

# THE OMAHA BEE

MORNING-EVENING-SUNDAY

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to Acts 9:5, wherein this same Paul was notified that it was hard to kick against the goads. The Texas divine is kicking against the goads as unavailingly as did Saul of Tarsus. Not only that, but he is making a blithering donkey of himself.

### REPUBLICS AND CATHEDRAL BUILDERS.

When an Egyptian monarch conceived the idea of building a pyramid, he signified his desire to his chief of staff. The rest was a matter of detail. If the builders ran out of workmen, another army was sent out to capture more slaves to carry on the work. We imagine the temple of Baal and the Hanging Gardens at Babylon were built the same way. Coming along down the track of history, we may note the Roman emperors transforming the Eternal City from brick to marble. Or Constantine creating a new Rome and naming it after himself, or Alexander, before either, setting up a metropolis at the mouth of the Nile.

These were splendid examples of what may be accomplished by the exercise of despotic power. Peter the Great brought forth from the swampland on the Neva another world capital, and the last of the czars caused Dally to be built on the shore of the far-away Pacific ocean, to cite two modern examples. But the building of the great temples, even that of Solomon, were co-operative efforts. Into their construction went the prayers of the church, the wealth of the ruler, and the faith of the people. It was to God their spires reached out, and under groined roofs or vaulted ceilings knelt the devout who honored the Almighty in worship that took the form of carved stone and richly decorated altar as much as in words or genuflection.

Bishop Manning of New York is trying to revive something of this spirit in Gotham. He has instituted a city-wide drive to raise a fund of \$10,000,000 to complete the Cathedral of St. John the Divine, for which \$5,000,000 already has been gathered and mostly spent. It is to be a religious center for the nation, as the old European cathedrals stood for the community and country around them. In the proceedings may be noted something of the change that has come over the religious affairs of man since the days of the Cathedral Builders in Europe. No important division in the church of those days. Now it is scattered among numerous creeds. However much they may profess harmony, the hard fact of creed separates them.

A thousand years ago Bishop Manning would have found his job of cathedral building almost as simple as did Cheops when he set up the greatest of the Pyramids. It was but to locate the stone and get the men to move them. Pharaoh could quarry the granite along the Nile, but the bishop is not finding the mine from which to extract the dollars quite so handy.

### C. J. LANE.

Everyone who knows him feels a deep sense of personal sorrow at the passing of Charles J. Lane. It was his talent to make and hold friends. As one of those who really mourn him has expressed it, he loved men and had the faculty of making men love him.

As a practical, professional railroad man, he stood high. From an humble position in the service of a pioneer railroad in pioneer days, he grew as the road grew, until he was at the head of one of its great service divisions. His outstanding characteristics were his industry and his never-failing good humor. One of the secrets of his success was his faculty for serving both his customer and his company at the same time.

Such a man is an asset not merely to the organization with which he is associated, but to society in general. The work they do, the example they set, are genuine achievements. Charlie Lane will be sorely missed and sincerely mourned by friends all over the land. Because he was a man, did a man's work and gave to the world the fullness of service and the richness of a genial nature and a warm heart.

### JUST A LITTLE SHIVER, EH?

Were you among those who got a peep at the eclipse Saturday morning? Wonderful spectacle, wasn't it?

You knew it was coming, even if you are inclined to wonder how the astronomers can foretell years ahead the exact minute an eclipse will start, just how long it will last, and where it may be seen. Being wise in your day and generation, you know there is nothing supernatural about an eclipse. You know that it is in accordance with fixed rules.

But, honestly now, didn't you feel just a bit creepy when the moon began sliding between you and Old Sol and made him just sort of wink out, so to speak? Didn't you feel something going through your mind, and kind of creeping along your spine, something such as happens to you when you wake up in the still watches of the night and hear a noise you are unable to explain? You knew it was an eclipse, and just as natural as sunrise and sunset, but away back in your mind wasn't there a little something that made you shiver in spite of all your knowledge?

And if you have a spark of devotion in your soul were you not reminded of something when the eclipse dawned on your vision—the majestic Nineteenth Psalm:

"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language where their voice is not heard."

"The glory of God!" That's it. The glory of Him who set the stars in their courses. The more finite man studies the stary heavens and watches the planets in their courses, the greater is awe of the majesty that rules all.

And that is why you, and all of us who watched the eclipse, felt a something we can not describe, even though we pride ourselves upon our knowledge and wisdom.

Having made a great financial success of all of his great corporation interests, Mr. Harrop will now give the taxpayers of Omaha the benefit of his expert advice in street railway management.

A scientist reports that there are 250,000 soot particles in a cubic inch of London fog. Almost a million soot particles to the inch as there are boot-lickers to the square mile in Chicago.

A feminine philosopher in Oklahoma says women go into business in order to be near the men. And men remain in business in order to be able to keep some woman near.

The country consumed sixty billions cigarets during 1924, and without any perceptible decrease in the visible supply of tobacco.

Chicago presents all efforts to prevent her from lowering the lake level. Anything on the level seems to be offensive to that burg.

The nearer wheat approaches the \$2 mark the more difficult it becomes for the third party to catch its breath.

## Dealing With Criminals

By L. F. BROOKING.

The man who deliberately, with malice aforethought, reddens his hands with the blood of the innocent, has forfeited all his rights to the sympathy and consideration of society. His age, unless a child; his mental condition, unless insane or feeble-minded, should not enter into the question, and he weighs as a general being beyond reasonable question. It is useless to discuss it.

There is only one standpoint from which this question can be discussed in a logical manner, and that is from the standpoint of protection for those who have a right to live. At the present time many thousands of persons die at the hand of the assassin in the next 12 months. Unlimited sympathy and protection for these, and none for the criminal, should be our motto.

Why has crime increased in leaps and bounds in the last decade? It can scarcely be for the reason that the world is growing worse instead of better. With the liquor traffic undeterred, and the many institutions for the betterment of mankind, we must conclude that the world is growing better, and the reason for the increase in crime is to be sought in some other direction.

The love of life and the fear of death is inherent in every human being. The first is the most valuable of all things; the latter is the most dreaded. Upon this fundamental proposition we can safely base an argument for capital punishment. It is plain as the noonday sun that the increase of crime is not due to the deterioration of the race, but is due to a lack of fear in the criminal.

The parasites of the human race have congregated in the large cities. There is the liquor traffic, and they gather by robbery and murder. Protection against them is the great question. Scientists and would-be humanitarians may theorize, and the courts may dicker, but the only way to protect the citizen is to put into effect the punishment of death. Capital punishment; alienists may advance their far-fetched theories; psychiatrists may give us vague and mysterious theories; but reducing the question to a practical and common sense basis, the only remedy is to put into the criminal's heart the fear that has been taken away. The contest waged

by the great lawyer, Mr. Darrow, and the very evident joy of Leopold and Loeb at their escape from the gallows, is a very forcible example of the fear of death by the criminal. The only concern they manifested was at the noise, and they went to Joliet with smiles on their faces, and are now buoyed up with the hope of ultimate release, and the hope is born of the knowledge of the press.

What are the mental processes of the criminally inclined? It is reasonable and logical to assume that he has in mind the easy mode of escape by way of the automobile; the slowness and laxity of the courts; the dexterity of the criminal lawyer; the fact that the punishment will not be constructed more for the benefit of the criminal than for his conviction; the furlough, parole and pardon; the modern prison that prison reformers insist is to punish criminals, not out of pure vengeance, but as a deterrent to crime. This being true, the logical remedy is to increase the punishment until he fears to commit the crime. This is the solution to the problem, and until it is admitted and acted upon, crime will not diminish, but be ever on the increase. When the crime is committed in his own law begin to listen to the appeal of common sense and logic, and cease to be influenced by educated ignoramuses, scientific theorists and maudlin humanitarians, then the people can begin to expect the protection they are entitled to from footpads and murderers. The penitentiaries will cease to be crowded to the limit, necessary to keep the people from making room for an ever-increasing procession of criminals.

When an atrocious crime is committed in many communities it taxes the ingenuity of the officers to take the prisoner from the mob. Why? For the reason that almost every man favors capital punishment when the crime is committed in his own neighborhood, or that of his neighbor. There is an abundance of sentiment among the people towards a reform in the direction of the English system of dealing with criminals, and that is needed is for this sentiment to find voice and expression and thus be crystallized into law.

Can any man contend that the standard of civilization is higher in England than in America? Have they a higher standard of morals and behavior? I believe the contrary to be true. It has repeatedly been affirmed, and not denied, that the murderer, the rapist, the thief, the adulterer, those of all England. Why? There can be but one answer by those who believe our country to be at least the equal of England. The answer must be—the sure, swift punishment that is meted out to the man in England who takes the life of his fellow. The criminal in England has no chance of a parole or pardon, and when it is all computed, the danger is small and the crime committed.

is to be saved the church must do the work. It is their firm conviction that the priest and the preacher, as teachers of the law, are more important than the policeman and judge who merely execute the law. What our country needs and must have is a moral conscience, and this is given in the home and at the altars of the church. A judge's bench or in a prison cell. The business of the nation is to build churches to teach and save men, not the construction of prisons to punish them. The only way to save the law is to give it greater power for good than the execution of it. Law must be enforced at the judgment seat of God, set up in the heart of every man, woman and child, rather than in a crowded, stuffy courtroom of mankind. A man or woman must be made and kept a law-abiding citizen, protected against the lawless and the lawless cross rather by the policeman's club. And if the preacher will help to do this, there will be no more complaints about illegality or empty jails.

### Crime and Its Causes

Omaha—To the Editor of The Omaha Bee: We have been informed by our county attorney that crime in Douglas county has increased about 75 per cent, it reports are correct. We are not sure of the exact figures, like this with a grain of salt. Statistics often tell the truth, but just as often mislead the unthinking.

What are the causes of crime? The court docket in criminal cases on the part of the population. If, for instance, the administration of the police is carried on in the most efficient manner, it will be natural that there may be very few arrests; if the police are energetic and conscientious, the number of arrests may triple; yet as a result of the increase in crime and disorder when the police are really on their job, although the increased criminal docket seems to tell of such an increase, it is not so.

But granted that Mr. Beal's assertion is true, it is in my judgment erroneous to lay the blame to the prohibition of alcohol. The closing of the saloons in this country has resulted in an increase in crime, if there is such. The best evidence for my claim is the fact that crime has increased in the same proportion or worse in countries like Germany, France, Switzerland, where the saloons are wide open. From journals which I receive from across the ocean there come the same hue and cry about increased lawlessness.

There are several causes that can be named with much more plausibility for the increase of arrests than the suppression of the saloon and of alcoholic drinks.

One of these is the rebellious spirit and the disregard for authority which any long war period fosters. There has never been a longer period of war in the world but what has for a time demoralized the social order.

The Roman republic experienced that all the Peloponnesian wars, Greece after the Peloponnesian war, Germany after the 30 years' war, our own south after the Civil war. War is a violent disease which like scarlet fever leaves the body pale, weak, and for quite a while. During this weakness the social conscience does not exert the usual firm control over the conduct of the individuals of the state. War is a debauch followed by a moral Katzenjammer.

Another certain cause of the increase of arrests is the rapidly growing number of the individuals of the modern life at a time when two-thirds

of our Americans were farmers, there was little temptation or occasion to interfere with the rights of others; but now we are living a more complex life, where we are actually dependent upon other citizens and we have to consider a dozen times the needs and demands of others where formerly we had to regard the needs and demands of the few.

Our traffic laws are antiquated and need to be revised. The increase of arrests, since this means a more serious and fundamental cause for so much crime is the lax enforcement of the law for the laws which have been enacted in the human breast. Folks do not bother about God; that is the fundamental reason why they disregard the feelings and rights of their fellow-men. For you will always find that the decline in real, fundamental piety is followed by a decline in that sympathy for men which makes happy homes and orderly cities and states.

ALBERT KUHN,  
Pastor of Bethany Presbyterian Church.

A New Set.  
"I suppose," said Nedore, "an automobile helps one to forget one's troubles."  
"Oh," replied Naylor, "one's other troubles."—Boston Transcript.

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don, and administer justice in favor of the people who have a right to live, by giving the death penalty to highway robbers and murderers, making the punishments swift and sure, the fear of death will be in the hearts of this class of criminals, and these crimes would at once drop to the minimum. Society has a right to enact laws for their own protection, and since the present laws and the administration seems entirely inadequate we should demand a revision of the criminal code and do away with the parole system, and making a pardon provisional with the developing of evidence showing the prisoner innocent.

If increasing the punishment will not lessen crime, it follows that lessening the punishment will not increase crime, and drawing this to a logical conclusion, our criminal courts could be abolished. There is no logic in this conclusion. The logically correct conclusion is to punish criminals, not out of pure vengeance, but as a deterrent to crime. This being true, the logical remedy is to increase the punishment until he fears to commit the crime. This is the solution to the problem, and until it is admitted and acted upon, crime will not diminish, but be ever on the increase. When the crime is committed in his own neighborhood, or that of his neighbor. There is an abundance of sentiment among the people towards a reform in the direction of the English system of dealing with criminals, and that is needed is for this sentiment to find voice and expression and thus be crystallized into law.

What seems so is transition. This life of mortal breath is but a suburb of the life Elysian. Whose portals we call death.

But discount our professed faith when we mourn as one without hope. We exhibit our lack of faith when we fail to get the best out of life in our anxiety to make a awful mistake of preparing for death. Each one of us is a part and parcel of God's infinite plan. In each one of us is the spirit of divinity and infinity, ours to grasp or to ignore; ours to profit or to discard. And only as we accept and perform our part shall we inherit eternal life. That part is not to go about with faces long enough to eat oats out of a church; not to stand apart from our fellows; not to arrogate to ourselves a superior virtue. It is ours to go about doing good as best we can.

Let us then, beloved, set ourselves to the glorious and joyful task of living—living and loving and serving, striving ever to make good in our part of the infinite plan. We will sing as our concluding number that song of faith and hope, "I Know That My Redeemer Liveth," and, singing, may we take firm hold on faith, determined to make the most of life here below in order to be prepared for the greater life beyond.

Let us stand and sing, singing with spirit and understanding.  
So endeth the lesson.

WILL M. MAUPIN.

Parents Who Advertise.

From the Chicago News.  
Goshen, Ind., is not the only American community that has been oppressed of late by evidence of promiscuous drinking and other misconduct on the part of children of high school age. Educators and moralists in many places have been discussing ways and means of enforcing proper standards of conduct among the young and preventing lapses into serious delinquency. But the Elkhardt county grand jury, in a presentation on the subject of juvenile justice, sets a useful example to other communities in its pointed remarks on the responsibility of parents for that laxity.

The grand jury says, with obvious truth, that parents too often know little and care little about the associations of their children after school hours, or even late in the evening. It also points out that many dances are arranged by children and adolescents without supervision, and that on such occasions some young persons dispense intoxicants and boast of their daring and cleverness in circumventing law and authority.

It is idle for parents to complain of juvenile manners of morals while they themselves do nothing to regulate, within reason, the conduct of their

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## SUNNY SIDE UP

Take Comfort, nor forget, That Sunrise never failed us yet.  
Celia Hafler

Dearly beloved, in the midst of life we are in death, and so we take our text this morning from John 11:25, reading thusly: "Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believeth thou this?"

And so it is this morning that we would speak of life and death and the resurrection, and especially of life.

There are those among us who are foolishly preparing for death. It is to such that we appeal to quit that foolishness and spend their time preparing for life. Every one of us has at one time or another been called upon to bid farewell to a loved one who has gone on before—not dead but passing on into that greater and fuller life. If there is anything in the religion of our fathers, what we call death is not an affliction, but a blessing. Then why should we mourn as those without comfort when our loved ones have, as we believe and know, merely left us to enjoy the infinite?

Men may formulate systems of theology or evolve creeds and dogmas, but the simple words of the Man of Nazareth, "I am the resurrection and the life," tells more to mankind than theologians ever dreamed, more than creed-makers ever thought, more than creators of dogma ever devised. In those few words is summed up the hope of human-kind.

Those who go through the world with stooped shoulders and downcast eyes, fearful of being contaminated by association with their fellows, and setting themselves apart that they may be fitted for death, have no conception, not the least grasp, of what the Savior meant when He spoke those words. His philosophy of life was not a philosophy of separation, not a philosophy of isolation. He went about doing good. He lived the very fullness of life. He gave us the true meaning of the word service, a word that has been fearfully abused of late years.

Why then, when we gaze upon the cold clay of our loved one, should we mourn as those without hope? We have but gone with them to the portal of a fuller existence, not the least of which is to be resurrected when He speaks those words, "I know we shall have prepared to live instead of foolishly wasting our time in preparation for death."

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### Omaha Where the West is at its Best

#### "LAW AND ORDER SUNDAY."

This particular Sunday is devoted to the purpose of pleading for the re-establishment of law and order in the United States.

Fifty-two such Sundays in a year may not be enough to win the point. One should not be needed. No matter what the cause, and it would not be easy to pick out which one of many is to blame, American people have fallen into a loose way of living. We have mountains of law, rivers of law, oceans of law. We are surrounded on all sides by law. Four-dimensional law. It is above, underneath, before us and behind us. Whatever way we turn, we are confronted by a law.

Laws prescribe what we may do, eat, drink, wear, amuse ourselves with. And we eat, drink, dress and play just as we please, with no regard for the law. Unless it be that we complain when the other chap ignores the law. "Let your conscience be your guide," is the rule. And conscience seemingly is able to condone or justify anything the individual may find it his pleasure to do at the moment. Whim controls.

Time was when the American people deserved the name law-abiding. Not so many years ago the public was shocked rather than entertained by atrocious crimes. A minister, discussing this situation, says:

"Youth today is no worse than in other days. It has merely discarded the old restraints and motives, and has not yet developed new restraints and motives."

No doubt is possible that youth has discarded old restraints and motives. Evidence in plenty that youth has discarded about everything in the nature of restraint. As to motives, that is not a question of age, and is always open to speculative consideration. What is uppermost now is how to go about to help youth to develop the new restraints the reverend gentleman talks about. Our suggestion is the inculcation of discipline. This is not so much a matter of law as of order. Primarily, it is individual, and grownup people need it as much as do the youth. After all, the young learn by example more generally and far more quickly than they do by precept. It is natural, too, that the imitator exaggerates the faults and imperfections of the model that is being copied. No man need wonder if his son does what his father does.

So it is not the youth of the land alone who need new restraints and motives. Every man and woman in the United States has a share in the public morals. If law and order are to be restored, it will be when each one does his or her share to bring about that state of affairs. This may be accomplished easily enough. It only requires the exercise of constant self-government.

#### KICKING AGAINST THE GOADS.

A Texas minister, whose name need not be mentioned because it were better forgotten, is very much peeved because a woman is to act as governor of the state. He does not believe in that sort of thing. He announces that he will do a Mother Hubbard and preach a sermon against it. If his congregation permits that sort of thing it will be because he has that kind of a congregation.

The reverend brother bases his opposition to women in authority on a quotation from Paul's First Letter to the Corinthians, found in the 34th verse of the 14th chapter, reading thusly:

"Let your women keep silence in the churches for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

Paul, with all of his legal erudition and commanding eloquence, was a crusty old bachelor, much given to imparting advice he did not himself follow. At times he even boasted of the fact that he did not do some things he advised others to do. If the reverend Texas brother has not better authority than Paul to depend upon for his opposition as women in places of authority, he is leaning on a slender reed. As an evangelist Paul is the great exemplar of all time, but what he knew about women amounted to very little. Doubtless the church of Paul's time was different from the church of today. Then it may have been supported wholly by the men. But the modern church that depended solely upon men for its continued existence and progress would speedily curl up and die.

Paul may have put that sort of thing over in his time. He wouldn't get to first base with it these days. Women have made some steps forward since Paul, the crusty old bachelor, walked and taught. That is one reason why the world today is better than it was when Paul walked and taught. If the church is not keeping pace it certainly is not the fault of the women. There is a well-founded suspicion that it may be because there are so many ministers like the reverend brother of Texas who cling to the old-fogy notion that women should be kept in subjection and remain silent. Perhaps it is due in some measure to the fact that here and there are ministers who, like the Texas brother, prefer topics like the one he has selected instead of preaching the real gospel.

The reverend gentleman from Texas should read his Bible with a clearer understanding. If he wants to profit from Paul he might turn back a few pages