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J. N. CORNATZ, General Agent, Passenger Dept., Peabody Hotel, Memphis, Tenn.



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## IRRELIGION IN FLATS IS A PAINFUL REALITY

From Collier's Weekly.

"Irreligion in Flats" is but one of the many warnings that have recently been given by the press and clergy to be fully aroused against the apartment-house in our large cities as a menace to society. "Flat-dwellers," says one divine, "are an incubus," and he hastily adds that he means any kind of flat-dweller. They are nomads and plant no trees. They keep their home feelings in a storage warehouse. Such sentimental associations as they have are ripped up on May 1 along with the carpets. They can no more take root than a pot of geraniums on the fire-escape, and from the sixteenth floor of the "Pocahontas" they roam to the sixth of the "Valambrosa" without a pang. Where is home? It is

bumping along in five vans loaded conveyed by a band of brigands who are wrenching off its legs. Family ties cannot hold out against it.

"The apartment peril," says another clergyman, "is the deadliest we have to face." Nothing gives them any comfort. The home may be doomed, but why should they be? Tom Moore noticed it in 1850. Charles Dickens found us a nation of boarders, so he said, with no more home-life than would go in a hat-box. And fifty years ago a distinguished foreign visitor who turned up on May 1 in 1850, Charles Dickens found us a nation of boarders, so he said, with no more home-life than would go in a hat-box. And fifty years ago a distinguished foreign visitor who turned up on May 1 in 1850, Charles Dickens found us a nation of boarders, so he said, with no more home-life than would go in a hat-box.

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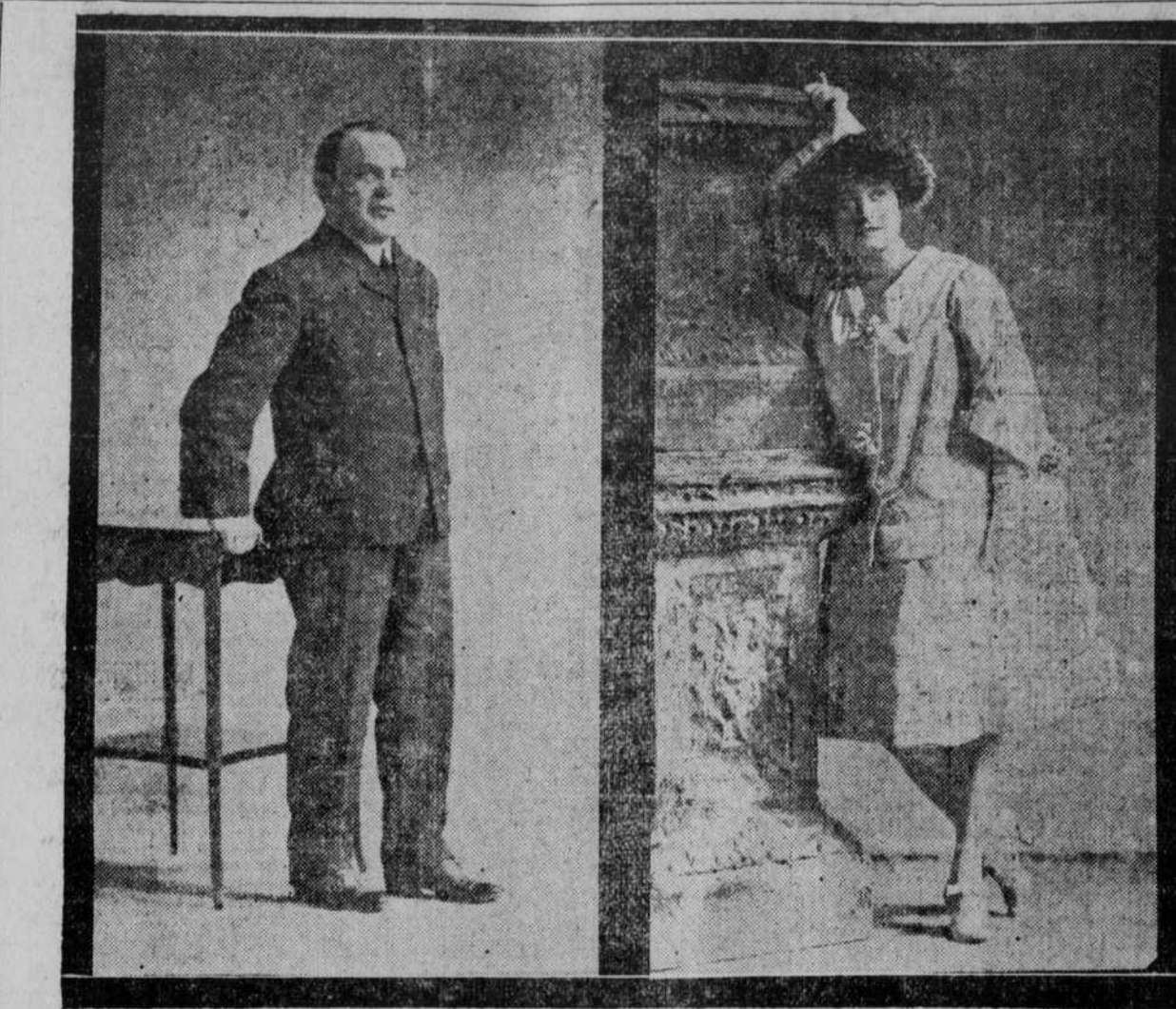
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J. P. BILLUPS, Jr., Gen. Pass. Agent, Atlanta, Ga. R. E. LUTZ, Traffic Mgr., Montgomery, Ala.



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## The Presidents' Messages

Mr. Roosevelt is the first President who has been accused of plagiarism in the preparation of his message to congress. In that part of the document bearing on the question of extradition for bribery, the deadly parallel columns, as they are called, show a very strong resemblance in thought and expression between what the President has written and some speeches, or newspaper interviews, printed some months ago of District Attorney Folk of St. Louis. The only notice the President has taken of the charge is to authorize a statement that he wrote the message without assistance from any one, and that, of course, he is responsible for it.

The President, it will be recalled, was so interested in the efforts of Mr. Folk to procure the extraditions of some of the St. Louis hoodlums who had fled to Mexico, that he requested him to visit Washington for a conference on the subject, which finally resulted in an amendment of the extradition treaty with our sister republic. It is very probable that when that conference took place, Mr. Folk left with the President some memoranda bearing on the question and that the substance of them was given a place in the message.

But, however, it may be, the charge is absurd. The President's literary reputation is too well established and rests on too sure a foundation to be weakened by an attack of this character. No one will dispute the fact that he has no need to borrow ideas from any one on any subject of ordinary interest, while to deny him the faculty of being able to give them vigorous expression, would be ridiculous. He won his spurs, as a writer, before he was elected to the office of Vice President.

First "Message." It was not until the advent of Jefferson to the Presidency that the annual communication of the executive to the congress was called a "message." Up to that date, it was called the "speech," and read to the senate and house of representatives, assembled together for that purpose. That was the rule over the two administrations of Washington and the single one of the elder Adams. The idea was, of course, taken from the English custom of the speech of the queen or king from the throne. On these occasions Washington wore a sword, and so did John Adams. Following the English precedent, also, the senate and house in these early days of the young republic, sent to the President an address in reply to the speech. This address was invariably given rise to an acrimonious debate which occupied the first two weeks of the session. Parties divided with respect to its phrasing, so that every sentence and paragraph had to be settled by a majority vote. The abolition of these monarchical formalities, as Jefferson deemed them, was the very first of the reforms in the administration of the government.

A short time before the meeting of congress, in December 1801, Jefferson notified the Vice President, presiding over the senate, and the speaker of the house, that instead of going to the capitol and making a speech, which, by the way, was the author of the Declaration of Independence, he would communicate with the two bodies in writing, and that it would not be necessary to make any reply to it. This was the first whiff of the since famous "Jeffersonian simplicity." Those who were then called "monarchists," were horrified at the innovation, and believed that it menaced the very existence of the republic, and would eventually lead to the introduction of French red-republicanism into the administration of the government. But the Jefferson precedent has been followed ever since in the official intercourse between the executive and the legislature.

Washington's Speeches. As to the authorship of the annual executive communications to congress, the evidence exists that the speeches of Washington were, for the most part, made up of contributions by members of his cabinet. This is provided by entries in the diaries; the letters and other papers which these gentlemen have left us. Jefferson notes again and again that he was asked to write certain paragraphs for the "speech," bearing on the conduct of foreign affairs. Hamilton, on the other hand, made contributions to it respecting the management of the finances. All this was eminently proper. General Washington could not be supposed to know everything connected with the manifold concerns of administration, to be an authority on finance and international law. It was because that he was not, that he had experts like Hamilton and Jefferson to aid him in the solution of problems of this character. This is administrative government, in the highest and best sense. It is the fundamental principle underlying our institutions.

Adams, Jefferson and Madison sought little or no assistance from their cabinet advisers in the preparation of their official papers. They were all thoroughly competent to deal with every topic that arose. John Quincy Adams undoubtedly aided Monroe to some extent in the writing of his messages, and when Jackson came in, Livingston, the secretary of state, and Kendall, the postmaster general, found active employment for their vigorous pens.

Days of Lincoln. To come down to the days of Lincoln,

carinal things is a debt taking precedence over every other debt. I would that you could hear that. You would see that you did not subject the equities for spiritual service to those of a carnal realm. Your first duty as a man is to serve and be served in your spiritual nature in your relations to God, before you provide a palace for yourself or a stable for your steeds. Your first duty is to pay your spiritual debts for efficient spiritual service. Last week I stumbled upon two things that seem to me both false and foolish.

Men refused to come to the help of their church on the ground that it might injure their credit in business, and hence they considered it their duty to withhold lending their credit to the church to further it for spiritual service in order to be the better equipped for carnal debts, giving carnal precedence over spiritual. "If others possess a man who would do his duty in a financial way to his church as impairing his business standing.

Again I was told that if a bank saw a man's name on the note of his church it became suspicious of his credit. So even the banks consider a man who would do his duty in a financial way to his church as impairing his business standing.

It would seem that a man who feels his pecuniary obligation for spiritual service would be the more likely to be true in his business debts. You had better be skeptical of the man who does not hit his church dues.

If these rights which are "yet more" binding on him are with impunity thrust aside those of lesser sacredness will be the more likely neglected.

An Appeal. I make therefore this appeal for the putting of the business incident to spiritual service as transcendent among our debts and taking precedence over the secular obligations of life. You never can pay a quid pro quo for them. You always get more than value received for the money you pay for spiritual service. The service possesses yet more right over you than any business trade or wage.

The community that supports well its churches is, other things being equal, most likely to be equitable in its business engagements. Now, brethren, if it be true our first duty is to put the business matters of our church on such a plain of equity that it will be an example for square dealing in the community and an example in the gospel of equity, it is more important to attend your executive board meeting than that of the directors of your bank or business concern. I have talked plainly on this matter because I believe it to be the church, but one specially aggravated in those of this city.

I hope to live to see such a condition that church debts shall take first rank among right-giving claims. It is even now time that churches are the only corporations who always pay all they owe. I never heard of a church that did not ultimately pay its honest debts. But, alas! they are some times greatly delayed in that good work and the remedy for this defect lies in better business methods in their pecuniary affairs.

T. R. COUDERT DEAD. Well Known New York Lawyer Dies in Washington. Washington, December 20.—Frederick R. Coudert, the well-known lawyer of New York city, died here today from an affection of the heart, with which he had suffered for several years. He was 71 years of age.

Code of Equity. Human society has always evolved a code of equity for the preservation of human rights when it has persistently and potentially sought that end. The remedy lies in the perfecting of the law to cover the case and the time has come for labor to help society to bring the law and statutes up to the demands of equitable dealing in this matter.

It is but fair to say that organized labor has already done much good work in this pressing public duty and deserves the sympathy and help of society in completing the operation of law to redress wrongs against the equity of wages.

The redress of wrong is a public duty that devolves on us all alike. It is the sacred duty and function of the civil power which public sentiment will ultimately make effective through the legislative bodies and the courts, and the quicker the better for society.

Crude Method. Already the resort to arbitration is but a crude method of appeal to a court where the conscience of the arbitrators as applied to the case is the law. I say this is a crude and feeble method of judicial procedure. We need to go further until we develop a code and formulate law and discover the principles of equity necessary to the adjudication of this kind of rights in the authorized courts of the country.

Now the apostle confesses here that he is speaking after the manner of men, but the Scriptures of Moses says also the same when it tells us in the law "Thou shalt not muzzle the ox that treadeth out the corn." Work merits food is a principle of the law of wages as old as Moses. It is the reward that is held out to the ploughman and the harvester which gives the stimulant of hope to his efforts.

Without equity in wages the industrial society would be a hopeless, cheerless, heartless thing. It is in China or India today and human life not worth the living.

The apostle then applies these principles of the equity of wages to religious service as represented by himself, Barnabas and other apostles and religious servants. "If others possess this right over you do not we yet more."

It applies a parable "yet more." Your duty to meet your debts for spiritual service is transcendent among the equities of life.

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