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## BAPTISM FOR THE DEAD.

A contemporary which professes to believe in the authenticity of the doctrine of baptism for the dead, recently said that there was no Scripture proof of that doctrine, except I Cor. 12:19, and that that verse could only be made to serve as proof by a very arbitrary mode of interpretation. This is the assertion generally made by those who do not understand the great truth revealed in our age on that subject.

The Scripture referred to reads: "Else shall they be baptized for the dead, if the dead rise not at all; why are they then baptized for the dead?"

There is, perhaps, not another verse in the New Testament that has caused such a variety of interpretations as this. The learning and labor expended on it have been simply immense, but it must be admitted that most of this effort is due to an evident desire to explain away the clear statement by the Apostle. The result is that it has been obscured unnecessarily by an overwhelming mass of commentary. It is not obscure in itself.

If we consult authorities for the meaning of the words upon which the interpretation of the text depends, we find that "ekron" means "the dead," as opposed to the living, and that Homer always uses that word of "the dwellers in the nether world."

Another important word is the participle "hyper." This when governing the genitive case, as in the text, means "over" and then "for," for the defense of, "in behalf of," from the notion of one standing "over" another to protect him. (Liddell & Scott.)

The next question is whether the baptism spoken of is to be understood in a literal or metaphorical sense. As to that, we are aware that some regard the word here as expressing the "suffragings" of martyrs, but there is no foundation whatever upon which such a conjecture can be based.

We therefore assert that there is no escape from the interpretation of many both ancient and modern commentators, that the Apostle refers to the practice of vicarious baptism, the performance of which is testified to by Tertullian, Epiphanius, and Ambrose. It is not possible, without violation of all rules of interpretation, to understand the text as meaning anything but baptism of living persons in the place of, or for the benefit of persons already dead, and this is the only reasonable and natural interpretation.

Dr. Bloomfield in his Notes on the New Testament suggests with great caution that the true meaning is: "What will they be doing, i. e., what will they benefit themselves, who are baptized for the sake of, i. e., in hope of, the resurrection of the dead. They will be no better for it, either in this world or the next." The objection to an interpretation that must supply important words in order to make sense, is obvious. But there is a still more serious objection. If the Apostle had had reference to the baptismal ordinance by which members enter into the Church, he would have asked: "What shall ye do who are baptized?" not: "What shall they do?" By using the word "they" in a letter addressed to the Christians at Corinth, he very clearly shows that he refers to an ordinance which not all of them, but some of them, were performing. Supposing that the letter had been addressed to the Latter-day Saints in Salt Lake City, the writer would naturally ask: "What are they doing who are baptized for the dead, if there is no resurrection?" If he referred to the ordinance performed in the Temple, but if he referred to the general ordinance, he would ask: "What were you doing when you were baptized?" You do not address the person to whom you write in the third person but in the second. This fact, however, which can be overcome only by the knowledge of the text as referring to vicarious baptism for the dead, performed, as in our own day in sacred places, by some of the members of the Church.

And this interpretation is further strengthened by the unequivocal statement of another apostle: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (1 Pet. 4:6.)

As a witness to the doctrine of salvation for the dead as held in the early ages, we may refer to Clement of Alexandria. He says that "not only the Lord preached the gospel in these in Hades, but the Apostles preached there to those gentiles, that were for conversion." And this he says not as something new, but as something taken for granted. He asks: "If the Lord, when in the flesh, preached that men might not be unjustly condemned, why should He not preach for the same and to those who had departed before His coming?" His argument is that it would be as unjust to leave the dead to be condemned without giving them the benefit of the gospel and ministry of the Savior, as it would have been to condemn the living without offering them the means of salvation. And this is the key to the glorious doctrine of salvation. This mercy of God endures forever. It does not end at the grave. Christ declared on one occasion that when He was "lifted up," He would draw "all men" unto Him, but that that could not be with a plan of salvation limited to a few centuries.

tion of a few nations of children of men. The plan of salvation is general. The dead have but gone to another part of God's great mansion, but they have not passed from His dominion, or His fatherly care. The Latter-day Saints rejoice in this great truth. They should do all in their power to help on the great and glorious work.

We understand that the descendants of President Brigham Young have set apart a day next week for Temple work. This is a good plan for others to adopt. Many men can only with difficulty attend to Temple work during common week days, but there are holidays which they could spend profitably in the Temple, and then enjoy themselves at home in the evening with their families and friends. We hope the suggestion will be acted upon by many. They will receive a stronger testimony of the truth and be better equipped, spiritually, for eternal progress.

## CHRISTMAS APPROACHING.

It is well to be reminded of the fact that the Christmas season, though intended to be one of unalloyed joy to all, and especially to the children, is one of splendid toil to a countless number of little ones. Edwin Markham calls attention to this, in a contribution to the Deliberator. "For weeks before Christmas," he says, "many of our factories are run under bursting pressure; our stores are crowded to suffocation. In the name of the young child, we make Christmas an abomination to thousands of working children. To prepare even the bonbons for the Christmas table in many big and candy factories, children are rushed in and put to work at monotonous, nerve-racking tasks for long hours, often running till eight or even later in the evening. In the stores, extra helpers many of them children, are taken on to work in a strain of haste that depletes the worker for weeks afterward. Little children, often overworked or chilled, are herded in as carriers, wrappers and deliverers; and they are in some places hurried and hurried as no slave ever works a child—no teams of dogs should not be driven."

There is, perhaps, no help for this. The commercial scramble of the age does not leave very much time for sentiment. There was a time when most of the preparations for the celebration of the holidays were made at the home, under the supervision of mother. Everyone was busy at home, and full of expectations and anticipations. The climax of the celebration was then the public worship, with special features for the holidays. All this has changed and there is, perhaps, no remedy for that. But all the same, it is well to be reminded that to many little fellows the holiday season is one of hard work under dismal conditions, and if anything can be done to lighten their burdens, or to spread sunshine in their hearts, the effort would be well worth.

## KNOWLEDGE UNLIMITED.

The Prophet Joseph Smith laid down the doctrine that it is of the essence of personality to keep on acquiring knowledge, experience, and power, and that the future life presents no exception to what he thus stated to be a necessary truth. He also said that space is without limits and time without beginning or end.

Philosophers have been slow to work up to these truths. It is quite generally held among them that time and space are mental creations, or aspects under which we know things; that they are created by our conception and will come to exist with each mind that created them for its own purpose during its conscious life.

Even if these subtle conceptions were true, it would follow that if the soul is immortal then time and space as its necessary creations must likewise be eternal, since they would be implied in the soul's existence as its indispensable complement.

The physical scientists, indeed, have long maintained, under more or less protest from the moral philosophers, that matter and force are indivisible, and some have argued thence, but without much certainty, that motion and life are eternal. This last inference sometimes is said not to harmonize with the truth given by revelations that eternal life is not necessarily the inheritance of all, but is reserved for those who merit salvation. On the other hand, if eternal life and motion are to be construed in some lower sense than as a life that is desirable and if motion is merely an activity of elements that may be retrogressive rather than progressive, there is truth in the contention of the physical scientists that force and matter are alike imperishable.

True eternal life, however, means eternal progress; while spiritual death must mean retrogression and loss of what has already been achieved. Viewed in this light, the life to come must be at least as full of activity, new experiences, and additional knowledge gained, as the present earthly existence, and according to all analogy much more so.

It was once regarded as blasphemous to say that God himself must be a progressive being, and that the world to come will have its duties, its labors, and its obligations. It was pointed out by the objection that this would mean that it would be possible to fall in the future life, given as it is probable that any one may fall in some respects here. And we accept the consequences of the theory. For though we have no direct authority on this point, yet we have no aptitude for conceiving that men will ever reach a point where virtue will not be tried, where humanity will not be tempted, where, in general, progress through overcoming will not be possible.

Yet it must be remembered that possibility to fall does not mean that some of the redeemed actually will fall. It has been said of the Son of Man that every family and limit which in us, as men, is an avenue for temptation, was in Him, and yet He could not sin. His position, morally and spiritually, was one of "ability to sin," rather than "inability to sin," as the theologians sometimes put it. And since the promise is that those who believe in Christ shall be like Him, for we shall see Him as He is, the conclusion is that the redeemed, like Him, will be perfect.

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with unending victory over all enemies, including both sin and death. In recent years, men are coming to believe in the doctrine of endless progress, and eternal advancement. For a long time it was thought that knowledge would some time be perfect and that the future life would be one of rest. It is now more generally conceived that even earthly knowledge may have no limit, and that, if it were possible to live forever on earth, intellectual and moral advancement would always be open to those who were willing to advance.

A writer in the Pittsburgh Gazette Times, tells us that we must not look with suspicion on the man who announces the discovery of actual material in the make-up of the soul of mankind. We must not discredit the person who finds that even the mind of man is a substance and that it has weight, density and color. We must not scoff at the one who informs us that the material comprising what we term life has always existed and is constantly undergoing changes. We must not be horror-stricken if we discover there is no real death, but instead continual life under different conditions.

He declares further that when some one finds that this is not the only case in the great universe that is populated with God's creatures, and that we are only a mere grain of sand compared to the remaining mass of living creatures which are subject to physical laws, we must not accuse him of stepping beyond his bounds to discover facts about something that does not concern mankind here. Such does concern us all. The laws of the universe are for other sections as well as this. We depend on other planets for a portion of our comforts, and why should not man understand more fully the true situation if it is at all possible for him to attain the real facts?

This writer regards the discoveries set before us as an aid, rather than a hindrance, to religious belief. His argument is to this effect:

When the far-distant planets are photographed with such accuracy through the new process, in which new materials will be used, that mankind on earth can see the work of God on the distant worlds and understand it as well as that on our own, then it will seem possible for some one to find a manner of communication between the creatures that inhabit these places and ourselves. Then it will be seen that it was not folly for man to investigate. Then it will be shown we are not the only beloved beings in God's universe. It will then be seen we are not by any means the most intelligent creatures within the realms of space. We shall be astonished at our ignorance when the real light of the living truth begins to dawn upon us and we see our way out of the dark mist that has enveloped us for centuries.

We believe that the writer's argument, above condensed, represents the trend not only of what may be termed the broad-minded or liberal thought of today, but is a reflection of the movement of educational thought in general.

These thoughts are taking hold of the thinkers of our age and even the masses are now following with somewhat similar, if less comprehensive, views. The rapid intellectual progress of today suggests the early fulfillment of the prophecy that the knowledge of God shall spread over the earth as the waters cover the mighty deep.

## SMOKING INJURIOUS.

The growth of the Prohibition movement has been noticed in the press lately. It is easily accounted for on the ground that every employer of men has come to the conclusion that only sober employees can do their work satisfactorily. Every merchant, manufacturer, and corporation is paying high wages. Every one wants his money's worth, and demands, as he has the right to do, that the product of every worker should furnish a profit above his wage. And every one has learned that only the sober workman provides that profit.

The smoking habit should come in for a campaign as vigorous as the Prohibition campaign has been, and is. Some interesting facts have been made which prove conclusively that boys addicted to smoking are behind non-smoking comrades in achievements. And this, beyond doubt, true of men as well as boys. The following data are given as the result of investigation by Prof. E. R. Whitney, principal of the Birmingham High School. In order to bring the topic before the students in a practical way, in a morning class, two lists of twenty-five students each were prepared. The students were selected for these lists without regard to grade, scholarship, age, color or any other condition than one. One list consisted of twenty-five boys known to smoke. The other list consisted of twenty-five boys known not to smoke. The school records were then consulted and yielded the following results:

"Average standing in subjects, non-smokers, 87.69 per cent; smokers, 74.82."  
 "Average number of subjects taken, non-smokers, 5.64 per cent; smokers, 4.36."  
 "Number of question marks given because work was incomplete, non-smokers, 3.09 per cent; smokers, 17.09."  
 "Total days absent, non-smokers, 11.09 per cent; smokers, 45.09."  
 "Times excused before close of session, non-smokers, 1.99 per cent; smokers, 4.09."  
 "Number of times tardy, non-smokers, 3.09 per cent; smokers, 7.09."  
 "Average attendance, non-smokers, 98.16 per cent; smokers, 91.83."  
 "If the non-smokers were to take only 1.38 subjects the work of the smokers, their average standing would be 109.87 per cent. If 1.37 smokers were to attempt to do the work of the non-smokers, their average standing would be only 64.75 per cent."  
 "These results prove conclusively that the smoker (a) is more irregular in attendance due to illness, and not being of sufficient resisting power to stand the work of the school; (b) is unable to carry the full quota of subjects; (c) is unable to do as good work in the subjects he does carry as does the non-smoker; (d) he barely passes at the work undertaken, if he passes at all, much less often not passing. He loses a few minutes and a poorer quality of work. The weakening action of tobacco on a growing mind is clearly demonstrated."

young smokers to consider the harm they are doing themselves by indulging in an injurious and expensive habit. The temperance work is hardly complete until it includes a campaign against tobacco.

## A SERMONETTE FOR WORKERS.

(For the "News" by H. J. Hapgood.)  
 If you would become great, you must appeal to the greatest possible number of people. An idea which strikes you as a good one may be good only with reference to a selected few. It is true that many propositions, designed to satisfy the wants of a certain class of the population, have met with unquestionable success; but in every such case, your power is limited. On the other hand, when you appeal to the whole people, your proposition knows no bounds. It is limited only by your ability to make a go of it.

Many years ago, when Joseph Pulitzer began his career in America as a waiter in a St. Louis restaurant, he noticed that most of the people, who came into the place, ordered ham and eggs. From that time he made up his mind that if he would become great, he would have to appeal to the "ham and eggs" public.

One day Carl Shurtz, editor of the Westliche Post, came into the restaurant and before long young Pulitzer was working on his newspaper. He advanced rapidly and soon came east where he assumed charge of the New York World and immediately put into effect his "ham and egg" policy. It was this policy which brought Pulitzer to the front and the principle which underlies it has been a guide for many successful men.

Find out the wants of the greatest number and get an idea that will appeal to the "ham and egg" public.

## STATE OF OKLAHOMA.

The following data will help the reader to form a conception of the new state.

In area Oklahoma is large enough to contain the two states of Indiana and Ohio and then leave room for a slice of another state, but in population it ranks the thirty-third state in the Union.

Of this population about 25,000 are classed as full-blooded Indians and 50,000 as part Indians. Many of these are well educated.

The constitution is said to be the most lengthy state document of the kind in existence, containing no less than sixty thousand words. Oklahoma has 5,500 miles of railroads, 700 banks and 50 daily newspapers, and the metropolis, Oklahoma City, has 40 miles of asphalt pavements. The corn crop of the state last year amounted to 150,000,000 bushels.

Booms, like balloons, shrink in cold weather.

It is as bad for an institution as for an individual to hoard money.

Wesson is the tireless walker and Marconi is the wireless talker.

Mr. Barnes of Utah is becoming as famous as Mr. Barnes of New York.

No one will object to putting something away in the Christmas stocking.

On many of this year's Thanksgiving tables chicken will masquerade as turkey.

In times of financial stringency it doesn't take long for quick assets to become dead.

Speaker Cannon says that he has no currency plan. There is a man among eighty-five millions.

The great trouble with the panaceas for the present monetary situation is that they do not pan out.

The knots on the rings of Saturn may have to be treated as Alexander treated the knot of Gordius.

In murder trials the defense of "temporary insanity" should be changed to "instantaneous insanity," to fit the alleged facts.

An Ohio woman is suing her husband for divorce because he will not applaud her playing on the accordion. He should at least applaud her resolution.

A Kentucky man has requested that when he dies a barrel of whiskey may be buried with him. Does he expect that in this manner he can stave off decay?

Episcopalian ministers of Illinois want the marriage license to show whether or not either party has been divorced. This certainly is a new if not a brilliant idea.

Aurel Batonyi wants a million and a half dollars for the alienation of his wife's affections. Doubtless clearing house certificates would be taken in part payment.

Foreigners are leaving New York daily by the thousands. So great is the rush that the steamship lines have raised the steerage rates. The companies have already caught them coming and going and will again catch them coming.

Professor Drake of the Michigan law school has found himself made so notorious by his remark about speaking President Roosevelt king that he has felt compelled to make an explanation of it. He says, in a communication to a Chicago paper: "My remark in regard to the election of Roosevelt as king was made in jest and was so understood by my class. The reports in the newspapers that I reiterated this statement and offered arguments in its defense are false. The idea that I or any other sensible American should soberly entertain such a fantastic notion is absurd." The moral of the mat-

# Gathered On The Battlefield of Thought.

Steamboats Deep in the wilds of the Canadian timber lands and in a number of the northern lumber districts of the United States, wander, boats, climb hills, creep through swamps and woods, traverse small streams from one lake to another, and even climb upon freight cars if long transportation is necessary.

Practically a steamboat and steam winch combined, the engine can be thrown in gear to drive the paddle wheels or twin screws, according to which the two boats is equipped with, or drive a cable drum which holds a mile of 3/4-in. steel cable used for warping and crossing portages. At the end of the water journey the cable is carried to a tree some distance inland and at one side of the path designated for the boat to pass over. Passed through a pulley-block it is carried back to the boat and run through a pulley block at the bow. Then returned inland again it is fastened to a tree on the other side of the path and just opposite the first tree, thus making it possible for the boat to travel a straight course without dodging the anchor trees. The engine is geared to the cable drum and the cumbersome but powerful craft commences its rock strewn journey.

No roadway is required, logs and skids being thrown a few feet apart across the pathway to keep the shooting from striding on the rocks. In this manner the boat can travel from one to two miles a day and take a grade of one foot in three when necessary. For illustration in fact, December Popular Mechanics.

Man to Room A child of earth is indulging in a long reverie, giving relief to his imagination off the gyves and trammels of mortality and soaring through the universes. Gradually sinking into the waters of Lethe, his reveries have now assumed a tangible form and shape and he feels that he is no longer subject to the fettering thrall of earth. Vaulting upwards into the ether, in the flash of a thought he realizes that he is upon his native world, without water, without life. Hanging threateningly overhead is a stupendous and gigantic orb shining brilliantly in the starless heavens and lighting up the sacred mystery with a flood of reflected light, which, from the configuration of the markings on the surface he recognizes to be his native earth, and he realizes that he is upon her satellite.

After exploring the wonders of those huge volcanic craters—Cape Horn, with its mighty upreared walls, Tycho and Proteus, soaring up to the skies, or Shickard, more worrisome than them all, its crater about 400 miles in circumference, and of a capacity sufficient to contain perhaps every volcano on earth, he is drawn to the disk of a small, solitary aspect of this dead, cold world, he hies off to visit that other side of the moon which is for ever invisible to us, and of the aspect of which we know absolutely nothing. Leaving this arid and lifeless wilderness he speeds away, past our next neighbor Mars, unraveling the mystery of the great canals, past the mighty Jupiter, past the stately and majestic Saturn, and past other of the planetary wonders of the midnight skies, up to the dazzling glory of the sun itself, the mighty surging tornadoes of fire, and the infuriate whirlwinds of flaming gases ever wildly raging with convulsive energy on its surface transfixing him with awe and wonder. Then, hurled into the abyss of space, amidst rushing luminaries, scattering each with their planetary train on their long orbit round the great central pivot of all the universes of God, he is drawn to the sun, the center of their faithful luster, and amidst lightless, lifeless orbs whose fires have in the long course of the eons faded away into eternal darkness, started at the overpowering glory of it all, he awakes—and behold it is a dream. But although all this is fancy, yet for those who have not spurned and contemned the commands of their God, but have with His never refused help lived the life of the righteous, and whose sins, inherited and committed, have been expunged from the record through the great expiation made on the cross by the Redeemer of mankind, for these a time will come when they will surely be accorded permission to visit all the wonders of creation and to roam through all this vast and glorious universe.—A Banker.

Speaking For The President does not believe that his utterances have directly brought about the recent financial stringency. The President believes that the country is in a naturally prosperous condition. He deplors the fact that the small banks of the country are closing their doors throughout the land have not had the spark and acumen to look around them at the busy and fertile farms teeming with heavy crops, producing fat stock, at the railroads overcrowded with traffic, at the bustling procession of eager buyers in the village stores; but that, on the other hand, these bankers look at their own community through the spectacles of Wall street bankers. They believe, rather than the evidence of their own eyes, what they are told from Wall Street by persons interested in the preservation of unearned rights and who hope to subvert reason and by destruction of the present administration. And the small bankers regarding, with undue respect, the clamor of Wall Street began drawing in their credits, refusing to extend their notes, thus throttling the markets and the productions of their own little communities. Thus has come so much of a panic as we have had. The President on Saturday with having started a destructive movement by saying that Edward H. Harriman ought to be in jail. He has not said so at any rate, not publicly. But he has said that the man of great wealth and responsibility, trustee for the wealth of thousands of others, who is illegally false this trust, deserves jail more than the mere burglar or pickpocket. The President has not said that all the millionaires of Wall Street are rich malefactors, but he has said that among the millionaires of Wall Street are malefactors—too many of them. Moreover, he believes that the man of great wealth, who has acquired that wealth honestly, deserves the thanks, not to say the affection, of his fellow citizens. For he believes that the possession of honest wealth is an evil, the President nevertheless appreciates the temptations under which the very rich man must labor, subjected as he is constantly, to the intoxicating atmosphere of his own riches. The President has been known to refer to the fact that he did not originate the thought but that there is an infinitely great authority on record for some two thousand years, that it shall be harder for a rich man to enter the Kingdom of Heaven than for a camel to pass through the eye of a needle.—Lindsay Dunson in Broadway Magazine.

The Influence In a sort of sermon Of Some Odors was preached in this city on Saturday. The reader is told that the clergyman in considering "The Family," said: "In the homes of the well-to-do and of the poor alike, we find as always, the toilet, the laundry and the kitchen. The laboring man finds small comfort in the home, which his nostrils are greeted by the smells of cooking and soap suds, and the temperance societies tell up its effect upon his life. The laundry and kitchen have no logical place in the home of a man of refinement. We do not doubt that the pastor feels as much concern for the moral and spiritual welfare of the woman as the man, but the detached quotation makes him appear to consider the influence of odors of cooking and soap suds on the man only. The temperance societies tell us their effect upon his life. But if these smells are prejudicial to the man, how about the woman, compelled to put in whole days amid odors of soap suds, where the man needs them for minutes, and forced to cook as well as to absorb the aromas of the vintages at close range? What does the temperance societies have to tell about effects upon her? Is she driven to the saloon, or does she remain at home with the kitchen smells and wait for the odors of stale beer, bad whiskey and worse tobacco to be mixed with them by the lord and master when he returns late and unsteady.—Pittsburg Gazette-Times.

The Tsing-Pao. The Pekin Gazette. An Esteemed the publication of Contemporary which, according to a recent telegram, has been suspended, is a very venerable journal in the world. This distinction belongs to the Tsing-Pao (or Chin News), which was founded nearly twelve centuries ago, and was venerable when its younger rival, the Gazette was created. Indeed, Mr. Hunt, French consul at Canton, claims a still earlier birth for the News, which, he says, was founded early in the sixth century, 800 years before a newspaper was known in Europe. The Tsing-Pao, which is the Times of China, now appears as a book of twenty-four pages, octavo size, tied in a yellow cover by two knots of rice paper, and its price is about 20 cents a month. This is the edition de luxe, officially recognized by the emperor. There is also a popular edition.

Normal Life Judge Willard M. Noyes, of Canton, Mass., who is known as "The Normal Man," has been elected as it should be, among the Republicans, a possibilities for governor of Illinois. The embodiment of practical philosophy, and to this he owes much of his popularity, says the Deliberator. In his six years on the bench in Chicago he has tried over two thousand divorce cases and in every one of them he has shown his understanding of human nature and his clear insight into modern conditions. He does not content himself merely

with looking at the actual facts as presented by the lawyers. He goes deeper, examines the reasons under the surface, and whenever possible suggests some readjustment of the material conditions that may result in a reconciliation. Judge McEwen does not seem as he deplores the conditions which have brought about the present state of affairs. He holds that the present conditions are abnormal and that the only way to cure the divorce evil is not to apply against those who seek a legal dissolution of marriage, but to devise some means of developing more normal and women, content to live under normal conditions. The place of the woman, he says, is to keep the home and to rear children, while the man provides for the daily living. This means as common as it should be, in respect of the Judge, "are losing the respect of the Bureau of Commerce and Labor show that one woman in every five women in the United States works. That is an appalling proportion. It shows both the reason and the result of the popularity of divorce in this country. Woman naturally looks down on man when he works less than him day by day. Either she remains single or she marries a man for whom she does not have the highest regard of which her nature is capable. Having taken care of herself, naturally she is independent."—Deliberator.

## RECENT PUBLICATIONS.

The November issue of Cassier's Magazine is a special gas power number, containing over two hundred pages of the greatest importance to the engineer, manufacturer and consumer using power. The articles have been secured from the ablest engineers and writers in America and Europe. Each article is illustrated with photographs and data, concise and authentic. It makes a reference book on the internal combustion engine and gas production. The number contains a notable history of the use of gas, and discusses the work of Adams, W. H. Booth and E. T. Adams, representing the practice of America, England and Germany respectively. The utilization of Waste Power is discussed by H. H. Sunkin, and the movement, and by M. Leon Gwynne, the Cockerill works at Liege, where the first large installations were made, where the gas engine has wholly superseded the steam engine. Gas Power on Shipboard is given very fully, illustrated discussion by A. Vennel-Grant, while C. T. Wilkinson examines the work of the fuel Testing Board of the Geological Survey, showing the possibilities of using low-grade fuels in the gas producer. Gas Power Appliances are discussed by J. R. Robbins. The subject of the Generation of Power is covered by H. A. Humphrey, who discusses the By-Product Gas Producer by E. A. Harvey upon the use of a ruinous coal in the gas producer and by F. J. Bowen, and G. M. Tait, illustrating the design and operation of the suction gas producer. Other papers cover the use of gas in the home, the subject of gas power, from the selection of the fuel, through the generation of the gas, its purification, and its recovery of by-products, to the attainment of the highest practical efficiency in the conversion of its heat power in the gas engine.—West Twenty-Ninth St., New York.

The December Popular Mechanic comes from the press distinct with the life of the world of invention and discovery, exhaling the atmosphere of a full in which, to a greater degree than any other, a man is judged by what he has actually accomplished. There theories and subtleties avail nothing, because the demand for practical demonstration is so insistent. The account of the great airship race from St. Louis to East, written by L. H. Winslow, rounds out the treatment of the subject of the magazine, who was a pilot on the grounds, mingled with the accounts and obtained their personal opinions in regard to aeronautics, and his self had ample opportunity for observation, is one of the most satisfactory articles dealing with the subject it has been our pleasure to read. So many fabulous stories regarding aerial navigation have been published, that it is most refreshing to feel sure one is getting at the facts in the case from an impartial standpoint. The many illustrations and the descriptions of the dirigible airship contribute to the interest of the story and make the leading feature of the number. However, every one of the articles written in an understandable and entertaining manner, free from technical expressions, and the illustrations in magazine contains is of distinct and special interest.—Chicago.



Furnish him the Wish-Bone and a Suit of Munsing Underwear—'T will be HIS HAPPIEST THANKSGIVING.

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