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In The Religious World;

(REVIEW OF SUNDAY SCHOOL LESSON.)

RELIGION THAT WILL NOT WORK.

The International Sunday School Lesson for December 1 is "The Lunatic Boy," Mark 9:14-29.

[BY WILLIAM T. ELLIS.]

A church without power to do the works expected of religion; that is the picture presented in the Sunday school lesson of December 1. It turns one's thoughts to the similarly desolate pictures to be seen all over the land. The impotence of much formally organized Christianity is the saddest truth of the world's religious horizon. There are congregations in all parts of the land which have "a form of godliness, but deny the power thereof."

There are communities, like Coatesville who boast of their religion but which when put to the test of citizenship or morality seem to have only a thin veneer of piety over rank barbarism. The country's attention has been called afresh this little Pennsylvania city by the widely circulated story of a New York poet's attempt to call Coatesville to its knees on the first anniversary of the worst lynching America has ever seen. He found no shred of penitence in the town made infamous by a monstrous crime. The state of mind at Coatesville continues the same as when the ministers returned from their vacations and, instead of condemning the lynching, issued public statements in condemnation of the press which had reported the lynching.

In all this Coatesville is not singular. Throughout the land there are communities whose self-complacent religion shows none of the normal proofs of fidelity. This whole subject is a matter of profound public concern, for it affects the very fundamentals of society. When religion does not do its work, then the state suffers. This present story of the group of disciples in the face of a social need is most pertinent to our day.

After the Revival, What?

The setting of the incident is dramatic. Jesus and the three had been on the mountain top; there they had undergone the marvelous transfiguration experience. With the ecstatic glow of that hour still suffusing their beings, they descended to the plain below. It was a rude awakening for them to find awaiting them

the sick and the needy, and the so-called mob with all its littleness and ignobilities.

What a jolt that was for the exalted three disciples. Their heads were still in the glory clouds; the voices of Moses and Elijah, and the greater voice out of the cloud, were still ringing in their ears. The transfiguration vision of the revealed Messiah was before their eyes. Then of a sudden they were plunged into the thick of things in the everyday world.

Their experience is like that of a man who goes from ardent revival services to the scoffing associates and petty details of his daily tasks in the work-a-day world. It is so easy to be religious in the atmosphere of a revival meeting. Nevertheless, the proof of genuine religion is ability to live and thrive and do the work proper of a Christian in the atmosphere of this present world. It is vain to try to withdraw from society or to rally at society in self-religious detachment. The heaven belongs in the lump. The proper sphere of godliness is the world to make it godly. The transfiguration experience of Jesus and John and James and Peter was to demonstrate its power right down on the lowlands amid the unsympathetic crowd who had not seen the cloud or heard the voice or beheld the transfigured Christ.

A Father's Indictment.
Grim and dreadful is the suggestion of the episode as the father led his stricken boy to Jesus himself, and, pointing to the disciples said, "These, your disciples have failed. They could not do the work which everybody supposes characterizes you and your disciples." As a chorus to the father's indictment can be heard the open rejoicings of the scribes and scoffers. The healing power of Christ's church had failed in the eyes of the multitude.

The father himself was in a sore plight. His son, an epileptic, called a lunatic in one version, was dreadfully afflicted. All other help had failed, and he had been brought to Jesus. His own story is, "Master, I brought unto thee my son, which hath a dumb spirit; and whosoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away; and I spoke to thy disciples that they should cast it out; and they were not able." Present-day parallels present themselves to our recollection. Here

SEEKS TO HAVE DAM MEN OUSTED

PETITION IS ON FILE WITH THE CLERK OF COURT AGAINST MISSISSIPPI POWER CO.

Claiming that the Mississippi River Power Co. is exercising powers in this state to which it is not entitled, Albert Hagerla, a resident of Lee county, has filed a suit in the district court here asking that the power company be ousted and excluded from exercising its franchise to build and operate the power dam at Keokuk.

The petition on file with Clerk of the Courts George Phillips is entitled state of Iowa at the relation of Albert Hagerla vs. Mississippi River Power Co. The statement sets forth that the defendant company is a corporation under the laws of Maine and that it is unlawfully and without authority by law exercising powers in this state; that it is taking from the citizens and land owners certain rights and that thirty-five acres of the bed of the Mississippi river are being appropriated for the purpose of constructing a power plant for the purpose of generating electrical power for pecuniary benefit.

"The suit filed against the Keokuk dam owners," said Judge J. C. Mitchell, one of the attorneys bringing the suit, "is one of unusual importance because of some knotty questions of law that will likely result. It is claimed that the bed of the Mississippi river from the Iowa shore to the middle of the stream belongs to the state of Iowa, and the government of the United States has no interest whatever in the river save its right of navigation under the clause of the federal constitution governing interstate commerce. It seems the power company got an act of congress in 1905 permitting the company to build the dam and power house and for the use of the power in consideration that the power people build a lock and dry dock in connection with the dam which would preserve the navigation over the Des Moines rapids as it was prior to the act of congress, but the power company did not get any act of the legislature of Iowa nor of Illinois permitting it to build the dam and power house, supposing it had all the authority necessary under the act of congress. Now this right is challenged in this suit just filed by the state on the relation of one of the land owners, whose land will be flooded by the building of this dam. He, under permission of the court, is authorized to prosecute this suit in the name of the state. This is really under the Iowa law the state itself suing the company to recover the land covered by this five acres. The state claims that it is entitled to compensation for the use of the land and that nobody has the right to take the land and use the power except by the state's consent and upon such terms as the state may see proper to impose. The petition claims further that the power company is exercising the power of eminent domain and taking the lands of the citizens of Iowa against their will and that the main purpose of the power people is to sell the power to consumers in Missouri, Illinois and elsewhere free from any control of the state of Iowa and these things we claim the company can not do.

"The case may develop some very important constitutional questions which may finally reach the court of last resort in this country."

is a minister who preached for years to an eminent bank president who proved to be an embezzler and a rogue. What kind of gospel had that man been hearing that he could go on complacently through the years robbing the widow and the orphan? Here is a Sunday school teacher, one of whose boys is now an indicted murderer, found a man wearing the plank chain of dishonor and disgrace, at whom a church had all the chance in the world. He says that it drove him away because of petty jealousies. I hesitate to cite other instances of the sort known to every reader.

The theme is a dark one, and no man can speak with assurance and definiteness upon it. How much responsibility for the boy and girls who go wrong belongs to their parents and families and teachers and churches, who can say? I heard one of the district attorneys of a great city say, in private conversation recently that nine-tenths of the fallen women whose cases he had investigated blamed their departure from virtue upon an unhappy home life. One shudders before the outrachings and parallels of this ancient father's indictment of the disciples who failed to do the work that belonged to their office.

What is the Matter?
A cynical jest reports concerning a certain magnificent city church that a passerby said, "They have everything in that church except religion." The modern organizations of Christianity have worldly wisdom; they buy the most costly apparatus; they erect great buildings; there is no stint to the money that is given for the cause of religion. If dollars could save the world the job would be done in a jiffy. It is always possible to get money for Christian work, to establish a costly choir; to install stereopticons and moving pictures, and to advertise in the daily newspapers—these methods are common. The church never had so many business-like, world-wise and clever ministers as today.

Marriage Licenses.

Marriage licenses were issued to Harry M. Sapp and Cecil F. McCrady, and John Robinson and Alma E. Organ Tuesday afternoon. W. H. Taylor and Mrs. Dorothy Kershaw and Clarence A. Bond and Sadie M. Ward received licenses to wed this morning.

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OBITUARY.

William K. Roberts.
William A. Roberts who had been ill in East Eddyville for a month, passed away at his home at 9 a. m. Sunday Nov. 3, 1912, aged 72 years, 9 months and 5 days.

William Allen Roberts, son of Oscar and Elizabeth Roberts was born in Medina county, Ohio on January 28, 1840. When four years of age the family moved to Iowa, settling at Old Purchase, Henry county, near what is now Mt. Pleasant. Two years later in 1846 the family moved to the western part of Wapello county, about one mile west of Dudley, settling on the old family homestead his father entered from the government. Here he attended the common schools and grew to manhood.

In August 1863 he answered the call of his country, enlisting in Co. B 8th Iowa cavalry at Eddyville, receiving an honorable discharge at the close of the war. He was with U. S. Grant's army in the siege of Franklin and Nashville and in the Wilson raid in northern Mississippi and Alabama, besides a number of smaller engagements.

In the early seventies he took up a claim in Ellisworth county, Kansas, owing to a drought and pestilence he sold out and went west on the Buffalo Range. Here met with W. F. Cody (Buffalo Bill) on several occasions. In about two years he came back to Iowa.

June 4, 1876 he was married to Amanda E. Stuber, daughter of Mr.

and Mrs. A. Stuber. To this union were born two children, Walter C. living two miles south of Eddyville and Joseph Albert who is at home.

Besides his wife and children he leaves two brothers, two sisters, two grandchildren and a host of friends to mourn his loss. Three brothers preceded him in death. The brothers and sisters living are Amos Roberts of Eddyville, Milton Roberts of Bidwell, Mrs. W. P. Van Fossin of Ottumwa, and Mrs. L. C. Byrum of Blakesburg.

Mr. and Mrs. Roberts settled on the old homestead near Dudley after their marriage and resided there until three years ago when the family moved to Eddyville. Here they resided at the time of his demise which following a five weeks' illness from a complication of diseases.

The funeral was held the following Tuesday with short services at the home at 11:30 a. m., after which the procession wended its way to Columbia church near Dudley, where the regular services were held at 3 p. m. Interment was made in Columbia cemetery. Rev. J. H. Kock, the M. E. pastor at Eddyville had charge of the services.

Mr. Roberts was an honorable, upright citizen, a kind and loving husband and father, a good neighbor, always willing to lend a helping hand to his friends and neighbors in time of need. He was one of Wapello county's earliest settlers, having lived here practically all his life since 1846.—Contributed.

Peter Nelson.
Batavia News: Peter Nelson was

born in Sweden, January 15, 1849, having lived to the age of 63 years, 10 months and 12 days.

He came to this country at the age of 29 years, being a member of the Swedish Lutheran church.

On August 14, 1889 he was united in people thoughtlessly advance it parrot-like, but I cannot be mistaken when I hear it from any person that he favors the saloon and so tells us where his heart lies, where his wishes lie, rather than his judgment.

Now, my fellow citizens, a few words in appeal to you. We have had a few months trial of no saloon. You, as well as I, have seen its fruits and it seems to me I am not called upon to recount them. To me they have been cheering, most gratifying, glorious. How beneficent has the result been to the children. Their minds are no longer puzzled to know why it is that their fathers vote to legalize saloons, out of which come noxious odors, brawling noises and haggard drunken victims, whom they fear and skip about to avoid. Then what more puzzles the boys is to be told by his father that he must keep away from the saloon, shun it always. The youthful mind puzzles over it and says, what did father authorize and set up that gaudy trap for and then forbid me to go near it? Then he wonders still more when he sees his father fit in and out of the saloon, he forbids his boy to enter. Oh! how such conduct detracts from the boys estimate of the

nobility of the father. Then if the boy's puzzled mind asks the mother to explain, what answer is she to make? There is not a boy or girl ten years old in this city who does not know and fully recognize the curse of the saloon and knows that the voters when they license it are teaching and impressing upon their youthful minds a lesson of debasement, breeding in their souls the seeds of dishonor, doing the devil's business.

I see vacant houses is now the enemy's argument. Probably deploring the loss of Smoky Row—that subject for another time.

A. H. Hamilton.

E. H. EMERY & CO. ASK FOR JUDGMENT

E. H. Emery & Co. has filed a petition with the clerk of the district court against the American Insurance Co. asking for judgment in the sum of \$788.50. The petitioners claim that they hold a policy in the defendant's company and that on August 7, 1912, while the policy was in full force they suffered damage in the above amount from fire. They further state that the defendants have been duly notified of the loss and upon their failure to remit the sum they ask for judgment in the above named amount.

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