaho's justification in bringing Moyer to trial at great expense in the hope of securing a conviction would be a strong belief in the old saying, "First the worst, second the same, third and last best of all the same."

A SERMONET FOR WORKERS

[For the "News" by H. J. Haggood.]

The trained man is indispensable. He is organized and well able to direct his energies. He is not merely an accumulation of levers, worked by mysterious powers, but is rather a well systematized, being concentrating all his efforts towards a desired end.

There is no room in business today for raw recruits. The awkward squad is out of place in an up-to-date office. I do not mean by this that employers are not willing to hire men who are familiar with their particular line. They do not always insist on men trained in their special business; but they do demand men who have been trained in something.

Even though a man has never learned anything more than Latin and Greek and mathematics, he is considered a trained man. His thinking apparatus has been so developed that he can learn new things more readily than the man without any training at all. He has formed habits of study. He is just as efficient in preparing for his college examination as in learning the ins and outs of trade. His class room and book knowledge is not practical; but the mental process through which he went in acquiring it has given him a trained mind.

College graduates are receiving salaries 50 per cent higher than a few years ago. Our business schools cannot turn out men fast enough to meet the increasing demand of employers. Many industries throughout the country have established schools of their own, in order to train men specially for their business. All this goes to show that the trained man is in demand.

Develop your capacities. Train yourself to acquire knowledge of new things to execute your duty with accuracy and dispatch, to solve problems which to the untrained man would be as a skein of tangled silk.

JUST FOR FUN.

A Hard Job.

She—I wish you would work and earn the money for the flowers you send me. He—if you knew how hard it is to work the governor you would think I earned 'em.—Judge.

She Put Him Wise.

Mr. Freshly—All the world loves a lover. Miss Colfer Down—I reckon you haven't met my father, as yet.—Brooklyn Eagle.

Always.

Tramp—Don't you know, lady, dat it's better to give dan to receive? Lady—Certainly, my man; wait, I will give you a job.—Exchange.

"What makes you so small, little boy?" "I s'pose it's because I'm only a half-brother, ma'am."—Tit-Bits.

He Didn't Deserve It. Plunkers—"But I don't think I deserve an absolute zero." Professor—"No, sir; neither do I. But it is the lowest mark I am allowed to give. Good-day."—Yale Record.

If.

Many a man who loves his neighbor as himself would be in serious trouble if his wife knew it.—Chicago Record-Herald.

Served Him Right.

"I understand that he recently married a woman lawyer." "Yes, and now he's a defendant for life."—Smart Set.

Usually the Case.

"You seem disgruntled." "I am. I did my shopping early, but when I started around to buy everything I had picked out was sold."—Kansas City Journal.

More Appropriate Than Birds.

Here is a tip to milliners. Who get up headgear togs: If women must wear mushroom hats—Why not trim them with frogs?

A New Victim.

"You say marriage made a new man of you, old chap?" "That's right." "Then that wipes out the ten I owe you. Now lend me five, will you?"—Chicago Journal.

Ah, Yes!

Many a true work is spoken in jest, but the majority of lies are uttered in dead earnest.—Judge.

From The Battleground of Thought.

Impressions of a Child At A Circus.

The National Theater at that time was a combination of the circus and the drama. I think they called it a circus, but I don't know. I remember a circus ring for acrobatic performers, horses, etc., over which could be drawn or rolled a stage, whereon dramatic performances were given. At this time only the stage was used, but Mr. Lewis' Circus company was practicing there during the fall and winter season. I had never seen anything in the circus line in my life, not even a clown, and the glimpses caught of these—so strange and wonderful people, when as a little girl I went to the theater to practice every day, filled my small brain with wonder and awe. There were men hanging from horizontal bars or a trapeze, a crowd of them, each other head over heels, and some of them rushing up to a flat board, jumping on it, and immediately throwing themselves, feet first, into space. It seemed like magic, but best of all were those angelic young ladies who danced on the tops of horses' backs. How I admired them and longed to be doing the same! Indeed, when my mother refused to allow me to be taught tight-rope dancing, I was crushed to the ground. I did so long to go around the ring, flying like a fairy, with one foot in the air, and dancing on the back of a white horse, bursting recklessly through a beautiful blue gauze-paper balloon, sitting down suddenly on the back of my horse amid thunders of applause, and condescending to smile upon the clown when he asked, "What will the little lady have, please?" Oh, it seemed to me that if I could have done all that, to the music of the "Bronze Horse," I should at that moment have reached the apex of all earthly ambition!—Mrs. McKee Rankin in the American Magazine.

Progress in Luxuries of Traveling.

Since the earlier part of the Victorian age the comfort and luxuries of railway traveling have advanced by leaps and bounds. At that time third class carriages were simply cattle trucks, uncovered, and, judging from contemporary prints, in some cases without seats; a journey from London to Aberdeen in a snowstorm in one of those "carriages" could therefore scarcely be characterized as a voyage de luxe. Now, however, we have the pioneer of railways, the Continent was the initiator of luxury in travel. When we were content to rush out of the train at a station when there was a minute's delay, and after struggling through a surging crowd through the bar, obtaining a basin of soup, perhaps so hot that it was impossible to take it before the bell rang, a rush back being then made to the train with perhaps but a chunk of dry bread for luncheon, the foreigner was lunching or dining in the train, with an upright round basket before him in the roomy carriage, the top forming the roof, while the waiter, in compartments one above the other, was an excellent hot meal of several courses, a bottle of wine in a socket at the side, together with all other necessary requisites. Now, however, we have happily recovered lost ground, and our restaurant cars are quite equal, or even superior to those of the continent. And a meal in one of those cars is a most luxurious treat in a long journey. For the interest of the panorama of the varied and attractive beauties of the scenery past which the train is speeding gives an added zest and pleasure, and creates a sense of buoyant gratification and enjoyment. Now, for instance, the line skirts a broad estuary of the sea. The tide is half down, and on a line of sandbanks innumerable sea-birds are gamboling and strutting themselves. Here a flock of the pretty ring-billed gulls, wheeling and curvetting as by word of command; here a heron, solemn and stately standing in the shallow water in the lookout for an unwary fish; or here a sedate conclave of puffins, or sea parrots, each apparently admiring the many colored radiance of its neighbor's handsome beak. And then the open sea is reached, the line running along by the shore, a succession of lovely, land-locked bays protected by jutting promontories of deep red sandstone; or bridging a romantic cove through which a foaming rivulet dances down the steep acclivity until lost in the sand of the shore. In such a journey, then, an additional sense is gratified; and perhaps a rush of alleluia courses through the mind that the beneficent Creator has given us the faculty so richly to enjoy all His gifts to us. And the greatest of all His gifts, the gift of His Son, to undergo in His stead the penalties incurred by us, has, to all who avail themselves of this propitiation, conferred an eternity of happiness and of supernal glory.—A Banker.

Treatment of Pulmonary Tuberculosis.

John H. Pryor of Buffalo says that the early diagnosis of tuberculosis is necessary in order that the death rate from that disease may be diminished. The experience of the state hospital for tuberculosis shows that very few patients in a really incipient stage of consumption can be found. The author thinks that this results from the inability of the general practitioner to diagnose the disease early enough. Exaggerated importance is

attached to the finding of the bacilli in the sputum, which occurs only in late stage of the disease. The diagnosis should be made long before the bacilli can appear in the sputum. Careful consideration of the family history will aid us, as well as an investigation of the possibility of infection. Symptoms deserving special study are hemorrhage, fever, loss of weight, loss of appetite and cough. Temperature must be taken every two hours, preferably by rectum. Loss of weight is gradual. Thorough and repeated examination of the chest are necessary. Palpation and inspection will give us very little information. Percussion and auscultation are valuable aids. The apex will be found to have a higher pitched sound on percussion, and a shorter duration. Modification of broncho-vesicular breathing will be heard. Slight clicking rates, especially after coughing, are important. More than this, however, is important. Transmitted whistler is important evidence of tuberculosis, better than the voice sound. The author condemns the indiscriminate use of tuberculin. Some of the cases that are not incurable are that are not incurable.—Medical Record, Jan. 4, 1908.

Why American Articles Sell Cheap Abroad.

Articles are sold abroad at a cheaper price than they are at home, first, to dispose of any surplus on hand, so that the factories may keep open and their laborers steadily be employed; and second, in order to capture a new market or to keep the old one. Take, for instance, a wagon factory that I know of: in a certain year it had found that it had over-produced, it could not shut down the factory, discharge the men and cease producing until its surplus was sold at home, or sell its surplus stock abroad at the best price it could get and keep the factory going and its men employed. It chose the latter course, which was not only good business, but also patriotic and humane. More than this, such a course gives a steadiness to all industries. Senator A. J. Beveridge, in The Reader for December.

What America Pays Europe For Laborers.

A few years ago, in an Italian village along the Mediterranean, where I remember the commotion caused by the arrival of some laborers who had been two years absent in the United States. Their daily wage when they left Italy had been able to count for seven to ten lire, with but slightly increased cost of living. They saved the seeds of discontent so deep in the minds and hearts of the village friends that it was impossible, for a time, to get the ordinary work of the place done. But this is not all. The inflow of foreign money has impoverished sections increases. As is well known, large numbers of Italian, Hungarian and Scandinavian immigrants go home each winter. Professor Pasquale Villari, a noted Italian economist, has recently pointed out that the savings which the immigrants from America bring back with them, and on which they live during the period of enforced rest, go chiefly to the taverns, and that the fruit of this ready money is increased dissipation, epidemics of venereal disease and a rising percentage of crime and insanity.—North American Review.

A Criticism Of Our Navy By An Expert.

Without counting the earlier ships, this country in the past ten years has built twenty first-class battleships costing over \$100,000,000. Five more are building now, which will cost us \$45,000,000. In all, our investment in battleships is over \$145,000,000. A ship which this pays for has, or has yet been planned to have, a water-line protection reaching more than six inches above the water when she is ready to fire. The condition of our eight last armored cruisers, which cost us more than \$40,000,000, only two have a main armor-belt which extends above the water-line. No other nation of the world has ever made this fundamental mistake, except in the case of a few isolated ships. The French have always had a high, continuous belt which reaches from five to eight feet above the water-line. The British, for some time without the continuous belt encircling the entire ship, have always raised the armor they considered vital many feet above the water. The Dreadnought, our famous battle-ship, embodying the secret lessons of the Russian-Japanese war—represents the principle upon which all their ships are being built today. Meanwhile, the United States has five big battle-ships now building, not one of them, in spite of the continual protest of our sea-going officers, with their main belts above the water-line. Three of these are so far along toward completion to be changed. Two of them can be altered by the pressure of outside public opinion. But that pressure may be exerted soon, or it will be too late. Reuterdahl in McClure's.



Z. C. M. I.

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