# ROOSEVELT GIVES ROMANES LECTURE

Former President of United States at Oxford

LORD CURZON IN THE CHAIR

Sheldonian Theater Crowded With Distinguished People When Amerlean Talks on "Biological Analogies in History."

Oxford, England.-The Romanes lecture by Theodore Roosevelt, which was to have been delivered on May 18, but which was postponed on account of the death of King Edward, was given on June 7 by the distinguished American. The Sheldonian theater was filled to its capacity by notable persons and Oxford students and the lecture, which was on "Biological Analogies in History," was well received. Lord Curzon, chancellor of the university, presided.

In seeking to penetrate the causes of the mysteries that surround not only mankind but all life, both in the present and the past, said Mr. Roosevelt, we see strange analogies in the phenomena of life and death, of birth growth and change, between those physical groups of animal life which we designate as species, forms, races and the highly complex and composite entities which rise before our minds when we speak of nations and civilizations. It is this study, he asserted, that has given science its presentday preminence, and the historian of mankind must work in the scientific spirit and use the treasure-houses of

science. To illustrate, the lecturer took severni instances of the development of new species and the extinction of species in the history of mammalian life, showing that in some cases the causes can be traced with considerable accuracy, and in other cases we cannot so much as hazard a guess as to why a given change occurred.

Analogies in Human History. Continuing. Mr. Roosevelt sald in

Now, as to all of these phenomena in the evolution of species, there are, if not homologies, at least certain analogies in the history of human societies, in the history of the rise to prominence, of the development and change, of the tem-perary deminance, and death or trans-formation, of the groups of varying kind which form races or nations.

As in blology, so in human history, a new form may result from the specializaslowly-changing generalized or non-specialized form; as, for instance, when a barbaric race from a variety of causes suddenly develops a more complex cultivation and civilization. That is what occurred, for instance, in western Europe later the Scandinavian ethnic overflows from the north. All the modern countries of western Europe are descended from the states created by these northern invaders. When first created they could be called or "young" states in the sense them were descended from races that hitherto had not been civilized at all, and that therefore for the first time entered the career of civilized communities. In the southern part of western Europe the new states thus formed consisted in bulk of the inhabitants already in the land under the Roman empire; and it was bere that the new kingdoms first took shape. Through a reflex action their influence then extended back into the cold forests from which the invaders had come, and Germany and Scandinavia witnessed the rise of communities with essentially the same civilization as their southern neighbors; though in those communities, unlike the southern communities, there was no infusion of new blood, and in each case the new civilized nation which gradually developed was composed entirely of members of the same race which in the same region had for ages lived the life of a slowly changing barbarism. The same of the Slavs and the Slavonized Finns of eastern Europe, when an infiltration of Scandinavian leaders from the north and infiltration of Byzantine culture from the south joined to produce the changes which have gradually, out of the little Slav communities of the forest and the steppe, formed the mighty Russian

re of today. "New" and "Young" Nations.

Again, the new form may represent merely a splitting off from a long-established, highly developed and specialized nation. In this case the nation is usually spoken of as a "young," and is correctly spoken of as a "new," nation; but the term should always be used with a clear sense of the difference between what is described in such case, and what is described by the same term in speaking of a civilized nation just developed from a barbarism. Carthage and Syracuse were new cities compared with Tyre and Corinth; but the Greek or Phoenician race was in every sense of the word as old in the new city as in the old city. So, nowadays, Victoria or Manitoba is a new community compared with England or Scotland; but the ancestral type of civilization and cul-ture is as old in one case as in the other. I of course do not mean for a momen that great changes are not produced by the mere fact that the old civilized race is suddenly placed in surroundings where has again to go through the work of taming the wilderness, a work finished many centuries before in the original home of the race; I merely mean that the ancestral history is the same in each We can rightly use the phrase "a new people" ir speaking of Canadians or Australians, Americans or Afrikanders, But we use it in an entirely different sense from that in which we use it when speaking of such communities as those founded by the northmen and their decendants during that period of astonish ing growth which saw the descendants of the Norse sea thieves conquer and trans form Normandy, Sicily, and the British islands; we use it in an entirely different sense from that in which we use it when speaking of the new states that grew up around Warsaw, Klef, Novgorod, and Moscow, as the wild savages of the steppes and the marshy forests struggled haltingly and stumblingly upward to become builders of cities and to form stable governments. The kingdoms of Charlemagne and Alfred were ompared with the empire on the Bos phorus; they were also in every way different; their lines of ancestral descent nothing in common with those of polyglot realm which paid tribute to the 'acsars of Byzantium; their social problems and aftertime history were totally different. This is not true of those "new" nations which spring direct from old na-tions Brazil, the Argentine, the United

States, are all "new" nations, compared with the nations of Europe: but with whatever changes in detail, their civilization is nevertheless of the general Euro-pean type, as shown in Portugal, Spain, and England. The differences between these "new" American and these "old" European nations are not as great as those which separate the "new" nations one from another and the "old" nations one from another. There are in each case very real differences between the new and the old nation—differences both for good and for evil; but in each case there is the same ancestral history to reckon with, the same ancestral history to reckon with. the same type of civilization, with its attendant benefits and shortcomings; and, after the pioneer stages are passed, the problems to be solved, in spite of superfiial differences, are in their essence the same; they are those that confront all civilized peoples, not those that confront peoples struggling from barbarism civilization.

So, when we speak of the "death" of a tribe, a nation or a civilization, the term may be used for either one or two totally different processes; the analogy with what occurs in biological history being complete, Certain tribes of savages, the Pasmanians, for Instance, and various little clans of American Indians, have within the last century or two completely died out; all of the individuals have perished, leaving no descendants, and the blood has disappeared. Certain other tribes Indians have as tribes disappeared are now disappearing; but their blood remains, being absorbed into the veins of the white intruders, or of the black men introduced by these white intruders; so that in reality they are merely transformed into something absolutely different from what they were.

A like wide diversity in fact may be covered in the statement that a civilization has "died out."

Phenomena That Puzzle. In dealing, not with groups of human beings in simple and primitive relations but with highly complex, highly specialixed, civilized, or semi-civilized societies. there is need of great caution in drawing analogies with what has occurred in the development of the animal world. even in these cases it is curious to ser how some of the phenomena in the growth and disappearance of these complex, artificial groups of human beings resemble what has happened in myriads of instances in the history of life on this

Why do great artificial empires, whose citizens are knit by a bond of speech and culture much more than by a bond of blood, show periods of extraordinary growth, and again of sudden or lingering decay? In some cases we can answer readily enough; in other cases we cannot as yet even guess what the proper answer should be. If in any such case the centrifugal forces overcome the centripetal, the nation will of course fly to pieces, and the reason for its failure to become a dominant force is patent to every one. The minute that the spirit which finds its healthy development in local self-government, and in the antidote to the dangers of an extreme centralisation, develops into mere particularism, into inability to combine effectively for achievement of a common end, then it is hopeless to expect great results. Poland and certain republics of the western hemisphere are the standard examples of fallure of this kind; and the United States would have ranked with them, and its name would have become a byword derision, if the forces of union had not triumphed in the civil war. So the growth of soft luxury after it has reached a certain point becomes a national danger patent to all. Again, it needs but little of the vision of a seer to foretell what must happen in any community if the average woman ceases to become the mother of a family of healthy children, if the average man loses the will and the power to work up to old age and to fight whenever the need arises. If the homely, commonplace virtues die out, if strength of character vanishes in graceful self-indulgence, if the virile qualities atrophy, then the nation has lost what no material prosperity can

offset. But there are plenty of other phenom-ena wholly or partially inexplicable. It is easy to see why Rome trended downward great slave-tilled farms spread over what had once been a countryside of peasant proprietors, when greed and luxury and sensuality ate like acids into the fiber of the upper classes, while the mass of the citizens grew to depend, not upor their own exertions, but upon the state for their pleasures and their very livelihood. But this does not explain why the forward movement stopped at different times, so far as different matters were concerned; at one time as regards literature, at another time as regards architec ture, at another time as regards city building. We cannot even guess why the springs of one kind of energy dried up while there was yet no cessation of an

## Holland as an Example.

Take another and smaller instance, that of Holland. For a period covering a little more than the seventeenth century, Holland, like some of the Italian city states at an earlier period, stood on the dangerous heights of greatness beside nations so vastly her superior in territory and population as to make it inevitable that sooner or later she must fall from the glorious and perilous eminence to which she had been raised by her own indomita-ble soul. Her fall came; it could not have been indefinitely postponed; but it came far quicker than it needed to come, because of shortcomings on her part to which both Great Britain and the United States would be wise to pay heed. Her government was singularly ineffective, the decentralization being such as often to permit the separatist, the particularist spirit of the provinces to rob the centra authority of all efficiency. This was bad But the fatal weakness was that enough so common in rich, peace-loving societies, where men hate to think of war as possie, and try to justify their own reluctance to face it either by high-sounding moral platitudes or else by a philosophy of short-sighted materialism. The were very wealthy. They grew to be-lieve that they could hire others to do their fighting for them on land; and on sea, where they did their own fighting, and fought very well, they refused in time of peace to make ready fleets so efficient as either to insure the Dutch against the peace being broken or clac to give them the victory when war came. To be opulent and unarmed is to secure ease in the present at the almost certain cost of disaster in the future.
It is therefore easy to see why Holland lost when she did her position among the powers; but it is far more difficult to explain why at the same time there should have come at least a partial loss of position in the world of art and letters. Some spark of divine fire burned itself out in the national soul. As the line of great statesmen, of great warriors, by land and sea, came to an end, so the line of the great Dutch painters ended. The loss of

pre-eminence in the schools followed the less of pre-eminence in camp and in council chamber. In the little republic of Holland, as in the great empire of Rome, it was not death which came, but transformation. Both Holland and Italy teach us that

#### races that fall may rise again. Danger of Race Suicide.

There are questions which we of the great civilized nations are ever tempted to ask of the future. Is our time of growth drawing to an end? Are we as nations soon to come under the rule of that great law of death, which is itself but part of the great law of life? None can tell. Forces that we can see and other forces that are hidden or that can but dimly be apprehended are at work all around us, both for good and for evil. The growth in lux-ury, in love of ease, in taste for vapid and frivolous excitement, is both evident

and unhealthy. The most ominous sign is the diminution in the birth-rate, in rate of natural increase, now to a larger degree shared by most of the civilized nations of central and western Europe, of America and Australia; a diminution so great that if it continues for the next century at the rate which has obtained for the last 25 years, all the more highly civilized people will be stationary or else have begun to go backward in population, while many of them will have

already gone very far backward. There is much that should give us concern for the future. But there is much also which should give us hope. is more apt to be mistaken than the prophet of evil. I believe with all my heart that a great future remains for us; but whether it does or does not, our duty is not altered. However the bat-tle may go, the soldler worthy of the name will with utmost vigor do his al-loted task, and bear himself as valiantly in defeat as in victory. Come what will, we belong to peoples who have not yielded to the craven fear of being great. In the ages that have gone by, the great nations, the nations that have expanded and that have played a mighty part in the world, have in the end grown old and weakened and vanished but so have the nations whose only thought was to avoid all danger, all effort, who would risk nothing, and who therefore gained nothing. In the end the same fate may overwhelm all alike; but the memory of the one type perishes with on the history of all the future of man-

A nation that seemingly dies may be born again; and even though in physical sense it die utterly, it may yet hand down a history of heroic achievement, and for all time to come may profoundly influence the nations that arise in its place by the impress of what it has done. Best of all is it to do our part well. and at the same time to see our blood live young and vital in men and women fit to take up the task as we lay it down; for so shall our seed inherit the earth. But if this, which is best, is denied us, then at least it is ours to remember that if we choose we can be torch-bearers, as fathers were before us. The torch has been handed on from nation to nation, from civilization to civilization throughout all recorded time, from the dim years before history dawned, down to the biazing splendor of this teeming century of ours. It is dropped from the hand of the coward and the sluggard, of the man wrapped in luxury or love of ease, the man whose soul was eaten away by selfindulgence; it has been kept alight only by those who were mighty of heart and cunning of hand. What they worked at, providing it was worth doing at all, was of no less matter than how they worked whether in the realm of the mind or the realm of the body. If their work was good, if what they achieved was of subthen high success was really

### Strength With Morality.

In the first part of this lecture I drew certain analogies between what had oc-curred to forms of animal life through the procession of the ages on this planet, and what has occurred and is occurring to the great artificial civilizations which have gradually spread over the world's surface during the thousands of years that have clapsed since cities of temples and palaces first rose beside the Nile and the Euphrates, and the harbors of Minoan Crete bristled with the masts of the Aegean craft. But of course the parallel is true only in the roughest and most general way. Moreover, even between the civilizations of today and the civilizations of ancient times there are differences so profound that we must be cautious in drawing any conclusions for the present based on what has hap-pened in the past. While freely admitting all of our follies and weaknesses of today, it is yet mere perversity to refuse to realize the incredible advance that has been made in ethical standards. I do not believe that there is the slightest necessary connection between any weakening of virile force and this advance the moral standard, this growth of the sense of obligation to one's neighbor and reluctance to do that neighbor wrong need have scant patience siliy cynicism which insists that kindliof character only accompanies weakness of character. On the contrary just as in private life many of the mer of strongest character are the very mer of loftiest and most exalted morality, so I believe that in national life as the ages go by we shall find that the permanent national types will more and more tend towards those in which, while the intellect stands high, character stands higher in which rugged strength and courage, rugged capacity to resist wrongful ag-gression by others, will go hand in hand with a lefty scorn of doing wrong to others. This is the type of Timoleon, of Hampden, of Washington and Lincoln. These were as good men, as disinterested and unselfish men, as ever served a state; and they were also as strong men as ever founded or saved a state. Surely such examples prove that there is nothing Utopian in our effort to combine justice and strength in the same nation. The really high civilizations must them selves supply the antidote to the self-indulgence and love of ease which they

#### tend to produce. Problems of Modern Nations.

Every modern civilized nation has many and terrible problems to solve within its borders, problems that arise not merely from juxtaposition of poverty and riches, but especially from the self-consciousness of both poverty and riches Each nation must deal with these matters in its own fashion, and yet the spirit in which the problem is approached must ever be fundamentally the same. It must be a spirit of broad humanity; of brotherly kindness; of acceptance of re-sponsibility, one for each and each for il; and at the same time a spirit as remote as the poles from every form of weakness and sentimentality. As in war to pardon the coward is to do cruel wrong to the brave man whose life cowardice jeopardizes, so in civil affairs it is revolting to every principle of justice to give to the lazy, the vicious, or which is really the robbery of what braver, wiser, abler men have earned. The only effective way to help any man is to help him to help himself; and the worst lesson to teach him is that he can be permanently helped at the expense of some one else. True liberty shows itself o best advantage in protecting the rights of others, and especially of minorities. rivilege should not be tolerated because it is to the advantage of a minority, nor yet because it is to the advantage of a majority. No dectrinaire theories of majority. vested rights or freedom of contract can stand in the way of our cutting out abuses from the body politic. Just a lit-tle can we afford to follow the doctrinaires of an impossible—and incidentally of a highly undesirable—social revolution in destroying individual (including property rights) and the famlly, would destroy the two chief agents in the advance of mankind, and the two chief reasons why either the advance or the preservation of mankind is worth while. It is an evil and a dreadful thing to be callous to sorrow and suffering, and blind to our duty to do all things possible for the betterment of social conditions. But it is an unspeakably foolish thing to strive for this betterment by means so destructive that they would leave no social conditions to better. In dealing with all these social problems, with the inti-mate relations of the family, with wealth in private use and business use, with ia-bor, with poverty, the one prime necessity is to remember that, though hardness of heart is a great evil, it is no greater an evil than softness of head. But in addition to these problems the

most intimate and important of al which to a larger or less degree affect all the modern nations somewhat alike, we of the great nations that have expanded, that are now in complicated relations with one another and with allen races, have special problems and special duties of our You belong to a nation which possesses the greatest empire upon which the sun has ever shone. I belong to a pation which is trying, on a scale hitherto unex-ampled, to work out the problems of government for, of, and by the people, while at the same time doing the international duty of a great power. But there are certain problems which both of us have to solve, and as to which our standards should be the same. The Englishman, the man of the British isles, in his various homes across the seas, and the American, both at home and abroad, are brought into contact with utterly alien peoples, some with a civilization more ancient than our own, others still in, or having but recently arisen from, the barbarism which our people left behind ages ago. The problems that arise are of wellnigh inconceivable difficulty. They cannot be solved by the foolish sentimentality of stay-at-home people, with little patent recipes, and those cut-and-dried theories of the political nursery which have such limited applicability smid the crash of elemental forces. Neither can they be solved by the raw bratality of the men who whether who, whether at home or on the rough frontier of civilization, adopt might as the only standard of right in dealing with other men, and treat allen roces only as

subjects for exploitation.

No hard and fast rule can be drawn as applying to all alien races, because they differ from one another far more widely than some of them differ from us. But there are one or two rules which must not be forgotten. In the long run, there can be no justification for one race managing or controlling another unless the management and control are exercised in the interest and for the benefit of that other race other race. This is what our peoples have in the main done, and must continue in the future in even greater degree to do, in India, Egypt, and the Philippines alike. In the next place, as regards every race, everywhere, at home or abroad, we cannot afford to deviate from the great rule of righteeusness which bids us treat each man on his worth as a man. He must not be sentimentally favored because he belongs to a given race; he must not be given immunity in wrong-doing, or permitted to cumber the ground, or given other privileges which would be dealed to victous and unfit among themselves. On the other hand, where he acts in a way which would entitle him to respect and reward if he were of our own stock, he is just as much entitled to that respect and reward if he comes of another stock, even though that other stock produces a much smaller proportion of men of his type than does our own. This has nothing to do with social intermingling, with what is called social equality. It has to do merely with the question of de ing to each man and each woman that elementary justice which will permit him or her to gain from life the reward which should always accompany thrift, sobriety, self-control, respect for the rights of others, and hard and intelligent work to a given end. To more than such just treatment no man is entitled, and less than such just treatment no man should receive.

## Duty of Nation to Nation.

The other type of duty is the international duty, the duty owed by one na-tion to another. I hold that the laws of morality which should govern individuals in their dealings one with the other are just as binding concerning nations in their dealings one with the other. The application of the moral law must be different in the two cases, because in one case it has, and in the other it has not, the sanction of a civil law with force behind it. The individual can depend for his rights upon the courts, which themselves derive their force from the police power of the state. The nation can deupon nothing of the kind; therefore, as things are now, it is the highest duty of the most advanced and freest peoples to keep themselves in such state of readiness as to forbid to any arbarism or despotism the hope of arresting the progress of the world by striking down the nations that lead in that progress. It would be foolish indeed to pay heed to the unwise persons who desire disarmament to be begun by the very peoples who, of all others, should not be left helpless before any possible But we must reprobate quite as strongly both the leaders and the peoples who practise, or encourage or condone aggression and iniquity by the strong at the expense of the weak. We should tolerate lawlessness and wickedness neither by the weak nor by the strong; and both weak and strong we should in return treat with scrupulous fairness. The foreign policy of a great and self-respecting the same plane of honor, of insistence upon one's own rights and of respect for the rights of others, as when a brave and enorable man is dealing with his fel-Permit me to support this statement out of my own experience. nearly eight years I was the head of a great nation and charged especially with conduct of its foreign policy; and during those years I took no action with eference to any other people on the face of the earth that I would not have felt justified in taking as an individual in

dealing with other individuals. I believe that we of the great civilized nations of today have a right to feel that long careers of schlevement lie before our several countries. To each of us is ouchsafed the honorable privilege of dong his part, however small, in that work. Let us strive hardily for success, even if by so doing we risk fallure, spurning the poorer souls of small endeavor who know neither failure nor success. Let us hope that our own blood shall continue in the land, that our children and chil-dren's children to endless generations shall arise to take our places and play i mighty and dominant part in the world. But whether this be denied or granted by the years we shall not see, let at least the satisfaction be ours that we have carried onward the lighted torch in our own day and generation. If we do this, then, as our eyes close, and we go out into the darkness, and other hands grasp the torch, at least we can say that our part has been borne well and valiantly.

Arms and Legs. According to the result of many measurements made at the Anthropological laboratory in London, the right arm in human beings is, in a majority of cases, longer than the left arm, while, on the contrary, the left leg is longer than the right leg. Sometimes, however, the relative proportions are exactly reversed, but very seldom does perfect equality exist between the two sides. The tendency of the right arm to exceed the left arm in strength is somewhat greater in men than in women, while equality of strength in the two arms occurs almost twice as frequently with women as with men.

## A Test of Strength.

"Doctor, have you and the consulting physician decided what is the matter with me?"

"Not yet." "But I heard you balloting this morning.

"Oh, that was only a straw vote."-Kansas City Journal.

# NEBRASKA IN BRIEF

NEWS NOTES OF INTEREST FROM VARIOUS SECTIONS.

## ALL SUBJECTS TOUCHED UPON

Religious, Social, Agricultural, Polis ical and Other Matters Given Due Consideration.

Jacob Carpenter of Franklin county celebrated his ninety-second birthday auniversary at his home in Franklin.

Bancroft will celebrate the Fourth of July this year. It has become the custom of the neighboring towns to alternate on this ocassion. This year it is up to Bancroft.

F. J. Hinzie, representing the G. V. Brecht Butcher Supply company of St. Louis, committed suicide in his room at the Meridian hotel in Columbus by cutting his throat with a knife.

Will White, aged about 20 years, son of James R. White, a prominent farmer residing near Sunderland, committed suicide by taking car olic acid. The body was found in the haymow. No cause given.

William L. Geddes Camp No. 5. United Spanish War Veterans, was organized and mustered at Alliance by Department Commander E. H. Phelps of Lincoln, was visited there.

Albert Craig of O'Dell, Gage county, who was arrested at Summerfield. Kans., recently on the charge of bootlegging, pleaded guilty in the district court and was sentenced to sixty days in the county jail.

Petitions in the line of municipal reform are being circulated in West Point and are meeting with strong support. It is propsed to regulate the hours of closing of the pool rooms of the town and also to prohibit the moving picture theaters from giving their performances on Sundays.

The Valentine Junior State Normal will open in Valentine June 6. The faculty for this year has been selected from among the strongest educators of the state and provision has been made for special instruction in all important lines of teachers work.

The big steel bridge that the Northwestern has been building across the Niobrara river at Valentine is now completed and all trains have been running over it. The bridge has been over a year in being built and is 1,300 feet long and 141 feet high.

Eb. Johns who was convicted in the district court, on the charge of burglarizing the slaughter house of Walter Mitchell at Germantown and stealing fifteen hides therefrom, was sentenced by Judge Corcoran to a term of two and a half years in the penitentiary. with twenty-five charter members.

The soldiers of the Spanish war, in conjunction with the Grand Army of he Republic, held memorial services

Fire destroyed the Cox Lumber company yard, the Godbey residence, the Elmer Hathaway office building, the Murphy and Moline real estate officers and William Smith's restaurant at Morrill. The total loss was \$50,000 with insurance of \$30,000.

The crop conditions over this section of the state, says a Cambridge dispatch, are excellent. More than one inch of rain fell here during last week. The farmers have about completed corn planting.

The census department is still gathering up and collating the scattered returns for the Omaha census district, and the final report may not be sent in until after the middle of June.

A reception attended by practically all of the people of Madison and vicinity, was held at the new Union Paeific station from 7:30 to 8:30 p. m., when the depot was formally opened and dedicated. ...ajor W. L. Dowling welcomed the officials on the part of the Commercial club and the citizens of Madison, to whom Nelson H. Loomis, general solicitor, made response.

Miss Sarah E. Peck of College View who three times refused to tell the census enumerator how old she was, and to give him other information he desired, pleaded guilty in federal court to the charge of refusing the information and was fined \$10.

The jury in the case of W. D. Tully against the Grand Island Telephone company, the Grand Island Electric company and the Fairmont Creamery company for damages in the som of \$13,700 for the death of Stewart Tully, sone of the plaintiff, bas, returned a verdict of \$2,000 against the defendants in common.

Goldie Morton, a country girl attending the Lyons High school, was successful in carrying off the \$100 prize scholarship, which is offered by the Associated Colleges of the state. She was the valedictorian and was considered the best among eleven of the 1910 class. This will enable her to attend her choice of several colleges in the state.

Valentine has decided to celebrate the Fourth of July this year in a good old rousing celebration.

Bretena Field has brought suit in the district court of Boone county against August Lachnit and August Peterson, saloon keepers at Humphrey, Neb., and John Kasparek, a saloon keeper at Albion, and the Lyon Bonding and Surety company of Omaha, asking for \$10,000 damages, the petition alleging that by reason of sales of liquor to her husband, Martin S. Field, he has failed to support her and she has been damaged in said amount.

## OLD LADY'S THOUGHTFUL ACT

Didn't Mean Beloved Pastor's Digestion Should Suffer If She Could Help It.

One morning a popular young minister was presenting his views upon an important subject under discussion, says the National Monthly, and insisting that he held certain things to be true, the commentators notwithstanding. He continued, "I hold this to be true, even though the commentators disagree with me-and again-I say, even though the commentators disagree with me."

At this point an old lady was seen to leave the church. On his way home from the service the minister was met by this old lady, bearing a basket. She stopped and handed it to him, saying: "Dear brother, I heard you say thet common 'taters disagree with you, so I've brought you a basket of Virginia yams."

Up to Pa.

"Papa, sister's a liar!"

"Why, why! Jennie, you mustn't say such things.

"I can prove it by your own self. Last night I heard her say, 'Charlie, I'll call papa if you dare to do it again!' And he did it twice more. Did you hear her call?"

Question of Precedent.

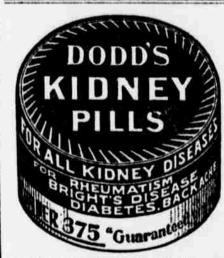
"What makes you doubt that all men are born equal?"

"The absolute confidence of every parent that his baby is superior to any other in existence."

Some choirs have the artistic temperament so bady they will sing a lullaby just before the sermon.

PERRY DAVIS PAINKILLER for all sorts of cuts, bruises, burns and strains Taken internally it cures diarrhea and dysentery Avoid substitutes. 25c, 55c and 56c.

If a man would be himself he must cease to think of himself.





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CASCARETS roc a box for a week's treatment, all druggists. Biggest seller in the world. Million boxes a month.

