PERSONAL AND OTHERWISE.

Yale's foot ball treasury is flush with $65,000. The hospital staff is duly appreciative and happy.

That ear-grafting story from New York was a clever one. The doctor clipped the public ear for a large bunch of free advertising.

Senator Morgan's preliminary toot on the canal revives public interest in the Lincoln story of the five-foot boiler and the ten-foot whistle.

If Colombia's foresight was as good as its hindsight it would have $10,000,000 in the treasury now. Experience in this case comes rather high.

The Missouri supreme court holds that weeds may be cut in St. Louis, thus removing the outward symbols of rusticity in the "future great."

Quite a matrimonial boom is on in Chicago, 254 persons having taken the halter in one day recently. Living in Chicago is at its best an heroic task, but living alone is too much. Misery loves company.

In Pittsburg the other day a man who appeared before a magistrate and swore that he had been buncoed out of $235 was fined $25 and sentenced to thirty days in jail for being criminally careless with his money.

Mr. Rockefeller's semi-annual dividend from Standard Oil is something over $4,000,000. Friends of the poor man are confident he will continue to sit up and take nourishment in spite of Ida Tarbell's mustard plaster.

The present week will not be a busy one in the lower house of congress and members will have an opportunity to visit the senate and listen to the sonorous songs of the senators. The senators carry their high notes well.

A Chicago publishing house wants Dr. Dowie to fork over $7,000 balance over due, and has attacked some of the holy property of Zion. The spectacle of a modern Elijah being forced to pay his bills is enough to make his angels weep. Even the truly good accumulate trouble.

A Pennsylvania woman, unmindful of the infallible utterances of high courts, obstinately refused to accept as final the decision of the Pennsylvania supreme court that she is dead, and has appealed her case to the federal supreme court. Such perversity comes perilously close to contempt of court.

The sheriff of a county in Indiana, commissioned to collect some back bills hung up for two years in the claims department of a railroad company, levied on the company's pay car when it came into town and got the money. Mention is made of the incident merely to show that the political department of the road needs a new head.

Boston shows considerable irritation over the high price of eggs, strictly fresh roosting at 70 cents a dozen. Just why the Hub bothers itself about delicacies is a mystery. The old reliable dish of baked beans with codfish balls on the side is doing business as usual, promoting intellectual pursuits, inculcating piety and spreading the gospel of optimism from the Back Bay to Bunker Hill.

The Minneapolis Journal puts out an elaborate and ornate boom edition in honor of its silver anniversary on Thanksgiving day. It was a proud day for the Journal shop. There was abundant reason in the vast number of juicy displays and pictorial writeups for the proprietors to feel a throb of thankfulness; good cause for the workers to rejoice over a task so thoroughly well done, and grounds for gratification that the more robust of the Twin Cities responds so admirably to newspaper enterprise.

ENFORCING THE COUPLER LAW.

Railroads Prolong the Agony and Increase the Mortality List.

Boston Transcript.

The forbearance of the Interstate Commerce commission in allowing the railroads of the country extensions of time in which to comply with the law requiring the use of automatic couplers on cars has been carried to a point where it has ceased to be a virtue. Now it is stated that a series of prosecutions will follow. The resolutions passed by the Brotherhood of Locomotive Trainmen, calling upon the commission to enforce the law, have been of less weight than the accident reports of the commission itself, which showed an alarming increase in the number of injuries due to the noncompliance of the railroads with the law. For the last fiscal year the number of men killed in coupling accidents was nearly doubled, and the number of injured increased by one-third. This condition of things is not to be tolerated longer.

The railroad companies, after an ineffectual attempt to defeat the law requiring the use of safety couplers, pleaded that the time allowed them to make the change was too short, and extensions have been granted under the discretionary power given to the commission. The companies claimed that they were unable to obtain air brakes rapidly enough to allow them to equip their rolling stock within the time limit. But the commission has found that this claim is not sustained by the facts. The patents on some of the safety couplers have expired, and the manufacture of couplers is being carried on by many new firms. There is little doubt that if the railroads were really as anxious as is the commission to have the cars equipped with safety brakes they would be able to get them.

The matter is one of supreme consequence, involving the safety of human life. If life is to be regarded as cheaper than safety devices by railroad managers it will not take long for the trainmen themselves to become insensible to the value of other lives than their own. The determination of the commission to enforce the law, with its severe penalties, is to be commended, not only because of its direct results, but because it has an important bearing upon the general welfare. The number of men killed and injured in the railroad service of this country annually reaches an appalling total. Anything that can be done to reduce it should be done, at whatever cost, and the railroad companies themselves are short-sighted in resisting any attempt to contribute to the safety of their employes. If they do not act voluntarily, it is time that they should be made to act.

SECULAR SHOTS AT THE PULPIT.

St. Louis Globe-Democrat: A St. Joseph pastor fires his battery at St. Joseph society, but it is just as he resigns to take a place somewhere else. Moral courage consists in firing and then standing still.

The Methodist church is going to appropriate nearly $1,000,000 for missionary work in Manchuria. Russia will leave the door open wide enough to allow the express messenger to secure a receipt for the package.

Chicago Record-Herald: General Booth proposes to stop wars by having each nation, whenever any of its territory is wanted by another, give up the land without first resorting to a test of strength. After he gets the nations to adopt this policy he might make the world still happier by inducing such individuals as Mr. Rockefeller and Mrs. H. Green to subscribe to it.

St. Louis Republic: Elijah II. has issued a call for two millions of American dollars. "This is my command to you as God's messenger and your leader," he says. "Realize by immediate sale the cash proceeds of all your property, invest in securities or Zion land, and come with all your house to Zion City." This prophet does not appear to be content with what the ravens may provide.

Brooklyn Eagle: There is just a little too much renewal of old and stale matter in the dispatches about "a new American cardinal." The western archbishop, who is a candidate for appointment to a cardinalate in Rome, has unwise friends, who are conducting his persistent campaign in too many American secular newspapers. Journalism has respect for those who ignore it in some things—in the making of cardinals, for instance.

DOMESTIC PLEASANTRIES.

He—"I'd give up all my millions to have you." She—"If you did you wouldn't have me."—Smart Set.

"I'm sure I never could love another man," she said.

"Have you tried?" he asked, facetiously.

"No, but I will, if you'd like to have me."

Then he ceased being facetious.—Chicago Post.

Towne—I suppose every man dislikes to see his wife get so stout that her wedding gown won't fit her.

Browne—Oh, yes, but then there's self-glorification in the thought that he has provided her with enough to eat.—Philadelphia Press.

Constance—Why so lachrymose, Gertrude? Is there any perceptible diminution of his love?

Gertrude—No, but of late he evinces a disinclination to talk about his money.—Town Topics.

"Have you noticed, count, what a fine view we have here?" asked the beautiful girl's father.

"Yes," replied the nobleman, "but I have not yet seen ze, what you call heem, coleaire of your money."—Chicago Record-Herald.

Ethel—Auntie, when will I be old enough to kiss really and truly?

Auntie—When you're as old as I am, Ethel.

Ethel—But Uncle Jack says that's too old.—Detroit Free Press.

Sir Christopher Wren had just completed St. Paul's.

"But why," asked the weary congregation, "didn't you make a choir that couldn't fight?"

Seeing he had failed in the most crying need, he had to acknowledge defeat.—New York Sun.

"Hello, Mr. Stagg," said the summer hotel man, "I haven't seen you since last year. It seems strange not to see Miss Jenkins with you."

"Oh!" replied Stagg. "I don't run around with her any more."

"No?"

"No. She's Mrs. Stagg now."—Philadelphia Ledger.

"Henry I want $2 this morning."

"What for?"

"Must I account to you for every penny I spend?"

"I don't insist upon knowing about every penny. When it's less than a nickel you can bunch it."—Cleveland Plain Dealer.

"Put down dar, in de letter, dat she sweet ezz honey," said the colored brother.

"All right."

"En sugar cane—w'en it's done turned ter merlasses."

"I've got it."

"En 'possum—fat 'possum—w'en bacon is 12 cents apound."—Atlanta Constitution.

IT'S "GOT" TO BE.

James Whitcomb Riley in Success.

"When it's got to be"—like I always say,
As I notice the years whiz past,
And know each day is a yesterday,
When we size it up, at last—
Same as I said when my boyhood went
And I knowed we had to quit—
"It's got to be, and it's goin' to be!"—
So I said "Good-bye" to it.

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say in a hearty way—
"Well, it's got to be. Good-bye!"

The time just melts like a late, last snow—
When it's got to be, it melts!
But I aim to keep a cheerful mind,
Ef I can't keep nothin' else!
I knowed, when I come to twenty-one,
That I'd soon be twenty-two—
So I waved one hand at the soft young man
And I said, "Good-bye to you!"

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say, in a cheerful way—
"Well, it's got to be. Good-bye!"

They kep' a-goin,' the years and years,
Yet still I smiled and smiled—
For I'd said "Good-bye" to my single life
And I had a wife and child:
Mother and son and the father—one—
Till, last, on her bed of pain,
She jes' smiled up, like she always done—
And I said "Good-bye" again.

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say, in a humble way—
"Well, it's got to be. Good-bye."

And then my boy—as he growed to be
Almost a man in size—
Was more than a pride and joy to me,
With his mother's smilin' eyes.
He gimme the slip when the war broke out
And followed me. And I
Never knowed till the first fight's end....
I found him, and then....."Good-bye."

It's got to be, and it's goin' to be!
So at least I always try
To kind o' say, in a patient way,
"Well, it's got to be. Good-bye!"

I have said, "Good-bye! Good-bye! Good-bye!"
With my very best good will,
A'l through life from the first—and I
Am a cheerful old man still:
But it's got to end, and it's goin' to end!
And this is the thing I'll do—
With my last breath I will laugh, Oh Death,
And say "Good-bye" to you!....

It's got to be! And again I say—
When his old scythe circles high,
I'll laugh—of course, in the kindest way—
As I say "Good-bye! Good-bye!"

SOCIAL DUTY OF MAN TO MAN

Bishop Williams' Discourse on a Vital Present-Day Topic.

DUTY OF PATRIOTIC CHRISTIANS CLEAR

Fatherhood of God and Brotherhood of Man Active Principles that Should Be Applied to Daily Life.

On Thanksgiving day morning Rt. Rev. Bishop Williams preached to the congregation that assembled at Trinity cathedral as follows:

St. Matthew xxii:21. "Render therefore unto Caesar the things which are Caesar's and unto God the things which are God's."

Thanksgiving day is a singularly appropriate occasion to ask two questions suggested by the text: "What are the things of Caesar and what are the things of God?" How far or in what way these two provinces are to be kept separate or how far they are to be treated as one.

Here in this cathedral we have just rendered unto God in canticles, in anthem, in hymn and in prayer our heart's best offering of gratitude for our individual and corporate blessings. But without the walls of this stately building we may hear the echoes of tumults and commotions going on in the industrial world. How shall we account for these unsatisfactory conditions? Largely because men have lost sight of the real significance of our blessed Lord's words, that if we render to God the things which are His, each one in the sphere of his own soul, all will be well, and that there cannot be any opposition between what we are to render to God and what we are to render to Caesar. All things, riches, possessions, powers, are God's. Earthly governments rule by the delegated authority of God, for "the powers that be are ordained of God." Earthly loyalty to our country, obedience to lawful and constituted authority—to Caesar; all that we possess, as Christians, as citizens, to be rendered back to our Father in heaven.

Appeals to Religious Patriotism.

These words of our blessed Lord contain a lesson which should peculiarly appeal to our religious patriotism on Thanksgiving day. I say religious patriotism, for this much-abused word patriotism is a counterfeit coin if it does not bear upon its face the stamp of our responsibility as citizens from the religious point of view. As a nation we are facing today great questions growing out of policies and methods of governmental administration. New problems thrust upon us are being discussed in congress, by the press and by the "man on the street." To discuss the issues involved from a party standpoint would not only be improper for me, but would be contrary to the mind of the church. It is the duty of the clergy to teach the children of the church the duties and obligations of Christian citizenship, to "render unto Caesar the things which are Caesar's," but it is not the business of the clergy to use the privileges of the church to preach partisan politics. Irrespective of party—for the question lies outside of party—all patriotic citizens will agree that one of the gravest dangers confronting national life is the growing estrangement of class from class. This feeling is not as marked here in Omaha as it is in larger centers of population. But in Chicago, which I visited last week during the great street railway strike—and which, thank God, has been settled peaceably—and in other great cities, in mining and manufacturing districts, this class prejudice seems to be growing in bitterness and intensity. That there are specific wrongs to be righted and the ratio of wage profit to invested capital profit to be readjusted, no patriotic Christian citizen will deny.

Principles of Christianity.

The two great fundamental principles of Christianity which bear in our practical life as individuals and as citizens, on the fatherhood of God and the brotherhood of man, only adequately to be realized through our supernatural union with Jesus Christ, God incarnate, uniting us as children of the Father and bringing into union through Himself in the solidarity of a great brotherhood all races, classes and conditions of men. If we as a nation had been more faithful these last thirty-five years in applying these fundamental principles of Christ's teaching in our family life, our church life, our social life, our civic and national life—if we as Christian citizens would make it our God-given business to bear our share in the conduct of public affairs—there would be today a far more concerted and prosperous condition amongst the masses, the toilers, the producers, than there is, and we would not be facing at this moment a situation which threatens the stability of our institutions.

Since the close of the civil war and the readjustment of political and economic conditions, it is a well known fact that there has been a growing concentration of wealth in the hands of the few and a corresponding difficulty on the part of a vast majority of the people to earn an independent livelihood for themselves or their families. Competition in trade has been crushed out of existence by powerful monopolies. The business man with a small capital has become the servant of the corporation. As a part of this amassing of wealth and the sight of so much luxury, there has followed an extravagance of personal expenditure, a love of external display, and a false view of life, which are reprehensible and sinful, threatening the salvation of the soul and the life of the nation.

Effect of Example.

But it is a fallacy to suppose that these habits of extravagance and display, this centering of life upon the pursuit of purely material pleasures and ambitions, are exclusively the vices of the rich or well-to-do classes. "The ideals of Newport are also the ideals of Coney Island." The example of the so-called "smart set" of Omaha becomes the ideal of society in Wahoo. The extravagance of the young man or woman who inherit wealth from their father, who worked like a galley slave for children who never earned an honest dollar in their lives and who are the parasites of society, are the envy of thousands of young men and women whose scanty earnings will barely keep them in food and clothes. Their manner of life would be the same, and their ideals no higher were the same privileges given them. Even the small wage earner is just as extravagant in proportion to his means as his more fortunate neighbor. The difference is not in kind, but only in degree. And on every side we see the terrible results of these tendencies, on every side we see the prophetic warning which Almighty God is sending us, because there has been a breaking away from the Christian ideals of our fathers, and a forgetfulness of the habits of thrift and economy, and the closing of our eyes to the duty of crushing down the growing selfishness in our hearts by generous contributions to religion and philanthropy.

But these are not the only vices which threaten the welfare of this people and nation.

St. Paul in his Epistle to the Ephesians sums up the duty of all classes to each other. He speaks not only of their duty as members of the church, but also the relations of husband and wife, parent and children. Finally he comes to those of master and servant—of employer and employe. "Servants, be obedient to them that are your masters according to the flesh, in singleness of heart as unto Christ; not with eye service, as men pleasers, but as servants of Christ, doing the will of God from the heart.

"And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there any respect of persons with Him."

Modern Social Complications.

It must be admitted that the growth of such phenomena as trusts and trades unions complicates somewhat the Christian truth of man's duty to man. The laws of modern competition and trade, as well as the existence of trusts and labor unions, limit the power of the individual, whether he be employer or employe. But while modern conditions may complicate the situation because of the selfishness of men, they cannot and do not render it impossible as long as a man's heart is right.

There is no power on this earth, either of law or custom, there is no trust, monopoly or labor union, which can compel a man not to be kind, not to be tender hearted and considerate; nor which can compel him to be covetous, tyrannical unjust, or not to "render to Caesar the things which are Caesar's, and unto God the things which are God's." But let there continue to be a state of class jealousy and discontent, let there have burned into the hearts of men a rankling sense of injustice, let there grow up an absolute loss of sympathy and mutual consideration between men in all walks of life, let there grow up a generation of rich men and poor men, who rarely go to church, and who have lost the humanizing touch of religion! then prepare for the final disintegration of this nation.

And so Thanksgiving day is an appropriate time to think calmly and quietly on the moral and spiritual lessons of the text. Let us take to heart the lessons which our Blessed Lord would teach us. That in order to do our duty to man, we must first do our duty to God. That in order to be in the fullest sense good citizens, we must first be religious patriots. That while we render to Caesar the things which are Caesar's, we must be ever ready to render to God the things which are God's.

LAST WORD ON RACE SUICIDE

Ann Tagonistic Proves Her Sex by Coming Back at Father Dowling.

OMAHA, Nov. 26.—To the Editor of The Bee: Father Dowling seems to be in doubt whether he is expending his courtesy upon Ann Tagonistic or Man Tagonistic. If I take the last word, which he so generously concedes, he will be in doubt no longer. I agree with him that no good is likely to accrue and I am sure no change of conviction. I speak that which I do know, and testify of that which I have seen, and the reverend father acknowledges that "experience seems to be essential."

A man so profound and yet so versatile is he! Lawyer, physician, musician, actor, jurist and critic, all in one!—and still so devoid of discernment he cannot read a simple woman's simple little story without misconception. Impossible!

Surely he would not willfully misconstrue. Incredible! Ridicule is not argument, but sometimes one's only resource. I did not suppose for one moment because I failed to make the statement that very often children of "the best families" (so called) were moral degenerates, that I would be understood to assert or even intimate the converse. That would be useless and absurd, since every one knows better. But I do maintain that children born and raised in the slums or elsewhere under conditions described, just as naturally gravitate toward "those backgrounds of want looming up" in the near distance, as a duck takes to water. It could not be otherwise.

Occasionally some kindly intervening Providence does snatch one from the depths, but the proportion is so very small that they would never be noted only that sometimes he or she does attain such usefulness and influence as to become conspicuous.

Neither did I intend to limit a family to "the classic number three." I happened to make use of that numerical in illustrating my point. I, also, am a member of a family of seven. All of us have lived, and are still living, comparatively happy and useful lives, up to date have escaped perdition, and are trustfully expectant of something even better in the life to come. And lest I fall into utter condemnation and am debarred the fellowship of that great and goodly company in which Father Dowling finds himself, allow me to state that I am the mother of several children of my own and the grandmother of several more. Moreover, I am eligible to the Daughters of the American Revolution, so that neither I nor my antecedents have shirked our duty to this great and glorious commonwealth.

All abnormal and unusual conditions were not "bunched together in one typical case which never happened." I spoke of them as the aggregate. These conditions and facts existed long, long before Father Dowling's advent as "a disinterested spectator" into his own proper sphere, and they will exist long after he has left it and gone up higher or wherever his disembodied spirit will locate. I opine, with all his unusual qualification, he will leave the world very much as he found it.

The classes in the slums were the only ones to whom I referred with the least degree of disrespect. I gave him the text, and true to his role of sermonizer he must needs enlarge and color, and draw considerably upon his imagination besides. It sounds very much to me like blasphemy to claim that all children are born by "the will of God." Thousands are brought into existence every year whose advent is nothing less than wicked. The child who comes pleading for a chance to live" later on often curses the hour of its birth. It does not come by any wish or will of its own, and those who brought it thrust it into conditions, surroundings and events against which it is powerless and hopeless.

I contend and honestly believe God's will and purpose would both be better served if under some circumstances population was not only restricted, but curtailed altogether.

But why multiply words! words! words! This whole matter resolves itself into a very small circumference and is all summed up in the question, "What is the primary end of marriage?"

To the majority of men it means one thing, to three-fourths of womankind it means another. So it can only be settled by an intelligent and conscientious agreement between the parties thereto. Au revoir.

ANN TAGONISTIC.

KISS ESSENTIAL TO FRENCH

One Insurmountable Bar to Dowie's Creed Ever Becoming Popular There.

(Copyright, 1903, by Press Publishing Co.)

PARIS, Nov. 28.—(New York World Cablegram—Special Telegram.)—In commenting on Mrs. Dowie's remark that Paris is ripe for the Zionist movement with the Pantheon as headquarters, the French newspapers mention Dowie's order that there must be no kissing among Zionists and that no movement barring kissing will ever succeed in France.