

**Farmers in France.**  
Nogent le Rotrou, France, Sept. 13.—Editor News: It was my intention to give the readers of The News the results of my observations of the people of France in a single letter, but when one makes a careful study of the people of this country, even for a brief time, he finds it impossible to write of city and country life as he finds it here, at the same time. In no commonwealth of the world can such a contrast be found between the people of the country and those of the cities. In all I have ever read of the people of France, either in history or current literature, I have yet to read that which honestly portrays the true character of the rural population of this country. History teaches us, and I believe correctly, that France has always been ruled by Paris, but if the rural population was taken from France the republic would not endure for a single year.

**Geology.**  
To have an intelligent understanding of the people of any country makes it necessary that we know something of the soil from which they live. Agriculturally, this country can be divided into four districts so far as its soil is concerned. In the south we find the thinnest and poorest soils, the formation being limestone and gypsum. The central basin, that is, the valleys of the Seine and Loire rivers, is a glacial drift, as is also the eastern part. The southwestern plateau, including the divide between the above named rivers, is a magnesia formation in which one finds much Jasper, the soil being rather poor. In the north the formation for the most part is a sandstone, terminating in granite at the extreme northeast.

The people of the central, western and northern districts are the same, their lives being influenced and controlled by the same industries, the same sentiments and the same traditions. In the southern district the people are quite different socially, politically and traditionally from those in the other three districts.

**Flora.**  
The natural plant life differs widely in the different districts. In parts of the south the flora is almost semitropical. Here is found the fig and olive in favored localities; the grape is present everywhere; chestnuts are found upon the ridges; while pines and many species of hard wood make up the forests.

In the central and southwestern districts soft woods predominate—lign, ash, maple, oak, beech and elm upon the better soils; iron wood, pine and locust upon the ridges; while our own willows, cottonwood and sycamore are found along the streams. In the east, pine is the chief growth.

In the north one finds hard and soft woods about equally divided. In the good soils maple, ash, oak, elm and cottonwood are found growing. At high elevations and upon the sand plains near the coast pine is found growing in a way profitable to both people and state.

The state forestry system is a good one, the forests being well kept and preserved throughout the commonwealth. Not a piece of wood is wasted anywhere. Anything that can not be used for lumber of commerce, is used for fuel.

**Fauna.**  
The bird and animal life does not differ greatly from that of the United States. The nightgale is occasionally heard in the central basin; meadow larks, sparrows, hawks, crows, robins, ortoloes, swallows, bullfinches and a kind of mocking bird not unlike our scallied cat-bird of the northern states are to be seen daily in the farming districts and forests.

While passing through a forest near the German frontier I saw deer and wild swine, but no attempt was made to shoot them by any of the party, this being forbidden by law. In fact, one cannot carry firearms here of any kind without a special permit.

**Farms and Their Productions.**  
The farms of France are generally small, ranging from a hectare to a hundred of them, the hectare being 2.46 acres. Until the French revolution the land of France was held in large feudal estates, but one of the good results of the revolution was the division of these large estates into small homes for the poor people.

The live stock farmers, or breeders, now own the larger farms. These farms are partitioned by well kept hedges, and every part of the farm is made to produce something. There is no land in France so fertile as the good land of Nebraska, yet the production here more than doubles that of Nebraska, area for area, and in some instances is several times as much. This is made possible by the much better system of farming which prevails over here. A French farmer would take forty acres of good Nebraska soil and make it produce more than any 160 acres farmed by an American. The poorest ridges here, with scarcely any soil upon them, are producing larger grain crops than ever heard of in our state. It is not an uncommon sight here to see three and four crops growing upon the same area at the same time. By this system a crop is being harvested every month during the growing season. At least two crops are grown when one of them is grain—barley, oats or wheat. These three crops, together with rye, are grown everywhere over the central basin, and in much of the west and north. Because of the cool, moist climate, more time is required to ripen grain here than with us. The grain harvest is in full operation at this writing. Some are cutting and shocking, others stacking, and I have seen three machines threshing. The stacks are all thatched over in the same manner as we shingle our houses, and no water or moisture can reach the grain. Put up in this way these stacks will keep in good condition for many years.

**The Home.**  
Because of the early traditions of the people, even the French farmer is more public than otherwise in his character. This is evidenced by the grand public buildings, and the costly monuments to be seen wherever one goes, in contrast with the more simple homes of the people. The farmer of France is well and comfortably housed throughout the state, yet the home is simple and plain, and appears the more so when contrasted with the elegant public buildings to be seen wherever one goes.

In most of the farm homes one finds a kitchen, a dining and living room combined, a pantry or work room, a store room in which grain is frequently stored, a sleeping room for the husband and wife, and frequently a guest room upon the first floor, and several sleeping rooms above. The floor of the kitchen, work room and dining room are generally laid with tile, and most of the roofs of the country are either tile or slate.

The furnishings of the house are plain but substantial, nearly everything found within a home here having some well known use. Sewing machines and organs of American make are frequently seen, and they cost less here than at home. The standard

five-drawer sewing machine selling for \$60 with us can be had for \$40 here. The same is true of farm machinery.

The farm housewife of France is a good housekeeper. Order, system and cleanliness are to be seen in every home. She is the best cook the world has ever produced. The bread she bakes is a joy forever. Besides caring for and doing the work of the home, the wife and daughters do much in the garden and about the dairy. The poultry is always cared for by them. The women more often milk than the men.

**French Character.**  
The farmer of France is more a Roman than a Teuton, and more a Greek than either. The world has yet to produce a man with more self pride or greater urbanity than the ancient Greek, while the Roman of ancient times was cold, distant and dignified in manner. Then, again, the farmer here resembles the ancient Greek in his hero worship. I do not wish to be understood as saying that the French farmer still worships Apollo, Achilles, Pama, Venus, Jupiter, or any other of the mythological gods of the ancient Greeks, but they do practice hero worship just the same, and the effect of this worship is excellent in the way of setting a high standard for every human act. If one farmer produces a better crop than any other he is an object of worship. If he is known to have made a better sale of any farm product; to have discovered a new process of any value to his state, or if he excels over his fellows in any way, he is regarded as a hero just as much as was he who risked his life upon the plains of Marathon.

The home life of these farmers is simple, yet beautiful in the extreme. The husband is always courteous to the wife, and kind, even indulgent to the children. The children are affectionate and lovable, yet respectful to the parents and the aged. There is a close companionship noticed in these families seldom seen elsewhere. The wife is an asset invaluable to every family. She has few equals anywhere in the world. I wish the Nebraska legislature would compel every bachelor in the state to import one of them. No social scandals are heard here, no divorces, no want of faithfulness, but in their stead the truest faithfulness and confidence. True, it is that the world of this wife and mother is not large, but it is an ideally happy one. Her world is her home and her children. Nor is there any fear of race suicide here so far as the farmer is concerned. In more than a hundred farm homes I have visited the question, "How many children have you?" has been asked at every home. The smallest number reported was two, and this in a young family, the parents being under 30 years of age. Nine children in one family has been reported twice, and eight three times. Here is a fact vital to the life of the republic, which has been overlooked by tourists and students alike. City life in France is senile, while country life is virile in the extreme. The country is supplying the state with all its life and vitality, while the cities are destroying both.

The military system of the French people is a heavy burden upon the farmer. He not only pays the larger part of its cost, but most of the recruits must come from the young life of the farms. The young men of the cities seldom pass the physical examination required of them, while nearly every farmer's son will pass. This makes it necessary for the farmer to furnish both funds and men, a very severe and unjust tax. But here as at home it is the farmer that has the money. In most districts the farmers own their farms in fee simple title, and free of debt. This land is worth from \$250 to \$1,200 per acre. Every farmer has a savings account, and some of the world's best securities are owned by them.

**The American Tourist.**  
I have met Americans here every day since my arrival, and in all parts of France. Some of them are here as tourists merely, others are on business. So far as gaining valuable information, the American is the poorest traveler in Europe. I have yet to meet an American here who could give one any information of value concerning the country or people he has seen. He is quick enough to see the trivial and superficial things, but never those things of vital importance to the world's intelligence. I met one man here from Iowa who is regarded as an authority at home upon agricultural subjects, and yet he could not answer a single question as to the soil, crops or markets of France, after touring the country for more than two months. He could tell me all about the length of skirts worn by the dancers of Paris, and even of those who wore no skirts at all, but his knowledge of the country ended there. The Englishman is a far better traveler than the American. He is always seeking information of value to his country and people.

**Roosevelt and Bryan.**  
The two Americans best known to the farmers of France are Roosevelt and Bryan. Every farmer I have met in all parts of France regards Roosevelt as the greatest man in public life, no man or country excepted. Every farmer I have met has much to say of him.

Only two things have made Nebraska known to the farmers of France—Bryan and the horse breeding industry. Bryan is well known to the farmers here, and highly respected by them. It has been a source of much pleasure to me to daily hear these two men spoken of in such a complimentary way.

This town of 7,000 people is the center of the horse breeding industry of France, the Societe Hippique Percherone being located here.

G. L. Carlson.

**SEEN A DREAM FROCK YET?**  
It's Even Later Than the Hobble and Stovepipe.

Chicago, Oct. 1.—Enter, a "dream frock."

It walked into the annual convention of the Chicago dressmakers at the Palmer house and drove everything before it, not excepting the hobble and the bolster slips and the stovepipe patterns.

The "dream frock" is a dream. It is as full of peculiarities as the heathen Chinese. A "dream frock" is as hard to recognize as a jelly fish or a chameleon. When you don't see it, it's probably there.

The properly constructed "dream frock" is as thin as it can be and still stay on. It is cut after the bolster slip idea, but has the same relief to the remainder of a well dressed woman's clothes as a filmy veil has to her face. It softens things and produces a foggy, hazy, "dont-know-whether-it-is-or-isn't" impression.

Most of the "dream frocks" may be rolled up and tucked away in an ordinary sized thimble, but they cost like sin.

At the theatrical matinee to be conducted tomorrow afternoon one will be exhibited which cost \$350. It is to be worn by Miss Daisy Leahy, an English actress. Not on account of this gown, but for a far more important reason, Miss Leahy has been invited to appear before the dressmakers.

She knows how to sit down. Why, lots of women know how to—Not, that's just it.

With the development of the stovepipe skirt, sitting down becomes the most serious proposition for the fashionably dressed woman. Miss Leahy has learned the trick.

She backs up to a chair and then sits.

"Just fall from the knees," she explained.

Miss Leahy backs up to a chair with a sort of sidewise, crawfish motion, puts one foot out behind to be sure the chair is there and then simply falls until she lands.

The hard part of it is to make the knees bend quickly at just the right moment.

**Fail to Get Ball Match.**  
After a heated discussion between George Boyer, manager of the Tilden baseball team, and Edwin Thompson, manager of the Wisner team, the look-out for baseball contest between the two teams was called off in Norfolk yesterday owing to the fact that neither of the two parties could agree on the placing of the \$200 side bet.

According to Manager Thompson, Mr. Boyer had agreed to meet him in Norfolk and arrange for the series of five games on which he declared \$200 was to have been placed.

Upon his arrival here he found that Mr. Boyer did not wish to place the \$200 in a bulk on the five games but wished to bet \$50 on each of the five games. Then Thompson immediately challenged the Tilden manager to play his team for \$200 as a side bet, one game, two games or as many as five games which the Tilden man could not take up owing to the fact that his instructions were to place only the \$50 bets on the five game series.

There was a flash of greenbacks worth \$200 flying in the hands of the Tilden manager and a draft calling for the same amount with Thompson immediately upon the meeting of the two managers. Manager Thompson has bitter feelings against the Tilden manager because he declares that party had agreed to take his bet in a conversation over the telephone when the meeting in this city was arranged for.

When Manager Rasley of the Norfolk team was notified that the Wisner and Tilden managers had disagreed, he immediately challenged both teams.

**SATURDAY SIFTINGS.**  
Miss Eva Wilton returned from a visit with friends at Sioux City. George A. Berlinghoff of Lincoln was in the city transacting business. Street Commissioner William Eckert returned from a business trip at Lynch.

Miss Addie Grant returned from Lincoln, where she spent a few weeks vacation.

Among the day's out-of-town visitors in Norfolk were: A. V. Smith, Madison; F. D. Berry, Madison; J. P. Braun and family, Humphrey; J. K. Johnson, Wakefield; John Miller, Gregory; Peter Miller, Gregory; Peter Mueller, Gregory; Grover Roy, Verdele; E. Spatz, Osmond; R. J. Surr, Pierce; Retta Green, Naper; Eva Green, Naper; William Keasling, Hadar; Herman Kuehnke, Pierce; W. F. Cookley, Fullerton.

Mrs. Casting of Pierce was here. Mrs. Roy Lambert returned from a visit at Oakland.

F. Pfahlf of Hoskins is in the city transacting business.

Miss Martha Raduenz of Hoskins called on friends here.

Mrs. Joseph Pritchard, who has been here visiting with her mother, Mrs. J. W. Rees, has gone to St. Louis, where she will join her husband and then go to New York City.

**Powder Trust in Canada.**  
Vancouver, B. C., Oct. 3.—A ten-million dollar merger of all the powder companies in Canada, with the exception of the Giant Powder company's branch factory at Telegraph Bay, has just been effected. Ownership will be vested in the British Canadian Explosives, limited, recently incorporated under the letters patent issued by the dominion government. The merger is controlled by the Nobel corporation, owning powder and dynamite factories in every European country, and by the Dupont Powder company of Delaware.

G. L. Carlson.

**PEOPLE'S PULPIT...**

Preaching to IMPRISONED SPIRITS

By which also he went and preached unto the spirits in prison (1 Peter iii, 19).



KNOWLEDGE, Tenn., Sept. 25.—A Convention of Bible Students is in session in this city. Pastor Russell of the Brooklyn Tabernacle, as President of the International Bible Students Association, addressed the Students twice today. His audiences were large and intelligent. We report one of his addresses from the text foregoing. He said:—

Much speculation has been aroused by our text. Some have claimed that it signifies that Christ, after his death on the cross and before his resurrection, went to some place where human spirits are imprisoned in some kind of purgatory and there preached to them. Not only is the Catholic theory in line with this suggestion, but many Protestants hold that the dead may be prayed for and thus be assisted to escape from eternal torment. All of this is wrong, as we shall show—quite contrary to the teachings of our text when viewed in the light of its context.

Those preached to were not human beings, but spirit beings—not men, but angels. This is clearly stated in verse 20, which tells us when these angels were imprisoned and why. They were imprisoned in the days of Noah at the time of the flood. They were imprisoned for disobedience. So we read (verse 19), "He preached unto spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." Turning back to the Genesis account of that time we find quite a complete record of history of these disobedient spirits. In the Sixth Chapter, verses 1-5

**Angels Preferred to Be Humans.**  
Some time after father Adam's disobedience and his expulsion from Eden—the holy angels were permitted to visit humanity with a view to assisting men back to harmony with God. This doubtless was permitted for two reasons: First, had such an opportunity not been furnished, the angels might in the conclusion of God's great Plan, have been inclined to say, "Yes, God accomplished human salvation, but in a very roundabout way and at a very great cost and trouble. Had he given us an opportunity to mingle with humanity we might have had an uplifting influence upon the people and have accomplished their reconciliation to God.

God wished to forestall any such misunderstanding of the wisdom of the Plan which he had arranged and would, in due time, work out; secondly, the angels themselves never had come in contact with sin of any kind. Hence they never had been tested or tried in respect to their obedience and loyalty to the Creator. They were permitted to attempt the recovery of humanity—partly in order to test their own obedience and loyalty to God.

Our knowledge of spirit beings and the powers granted to them by the Almighty is limited to our observation of the Bible record. The angels who appeared as young men at our Lord's sepulchre and again at his ascension and who, as soon as they had accomplished the purposes of their visit, vanished, are illustrations.

We remember the account of how Abraham sat in the door of his tent and beheld, three men came to him. He refreshed them as men, entertained them at dinner and, we read, "They did eat and talked with Abraham." They had human powers though still spirit beings. When they dematerialized they vanished.

Genesis vi, 1-2, informs us that this privilege of materialization for the assistance of mankind was eventually misused by some of the angels as an opportunity for sinful intercourse with humanity. The time at which this began is not definitely stated. The expression, "When men began to multiply on the face of the earth," might safely be estimated at about a thousand years after Adam's creation and fall. This would leave a period of 655 years to the flood. It was approximately during that long period that the angelic sons of God, seeing the daughters of men, took to themselves wives of all that they chose of the fair daughters of men. And they bare children to them. The same became mighty men which were of old men of renown—and giants. We remember that at that early day human life was much longer than now and that manhood was scarcely reached before a century and that few became fathers sooner; and when we remember also that the children of the angels are not mentioned as boys, but men, mighty men, renowned men, it gives the thought that the angels, without Divine permission, had really started to propagate a new race and that their progeny was much stronger than that of the poor, Adamite stock.

The disregard of Divine Law meant that the strength of these giants would be used selfishly and the licentious example of the angels had a demoralizing effect upon the children of Adam, as well as upon their own children. All this is stated and implied in the words, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." What a terrible picture of the condition of things before the flood! But God was not astonished, for he had foreknown everything. Hence he had a great canopy of water in the sky which temporarily gave the

human body as their own flesh, as when they had power to materialize. Those who came fully under their control become demoted, often several spirits gaining possession of the one personality and attempting to use the same brains and body. It is estimated that one-half of all who are in insane asylums are merely victims of spirit-obsession. The great remedy against all this is the Truth of God's Word. Those who accept that cannot be deceived. But the masses of mankind are being deceived. The Scripture teaching is that when a man is dead he knows not anything, and will never know anything until the resurrection of the dead. Whoever knows this is fortified against all the deceptions of the evil spirits.

We are not claiming that all mediums are fraudulent. Some of them we know to be most sincere. A large number have been delivered from their awful position of acting as tools of Satan by the reading of our little pamphlet, "Proofs that Spiritism is Demonism."

**Jesus Preached to These Spirits.**  
There are no human spirits to be preached to. Human beings are not spirit beings. The dead of humanity who have never heard of "the only name given under heaven or amongst men whereby we must be saved" will hear that name in God's due time—in the resurrection—during the thousand years of Messiah's reign every man, as the true Light, shall lighten every man that cometh into the world" (John 1, 9).

But if Jesus died and in death knew not anything, how could he preach to the fallen angels? We answer that it is a common expression that "actions speak louder than words." The great actions or facts connected with our Lord's death and resurrection constituted a most wonderful sermon to the fallen angels. As they beheld the Redeemer's faithfulness to God, even unto death, even the death of the cross, and as they then beheld God's faithfulness to him in raising him from the dead to the highest nature—the divine nature—"far above angels and principalities and powers and every name that is named"—all this constituted a most wonderful sermon of love and loyalty, faith and obedience, etc. The sermon to them meant, How serious was our mistake in being disobedient to God in any particular. It meant also, May not God, who has thus gone to so much trouble for the redemption of fallen men, have in his heart also a place of mercy for us, should we repent? The Apostle intimates that these angels, with the exception of Satan, are yet to have a testing or trial, for he assures the Church that God purposes that we, as the Bride of Christ, shall not only be entrusted with the work of judging or giving trial to the world of mankind during the Millennium, but also that we shall judge angels—not the holy angels, for, of course, they need no judging on our part—but the fallen angels (1 Cor. vi, 3).

Quite possibly the hopes inspired by that great sermon preached by our Lord's resurrection to the spirit beings led some of those fallen angels to repentance. If so we may suppose that during the eighteen centuries since, they have suffered severely at the hands of the rebellious angels, who would be aroused to animosity by their reform.

The Scriptures seem to imply that "fallen angels," "wicked spirits," "lying spirits," "demons," will have much to do with bringing about the great "time of trouble" with which this Gospel Age will end, before the complete inauguration of Messiah's Empire and the binding of Satan (Revelation xx, 4). The intimation is that the trouble here will be short and sharp, as in the days of Noah. The declaration of the Apostle that these evil spirits will be in chains of darkness until the Judgment of the Great Day leaves room for the inference that when the Judgment of the Great Day begins, the chains of darkness will be broken. If, therefore, we have the right understanding of this matter great events are near at hand. Spirit mediums are already declaring that the spirits tell them that they will soon be able to materialize in broad daylight. With the power to counterfeited and personate humanity what may this not mean in the way of deception mentioned by our Lord, who declares that it will be so strong that it would deceive even the "very elect" were they not specially protected and guided.

We remind you also of the great stride which Spiritism, Occultism and Psychic Science have made within the last few years. These now number amongst their friends and advocates some of the brightest scientific minds. One of these, Prof. James of Harvard College, recently, before dying, declared that he would speedily communicate with his friends. Already the newspapers tell us that he has begun to communicate, but the mediums claim that he has difficulty in operating through them, because of the great force and power of his intellect and that they must gradually become able to act as his mediums. From the Bible standpoint all this is a fraud—a deception—but not on the part of the mediums who are themselves deceived, but on the part of the fallen angels, who are thus tricking humanity.

**Beginning of the Germ Theory.**  
Agostino Bassi, a country doctor in the north of Italy, early in the last century was the starter of the germ theory of disease. At that time a peculiar disease was killing the silkworms, bringing ruin to the whole silk country of Italy. Bassi, by the microscope, discovered the germ which is the cause of the disease. The germ later was named Botritis bassiana. Bassi believed and stated that human diseases were also caused by germs. Bassi's work was sneered at and pooh-poohed by his fellow men and physicians, and he failed to make a lasting impression, thereby losing great glory for Italy.—New York Press.

**"Wicked Spirits," "Lying Spirits."**  
These are the terms used in the Scriptures in describing the fallen angels, who from earliest days have attempted to deceive humanity—representing themselves as human beings who have died and who desire to communicate with their friends. And they attempt to do so through spirit mediums. This is their practice from of old. Their endeavor is to break down the human will and to more and more control it. The height of their ambition and success is to fully dominate the human will, so that they may use

earn an equable, temperate climate, but which he intended should fall upon the earth and cause the great flood in Noah's day. Hence at the appropriate time God gave instructions to Noah to prepare an ark for the saving of himself and his house. Noah and his family were the only members of Adam's race in all the earth who were not more or less contaminated by those angels. How wide must have been that influence when we read as an exceptional matter, "Now Noah (and his family) was perfect in his generation"—the disobedient angels had nothing whatever to do with generating them.

**Fallen Angels Changed.**  
While the angels preferred to live as men in human bodies, they would not be overwhelmed like humanity in the flood, but merely dissolve, by dematerialization, their human bodies and be, as originally, spirit beings. Satan was the first sinner against the Divine government. In his endeavor to set up a separate empire and to have humanity for his subjects, although God had full power to destroy Satan and the other disobedient angels, he has not exercised that power. Instead he merely isolated them from himself and the holy angels and imprisoned them, in the sense that he no longer permitted them to materialize, either as a serpent or as humanity for the tempting and injury of our race. In this sense they are imprisoned—restrained of liberty.

Now let us hear St. Peter's words respecting these angels who sinned. He says (1 Peter ii, 4), "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The word *tartarus* here rendered "hell" in our Common Version, is found nowhere else in the Bible. It refers to our earth's atmosphere and to the fact that those fallen angels, called demons or devils, are "the power of the air." And Satan, who was originally an angel of much higher rank and nature, is their prince, "the prince of the power of the air." The "Prince of demons," they are "cast down" in the sense of being treated ignominiously. They are "in chains of darkness," not in chains of iron. They can still go and come and be sources of temptation to humanity who are in a sinful attitude of mind. They are restrained in chains of darkness in the sense that whatever they do must be done in the dark—until their Judgment time at the Great Day—at the beginning of Messiah's thousand-year day of the reign of righteousness.

Turn to St. Jude's Epistle. There we read (verse 6), "The angels which kept not their first estate, but left their own habitation, he hath reserved in age lasting chains, under darkness, unto the Judgment of the Great Day." Their first estate in which they were created was the spirit or angelic condition. They left their own proper condition of living and nature, in violation of the Divine will, that they might live on a lower plane—live in sin; for the angels are sexless, though always referred to as masculine. And our Lord declares that those begotten of the holy Spirit, who during this age shall attain to the resurrection of the dead, the "First Resurrection," will be "like unto the angels" in several respects—one of these being that they will neither marry nor be given in marriage, but be without sexual distinction.

In harmony with this note how spiritualists hold their seances, either in absolute darkness or in a very faint light. They claim now that the spirits are getting more and more powerful of materialization and that soon they will be able to materialize in broad daylight and go about amongst humanity as members of the race. We do not question the power of God to restrain these fallen angels, these demons—his power to restrain them from materializing and thus doing great harm in the world. Nevertheless, we wonder if they will not be permitted by God to find some greater powers of materialization, contrary to the Divine decree, that their course in this matter may more particularly manifest to what extent some of them have changed and reformed and desire to be obedient, for instance, while others are still as opposed to God and righteousness as ever. There is room for this understanding in the statement of the Apostle that the chains of darkness were to control them until the Great Day—not necessarily into that day—perhaps at its very beginning they may be permitted to gain certain liberties and do a certain amount of injury to humanity, to all who are not attentive to the Word of God, and who, therefore, will not know who these spirits are—that they are the fallen angels, the demons of the Bible.

**Try a Daily News want-ad.**