Washington Is Stirred On Religious Training

Much Divergence of Opinion—Parents and Citizens Expressing Themselves Frankly and Forcibly on Such Teaching.

DIVERGENT VIEWS ON SUBJECT.

I am heartily in accord with the movement to have moral teaching in the public schools.—Gen. H. V. BOYNTON, President Board of Education.

Would it not be adding gross insult to material injury to make of every grammar school a Sunday school annex without any regard to the wishes of the people who pay the taxes.—Dr. W. A. CROFFUTT, of the Secular League and the Agnostic Society.

There should be moral training at home, in the school, in business, in the church, in politics, everywhere.—W. V. COX, President Board of Trade.

In Russia they have religious education in the schools. I am glad I live in the United States.—J. EDGAR SMITH, Attorney-at-Law.

It seems to me that the plan * * * is to delegate to the public school teachers the office of parents.—Major J. B. K. LEE, Chief Clerk Bureau of Ordnance, Navy Yard.

The problem is one of the most delicate to adjust and will require the rarest wisdom.—M. A. LYNCH, Foreman Naval Gun Shop.

I sincerely fear the perils of placing compulsory religious training in the hands of public school boards, principals, and teachers, for just there lies the danger of sectarianism.—CHARLES McALLISTER, Patternmaker, Naval Gun Shop.

Never in recent years has Washington been so stirred over a question of public interest as it is now over the proposition to introduce into the public schools moral teachings on a distinct religious foundation.

The Times presents today more opinions from well-known citizens.

The same divergence expressed in yesterday's interviews exists. The views of those who speak from the parent's standpoint are particularly interesting.

BOYNTON INDORSES COMMITTEE'S ACTION.

Gen. H. V. Boynton, president Board of Education:

"I am heartily in accord with the movement to have moral teaching in the public schools and approve of all the features in the plan proposed by the committee which drafted and passed a set of resolutions looking toward this end.

"You must understand, however, that these are my personal views. I have not talked with other members of the Board of Education on this matter and am not speaking for them.

"Under the present arrangement all the schools in the District of Columbia are opened with the reading of a chapter from the Bible, without comment, and the singing of a hymn from a collection taken from the hymnbooks of all denominations—Protestants, Roman Catholic, Jewish, the People's church, and so on. There is nothing sectarian about them.

May Absent Themselves.

"Further than that any child, under the rules of the public schools, whose parents object to this feature of the curriculum, may be excused from participation in it. It may be interesting to note that we have never received a communication on this subject from any parent whose child attends the public schools.

"The only additions, as I understand it, which this conference of clergy and laymen—all, by the way, representative citizens of the District of Columbia—wishes to have made to the system of moral teaching in the schools is that proper attention should be paid to the Ten Commandments as the best method of inculcating moral ideas, since, as everybody knows, the Ten Commandments are in the bases of all laws of all civilized countries, and the introduction as a text-book of some one of the textbooks on general morality in use in the public schools of various States.

"I believe, in the matter of Bible readings, it is also proposed to use a compilation made in Chicago by a committee consisting of distinguished representatives of all denominations, together with prominent business men and newspaper men and free-thinkers of that city. This committee agreed upon a compilation of readings from the Old and New Testaments which was satisfactory to all. I have seen this compilation and think it an excellent work and one that might well be used in our public schools.

Religion in Schools.

"While there are many who hold that there should be no reference to religion in the class-rooms of the public schools, it does not seem to me that the schools in which the generations that are to succeed us are being trained should be the only institutions in this country in which there should be no recognition of religion. Even our political conventions are invariably opened with prayer. All our legislative assemblies have their chaplains, as do also all military societies North and South. In short, nearly every organized society in the country recognizes its obligations to religion in its opening exercises.

"In reference to the question of church and state, that seems to me to be mere parrot talk—a sort of bugaboo to take the place of argument.

"The distinction between church and state and religion in the state seems very clear to me as admirably set forth by Dr. McKim. Those who seem disturbed by this cry, which is immediately raised by a few when religious questions connected with public affairs are under discussion, might be asked to give an estimate of the time within which any formal relations between church and state could be established while Article I of the amendments to the Constitution of the United States remains unrepealed.

Law Blocks Way.

"This article forbids Congress making any law to establish a religion or to prohibit the free exercise of religion, and those who think there is any possibility of a union between church and state in this republic under any conditions will readily recognize the difficulty of abrogating this fundamental law by its repeal.

"Such repeal requires the action of two-thirds of each branch of Congress or of a convention called by two-thirds of the State legislatures and a ratification by three-fourths of the States or three-fourths of the constitutional convention."

Would Add Gross Insult To Material Injury

Dr. W. A. Croffut, of the Secular League and the Agnostic Society:

It is not supposed to be legitimate or proper for us to take any interest whatever in the matter. The Hon. Hilary A. Herbert, chairman of the self-appointed "committee of fifteen," has informed me that no conference is desired except with Christian churches.

Bishop Satterlee calls attention to what he calls "the fact that the Supreme Court has decided that this is a Christian nation." In this he is mistaken. I called on Mr. Justice Brewer and learned from him that the only thing the Supreme Court has decided is that a good many people have declared this to be a Christian nation.

Decalogue Inadequate.

The Rev. Dr. McKim, of the committee, wants the Ten Commandments painted on the inside of every school room, and thinks that such a blazoning would make us an upright people. Would it? Does he forget how very fragmentary and inadequate the Decalogue is and how fantastic and chimerical is the Sermon on the Mount.

The commandments would teach the pupil that every Saturday must be a day of worship and that he must not carve any image; but what would they teach him concerning some of their very commonest of crimes?

Where would he find commandments against slave holding, against gambling, against bigamy, against drunkenness, against treason, against tyranny, against kidnaping, against blackmail, against incendiarism, against torture, against mayhem, against bribery, against simony, against abuse of animals, against forgery, against arson, against wife-beating, and half a dozen other crimes that are better unnamed?

Not Peculiar to Bible.

Undoubtedly the teaching of some of the moral lessons of the New Testament are wholesome. But as far as they are wholesome they are not peculiar to the New Testament. Whatever is good in the New Testamtnt is old—indeed, very old. Almost everything new is bad.

How long does Bishop Satterlee suppose that a nation could continue to exist if its citizens took no thought for the future; turned the other cheek when they were assaulted; trusted to heaven for food, clothing, and shelter; gave to everyone that asked of them; bestowed a cloak on every thief that had stolen a coat; preferred a bad reputation to a good one, and thought it a blessed thing when all men spoke ill of them? Could it continue civilized a year?

To make this language sane, the bishop will probably insist that the Bible does not mean what it says; but would he tolerate such an explanation in behalf of the Koran?

Savage Codes as Complete.

Savages in a pathless wilderness have a code of morals, at least as complete as the Decalogue; the Peruvians under the Incas had an elaborate ethical system; the Assyrians had a code of morals under which they prospered highly, long before Eve conversed with the snake or Cain went down to the land of Nod and took him a wife; in the Egyptian Book of the Dead, in the Congressional Library, is a moral code far better than that of the Bible, that was written 3,000 years before Moses was found in the bulrushes, and may still be read in hundreds of original manuscripts three times as old as those of the Old Testament.

The morality of the Old Testament is about the worst ever bequeathed to the children of men. It is so rank in spots that it would cause a moral earthquake and vocal volcano if Dr. McKim would read it to his congregation.

Jehovah's favorites, Abraham, Isaac, Jacob, Lot, David, Moses, Joshua, seem to have been authorized by him to lie, steal, and ravish, to massacre men, women, and children in helpless villages, and to distribute the young females to the soldiers of Israel with the regularity of their rations. If there are viler conquerors than these in history, they have escaped my attention.

Place for Bible Study.

There are people in Washington who like to have these things taught to their children. I do not object. It is their right.

But I do object to theology or religion in any form being taught in the public schools at the public expense. If taught anywhere, it should be taught in the church, the Sunday school, and the home. The churches in this city have so little self-respect that they willingly and gladly shirk their taxes and compel the poorest people in Washington to help support their ministers and keep their edifices in order.

Would it not be adding gross insult to material injury to make of every grammar school a Sunday school annex without any regard to the wishes of the people who pay the taxes?

No Serious Menace In Religious Instruction

W. V. Cox, president Board of Trade:

"I have not read the report carefully. All Americans agree, theoretically at least, that church and state shall be kept separate. I consider this wise and essential to the perpetuity of the Republic.

"There is little to be feared in impressing on the children of the public schools the injunctions of the Ten Commandments, the reciting of the Lord's Prayer or reading selected chapters from the Bible. If these form a too close relationship between church and state, I would run the risks of contamination.

"I believe everything possible should be done for the improvement of not only the mental, but the moral and physical condition of our American boys and girls, whether they study law, theology, diplomacy, banking, or farming.

There should be religious training at home, in the school, in business, in the church, in politics, everywhere.

"I would not waste much protoplasm in worrying about a too high standard of morals or the decadence of the American system of separation of church and state, as the outgrowth of moral teachings in the public schools."

Enough Religious Training Now in Public Schools

J. Edgar Smith, attorney-at-law:

"I am strongly opposed to any religious training in our public schools. Moral training of a high order is now given, the King James translation of the Bible is read and the Lord's Prayer is taught; surely that is as far as we should go.

"The state, from the American point of view, is deeply concerned with morality, but not at all with the multitudinously antagonistic vagaries of the religious sentiment, the prosperity or the decline of any or all creeds, on the ultimate salvation of its citizens.

"The moral safety of the coming generation rests upon the character of its teachers more than upon any particular expression of belief they may be compelled to give, and the teachers in our District schools are almost without exception, persons of very high character.

"In Russia they have religious education in the schools. I'm glad I live in the United States.

Please do not report me as saying anything against religion. I believe in religion—and am perfectly willing to allow others to have their own views about it—but one of the plainest teachings of history is that religionists are all—without regard to creed—dangerous to the state and cruel to everyone so unfortunate as to differ with them on matters of doctrine."

What Parents Think Of Religious Education

For the purpose of getting the views of parents of children in the public schools Times reporters have interviewed a number of the employes of the Government at the Navy Yard. There was found to be the same difference of opinion that the discussion has brought out all over the city.

Major J. B. K. Lee, chief clerk of the Bureau of Ordnance, which controls the gun shops, deprecated the present agitation for the reason, he said, that it was another move toward mixing up the functions of church and state, always an unwise thing to do. Major Lee said:

"The men who are at the head of this movement, I should think, would realize that the plan of establishing religious training in the public schools will never be countenanced by the great majority of parents. It seems to me the plan advocated by the very worthy gentlemen who attended that conference is to delegate to the public school teachers the office of parents. If such is the case, I fear it will become necessary to add to the present forms of punishment, which are intended only to maintain good conduct in the school room. I can see where it might become necessary, or, rather, seem fitting, from the viewpoint of a teacher, to visit corporal punishment upon such of the pupils as violated in any way this compulsory code of morals. While I am thoroughly in favor of moral and religious training of children, I am constrained to believe that the home, not the public school, is the place for it."

Mr. Lynch Favors It.

M. A. Lynch, foreman in the naval gun factory, who has two sons working there and two others at school, one at Gonzaga College and one at a public school, thoroughly favored the idea of having some kind of religious training as part of the school curriculum, provided, however, that every care be taken to avoid the slightest danger of sectarianism. Mr. Lynch said:

"Anyone who is thrown in contact, as I am daily, with hundreds of men of various ages, cannot fail to realize how deep and lasting are the benefits derived from proper moral teaching and religious training early in youth.

"My own observation has shown me that our young men make grievous errors in life because of the lack of such teaching at home, and the absence of some religious influence. If the plan at present advocated is to be a success, however, it would seem to call for the utmost liberality, mutual concessions and wisdom in dealing with the entire question so as to avoid the slightest suspicion of denominational preferences. It would seem to me that the leading clergymen of all denominations should be able to agree upon a form of instruction which could not possibly fail to do good and could not offend the sensibilities of either Jew or Gentile, Catholic or Protestant, 'Hard Shell' Baptist or Seventh Day Adventist.

"I think all right-minded people will agree as to the benefit to be derived from exciting in the youthful mind a reverence for religion without regard to denomination and an aspiration toward a clean, upright life. Such influences are exerted, for instance, by the workers in the Salvation Army, who at their street corner meetings turn the attention of many persons toward their spiritual welfare. But the problem is certainly one of the most delicate to adjust and its settlement will require the rarest of wisdom."

Wants Sermon on the Mount.

Charles McAllister, a veteran patternmaker, twice married, the father of a large family equally divided as to boys and girls, has been reading The Times since the opening of the agitation, and expressed himself freely yesterday. He said:

"I don't care whether the precepts be those of Confucius, Buddha, Christ, Bob Ingersoll, or Tom Paine, as long as they comprise the principle of the Sermon on the Mount. In other words, honor and square dealing toward your fellow-man, a respect for uprightness in life, and a confidence that the hereafter will contain rewards or penalties according to one's treatment of the laws of nature, and go ahead and teach the youngsters along those lines.

"Preferably, I should say, the best preceptor in morals is the parent. If, however, a child is unfortunately placed at home, allowed to grow up like a weed, then it is all right for good people of any denomination, or no denomination, whether public school teachers, clergymen, or college professors, to try to bend the twig in the way the tree should grow. But I sincerely fear the perils of placing compulsory religious training in the hands of public school boards, principals, and teachers, for the reason that just there lies the danger of sectarianism.

"I can imagine such a case as this—the boy or girl who has failed to measure up to the religious or moral standard prescribed by the teacher might be compelled to remain after school hours, commit to memory so many verses or chapters of the Scriptures as a punishment, and even severer punishment might be inflicted. The child would inevitably form an aversion to the very teachings which it is desired to impress upon him.

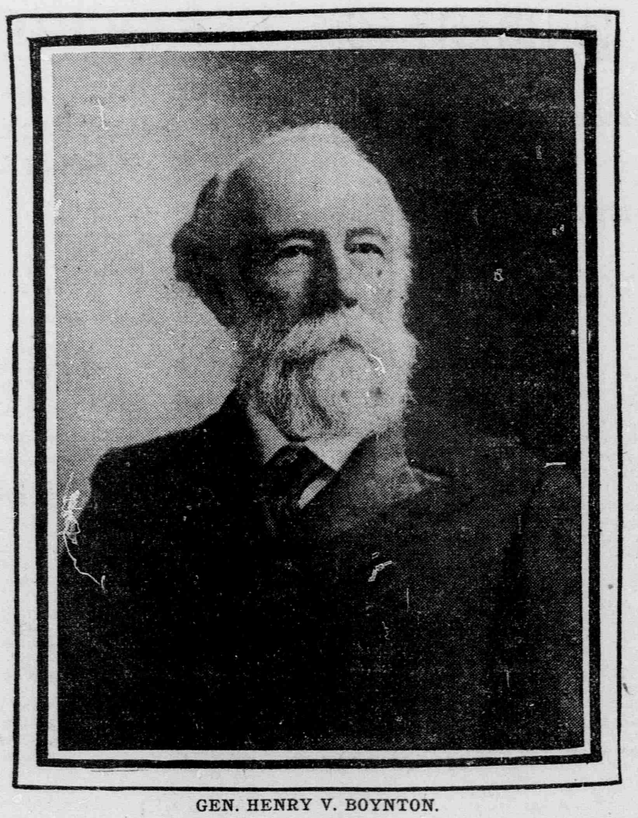
"So far I have never permitted any one outside of my immediate family to dominate in the moral teaching of my children. I have told them to go to such church or Sunday-school as they might like best, but I have never failed to impress upon the fact that one hour of square dealing in this life is more valuable than all outward show of religion, whether Christian or pagan."

PRESIDENT CAPEN ILL WITH PNEUMONIA

BOSTON, Mass., March 18.—The Rev. Elmer H. Capen, D. D., president of Tuft's College, is ill with pneumonia at his college residence.

While it is not denied that he is seriously ill, it was said this morning that he is doing as well as would be expected. Unless unexpected developments arise his physicians entertain the hope that he will withstand the attack successfully.

FAVORS RELIGIOUS TEACHING



GEN. HENRY V. BOYNTON.

President of the Board of Education. Favors the Plan of Committee of Fifteen

THE SIMPLE LIFE.

Ways That Are Pleasant and Paths That Are Peace.

It is the simple life that gives length of days, serenity of mind and body and tranquillity of soul.

Simple hopes and ambitions, bounded by the desire to do good to one's neighbors, simple pleasures, habits, food and drink.

Men die long before their time because they try to crowd too much into their experiences—they climb too high and fall too hard. A wise woman writes of the good that a simple diet has done her:

"I have been using Grape-Nuts for about six months. I began rather sparingly, until I acquired such a liking for it that for the last three months I have depended upon it almost entirely for my diet, eating nothing else whatever, but Grape-Nuts for breakfast and supper, and I believe I could eat it for dinner with fruit and be satisfied without other food, and feel much better and have more strength to do my housework.

"When I began the use of Grape-Nuts I was thin and weak, my muscles were so soft that I was not able to do any work. I weighed only 108 pounds. Nothing that I ate did me any good. I was going down hill rapidly, was nervous and miserable, with no ambition for anything. My condition improved rapidly after I began to eat Grape-Nuts food. It made me feel like a new woman; my muscles got solid, my figure rounded out, my weight increased to 126 pounds in a few weeks, my nerves grew steady and my mind better and clearer. My friends tell me they haven't seen me look so well for years.

"I consider Grape-Nuts the best food on the market, and shall never go back to meats and white bread again." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each pkg. for the little book, "The Road to Wellville."

BAZAAR A SCENE OF MERRIMENT AND GAYETY

(Continued from First Page.)

Miss Miller, in charge of the American booth, had to assist her Miss Frances Andrews, who made a stately Goddess of Liberty; Miss Sands, Miss Langhorne, Miss McCauley, Miss Schroeder, Miss Converse, Miss Adele Greely, Miss Siebert, Miss Hitchcock, Miss Palmer, Miss Alice Miller, and Miss Gaff. They were costumed as Indians, cowboys, Filipinos, and "plain, every day United States." Mrs. Thomas T. Gaff was in charge of a cosey corner, where tea, coffee, and chocolate were served by Mrs. Taft, Mrs. Morton, Mrs. Barker, Miss Maxwell, and Miss Schroeder.

In Japanese Garden.

Probably the most artistic and attractive of all the booths on the upper floor was the Japanese garden, where under a canopy of dangling wisteria blossoms a bevy of superbly costumed American girls represented Mikado ladies with fantastic grace. There were squatty stools and tables of bamboo, with grass mats for the lowly in spirit to rest upon while taking American tea raised down in South Carolina by Colonel Tyler, and there were dainty Japanese dishes and tall branches of peach blossoms.

The entire effect was dainty and beautiful. The girls who had the booth in charge were Mrs. Richard Harlow, Mrs. Hulme, Miss Chase, Miss Deering, Miss Heald, Mrs. Bailey, Miss Tyler, Miss Fitch, Miss Conrad, Miss Barnes, and Miss Ker Sen, one of the daintiest Japanese maidens imaginable, served as a dressing maid, putting on the sashes and hair ornaments for the girls with true Japanese touch.

Chinese Minister There.

China was the only country favored by a call from the minister himself, the other booths having, of course, numerous attaches. Mrs. Lee Phillips received the minister, Sir Chentung Liang-Cheng; his young daughter, and his interpreter, Mr. Yung Kwai, and Mrs. Yung Kwai, all of whom wore their native costumes, while she wore the same graceful robes.

Little Miss Chentung, who is as pretty as a picture, wore a splendidly embroidered coat, a pair of dark gray embroidered pantaloons, such as worn by the girls of her age in her own country, while instead of native Chinese shoes, the very daintiest of black enameled French high-heeled shoes were worn, and a pair of strictly American white kid gloves.

Mrs. Phillips exercised the most exquisite taste in the decoration of the Chinese booth, a great golden dragon occupying almost the entire background, while embroiders and screens and panels filled up the rest of the space. Sir Chentung Liang-Cheng contributed bric-a-brac, preserved ginger, and other Chinese confections, as well as embroid-[illegible] to China; [illegible] Schroeder, Miss Walsh, and Miss Winslow.

Mrs. Peirce, wife of the Assistant Secretary of State, had charge of the Russian booth, and with her were Mme. Boutakoff, and Mme. Wilenkin, both of the embassy staff, and each having with them two of their highly attractive children. Others assisting Mrs. Peirce were Miss Jean Crosby, Miss Mariam Stevens, Miss Mary Carlisle, Miss Margaret Hitchcock, Miss Cummings, and Mrs. Ralph Jenkins.

Pretty "French" Girls.

France was represented by a perfect wealth of pretty girls and blossoms, Mrs. Herbert Wadsworth sparing no pains to make the booth a perfect success. Assisting her, clad as French flower girls, were Miss Durand, Countess Cassini, Miss Southerland, Miss Elkins, Miss Mitchell, Miss Pauline Morton, Miss May, Miss des Portes, Miss de Smirnoff, Miss le Bourgeois, Miss Mirlam Crosby, Miss Helen Bell, and others.

The British Isles were under the able patronage of Mrs. Loring, who sold fresh dairy products. Soft pillows of every known variety, in charge of Mrs. Chatard, were the chief industries of Great Britain and Ireland, with Zola Kenilworth, the famous Russian palmist, adding his fees to the receipts of this booth. Mr. Kenilworth, who came from New York for the day, added so greatly to the success of the afternoon that a special detail of gypsies had to be assigned to make engagements and keep a waiting list for his patrons.

In the Dutch Room.

The Dutch room, with the possible exception of Japan, the most complete artistic success of the afternoon, was presided over by Mrs. Henry Cleveland Perkins, Mrs. John C. Poor, and Mrs. Charles H. Campbell, with the Misses Perkins and the Misses Gardiner Williams assisting in peasant costume, Mrs. P. Lee Phillips represented China, her aides being Miss Jean Walsh, Miss Winslow, and Miss Cassie Schroeder.

It is supposed at a rough calculation that the affair has netted the home at least $1,200 or $1,400. While the attendance was much smaller than at the bazaar last year, there was but little expense connected with the costuming and booths this year, each woman bearing her part of the expense with generosity and good faith.

ARABS WREST SANA FROM TURKISH TROOPS

ADEN, Arabia, March 18.—It is rumored that Arabs have captured the town of Sana in the Yemen district, which was supposed to be garrisoned by a force of 5,000 Turkish troops.

The Arabs declined to accept the offer of Turkish generals to surrender the town.

DEATH RECORD.

Bridges, Hiram, 72, 505 Sheridan st. nw.
Donovan, Elizabeth, 33, Providence Hos.
Holden, John, 35, Emergency Hos.
Jenkins, William, 49, 236 2d nw.
Kenny, Elizabeth, 79, 1311 6th nw.
Klopfer, Edwin D., 40, 446 8th sw.
Lemon, Humphrey H., 70, 503 Md. ave. sw.
Lucas, William C., 17, 1113 Q ne.
Newman, Edmona, 37, Wash. Asylum Hos.
O'Connor, Charles, 11, 2353 Sherman ave.
Parvin, Anna M., 75, 1730 Pa. ave. nw.
Potts, Wilton W., 2, 1003 7th st. nw.
Robertson, Bertha E., 7 months, 2307 Q nw.
Roy, Julia A., 65, Govt. Hospital Insane.
Stewart, Eliabeth, 17, Deanwood Heights.

FLOOD OF RUM FROM THE STATE OF MAINE

All Liquor Being Shipped to Boston, and Saloonkeepers Are Leaving—Law Will Be in Force Two Years.

PORTLAND, Me., March 18.—The State of Maine tonight is as dry as the Desert of Sahara; tomorrow night it will even be drier—if that be possible. All day long carloads of "booze" have been passing through the streets on the way to Boston and other places, and all day long big steamers have been loading up with cargoes of liquor.

As soon as the bill introduced by Senator Sturgis for the strict enforcement of the prohibitory law was passed Thursday afternoon by the Legislature at Augusta, the sheriffs of the various counties throughout the State began to make their preparations. By 6 p. m. Thursday they had closed every place in the State that had been hitherto selling liquor secretly under discretionary enforcement; not only that, but most of them gave warning to all retail and wholesale dealers and druggists that they could have but a limited time to get their liquor out of the way.

Portland, the biggest city in the State, was, of course, the place that suffered most, especially since under William H. Pennell, the present sheriff, the saloons and kitchen barrooms have been allowed to run on a kind of discretionary plan.

Sheriff Pennell said that he would enforce the law to the letter, consequently every dealer was given until tonight to get his wet goods out of the State, while the wholesale dealers were given a day longer. The sheriff asked the county commissioners for three more deputies to help enforce the law, and he rules the city with a rod of iron. These preparatory orders caused an awful hubbub among the liquor dealers and all night long jiggers, drays, and any kind of rig that could be pressed into service were busy carting liquor to the wharves of the Eastern Steamship Company. By noon the decks were piled high with thousands of dollars' worth of liquors, and barrels, kegs, boxes, and jugs were thrown about in picturesque confusion. The big steamship Calvin Austin sailed for Boston laden to the decks with this miscellaneous cargo of liquor.

Liquor dealers and saloonkeepers themselves are commencing to leave the State, since they realize that the present law will be in force two years, and Maine will probably remain dry for that length of time.

COMMITTEE CLERKS GET HIGHER SALARIES

Senate Votes Increase After Chairman Kean Cleverly Parries. Objections.

Three increased salaries were voted by the Senate this afternoon, after an apt explanation by Chairman Kean, of the Contingent Expenses Committee.

He presented a resolution to increase from $1,200 to $1,440 a year the salaries of the assistant clerks to Appropriations, Cuban Relations, and Public Lands Committees.

Mr. Allison, always watchful of legislation on the floor, immediately proceeded to Mr. Kean's desk and made some inquiries. Mr. Kean's reply was that it "means only a total of $720 increase."

There was some doubt in the mind of Mr. Frye, who was acting as presiding officer, in absence of Mr. Fairbanks, as to the legality of the resolution offered. He quoted from the Revised Statutes that no increase of salary shall be paid an official during his incumbency of an office.

Mr. Kean promptly replied: "This is not an increase of salary; it is a reappointment at a new salary."

Mr. Frye was not immediately convinced by this reply, however, and inquired whether the New Jersey Senator's attention had been called to the law. Mr. Kean assured the Chair that the increase in salary was not to be made by Congress as an appropriation from the United States Treasury, but by the Senate from its contingent fund.

As the Senate is the sole guardian of its own affairs, this satisfied the presiding officer, and the resolution, without objection, was agreed to.

Stomach Heart Kidneys

Slaves of the Inside Nerves

Our lives, from moment to moment, depend upon a set of tiny, delicate nerves which are so small that fifteen hundred of them could lie side by side in an inch! Ten times more tender and sensitive than the pupil of the eye!

Yet, night and day, unguided and unseen, these little nerves must keep the stomach, the heart, the kidneys, in healthy action. For these organs have no power—no self-control. The power is in the nerves. The nerves are the masters. The organs are their slaves.

Understand, first, that we have two entirely separate nerve systems. When we walk, or talk, or act, we call into play a certain set of nerves—nerves which obey our mental commands. That is why the arm can be raised, or the mouth opened, or the eye shut, at the slightest desire. That is why your fingers can delicately pick up a pin one moment, and hold a heavy hammer the next.

But these are not the nerves we are to consider here.

It is the inside nerves that manage and govern and actuate the heart and the stomach, the kidneys and the liver and all of the vital functions. You cannot control these nerves. By no supreme effort of mind can you make your heart stop or start—nor can you even make it vary by a single beat a minute. And so with the stomach and the liver and the kidneys and the bowels—they are automatic—they do their work at a certain set speed whether you are awake or asleep—whether you want them to or not.

It is on these inside nerves that life and health depend. So long as these nerves perform their proper duties we are well and strong. When they fail, we know it by the inevitable symptoms—stomach, heart, liver, kidney troubles.

Thus we find that most forms of illness are, after all, only symptoms of the real trouble—inside nerve trouble.

For instance, indigestion, sour stomach, heartburn, dyspepsia, and all stomach troubles—diabetes, Bright's disease, and other kidney disorders—heart troubles, liver troubles, bowel troubles, nervousness, fretfulness, sleeplessness, irritability—all of these ailments are due to this single cause. Painful, disagreeable to be treated as such. They are merely outward signs of inward trouble.

There are different centers and branches of this inside nerve system (frequently called the Sympathetic Nervous System.) But each branch is so closely connected with the others that breakdown anywhere usually means breakdown everywhere.

This explains why stomach trouble develops into heart trouble—why indigestion brings on nervousness—why diseases become complicated. It explains, too, why ordinary medical treatments are wrong—why medicine so frequently fails.

For, despite the discoveries of science, the common remedies of the day are designed to treat the organ, not the nerve—the symptom instead of the cause.

Don't you, though you may not know medicine at all, see that this is wrong? That it is mere patchwork? That while the suffering organ is enjoying its temporary relief, the nerve that is really sick may be getting worse and worse? Does this not explain to you why relapse so frequently follows a supposed cure? Does this not account for the uncertainties of medicine?

More than thirty years ago this thought came to me:

"If life and health depend upon perfect heart action, upon proper stomach digestion, upon correct kidney filtering, why does not life itself depend upon these life-governing power nerves—these inside nerves.

I realized, too, that all ailments which result from one cause may, of course, be cured by one remedy. I resolved not to doctor the organs, but to treat the one nerve system which operates them all.

For those who treat only the symptoms need a different remedy for each. Such treatments are only palliative; the results do not last. A cure can never come in diseases of the stomach, heart, liver, or kidneys until the inside nerve power is restored. When that is done, Nature removes the symptoms. There is no need of doctoring them.

My remedy—now known by druggists everywhere as Dr. Shoop's Restorative—is the result of a quarter century of endeavor along this very line. It does not dose the organ or deaden the pain—but it does go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it, and makes it well.

There is no mystery—no miracle. I can explain my treatment to you as easily as I can tell you why cold freezes water and why heat melts ice. Nor do I claim a discovery. For every detail of my treatment is based on truths so fundamental that none can deny them. And every ingredient of my medicine is as old as the hills it grows on. I simply applied the truths and combined the ingredients into a remedy that is practically certain.

In more than a million homes my remedy is now known, and relied upon. Yet you may not have heard of it. So I make this offer to you, a stranger, that every possible excuse for doubt may be removed. Send no money—make no promise—take no risk. Simply write and ask. If you have never tried my remedy, I will send you an order on your druggist for a full dollar bottle—not a sample, but the regular standard bottle he keeps constantly on his shelves. The druggist will require no conditions. He will accept my order as cheerfully as though your dollar lay before him. He will send the bill to me.

Will you accept this opportunity to learn at my expense absolutely how to be rid forever of all forms of illness which are caused by inside nerve weakness—to be rid not only of the trouble, but of the very cause which produced it? Write today.

For a free order for a full dollar bottle you must address Dr. Shoop, Box 6766, Racine, Wis. State which book you want.
Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.

My Free Dollar Offer

Any sick one who has not tried my remedy, Dr. Shoop's Restorative, may have a Full Dollar's Worth Free. I ask no deposit, no reference, no security. There is nothing to pay, either now or later. I will send you an order on your druggist which he will accept in full payment for a regular, standard size Dollar bottle. And he will send the bill to me.

C. I. Shoop, M. D.

Dr. Shoop's Restorative