

LET PRETTY ELBOWS PEEK.

Short Sleeves are Back in the Mode for Smart Spring Togs.

New York, Feb. 7.—Of the early spring showing here the return of the short sleeve is one of the surprises, but that it is well established is guaranteed by its prevalence in everything of any pretension of gentility that drifts into the shops from the other side or is sent out by our own makers here. As to the sleeve, it is pretty sure to remain of scanty fullness of various degrees between the tight fitting model and the ample one.

In the waists the houses differ in their ideas of sleeve lengths. Some will tell you with no modification that everything for afternoon or evening is more or less short and others will say with no less assurance that only waists with Dutch necks call for abbreviated sleeves.

Some deep cuffs on handsome waists have been seen with the upper part of the sleeve gathered in, but not with unnecessary fullness. Shoulders are shorter than they have been for some time, but the shoulder seam where the sleeve goes in, continues to be covered by trimming of one kind or another.

In the materials here for the spring there is a larger assortment than usual of inexpensive fabrics for party frocks. Among them there are silk and cotton mixtures in crepe, voile and chiffon weaves of plain color or figured with broche, jacquard or printed designs of self or contrasting color.

APPROVES OF BABY CLASSES.

Instruction in Nursing Advocated for Chicago Schools.

Chicago, Feb. 7.—Dr. Edna Day, professor of the Home Economics department of the University of Missouri, who two weeks ago started a class for instruction in the care of babies, has a warm champion in Dr. Caroline Hedger of Chicago. In an address delivered before thirty mothers from the stock yards district in the Field House of Sherman park last evening Doctor Hedger advocated such a department in the public schools of Chicago.

The real purpose of Doctor Hedger's talk was to acquaint the mothers present with the approved methods of dealing with summer complaints among young children and to explain the relative merits of mother's milk and cow's milk. But, as she explained later, the sight of a large number of young girls in the audience moved her to make a plea for education along lines in which these future mothers are vitally interested.

"It is time," said Doctor Hedger, "to teach our boys and girls how to take care of babies. There is no better place to do this than in the public schools, and I would suggest that a competent nurse be stationed at each of the institutions to explain to the girls, and boys as well, the proper manner in which to clothe and feed babies."

The pacifier, that little device given babies to quiet them when they believe they are hungry, was flayed by the speaker. She called it an "invention of the devil" and said it has a tendency to narrow the upper jaws of children, causing uneven rows of teeth, and that also it is the prime cause of mouth breathing.

"Put these miserable suckers in the stove," she said, "and urge all your friends to do the same.

"A baby should be fed nothing except milk and water until it is 9 months old. It is absolutely murder to give a baby stuff from the table before it has teeth, and it is worse than murder to give it beer. Tea and coffee are pretty nearly as bad as beer.

"No baby should be nursed more than once in every three hours. If you are going to nurse him every time he cries you might as well give him rat poison. And remember that milk is baby's food—not his drink. Give him all the cool boiled water he can drink.

"Shiny patent medicine 'soothers' as you would the plague. They are composed largely of paregoric and opium. Give the baby plenty of air. A hot-house flower can graduate into an angel with great ease."

Uncle Sam on the Case.

Neligh, Neb., Feb. 7.—Special to The News: Word was received by Sheriff Miller from J. E. Atkins and Charles Patter, who had been on the trail of the Clearwater postoffice-general store robbery since last Thursday morning, in a special message from Pate, Holt county, stated that the robbers had made good their escape in that vicinity, and all indications of a trail were completely covered.

In an interview by the sheriff with the postoffice inspector, the latter stated that circulars were being sent broadcast in this section of the country in an effort to capture the thieves. Nothing of a definite nature could be secured this morning, but upon good authority it was stated that Uncle Sam had the case now in hand, and it would be only a question of a short time that the fugitives would be brought to justice.

Spencer Woman Hurt.

Mrs. Elias Brownfield, an old settler near Spencer, sustained a fractured hip by a fall on the ice.

Gothenburg Coal Famine Ends.

Gothenburg, Neb., Feb. 7.—The hard coal famine was broken when one dealer received half a car. It was dishied out in 500-pound lots as far as it went. A great many people are entirely out. The coal dealers are looking for coal every day. Some of them have cars which have been shipped for two months, but they can find no trace of them. Brady, Cozad and Leitch have also been without hard coal for some time.

Nebraska Woman Suicides.

University Place, Neb., Feb. 7.—Mrs. A. E. Church committed suicide here by hanging. There is no reason given, except that she had been despondent and in poor health for some time, saying that she did not care to live. Mr. Church and his little daughter, who were sleeping in a separate room from Mrs. Church, went to bed suspecting nothing. When he arose the husband, upon looking for his wife, found her in the furnace room dead.

Bar Married Women.

Omaha, Neb., Feb. 7.—Wedding bells and telephones no longer ring in harmony in the offices of the Nebraska Telephone company, the company controlling most of the lines in Nebraska, western Iowa and South Dakota. This notice has been posted in the operating rooms of all of the offices:

"If you marry, you will be expected to resign."

The new rule means that all married operators are on the blacklist so far as future employment is concerned. To be married precludes employment.

Manager Drew of the operating department says the new rule means just what it says and that in the near future it is likely to be enforced by every telephone system in the country. Talking of the reason, he says:

"Married women are not wanted as operators anywhere in the country. They are not desirable. They have too many interests at home and their double duty as operator and wife makes them unreliable and irregular.

"We will probably retain our female operators who are married, but in the future if a girl marries, she will be dropped from the payroll. If a married woman comes seeking employment, there will be no position open to her.

"The anti-marriage rule will apply to the best and most experienced 'centralists' for we are through with married women as telephone operators."

Henry Krebs' Death.

Neligh, Neb., Feb. 7.—Special to The News: Henry Krebs of this city died at his home at the advanced age of 79 years. He had been a resident of Neligh since 1880, and up until 1892 had been one of the leading implement dealers of this place.

The deceased had been in ill health for some time, although his condition had not become alarming until about a week ago, when pneumonia set in and was the immediate cause of his death.

Funeral services were held at the home this morning at 10 o'clock. The members of I. O. O. F. of Neligh attended in a body, of which the deceased had the distinction of being the highest in rank in the state, although not a member of the local order, he was of Lyons, Iowa.

Neligh May Adopt Referendum.

Neligh, Neb., Feb. 7.—Special to The News: A petition was in circulation a few days ago and signed by nearly every citizen in Neligh, to put into effect the referendum of the city election this spring. If this is carried it will do away with the annual spring flunk, wherein the question of license or no license has always been the issue.

Nearly every business man has taken up with the idea, and it is freely expressed that the referendum will carry by a large majority when brought to a vote.

Uncle and Niece Arrested.

Bloomington, Ill., Feb. 7.—Charged by the state of Nebraska with defying the orders of the court and living together as man and wife after being divorced compulsorily, David Dougherty, aged 55, and Miss Frances Young, his niece, aged 24, were arrested by Sheriff Gillan of Seward, Neb., and taken back to that place. Both are prominent residents of this county and Dougherty owns several farms. A year ago Miss Young and her widowed mother left here for Nebraska. Dougherty followed and last summer Dougherty and Miss Young were married at Seward and divorced under laws prohibiting the marriage of uncle and niece.

Cuts Hand on Fruit Jar.

Neligh, Neb., Feb. 7.—Special to The News: A serious and painful accident befell Fred Buhler, who resides two miles north of here, yesterday noon while attempting to open a glass fruit jar. The inside of his right hand was badly lacerated, and requiring the services of a physician. Five stitches were necessary to bring the flesh of the injured hand together. Dr. Conery stated that the injury to the young man would delay him from work for at least three weeks.

ROSEBUD EXPECTS BIG CROP.

Unprecedented Quantity of Snow Soaking Into Ground.

Next summer should see the greatest crops the Rosebud country has ever known, according to Harry Leggett of Dallas, who was in Norfolk yesterday. "With the greatest amount of snow ever recorded in that territory soaking gradually into the unfrozen ground, Rosebud land is being placed in condition to yield a crop next summer that will make the rest of the country sit up and take notice," he said.

SPRING MODELS TO BE EARLY.

What You May Find in the Ready to Wear Departments.

New York, Feb. 7.—Tutu, changeable at that, is back in the ready to wear departments in trim little frocks for the early spring. The gowns are all made in one piece style and most of them have a tunic arrangement of some kind to stamp them as of the present day vintage. Among the colors figuring in gowns of this kind in one department are mignonette green, light blue, flame color, etc. Many of the gowns have gold or silver lace yokes. All the sleeves are short and many of the short skirts are pleated.

One of the newest models in ready to wear departments is the overdress of black chiffon, handsomely braided or embroidered, with low neck and short sleeves. It is worn over lace, lingerie silk or satin gowns, and is one of the jumper developments, though far from the original model in style. Few old lace shawls have survived the ravages of the dressmaker in the styles that have come and gone since they went out of use in their legitimate office. But an old Chantilly shawl or flounce in one of the tunic overdresses of the day is as effective as anything that can be found at the lace counter.

In the new severe tailor mades, the plain 32-inch coat of two or three buttons, often cut away at the front, and the Russian blouse are easily the leaders. Many of the coats have big buttons that fasten through loops of the suit material which are fastened to the edge of the garment. Such fastenings prevail on linens. The length of the coat for the coming season is far from settled.

Styles are due to open in Paris to our buyers the 20th of this month, but the recent freshets have so put back business of all kinds that the buyers who are already there or on their way will find trade conditions a good deal hindered. Vienna is not too far off to profit by the calamity of Paris, for she is a close rival. Some of the leading fashion makers are there. But Paris dressmakers are not easily going to yield their season's trade, or any appreciable part of it, if they can help it, to Vienna.

Openings of French spring models will be early in this city because of the early falling of Easter.

FRENCH COOKING THE RAGE.

The Old Dishes Don't Go on Broadway, Rector Says.

New York, Feb. 7.—"New York's taste in food changed in the past ten years? Well, I should say it has—changed as radically and as completely as the face of Broadway itself between the upper and lower flatiron."

This from Charles E. Rector, who has done as much as any man to bring about that change and is now temporarily retiring from the restaurant business—a retirement that will last only as long as it takes the contractors to put up the new hotel and restaurant for him on the site of his old place. Certainly no one is better able to write a gastronomic history of New York in the last decade than Mr. Rector. He was almost born in a restaurant, as he says, and has been in the business nearly ever since. He first became a proprietor in Chicago and ten years ago came to New York.

"Gustatorily speaking," continued Mr. Rector, "New York is the Paris of America, and, frankly speaking, it is my ambition to become the Mourier of Broadway. Who is Mourier? He is the kingpin of chefs—the double distilled quintessence of perfection in the cook line. He is the man who is responsible for the Cafe de Paris.

"When I first came here, I set about studying the tastes, or what I fancied to be the tastes, of the people who give a good deal of thought to the business of dining, and it was my aim to give them what they wanted. But I pretty soon found out that with some exceptions they didn't know what they wanted, and that the thing to do was to set a dish before them and say: 'This is exactly what you want—it is new and wonderful, and above all, it is the latest from Paris.' I found that it was easy to make them think they wanted something that I wanted to give them.

"Individuality in American food? Poof! There is no such thing. In the far south, perhaps, where the negroes have originated a certain school of cookery, but nowhere else. It is all French. Print a menu in long syllabled French words, have a French maitre d'hotel and polite, voluble French waiters and give your patrons French food and they are happy.

"A little more than ten years ago the New Yorker, or to be more exact, the Broadway bon viveur, thought that a dinner of oysters, celery, trout, steak and potatoes was the height of culinary delight. Entrees, dainty sauces, small portions of delicacies that pleased and soothed the palate without eating one were little known. Of course, there were exceptions. Now all this has been gradually changed. Americans have traveled more and more, and have come to pay attention to their food. They have visited the splendid restaurants of Europe and they have returned wondering why they could not have something like that at home. And when Americans with money begin to wonder why they can't have a thing, that thing is mighty apt to appear pretty soon in their midst. It is due to the increased travel abroad of Americans."

Atkinson.

The infant child of Mr. and Mrs. Will Spence was buried Friday.

Robert Hanks was an O'Neill visitor one day last week.

Mrs. A. H. Corbett went to O'Neill Thursday to hear Montville Flowers, under the auspices of the Tuesday club.

PEOPLE'S PULPIT... Mass Meeting No. 3 CHURCH FEDERATION Counting the Cost What Episcopalians, Catholics and Lutherans Must Surrender.

Sunday, Jan. 30.—The third meeting for the consideration of Church Federation was held today. The spacious Brooklyn Academy of Music was crowded with Christian people of all denominations to attend the third of the series of four meetings called by the Peoples Pulpit Association. Pastor C. T. Russell of the Brooklyn Tabernacle addressed the large audience for an hour and a half. The deep interest felt was evidenced by the profound silence, as well as by the eagerness of face. The text was the same as on the two previous occasions, "Say ye not, A Federation, to all them to whom this people shall say, A Federation; neither fear ye their fear, nor be afraid" (Isaiah viii, 12). The speaker said:

We meet today to consider what sacrifices would need to be made in the interests of Federation by the three oldest denominations of Christendom. Of these Lutherans have least to surrender. Their tenacity for the Word of God they may still maintain, even though others of the federated bodies might more and more abandon the Holy Scriptures, under leadership of the Universities, Colleges and Seminaries teaching Higher-Criticism, Infidelity and the Evolution theory. The Federation nevertheless would still permit Lutherans and others to love and reverence the Word of God and yet be in fellowship. Almighty God, the Son of God and the Holy Spirit, firmly believed in by Lutherans, would all be acknowledged with more or less of mental reservation by all the denominations associated in the Federation. Nothing along these lines would need to be abandoned. Even Luther's plea of consubstantiation in the Eucharist may be held without objection. Even the honor of being the first denomination of the Reformation might still be held. We conclude then that Lutherans would not be required to sacrifice anything.

Some Things in Common.

Episcopalians and Catholics have some things in common. They each claim to represent the original apostolic Church. They each claim (through their bishops in the laying on of hands) apostolic authority. Their common claim is that all other denominations of Christians whatsoever are false churches without Divine authority and hence not to be recognized or tolerated. Accordingly no minister of another denomination would be permitted to preach either in a Catholic or an Episcopalian pulpit. And if by mischance such a circumstance should occur it would be considered necessary to purge the sacred spot by a kind of re-consecration. From the standpoint of these denominations all others are heretics; but, they say, not willingly so, but ignorantly so.

Here note the fact that a cleavage is in process amongst Episcopalian, a minority, termed high-churchmen, are gradually separating themselves, while the majority are sharing the sentiments of other Protestants, to the effect that the matter of "apostolic succession" is probably less important than their forefathers supposed. For the purposes of this discussion we may without offense ignore the high-church minority and say that the Scriptures which plainly foretell the perfecting of Church Federation indicate that it will include Episcopalians, but will not include Catholics. Nevertheless the intimation is that while the Federation will be a Protestant one, it will not be anti-Catholic. On the contrary the two great systems, Catholic and Protestant, will fraternize and co-operate along various lines—especially in the manipulation of social and political influences.

The breadth of the Episcopal creed will not call for particular sacrifices in Federation, if only their pride on the subject of apostolic succession can be satisfied. They are all prepared to admit that no particular wisdom or holiness has been communicated from generation to generation, from bishop to bishop and from bishop to lower clergy through the laying on of hands. They are willing to admit that there have been men as wise and others as foolish outside as inside their Communion. They are willing to admit that no greater light upon the Word of God and its meaning has come down to humanity through its channels than through outside channels. They are willing to admit that their clergy have no more of Divine Grace and Truth, Wisdom and Power than have others of God's people, both clergy and laity, outside their boundaries. Hence they are willing, nay, anxious, for Federation, and ask only that their "face be saved," by some acknowledgment of the long idolized thought that ability to expound the Scriptures and the Grace of God in expounding them could be had only through their channel. They have no desire to prove their claim to superior grace and truth by measuring swords of the Spirit with other ministers.

Up to the present time Episcopalian decline to be parties to the Federation unless their special claim be in some sense or degree recognized. Pride says it would never do to retract now all that the denomination has stood for for centuries. More and more do they urge Christians of the other denominations, especially the clergy, to consider the advantage which would accrue to the Federation by having all Protestant ministers accept their ordination. They do not claim that it

would make them wiser or better men, nor more efficient teachers, either of truth or error. But they do claim that it would give them an authority in the eyes of the people and give color and reasonableness to the Federation of many churches with discordant creeds posing as one church in the Federation arrangement.

The argument is, "The common people, the laity," are disposed more than ever to think for themselves on religious subjects and to study the Bible for themselves. If, therefore, as ministers, you desire to hold the people in check so that they shall not think for themselves you would do well to concede the claim of apostolic succession—that no one is permitted to interpret or teach the Bible except those who have received apostolic benediction. It was disregard of this claim of apostolic benediction which led to freedom of thought on religious subjects and ultimately led to the formation of the various sects. You should now seek to restrict further investigation of the Bible and further interpretation of it by accepting our theory, by permitting us to grant you recognition in some simple form of the rights of apostolic authority through our bishops. If you do not do so you will more and more lose your hold on the people, for we are coming more and more to a time of individual thought on every topic.

The Scriptures intimate that this argument will ultimately prevail and great Protestant denominations be thus vitalized and, in co-operation with Catholicism, for a short while dominate Christendom socially and politically, crushing out individual thought and negating and black-listing all religious teachers outside the Federation and its Catholic Ally. From this standpoint the Episcopal system will lose nothing, but even be a gainer of prestige through the Federation.

What Catholics Would Surrender.

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in the light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a little pride. For the Church at Rome to federate with the Protestant Churches would mean that they ceased to protest and that she relinquished her peculiar claims:

(1) That she alone is the Church of Christ and has authority to instruct;

(2) That she is more than a Church or prospective Kingdom—that to her has been committed by God the rulership of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God;

(3) That her Pope is the authorized representative of Christ, authorized and commissioned of God to fulfill all the prophecies of the Scriptures respecting the reign of Christ, his Millennium Kingdom, etc. This claim of Papiacy that the Pope's reign is de facto the reign of Christ is expressed in the declaration that he is the vicegerent of Christ—the one reigning instead of Christ.

(4) The doctrine of trans-substantiation—that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ—his flesh and his blood for sacrifice afresh in each celebration of the Mass. Whatever may have been true in the remote past, assuredly our Catholic friends can no longer claim that all the purity, all the faithfulness to God, all the sanctity of life amongst believers in Christ are to be found in her communion. St. Paul declares, "If any man have not the Spirit of Christ he is none of his." Surely all Christians admit this standard and the correctness of the Apostolic teaching. Hence the ignoring and setting aside of all creeds and barriers which have heretofore hindered the Unity of the Church of Christ might be possible. Only then will the spiritual seed of Abraham be complete and the work of blessing the unregenerate world begin—the Millennium Kingdom work begin. As our Episcopalian friends fail to prove that the apostolic succession or more grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

The second claim that Papiacy is God's Kingdom, that the Pope reigns successively as Christ's Vicegerent, should not be difficult for Catholics of our day to lay aside. However strongly it was held in the dark past it is surely little appreciated by Catholics today. No longer do the Pope dominate the civil rulers of Christendom. And no longer do the people consider it wise that they should do so. More and more the masses appreciate the fact that the original kingdom of earth was given to father Adam and that mankind as his children are the natural heirs of the inheritance. More and more the people are disposed to consider popes, czars, emperors and kings as merely figure-heads, without any real title or authority from heaven to rule or to coerce the people. More and more the masses demand Congresses, Parliaments, Reichstags and Dominions. And more and more do they demand that these shall reflect the sentiments of the people in civil and religious matters. The day of darkness and ignorance in which the people believed that popes and kings were Divinely appointed to rule them with Divine authority has gone by. Gen-

eral intelligence has taught mankind that it is a mistake to suppose that one God-appointed king and kingdom were Divinely appointed to rule another Divinely appointed king and kingdom off the face of the earth. Hence popes and kings now admit that their reign by a popular suffrage, and their appeals for money, for armies and navies, is no longer on the score that they were Divinely instructed to obliterate each other, but on the score of self-defense.

This claim, however, wholly destroys the argument that we are now or ever in the past have been under Christ's Kingdom, either direct or through the popes. Neither now nor at any other time in the world's history has there been a reign of righteousness such as the Scriptures declare Christ's Kingdom shall be. May we not, then, with good grace—Catholics and Protestants—admit that neither our Catholic popes, emperors and kings, nor our Protestant kings, emperors and heads of Churches are reigning with any Divine authority manifest to human judgment? Let us humbly admit the nonsense of the legends on our coins, Catholic and Protestant, to the effect that kings and popes reign by the grace of God—by Divine appointment. Let us rather say that they came into power through the exercise of brute force and in a time of common public ignorance. Nor by this do we mean any disrespect to the governments of today—rather we have shown that today the people are ruling through their Congresses, Parliaments, Reichstags, etc., and that the kings and emperors are mere figure-heads of power, more or less useful and dependent upon the good-will of their people.

If it be asked how we shall account for the period of the dark ages and unlettered and devilish misrule, our reply would be to point to the Apostolic words. He declares that Satan is the god or ruler of this world, who now operates through the disobedient—through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. And we remind you that our Lord Jesus also spoke of Satan as being the Prince of this world or age (John xii, 31), and of himself as the Prince or Ruler of the coming Age, the Millennium Age (John xviii, 36).

Ah, yes! the sooner both Catholics and Protestants admit what they and all the world now see, the better—namely, that for a long time our great Adversary held us in a bondage of ignorance and superstition, in getting free from which many bright minds have reacted towards infidelity, because they did not see that many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men, and, as St. Paul declared, "doctrines of demons" (1 Timothy iv, 1).

Not Vice-gerent Christ.

In view of the foregoing—in view of the fact that the Divine titles of all kings and emperors are now abrogated, papiacy need feel no special disgrace to her cause in similarly abrogating the claim that the popes reign as representatives of Christ or have authority so to do. Indeed such a claim is more safely denied than held, for in the light of our day papiacy's best friends cannot look into the past and point with pride to any achievements as properly representing the reign of the Prince of Peace—Immanuel. In the light of the present will of God's people, Catholics and Protestants of every shade, should rejoice to join in the Lord's Prayer—"Thy Kingdom come; thy will be done on earth as it is done in heaven." Surely this is what all salutes of all denominations should desire and pray for and labor for.

Not that we can hope to bring it to pass of ourselves, however. Nearly nineteen centuries of efforts show to the contrary. Even our last century of great missionary endeavor, Catholic and Protestant, proves this. United States statistics show that in the year 1800 there were six hundred millions of heathens, and that in the year 1900 their numbers had doubled—there were twelve hundred millions of heathens. While continuing our exertions on behalf of the heathens abroad and at home, let us set our faith to the Apostles' words and "wait for God's Son from heaven" (1 Thessalonians I, 10).

At the second coming of Christ and the glorification of his Church, "his elect"—"his saints," gathered from all denominations, Catholic and Protestant (and some from outside of all of them)—only then will the glorious reign of Christ and the Church begin. Only then will the spiritual seed of Abraham be complete and the work of blessing the unregenerate world begin—the Millennium Kingdom work begin. As our Episcopalian friends fail to prove that the apostolic succession or more grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

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Rev. J. C. S. Wells Resigns Place.

The resignation of Rev. J. C. S. Wells as rector of the Trinity Church, Norfolk, is announced today. Mr. Wells will remain in charge until a new rector is appointed, which may not be before the latter part of the summer, and will then become rector emeritus of the parish. Mr. Wells has been rector of the parish for more than ten years. Prior to that he had had an interesting career. Born March 17, 1841, in Washington, Pa., he entered the Lutheran ministry as a young man and remained in that capacity three years. During the civil war he enlisted in the engineer corps. After the war he was admitted to the bar and practiced law for three years at Niagara Falls, N. Y. In June, 1872, he was ordained as a minister in the Episcopalian church, and has served in that capacity for thirty-eight years. He served in New York fifteen years, then was transferred to Manitou, Colo., where he remained five years, on account of his health. Returning to New York, he became chaplain of Sing Sing prison, remaining there seven years. He was transferred to Norfolk ten years ago on account of his health. He is chaplain of the Norfolk lodge of Elks, is chaplain of the Actors' Alliance of America, is a canon in the Omaha cathedral and is one of the examining chaplains for the bishop in this state.

The people of the parish count his administration here as a successful one in every way.

The following resolutions were adopted by the vestry:

Norfolk, Neb., Jan. 18, 1910.—At a meeting of the vestry of Trinity Church, Norfolk, Neb., held on the above date, the Rt. Rev. Arthur L. Williams presiding, the following resolutions were presented and unanimously adopted:

Whereas, our rector, the Rev. J. C. S. Wells, has signified to the bishop his intention of retiring from active work in this parish by the reason of impaired health, therefore,

Resolved, That we, his advisory board, desiring to express our warm affection for him, and realizing the esteem and regard in which he is held by his congregation and the community, and praying that he may still be spared to us to minister along such lines as he may feel able, do respectfully request our beloved bishop to appoint him rector emeritus of the parish, so that we may be blessed and comforted by his presence and advice for the remainder of his years, and further,

Resolved, That this preamble and resolution be spread upon the parish register as a testimonial to our beloved rector, and an expression of sincere affection from a grateful people to a faithful priest.

Arthur L. Williams, Bishop of Nebraska, Members of Advisory Board, Trinity Church, Norfolk.

Ainsworth Diptheria Killed.

Ainsworth, Neb., Feb. 7.—Special to The News: Schools opened today, the diptheria having been securely stampeded out. A new teacher will be employed as the number of pupils has increased beyond the present capacity of the teaching force. A room has been rented in the Jackson building on West Second street to accommodate the new teacher and her pupils.

ARREST NORTH DAKOTA BANKER

F. A. Rahders Charged With Issuing a False Statement.

Lakota, N. D., Feb. 5.—F. A. Rahders, president of the Peoples State bank, which was recently closed by the state bank examiner, was arrested on a charge of forgery. He was released on \$7,500 bond. Rahders turned over all his property to the bank. He is charged with subscribing to a false statement of the bank's condition November 16, last. This constitutes forgery under the statute.