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MIXED MARRIAGES.

At the conference of Jewish rabbis recently held in New York, one of the questions discussed was that of intermarriage.

Prof. Ephraim Goldman, of Cincinnati, presented a paper in which he pointed out that the ancient Romans and Greeks were opposed to intermarriages, on religious grounds, and that the Jews had found few incentives to marriage with non-Jews.

The main question was, he said, "can two persons of different faith live in harmony together? It was impossible to conceive of an orthodox Jew living in harmonious wedlock with Roman, Catholic, or Protestant."

Dr. Schullman also read a paper in which he took the ground that Jewish opposition to mixed marriages was not racial but religious. He said "the true Jew took the same stand as did the true Christian. Intercastal marriage was not opposed, but the mixing of religions could not well be."

The Jews have, in the history of their race, several instances of the evil results of mixed marriages. One is related in Leviticus 24. The son of an Egyptian and an Israelitish woman, in an altercation with a man of Israel, gave vent to his contempt for his opponent by blaspheming the name of the God of Israel and cursing with the result that he was stoned to death.

In the book of Deuteronomy they were enjoined not to ally themselves in marriage to any of the Canaanites, and the reason given is: "For they will turn away thy son from following me, that they may serve other gods; so that the anger of the Lord be kindled against you, and destroy thee, suddenly." From which we may conclude that the danger of mixed marriages is that they may result in apostasy. In the case of ancient Israel this seems to have been the case invariably. Hence the law.

On the other hand, the history of the patriarchs shows how anxious were the venerable progenitors of the race for its continuation in purity, and the preservation of the true faith, in the family.

The question of mixed marriages is one that interests all religious denominations. The Apostle Paul lays down the rule that those who are married must continue to live together in peace and harmony even after the conversion of the husband, or the wife. "The unbelieving husband," he says, "is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now they are holy." The married status, according to this, is one of unity or oneness, so complete that the conversion of the husband, or wife, has its sanctifying influence upon the entire family, just as the light that breaks in through the window in the room fills the entire room, if no obstacles intervene. And yet, if the unbelieving husband or wife, demands separation because of the difference in faith, the Apostle says, "let him depart." But let he should be understood to argue that the entrance upon mixed marriages after conversion has its sanction, he states that the wife, after the death of the husband is free to be married to whom she will; only in the Lord; that is to say, in the covenant, or in the faith. His advice to church members in general is: "Ye are not unequally yoked together with unbelievers." (1 Cor. 1: 12-15; 2 Cor. 6: 14.)

To the young people of all churches the question is of the utmost importance. They cannot be too careful in the selection of a companion. The shores of history are strewn with wrecks of homes that might have reached the harbor in safety, had the course been set right to begin with, and been followed out day by day. It is a question of more than common importance to Latter-day Saints who believe in the eternal duration of a marriage covenant, and eternal progression of the sons and daughters of the human race, toward ever increasing perfection. They should be guided by wisdom at all times, but especially in the choice of a companion for time and eternity, so as to insure the happiness of both and the highest blessings to their children.

LORD BEREFOURD'S COMPLAINT.

Lord Bereford has issued a manifesto to the electors of Portsmouth. The burden of it is that the power of England is waning.

Lord Bereford finds fault with the navy. The situation, according to him, appears so serious that capitalists are beginning to lose confidence in England's supremacy at sea. And this after the Dreadnought panic that started in England and spread to the Continent.

According to the noble lord, there is no proper organization of the British fleet for war. The battleship program is inadequate. The fleet is short of modern cruisers and suitable torpedo craft. Stores are insufficient and have been dangerously depleted. Dock accommodation is deficient for heavy ships already afloat. There is no proper

provisions for heavy ships under construction. There is no adequate war reserve of coal. "But the most disturbing fact in the naval situation is the shortage of men, an evil which is accentuated by the inevitably increased requirements of the future. The deficiencies named will become more apparent in the near future."

At the same time it is reported that England is building a battleship that will eclipse anything of its class now in existence. This ship will be heavily armed, and yet have a speed exceeding that of the Mauretanic, Vickers Sons and Maxim are to be called on to provide for their Harrow works high speed turbines designed to develop 70,000 horse power.

The two items should be read together. Whenever the government of any country spends more than it can afford on armies and navies, the report generally goes forth that the defenses are in a wretched condition, or war is threatened, or that some alarming condition exists. This is to justify the expense, or to quiet the protests of the poorer tax payers who groan under the burden of high prices. Modern statesmanship is busy explaining to the masses the necessity of the prevailing conditions. It is arguing with the ox to remain patient under the yoke. The good is not used as frequently as it was formerly, and that is one evidence of progress. A little further advancement, and the masses will convince statesmanship that war implements are not needed; that a parliament of man and a world supreme court are cheaper than armies and navies, and will serve the same purpose.

THE SHARP COAL CASE.

The recent setting aside of the verdict of the lower court in the case of Sharp vs. the Union Pacific Coal company, is a great disappointment to the general public.

As reported in our columns on Nov. 20th, Judge Sanborn at St. Paul handed down the decision.

The synopsis of the case as printed in the papers, however, is probably misleading from being too brief. Possibly, too, the plaintiff mistook his remedy and brought the action for the wrong cause, conspiracy, and perhaps against the wrong parties.

Mr. Sharp, a Salt Lake coal dealer, charged that there was a conspiracy to drive him out of business and obtained judgments aggregating \$13,000 against the Union Pacific Coal company, the Union Pacific Railway company, the Oregon Short Line, J. M. Moore, and Everett Buckingham.

The facts were that in 1908-9, the railroads of the west made a storage rate for hauling which went into effect in the spring of 1907. This agreement provided for a reduction of 50 cents a ton to the wholesalers on the part of the railroads and in return for this concession the dealers agreed not to raise the price. Of the supply that was not exhausted in the fall, there was to be a refund of 50 cents a ton, made by the railroads.

Sharp made an immediate reduction in prices and advertised them. The railroad failed to haul any more coal for Sharp and the coal company, through J. M. Moore, its agent, failed to fill its orders. It was alleged that cars of coal belonging to him were diverted and never delivered. Sharp was forced out of business.

Now, if we understand this summary of the case, Sharp did exactly what the people desire every man in business to do—to sell at the lowest rate possible and to give the public the benefit of any cheaper processes of production that he is able to secure. This is the meaning of competition. And this is the only kind of competition that is of any use to the general public. Competition that merely "stimulates trade" and that results in combinations to maintain or to advance prices, is of no benefit to the public.

The court held that there was no substantial evidence of any combination between any two of the defendants, either to refuse to sell coal to Sharp or to refuse to transport it for him. And we have no doubt that this is true—that when a person charges conspiracy, he must prove it fully in order to get judgment.

The court is right in holding that "a local company engaged in mining and selling its coal is not prohibited by the anti-trust act, or by the law, from refusing to sell its coal, from selecting its customers, from fixing the price and terms on which it will sell its products, or from selling to different persons and on different terms."

So, to, when the court says, "A violation of a law by a corporation does not render its non-participating stockholders criminally liable therefor." No exception will be taken to the proposition, for it is the law.

Nevertheless, the report of the case shows that not only did the local Union Pacific Coal company refuse to sell coal to Sharp, which a local company has a perfect right to do, but that the Union Pacific railway company refused to haul Sharp's coal—a refusal that a public service corporation has, in general, no right to make. It is just here that we suppose the published summary of the case is misleading. Otherwise, we cannot see how a public carrier, in this case the railroad company, could lawfully refuse to do the thing it is chartered for under the law—to haul the freight duly and properly offered for transportation.

Finally, it must be a matter of general regret that either the railroads or any other parties should be able to prevent this city and other places in the State from getting coal at a more reasonable rate than the present figure of \$7.75 per ton, or \$6 if sacked.

Such a price will, we believe, operate powerfully against the development of manufacturing in this region. Indeed, it is often declared that this is the real intent of artificially keeping the price of coal at its present high figure, for otherwise, it is claimed, the railroads would not have so much freight to haul here from the East. The truth of this last proposition we are not disposed to admit, since manufacturing makes additional transportation necessary. But even if it did not have this effect, the people are clearly entitled to competitive prices on coal, and the result should be somehow attained. Those interested in securing cheaper

fuel should continue their efforts. The industrial progress of any place is seriously retarded by high-priced fuel.

A DISTINGUISHED CLASS.

Occasionally it happens that a certain class in some university turns out such a number of men who attain to distinction in post graduate life as to attract attention. Members of such a class are suddenly brought by chance into public notice, and in the following inspection by the press of their academic status, it presently develops that they are from the same college or university, and from the same class. Then it is also discovered that this same academic group has sent into life so many men since attained to honorable distinction as to occasion special attention.

At the last annual election of the Union Pacific stockholders in Salt Lake City, Henry W. deForest of New York was chosen director to fill a vacancy caused by death. But a short time previous, President Otto T. Barnard, of the New York Trust company, was nominated for mayor of New York on the fusion ticket. In the election campaign, Edg. Gen. T. A. Bingham, the former New York police commissioner, removed at the behest of Tammany hall, took an active part. In the usual review which the lives of all prominent men are subjected to, it was noted that all three of these well known citizens were graduates of Yale, and members of the class of 1876. Gen. Bingham afterwards taking the West Point course.

In consequence, the class, as a whole, has been brought into the limelight of public scrutiny, which makes it a question whether the class of '76 has not developed more honorably noted men than any other of Yale's classes. A personal review of a number of these will therefore be of interest. President A. T. Hadley of Yale University was the valedictorian of that class. Prof. John Hays Hammond, considered the first mining engineer of the age, was also of the class of 1876; also, the late Walker Blaine, son of James G. Blaine, and for a time acting secretary of state at Washington; Victor H. Metcalf, congressman from California and afterwards secretary of Commerce and Labor, and latterly of the navy under President Roosevelt; Frederick W. Vanderbilt, son of the late William H. Vanderbilt and vice president of the New York Central railroad, and donor of two great dormitories to Yale beside valuable other properties in New Haven; John Keon, congressman and U. S. senator from New Jersey; Charles N. Fowler of New Jersey, long chairman of the Banking and Currency committee of the House, as well as "Uncle Joe" Cannon's most formidable foe; James B. Dill, associate justice of the New Jersey court of appeals; considered one of the greatest of corporation lawyers, and whom the eastern papers credit with having received one million dollars from Carnegie for settling the differences between himself and Mr. Frick. Chester M. Daves of Chicago, head of the legal department of the Burlington system, and practically of the Hill interests there; Phillip Hale of Boston, considered the primate of American musical critics; Edgar Everson Saltus of New York, the noted literature and poet; George L. Sterling, for a long time acting corporation counsel of New York city; Horace R. Buck, associate justice of the Montana Supreme Court; Edward Gillette, Wyoming state treasurer; Everett J. McKnight, professor of surgery in the Yale Medical school, and one of the leading Connecticut surgeons; Max Mailhouse, clinical professor of Neurology, Yale Medical school, and fellow of the New York Academy of Medicine, as well as president of the National Association for the Care of Epileptics; the famous Captain "Bob" Cook, who brought the English stroke to this country from Oxford university and revolutionized American college rowing, afterward manager of the Philadelphia Press; Lisenpard Stewart of New York, state senator, president of the state prison commission, and responsible for many and valuable reforms and improvements in prison administration; William Benson, distinguished numismatist, and collector of the noted Benson collection of Greek coins; Hiram A. Miller, the engineer who closed the Bonnet Carré Crevasse in the Mississippi levees after the government engineers had pronounced it impossible, and the state engineers had abandoned it, and now prominently identified with hydraulic engineering in Massachusetts; Elmer P. Howe, one of the leading patent lawyers of the country, and prominent member of the Massachusetts bar; Myron Harry Phelps, prominent in exposing the cause of India against English rule, which gave him international reputation, also a narrow escape from a term of imprisonment; Rev. Thomas E. Sherman, son of the great Union general, and now one of the best known Jesuit fathers in the Catholic church; William Browning, professor of diseases of the mind and nervous system, Long Island college hospital; Rev. Frank A. Gaylord, the Y. M. C. A. representative in Russia, with headquarters at St. Petersburg; James L. Houghteling of Chicago, founder of the Order of St. Andrew in the Episcopal church; Durbin Horne of Pittsburg, millionaire department store owner; William N. Frew of Pittsburg, millionaire and director of the Carnegie musical interests there; Louis B. Schramm of Brooklyn, millionaire brewer; Judge R. B. Smith of the superior court at Cincinnati; Prof. Charles C. Swisher of the Smithsonian Institute; Porter D. Ford, chief engineer of the Long Island railway lines; F. W. Vailie, organizer of the U. S. postoffice department in the Philippines; President W. R. Huntington of the Rome, N. Y. First National bank; State Senator William McBrown of Baltimore; Edward J. Francke, consul general for Sweden and Norway at Havana; Long Island City, corporation counsel; Long Island City, Lieut.-Colonel G. H. Bushnell, B. J. Gibson, and W. W. Gibson of the army; Joseph S. Van Buren, general agent at Hong Kong of six oriental steamship lines, including the Pacific Mail, Charles D. Roeberger, honored by the French government with the degree of "Officer de l'Instruction Publique," for contributions to engineering, Prof.

James H. Brewster in the Michigan University Law school; Thomas A. Vernon, lineal descendant of the first white child born in Plymouth colony.

This is but a partial list, for there are others who have reached to higher than ordinary planes of experience in life, especially in law and engineering. In fact there are but few members of the class of 1876 who have not made some mark in the world. The class entered 245 men and graduated 176.

What Nicaragua wants is to strut and vaunt.

"Mum's the word" on the Chinese mission appointment.

All the hens must have "few de coop," eggs are so high.

Warmed over turkey is far superior to warmed over affections.

In football concussion of the brain is the result of head work.

At this season of the year it is better to be a clam than an oyster.

All men think themselves philosophers but they hesitate to say so, fearing jeers.

The committee on weights and measures should investigate the New York custom house.

For the house of lords to be forewarned on the budget bill seems for the house of lords to be foredoomed.

What a strange sight it would be to see a raven sitting on the pallid bust of Palafox above her chamber door.

President Taft was glad to get "real food" on Thanksgiving, intimating that he didn't get it on his swing around the circle.

One thing that likely will militate very much against a central bank is the great abhorrence of trusts that the people have.

Mr. Gompers insists that Judge Wright is prejudiced. Some introspection might discover some prejudice on Mr. Gompers' part.

A Chicago philosopher says that the larger the soul the simpler the life. If that be so the number of large souls is simply immense.

There is nothing more remarkable in all English history than Balfour of Burleigh standing up for and defending the house of commons.

Mr. Willard Mack is to return to the stage in "The Squawman." Everybody hopes that this will not be followed by "Ten Nights in a Barroom."

Let the Speaker of the National House of Representatives remember that those whom the gods would destroy they first make mad. And the Speaker is getting pretty mad and talking some these days.

It seems that a fellow was taken into custody the other evening for insulting women on the streets. That is all right. The hoodlums who do that cannot be handled with too great severity. But why are women permitted to patrol the streets and insult men that policemen know of it. They are, sometimes, inactive witnesses. Do these women pay for protection?

TO ONE WHO HAS GONE ASTRAY

To the Editor Deseret News: In the Tribune of Nov. 23, appeared an article under the caption "The Ruminous Tithing-Tax" signed by Nephil Z. Williams, who, presumably, has been emancipated from the "Iraidiom" of "Mormonism." The article enters into a tirade against the leaders of the Church and takes up an argument to show that the tithing system is a tremendous drain upon the resources of the people.

It is not likely that this article has attracted the attention of our apostles, as if it had, that they would deem it worthy of a reply. But having an idle hour, I feel constrained to ask the favor of a little space in your paper for some reflections which the article has prompted in me.

To me, the compelling thought, in reading the article, is the superficiality of judgment of the worldly wise as opposed to the wisdom that is linked with faith. It recalls Cover's lines:

"Knowledge is proud that he has learned so much, Wisdom is humble that he knows no more."

Mr. Williams would have the "Mormon" people forsake their leaders and follow after others, modesty, of course, not permitting him to say who their leader or leaders should be. Shall they follow one who attacks the basic principles of their faith and who glorifies in their unbelief? Shall they permit material progress of this people, forgetting, not realizing, that they are a people of faith and spirit first, and of material pursuit afterwards? His assumed knowledge of history, which must teach him that peoples who have sought material aggrandizement as an end have been without faith and without God's blessing, cannot truly worship Him and at the same time worship wealth and splendor. One of the plainest lessons of history to the eye of faith is that when a people have bowed down to worldly splendor and given themselves up to its attainment, they have come under the just indignation of a jealous God who has annihilated the works of their hands, and thus taught them that material aggrandizement was not to be the sole aim of his children. One of the distinctive characteristics of the "Mormon" people is that they realize in their lives the maxim of the Master: "Man shall not live by bread alone."

This does not necessarily imply that they should not be industrious and progressive, all of which they are to a high degree, but this will not turn their eyes from "looking for a city whose builder and maker is God." The great mistake of those who do not grasp the genius and spirit of "Mormonism" is that they persist in judging men by their own viewpoint, which is material, while the mission of the Church is not material but spiritual. The Church is not an organization primarily for colonizing and co-operation enterprises, these things being merely incidents in the individual life of the people, while the mission of the Church as an organization is to carry a spiritual message of faith and warning to the world for the healing of the nations, and to implant in the hearts of its true followers that "peace that passeth understanding." Those who do not sense this phase of "Mormonism" and it is the ideal toward which both leaders and laymen are working—are doubtly ineffectual in their attacks upon the Church because they attack the shadow and not the substance.

The writer refers to the "Mormon" people as "my people." Any person who ridicules the fundamental doctrines of "Mormon" faith, and who vilifies and condemns without exception, the leaders, who are sustained by the suffrage and prayers of that people, cannot call himself one of them. It is a faith in the principles of the Church and a loyalty to its officers that stamps the members as a people set apart, and it is sunk presumption and hypocrisy in one who has joined a camp of our enemies and from their watch tower rails back at us, to refer to this people as "my people." The obvious purpose he has in doing this is to gain a greater hearing for his sophistries. The "Mormon" people can only repudiate such characters as traitors who have forsaken their ranks and gone over to those who by their attacks make themselves our enemies. And we are not at all pleased with the gratuitous reference of "my people" coming from

such a source. To be sure this people will not follow one who fellowship with those who are waging a fight against the Church, and who uses as his mouthpiece, an organ of hatred and persecution—a sheet which the name "Mormon" arouses to a frenzy of calumny and vicious spleen. In this as in all cases the adage holds true, "like clings to like," and "birds of a feather flock together."

In the course of his article our "brother" makes this statement: "From most sordid motives of personal envy and jealousy the controlling Authorities of the Church have, as a rule of the order, discredited, suppressed and destroyed every man of any brains or ability who ever attained to any prominence either in Church affairs, or among the 'Mormon' people." There may have been instances where the jealousy of human nature has been manifested toward an ambitious brother, but that "every man of any brains or ability has been discredited, suppressed and destroyed," is so preposterous as to be unworthy of denial. Such brazen falsehoods could not gain publicity save through such an organ as our learned "brother" has chosen in which to instruct the "Mormon" people. I regret that our learned "brother" has so few acquaintances among this people, of whom he writes so knowingly, that he has not come in contact with, or if he has he could not discern, the many men of learning, intellectual power, and in some instances of international repute, who are faithful adherents of the Church. I have been surprised to find even in isolated hamlets men of our faith of masterful ability and sterling worth, who manifest a becoming humility and willingness to serve when they can do the most good for their fellow man—mayhap not for themselves. We are led inevitably to the conclusion that in the opinion of our emancipated "brother" the Church is unequalled in the world, and that it does not renounce some, at least, of the fundamental principles of the Church, and who does not rebel against its teachings, who as a rule, are men proved and tried by long experience and service. Such "brains and ability" never have or ever can be of service in building up the kingdom of God. The egoist, the worldly-wise, who set up their own standard, instead of conforming to the order and pattern of the Church, will always find the atmosphere of the Church un congenial to them, and they will blame their condition upon those men who represent the standards they wish to supplant. The Master had such characters in mind when he remarked that "you cannot put new wine into old bottles." The Lord requires men for his service whose minds are plastic and will expand as new wine skins to the fermentation and expansion of the new dispensation.

Our brother has forgotten if he ever heard the statement of the Apostle Paul: "For ye see your calling, brethren, how that not many wise men, not many noble are called, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and the base things of the world, and things which are despised, hath God chosen, yea, and things which are nought to bring to nought the things which are. That no flesh should glory in his presence." (1 Cor. 1.) How will the men of "brains and ability" fare such as are extolled by our "brother" when they stand in the presence of the Judge of this world who said "Whosoever shall not receive the kingdom of God as a little child shall not enter therein." (Mark 10.) I recall the lines of a rustic poet that are pertinent here:

"Ye can read old Nature's history that's writ in rocks and stones, Ye can see her throbbing vitals and her mighty rack of bones; But the soul o' her, the living God, a little child may know, No lens or rule, cipherin' can ever hope to show."

"There's good old Aunt Samantha Jane that all her journey long, Has led her heart to labor with a reeve of song, Her folks have robbed and left her but her faith in goodness grown, She hasn't any Iarnin', but I tell ye, Bill, SHE KNOWS!"

"Why don't you play bridge what?" "Because I want to be popular. If you play badly you lose and people wish you were out of the game. And if you play well you win and people wish you were out of the game just the same."—Washington Star.

"How did you enjoy your visit to the big city?" "Well," answered Farmer Combs, "it was something of a change to see the sign 'beware of pickpockets' in the depot, instead of 'look out for the washhouse' here at the grade crossin'."—Washington Star.

"I'll give you a position as clerk to start with," said the merchant, "and pay you what you are worth. Is that satisfactory?" "Oh, perfectly!" replied the college graduate; "but—do you think the firm can afford it?"—Catholic Standard and Times.

She's had her share of troubles; I remember well the day We took her to the poorhouse—she was singin' all the way, Ye needn't be afraid to come where stormy Jordan flows, If all the larnin' ye can get has taught ye half she knows.

There is a spiritual mind and there is a carnal mind, and these two minds are wholly opposed to the view of the subject and in purpose of life and all the while the one will not make the other receptive to spiritual truth it must be first. Before the carnal mind becomes as a little child and be born not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned.

Not that the Mormon people desire education, and young people's improvement societies, their oft motto, "The glory of God is intelligence," are sufficient proof of this. My line of argument is simply aimed to show that worldly wisdom unlinked with faith will not find favor in the Church and that

"The man that loses faith in God, you find out in his own self that he has found a faith in himself that is mighty high sublime. He knows as much as all the saints and calls religion flighty. And in his narrow world assumes the place of God Almighty."

No, the Mormon people are not to be dissuaded from their faith by enticing words of man's wisdom. Their faith does not stand in the wisdom of men, but in the power of God. They are not converted merely by the preaching of Spirit and of power. They know the voice of the true shepherd and follow him but the stranger they will not follow, they "believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world. Therefore speak they of the world, and the world heareth them, and he that knoweth God heareth not us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."

I have been impelled to make these references and follow a line of argument that for the critic or the cynic will be hard to understand, but I doubt not will be plain to the eye of faith. The cynic and critic see things in their time, while the eye of faith sees things in their entirety and grasps their far meaning.

The Mormon people always expect to have some in their midst who are worldly-wise, and who, being to grasp the spirit and genius of this work, consequently secede from the Church, whether we are opposed by seeders and by the worldly-minded who remain worldly still, this people shall go on to finish the work they are in to "preach the gospel to the poor," and to those "who hunger and thirst after righteousness," and in full to be harbingers of the Millennial reign of our Lord.

W. A. HOWARD.

JUST FOR FUN

A Non-Combatant. "Why don't you play bridge what?" "Because I want to be popular. If you play badly you lose and people wish you were out of the game. And if you play well you win and people wish you were out of the game just the same."—Washington Star.

Perpetual Perils. "How did you enjoy your visit to the big city?" "Well," answered Farmer Combs, "it was something of a change to see the sign 'beware of pickpockets' in the depot, instead of 'look out for the washhouse' here at the grade crossin'."—Washington Star.

Sure of Himself. "I'll give you a position as clerk to start with," said the merchant, "and pay you what you are worth. Is that satisfactory?" "Oh, perfectly!" replied the college graduate; "but—do you think the firm can afford it?"—Catholic Standard and Times.

Advertisement for 'OPENING of TOYLAND' featuring a Santa Claus illustration and text: 'Monday Morning Z. C. M. I.'s City of Dolls and Toy Display will be formally opened. Bring your children and make them acquainted with the little people. In addition to the enchanting showing of Dolls they will be delighted with the great variety of toys, games, story books, etc., set out for their inspection. Beautiful Christmas Gifts will also be displayed in the north aisle. First choosing is best choosing. The variety is complete and you can now make your selections leisurely—Come in and see them.'

Advertisement for 'Sweaters 20% Off' with text: 'For three days commencing Monday morning our entire line of Ladies', Misses' and Children's Sweaters—the very latest styles—will sell at one-fifth less than regular price. Ladies' and Misses' Coat and Jacket Sweaters, single and double breasted, roll and standing collars, ranging from 20 to 42 inches long; Children's Sweaters with high collar, roll collar, with or without belt; all white, all gray, all red, all black, with red and white colored combinations; regular prices range from \$2 to \$30, commencing Monday morning your choice at 20% Off. OUR DRUG STORE IS AT 113-114 SOUTH MAIN ST.'