

Times-Republican

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The Association of American Advertisers has examined and certified to the circulation of this publication. The detail report of such examination is on file at the New York office of the Association.

Skeptics. When your old dad was as little as you were he likely to do what they wanted him to do...

Dear dad! You mustn't believe all the stories you hear. When dad and his playmates were nice little boys...

When daddy was young, he was deaf, dumb and blind. To trunks unrefined; He'd a serious mind. He paid no attention to girls and their looks...

BARNEY'S BAD BREAK. Dairy Commissioner Barney is quoted as in opposition to scientific conclusion. If correctly reported the commissioner denies that milk from tuberculous cows is dangerous to human health...

When congress comes to fix the rate of tolls for the Panama canal, then the railroads will have something to engage their attention.

Secretary Ballinger floundered in a railroad collision the other day, but got off without injured. His luck has improved.

News from New York is to the effect that all the corporations, the financial interests, the big money lenders with foreign names, the Wall street gamblers, the railroad magnates and silk-hatted habitués of Fifth avenue clubs are supporting the democratic ticket in the Empire state this year.

Another pleasant pastime taken from us. No longer can we speculate on what Roosevelt thinks of the Payne-Aldrich tariff, for now we know.

The Redeemable Investment Company of Boston is in a condition to be like its name.

Perhaps the Glidden writer is justified in his tentative hope but the question may be seriously asked whether the certainty of death is a strong deterrent to the intemperate drinker.

Whether excessive indulgence in strong drink brings about this particular disease or not it is definite and absolute that it does lead to fatal disease. It is of general knowledge that intemperance is the prolific and certain source of Bright's disease and other diseases of the kidneys, that it pro-

Nebraska. Over there, the platform is the test with Bryan. Here, it is the candidate, apparently.

After the election democratic orators might find employment abroad explaining to the peoples of the old world how it is the cost of living has advanced with them also.

Bryan is opposed to a tariff commission. Sour grapes.

Towns not big enough to promote aviation meets are by that very circumstance in some measure compensated for their smallness.

Senator Aldrich is home from Europe and it takes only three lines to tell it in the newspapers; How have the mighty fallen!

As between inventing a flying machine and discovering some way to make hens lay in January, the latter enterprise seems most commendable.

IOWA OPINIONS AND NOTES. If the people of Iowa who spend so much time and money each year on so much investment for their surplus funds would spend the same money and energy seeking and developing profitable investment here in Iowa in course of five years they would be far ahead from a money point of view from what they will be by outside experiment,

The Cedar Rapids Republican concludes that "nothing has been developed that shows to a certainty that Mr. Lorimer has been guilty of bribery, or that he secured his election by the use of money."

Noting that a fellow in Des Moines has invented a wind sandwich, the Odebolt Chronicle admitting that it "doesn't know what it is," would "suggest it as a diet for certain of Porter's campaign managers."

The Brooklyn Chronicle says: "In a general way Taft has been making good during the past few weeks. As a man of words and as a mixer with people Taft has always made good."

"One by one the towns of Iowa are awakening to a realization of the fact that quagmires will not longer pass muster as streets," says the Ida Grove Record Era.

The Tama News has observed that "there are a lot of men who would be willing to die for the flag that wouldn't beat a carpet for love nor money."

"Yes," says the Tama Herald, "there are some things on which we republicans disagree but if you will get any two democrats on earth into a little heart-to-heart talk it will be found that they disagree as to many important questions."

Initiative, Referendum, Recall. (Christian Science Monitor). The circulation of a petition for the recall of Seattle's mayor gives prominence again to the special initiative and referendum, bearing especially on grain rates, will be held, in Des Moines and Ottumwa cases, of similar import, decisions have already been rendered and victories won.

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Iowa Newspapers

WHEN PRIESTS WENT HUNTING. (Imogene Cox in Shenandoah Sentinel). Father Hayes' right eye is all bungled up. He met an unlooked for foe who hit him a terrible blow. It is a little bit funny—not to say in any way, but the rest of it is not.

Roosevelt the Demagogue. (Colfax Chipper, Standpat). Mr. Roosevelt has discovered that "the chickens come home to roost." The New York World printed this dispatch: "His Colorado legislature Mr. Roosevelt returned the familiar practice of attacking the courts for rendering decisions displeasing to him. After calling the judges of the United States supreme court 'honest but fossilized,' he assailed them for denying justice under cover of 'highly technical subtleties.'"

HE LACKED STAMINA. (Eldora Ledger). One of the supervisors of Blackhawk county in the vote as to whether or not the city of Waterloo should have a saloon, asked and was granted permission to refrain from going on record in the vote, shouldering the responsibility upon the shoulders of his more stable comrades.

SHENANDOAH AND SALOONS. (Shenandoah Sentinel-Post). Editor W. H. Robb, of the Creston American who ran for congress on the democratic ticket a few years ago and who now runs the representative democratic paper of this district, replies to the Sentinel-Post, still insisting that the legalized saloons are good for a town.

The strange thing is that Iowa cities have so long been supine in the matter. If the Iowa cities had taken up these matters ten years ago, the census returns would have been different and there would, probably, be no loss in population in the state.

For twenty years, we believe the Iowa railroads have discriminated against Iowa. During the first part of this period the discrimination was intentional and punitive and during the latter half of the period it has been a relic of that barbarous age when railroads deemed it within their rights to punish not only individual shippers, but whole communities and states that would not willingly pass under the yoke.

Iowa enacted a distance tariff, more than twenty years ago, under the administration of Governor Linn. It was a bitter and prolonged fight. The rates were, at that time, considered low. The railroads said they meant ruin. The late President Hayes, of the B. C. R. and N. appeared in Des Moines and said that the rates meant bankruptcy for his road, which was largely an Iowa road, so far from ruining the B. C. R. and N. that road entered on its first unparalleled prosperity. It never paid dividends until the new rates were in force.

But the feeling that animated Mr. Ives, animated still more intensely the railroad men in Chicago. It was threatened that Iowa would pay for those rates.

And Iowa did pay for them—has been paying dearly for them for twenty years.

The interstate rates were raised, in one way and another. While shipments between Iowa points were carried at reasonable and rational distance rates, rates into and out of Iowa

from points beyond were boosted. Iowa was treated as a hostile territory and its people, its manufacturers and shippers were punished accordingly. Millions were taken from the people of Iowa unjustly and the development of its territory and industries was thwarted and dwarfed. The Iowa towns were treated as way stations. The railroad rate makers issued a mandate that Iowa should remain an agricultural state, and all because the state had dared to fix its state rates. Iowa was the first to venture on such rate making and the railroads wanted to show other states the folly and the evil effects of such efforts.

So Iowa had to be kept down, in order that it might illustrate the evils of legislative interference with the railroads in their desire to do as they pleased in the matter of rates.

The rates that have recently been called to public attention in Des Moines, Ottumwa, Cedar Rapids, and now in Sioux City, are all relics of those punitive rates which were put in many years ago.

But the old order passes away. The people of this state do not propose to accept any more punishment. The Iowa cities are insisting that they shall be placed on a level with other cities. They are going to have justice because they are entitled to it.

It is equally that Iowa wants, and that is going to insist upon. In Cedar Rapids, the Commercial Club has undertaken to make the fight for the shippers, and every one in the city and every one in Iowa ought to get behind them. If Iowa does not get justice, she will suffer industrially, as she has in the past.

Creston has nine saloons and in the same proportion Shenandoah would have about seven. Suppose that we should have a saloon where Ladd Brothers' store is, one where the school room is on Elm street, one where Gauss & Simons' store is, one in place of the Vienna bakery, one at the Goldberg store room, one in place of Polly's grocery and one at the Orpheum theater. Then, according to this great democratic authority, Shenandoah would be safer for the boys than it is now!

As it is now, liquor is not flamed in the faces of the boys or of the men who are trying to break away from the drink habit. The liquor traffic is looked upon as illegal and not respectable, but when a town makes a saloon it establishes its respectability by the city sanction. It says to the men and boys, the saloon is respectable or we would not license it. It becomes a business institution of the town just as much as a grocery or a clothing store.

Each saloon keeper pays \$1,000 or \$1,500 and it is up to him to get business enough to pay his license, to pay for his liquor and his help and to support his family and make a profit. If he succeeds in business he has got to induce people to buy his goods and the naturally goes after business. His business is to make men drink—we might say drunk.

Does any man mean to say that under those conditions there will not be more liquor sold than when there is no saloon keeper in town, no saloon, and when every person who wants liquor has to sink into some dark alley to get it, ashamed of himself for the act?

The very statement of the question makes it. Yet the democratic platform of Iowa not only proposes to permit that iniquity up to Shenandoah and Red Oak and Bedford, but to such smaller towns as Coin and Farragut and Northboro and Yorktown and Imogene, and put them to the expense and the hatred of a saloon election every two years.

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For Sunday Reading

All Sorts of Opinions. "The pomp of the recent Eucharistic congress in Montreal was no doubt," comments the Northwestern Christian Advocate "a striking propaganda for Roman Catholicism, but Roman Catholics in Canada have not had it all their own way notwithstanding. The great Bi-Centenary of the English church in Canada was in progress at the same time in Halifax, and the Brotherhood of St. Andrew convention in Montreal during the week following was a great event. For thousands of people listened to the bishop of London in his splendid arena speech, and when he exclaimed 'I am not a Roman Catholic because, thank God, I am an English Catholic,' the whole enormous gathering rose to its feet and broke into cheers that lasted several minutes. That is the kind of answer that Anglican churchmen in Montreal—called a low church city—send back to the Roman propaganda; and well they know it is of that kind of answer that every Roman claims upon their own ground."

"Spiritual beauty comes from the heart," says the Northwestern Christian Advocate, in speaking of "The Beauty of Character." A character of this kind is a noble and grand when its chief element is duty, the loyalty of the will to conscience; but in order that it may be beautiful it must have both freedom and feeling. It must have sympathy and spontaneity. The virtue of duty was always beautiful. It was not hard for him to be good, and his goodness was never hard. His truth, his purity, his fortitude, his justice, were all filled with love. His royalty was humility. His strength was also tenderness. He did not crush the bruised reed. His supreme goodness was ideal loveliness. To be clothed upon with his beauty is greatly to be desired. Christians should not be content to be unlovely. No pruning or any unlovely can make us spiritually beautiful. No moral gymnastics can make our goodness graceful. The essential thing is that the loveliness of Christ be created within us by his spirit; then something of his beauty will appear in our lives. The refinement of holiness is like that of the flowers. In order to its being put on it must first be within. Then it develops into manifestations. Sanctimoniousness is a very crude counterfeit of spiritual beauty. No formal obedience can copy its grace. No moral constraint can confer its charms. It is the manifestation of abundant spiritual health. It is the fruit of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It is the result of being "rooted and grounded in love," of being "filled with all the fullness of God."

Says Preach Short Sermons. A session of the central Illinois Methodist conference was given up entirely to the study of the scriptures at a conference. Bishop Moore, of Cincinnati, addressed the Laymen's Association, saying in part: "Preach short sermons. A man can preach forever if he is not prepared. If you can not strike oil in thirty minutes you had better quit. Do not be afraid of preaching too short sermons if they are well prepared. Do not read sermons. Methodists are not good sermon readers. Better make three or four great mistakes than to walk on crutches in the pulpit."

Practical Religion. (Rev. Frederick E. Hopkins). A man may feel he is feeling without religion, but he is no nearer the real thing than the words "God love" on the wall above a pulpit while the preacher down in it is scolding the congregation or getting scolded because it does not grow in grace. Get a big dose of reasonable old-fashioned religion, and the heart will begin to work as it ought and the mind will be wise, because of the circulation of the life of God to every one of us. It ought to be enough to say that if there is a God and he has given us any religion at all it is bound to be a reasonable religion, work as an accordance with his nature, it could not be anything but reasonable. "Come, let us reason together," as the psalmist says, "Come, let us argue." So we get to wrangling and soon lose our temper, and in a few moments we are clear out of sight of the things that instead of talking about religion we are quarreling over some prejudice.

Sometimes a woman neglects her children, feeds her family cold victuals and bores them with incessant talk about church and missions. To be practical in one of the things that are reasonable, and it usually wins, but it is often painfully lacking in folks who want to be good, but don't know how.

The Pope and His Felony. Despite the reports that Pope Pius X. has been suffering from angina pectoris, he was well enough last month to follow with interest and satisfaction the display of enthusiasm for the Holy See which marked every stage of the Eucharistic Congress in Montreal. Whatever may be said in anti-clerical organs of the misfortunes brought upon the Vatican by its diplomacy, observes the Independence Belge (Brussels), the religious history of the present pontificate has been bright. The propagation of the ideas for which the Eucharistic Congress stands "a true witness of his holiness that his right has been a success, at least for the faith." France may persecute the church, the Portuguese may suppress church journals and even faithful Spain may rise in revolt against a concordat; but the general acceptance of dogma by the faithful—an acceptance never heartier than it is now, say clerical dailies—proves that the Holy church is flourishing. Such is the purport of a recent conversation between the pope and a French bishop which has found its way into the Paris Gaulois. His holiness made special reference to the Eucharistic Congress then on the eve of its assembly in the metropolis of Canada. "The church sustains none of the losses ever which her enemies propagate in moral power daily. She makes constant gains all over the world as the reports from the bishops everywhere indicate." These are the impressions of the pope himself, and when they are questioned he quotes the reports of the proceedings of his gatherings as that so recently and so brilliantly concluded at Montreal.

Current Literature (October). The workmen of the world are in sympathy with his work and his pressing social problems; he is fighting for his bread; he is constantly confronted with conditions in which he needs guidance and sympathy. The world is at present much absorbed in practical questions of economic reform, declares the Rev. Paul Moore.

THE LODGES

MASONIC NOTICES. Hall over 105-107 West Main. Visitors always welcome. MARSHALL LODGE 105, A. F. & A. M. Work in first degree, Friday, Oct. 21 at 7:30 p. m.

H. S. Lawrence, Secretary. SIGNED CHAPTER No. 51, R. A. M. Regular convocation Monday evening, Oct. 17, 7:30 p. m. George H. Bogie, R. S. P. I. S. Millard, Secretary.

KING SOLOMON Council, No. 104, R. & S. M., Stated assembly, Monday, Oct. 17, 7:30 p. m. I. T. Forbes, Recorder. A. D. Meeker, T. I. M.

ST. ALDEMAR COMMANDERY, No. 30 K. T. Stated convocation for business and work. The Order of the Temple Tuesday evening, Oct. 18, 1910, at 7:30 sharp. Visiting Sir Knights always welcome. F. M. Wilbur, E. C. Fred Wallace, Recorder.

CENTRAL CHAPTER, No. 67, O. E. S.—Regular meeting Wednesday evening, Oct. 12, 8 p. m. Mrs. J. W. Downing, W. M. Edna C. Fulerton, Secretary.

Strayer in The Homiletic Review, and the preacher who wishes to be listened to must be prepared to answer the questions, whether uttered or unuttered, of his hearers. As it is, we are told the sermon has made no response to the needs, the cravings, the experiences, of the working class. The sermon is too often a string of moral generalities or dogmatic assertions: "Men have stayed away from the churches because our preaching did not seem to gear to their actual life and help them where they most needed help. We have confined ourselves to the problems of personal morality and solved them to the satisfaction of all. Here we have little to say that is new, for christian standards of ethics are familiar to the masses. So long as morality we are saying nothing that the people do not know already. And that great new world of industry with its immense ethical problems, where men are losing their way for want of guidance, we moral teachers have scarcely entered."

"We have come to an industrial organization of the world. Industry absorbs the life of the people. If we have nothing to say about industrial right and wrong we have little to say that matters to the masses. The church of Canterbury announced recently that he worked seventeen hours a day and had no time left to form an opinion as to the solution of the problem of the unemployed. Mr. Kier Hardie replied that 'a religion which demands seventeen hours a day for its organization, and leaves no time for a single thought about starving and despairing men and women and children, has no message for this age.'"

Sunday, Day of Lost Talents. Sunday is the day of the lost talents, the ancient shrines, for going back to the fountains of our strength, back in our racial past, for excursions to our ancient abode by stream and wood and seashore, for the revival of the joy of war, of the chase, and of intense membership as found in the great team games.

The true Sunday will be partly different for different men. The artist condemned to office work will turn to the carrying, the musician to his violin, the clergyman to his organ, the soldier to the woods, the poet to the hills, the soldier to some athletic contest. That which he should have been and is not in his daily work, each man will diligently seek on the day given him for this very purpose.

The forbidding of such pious pilgrimages on the one day of the week consecrated by nature, and by the wiser portions of our law, to the end that such pilgrimages may be made, is not only a Sunday law but a law to the effect that Sunday shall not exist. Even those whose good fortune has placed them among the expressive trades, the lawyer, the doctor, the business man, require some avocation to keep them fully human and alive. To the clerk, the factory hand, whose weekday life is within the covers of a ledger or in the making of a simple muscular contraction—these Sunday is their one chance of life, their day of standing erect, of resuming the form and stature of a man.

Sunday is the day of the lost talents, of unfulfilled possibilities, the day for keeping alive some fragment of the original gift that nature made. And this one day Sunday laws take from us, or at least greatly impair.—Joseph Lee in The Survey.

For More Than Three Decades Foley's Honey and Tar has been a household favorite for coughs, colds, and ailments of the throat, chest and lungs. Contains no opiates. McBride & Will Drug Company.

Baby's Sleeping Room. The baby's room should be well ventilated as well as your own; only see that the bed is not in a draft. Half the babies that are so restless at night would sleep much better if there was a little fresh air in the room.

ROYAL BAKING POWDER Absolutely Pure The only baking powder made from Royal Grade Cream of Tartar No Alum, No Lime Phosphate