THE SUNDAY BEE

MORNING-EVENING-SUNDAY

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STUBBLE AND SUNSHINE AND JOY.

Certain instincts persist long after any utility they might once have represented no longer exists. For example, the dog is said to turn around before lying down, because in days far gone his ancient forebear turned around a few times to break down the reeds in which he had to make a bed. So in man clings the penchant for hunting game. He may live without so exerting his primal impulse, but the secret joy known to the hunter is shared in only by the

So at this time of the year, when laws for the preservation of game permit the faring forth of the man with his dog and his gun comes the supreme season of the round of months. The sun has turned the grass to a russet brown; the stubble still stands in many a field; the ripened corn fields afford excellent cover, and the whole is an invitation to outdoor sport, and a challenge to the hunter.

You trudge in the early morning light, across the open field, a soft breeze caressing your cheek, promise of a gale by noon; watching an eagerly ranging dog, covering the surface of the earth in wire or narrow tacks, nose to ground, searching for the odor he knows so well; then the eagerness is transferred to the man, as suddenly the dog runs straight; his pace slackens, he stops, "frozen" on the stand, motionless, every nerve on tension, every muscle stiffened, a picture many artists have tried and few have caught; cautiously you approach, gun ready; just ahead, in the grass, the faintest of movement designates the hiding place of the bird; you come up, a low word to the dog, he moves forward, and with a rush and a whirl the birds break cover. One to the right and one to the left, and down come a brace of fine fat prairie chickens, if you are using a doublebarrel; perhaps three and sometimes four if 'you have a pump gun and know how to use it.

Maybe you are crouching in a blind, on the sedgy shore of a lake or sandhill pond, or out on a sand spit in the river, waiting for the first incoming | make known to the world, and it is possible that the swoop of the early flying ducks. It may be you are at | seed he sowed will yet bear fruit in opening public the bottom of a barrel, carefully concealed in a corn | highways in public parks to all passers. shock, where the geese stop to feed. Or it may be the drizzle of rain or a cold blast of snow has ended both comfort and sport in the outdoors. Then, you give over the combination of sunshine and stubble and joy, and spend the hours in the shack, cleaning guns and toggery, smoking and yarning, and otherwise killing time. But the unalloyed pleasure of the open belongs to the man who can go out for a time and live with the wild things and nature.

GOD AND NATURE.

A proposal made at the Portland convention to add to the Episcopal prayer book a prayer that will such as it was in classic Greece, or even in the days beseech God to open man's eves to the beauties of nature excites some wonder. Are we so engrossed in other things that we no longer see the Creator in the works of creation? Must we ask Divine inspiration to kindle in our souls the admiration once spontaneous?

Human beings cooped up in great cities miss the wonders that are disclosed to those who live nearer to the natural conditions. The latter have ever in view wonders and beauties that can not fail to excite the mind, and which inevitably lead to an appreciation of the power and wisdom of the Great Source and Author of All That Is. However much of dependence and faith we may put in revealed religion. we can not close our eyes to the fact that peoples not so favored have formed definite and abiding beliefs in th existence of Deity solely through their observance of the things about them, the phenomena of life and growth and decay and death, the cycle of nature, unbroken in its procession.

City dwellers see many manifestations of God's power, and accordingly realize His presence. Sunrise and sunset, the birth and death of the day, with the multitudinous tints of light refracted through | tributes to the cause of civilization, and so improvefleecy clouds or dusty atmosphere, are miracles whose presence is so familiar as to lose effect for the man engrossed in the details of a struggle for life. But they are not entirely lost, nor is any other manifestation of God's presence wholly without effect.

It will always be true that "the woods were God's first temples," and man will always "look through nature up to nature's God," for the human soul in its contemplative moments turns to the Almighty as certainly as sparks fly upward. Contact with nature gave man his first idea of a Divine Creator, and that contact confirms him, even in his highest development, in the belief that is simplicity in all its reactions. Many reasons may be cited in favor of the prayer as proposed, but novelty will not be one of them, for man has turned to God because of the wonders and beauties of nature, just as he has improved himself from abject savagery to his present plane because he learned from nature some few of to ally his reason with that Supreme Reason which governs all things.

IN THE OLD-FASHIONED DANCES.

The fact that an old settlers' reunion in a neighboring county was closed by dancing a quadrille is made the feature of the news account of the affair. Here is an indication of how the world has progressed. Time was when the quadrille was the backbone of a dancing program. It was and still might be a fine demonstration of grace and ability on the floor. Its simplicity, more apparent than real, does not comport with certain complex modern ideas, yet for real, unalloyed fun it is far and away ahead over any of the modern maxixes, tangoes, fox trots, onesteps, or other forms that permit bunny-hugging, death clutching, performances that astonish the spectators and sometimes fatigue the performers.

The quadrille contains several elements omitted from the modern dance. One of these is sociability. In the several figures or "changes" of the quadrille everybody gets a chance to dance with everybody else. Syncopation or jazz may appeal to the primitive, but whose heels do not tingle when the old fiddler sets up "Turkey in the Straw," "Money Musk," "Old Dan Tucker," "The Irish Washerwoman," "Mc-Leed's Reel," "Rory O'Moore," or any one of a num- | an income last year of \$17,00,000.

ber of tunes whose strains are an irresistible plea to dancing blood and nimble feet?

And when the couples begin to move in response to the prompter's direction and the music's time, the maze is complete. Where can be found a more animated spectacle than a room full of dancers, going through the figures of the quadrille? Strenuous, yes, but if one wants something more sedate, try the lanciers. Stately and graceful in many ways as the minuet, yet more easily acquired by even a tyro, the lanciers might well have a place on any dance pro-

One great drawback must be noted. In order to properly get through one of the old-fashioned dances, the person engaging in them must know how to dance. Maybe that is one reason why they have been superseded by what is looked upon as dancing by the young folks of today.

ENOS MILLS, EXPLORER.

Death scarcely held any terror for Enos Mills, for he had not only become familiar with the phenomena of nature, but was well assured that he had accomplished something that would outlive his dissolution. He will not linger in person, but his work will go on, for he set in motion something that is not ended because one man goes the way all must go.

"Rocky Mountain National park" is his monument, and in it his name will be perpetuated, but it was only part of his contribution to the good of humanity. He spent his life among wild things, not because he loved men less, but because he wanted to bring to men a batter knowledge of the world in which they live, and to do this he must become more closely acquainted with it himself. Necessarily, acquaintance with the wilderness and the denizens caused him to withdaw himself from the cities and in some degree to separate himself from communal life. Explorations of the Rocky mountain regions carried him through many strange and some exciting experiences, with vicissitudes that might have discouraged a less devoted adventurer. Incidentally, his devotion may be better understood when the reader is reminded that Mr. Mills was far from being robust, and some of his undertakings were of a character that might have daunted even a giant.

Men now know the Rocky mountains of Colorado, Utah and Arizona much better than they did, because Enos Mills took the long chances that went with his search for the secrets that lay hidden in rocky pass and sandy waste. Coupled with this intelligent courage was a degree of enthusiasm that proved inexhaustible, especially when he set about to realize the dream of his life by securing the establishment of the national park in the region where he spent so much of his life. It is regrettable that his joy in this work was alloyed by the presence of a transportation monopoly, the effect of which is likely to become a national scandal. His crusade against this institution was as energetic as his work for building up interest in the wonders of the region he did much to

A NEW-OLD VIEW OF EDUCATION.

Dr. H. B. Alexander has voiced a belief that is rowing up among practical educators. He would co-ordinate the activities of the modern university, and direct them toward a focal point, rather than to divide and move the work of education along parallel lines. This belief is rather cursorily set forth in the interview with the doctor, which is published today, and which contains a thought that may well be digested by all who are concerned with the American system of public schools.

It is not a new idea, for the work of education. Egypt and Assyria, Persia and India was along the course suggested by Dr. Alexander. It embodies two simple and correlated principles. One is that the pupil be taught the thing by its applica-

tion; that is, that he be given a concrete illustration of the fact involved in the lesson. The other has to do with the direction of all these facts into life, the focalization, so to speak, of the apparently disconnected efforts of the pupil, to the end that a single great objective may be attained, that objective the opening up of the mind and its receptive development to a state where it not only can accept an abstract fact, but can apply that fact concretely, either by iself or in connection with others to the end that something of worth actually is produced.

That is the true object and purpose of education. Americans hold, and rightly, to the truth of the old adage that "Knowledge is power," but they have never consented to the theory that power is designed for purely materialistic accomplishments. Civilization is for the promotion of human happiness, and the production of wealth is a means and not the end. Whatever tends to advance the good of all conment in educational practice is always in order.

The present system has not done all that was promised for it. What is needed is less of standardization along the lines of Gradgrind, and more of stimulation of the creative faculties of the pupil, the development of his imagination, which contains both the inspiration of conception and the restraint of judgment, so that the final product is of service because of its human quality rather than for its efficiency in achieving material results. Dr. Alexander's thought is in this direction, and this does not mean that future graduates are to be philosophers and poets exclusively, but engineers, doctors, lawyers and the like with human attributes.

WEEK-DAY LIFE AND THE CHURCHES.

Declaration in the house of bishops of the Protestant Episcopal church in the United States for more democracy in industry marks another long the minor secrets of creation, and thus has been able step in the application of moral laws to modern conditions. The importance of the subject lately has been emphasized also in a volume of the American Academy of Political and Social Science entitled, "Industrial Relations and the Churches." In one of these articles, P. H. Callahan, president of a varnish company at Louisville, sets forth his opinion

"Man is not a machine to be geared and run for the benefit of industry, whether on the basis f an individualistic or socialistic philosophy. Men are no more to be exploited for the weifare of society than for the enrichment of individual It is not enough that the public interest be safeguarded; nor yet enough that private interests be secure. The dignity of the human person must be respected. This does not belong to the state, but to the church, which stands in relation to morals as done the state in relation to

the public interest. This, coming from the point of view of an enployer, is highly significant. Formerly it was held that neither church nor state should display any interest in industrial affairs. It was the shock of the war, as much as anything, that changed this. The field of argument today has been transferred to how far and deep such functions should go.

Speaking of big business, what of the United Mine Workers of America, which organization had

Now Main Street May Laugh at City Life

Sinclair Lewis Writes a New Novel, "Babbitt," Which Life to very much like a dream, ments, would be brought together

limitations exist for Sinclair Lewis. His new novel, "Babbitt," far transcends that sensational best seller, "Main Street."

Now it comes the turn of the small towns to laugh, pityingly rather than scornfully, at the nar-row life of the comfortably prosperous folk in the cities. For the most part these dwellers in Floral Heights, the fashionable residence district of the great middle western city of Zenith are well satisfied with their lot. In some of their gayes moments they are apt to think back on their early life in Gopher Prairie and make an interesting contrast. Thus, at the Babbitts' dinner party. the conversation runs:
"Awful good to get back to civ-

ilization! I certainly been see ing some hick towns! I mean-Course the folks there are the best on earth, but, gee whiz, those Main Street burgs are slow, and you fellows can't hardly appreciate what it means to be here with a bunch of live ones!"

"You bet!" exulted Orville Jones. "They're the best folks on

h, mamma! what conversation Why, say, they can't talk about anything but the weather and ne-oo Ford, by heckslorum!"

"That's right. They all talk out just the same things," said Don't they, though! They just

say the same things over and over," said Vergil Gunch. And George F. Babbitt, thus as sured of the supremacy of his own environment, is emboldened to present this gem of metropolitan con-versation: "But these small-town oobs, with nobody but each to talk to, no wonder they get sloppy and uncultured in their speech, and so balled-up in their thinking!" Nothing was said, and nothing

was done, at the Babbitt's party that light not have occurred any place in the middle west, large or small. The impression comes that most of he faults that are charged to Mair Street society the banality, stupidity and self-sufficiency, are chargeable also to Floral Heights and Zenith, And, if the worst of Gopher Prairie is the repression of normal instincts, then urban life suffers as well from these same restraints. Every newspaper man knows Bab-

bitt. He exists by the score—a "peppy" business man, full of phrases about vision and service. convinced that civilization rests on the success of his financial schemes and those of his class. In his annual address before the Zenith real estate board Babbitt analyzed his kind, which he referred to variously as "he-men," "regular guys" and

"go-getters." He put it thus:
"He's not dumb like the old"He's not dumb like the oldvocabulary and a punch.' (Some readers' memories will rush back to contrast the picture of American business life of another generation given by William Dean Howells in "The Rise of Siles

Howells in "The Rise of Siles Lanham.")
"With all modesty, I want to stand up here as a representative business man and gently whisper: 'Here's our kind of folks! Here's ized American Citizen! Here's the new generation of Americans: fellows with hair on their chests and smiles in their eyes, and adding machines in their offices. We're not doing any boasting, but we like ourselves first rate, and if you don't like us, look out-better get under cover before the cyclone

One summer, with his old college selling roofing paper—he got away moral law; and to do this something for a week and loafed in the Maine more than the mere mention or woods. He played poker with the statement of that moral law is rewoods. He played poker with the statement of that moral law is re-guides, fished and tramped. His quired. They must be told that vio-

Te took held of a Sunday school, aired a press agent for religion, and coming thus into close association with the leading banker of

Zenith. He began thinking that his home life was at fault. serted for many evenings. He saw too clearly, however, the insipid quality even of night life and vice. For a time he fancled that he had come a "radical." One of his nates in the university had become a labor lawyer. Babbitt, at the Athletic club, snoke in his defense to a tableful of friends. He even spoke in disapproval to a militla captain who complained that he was not allowed to shoot extract. was not allowed to shoot strikers unless they were violent.

Many things happened thereafter which brought Habbitt safely back to complete respectability. For one thing, his business began to suffer. Old friends avoided him and whis-pered to each other about his un-sound views—"almost a bolshevist." His wife fell ill, and he was drawn ack to domesticity by his powerful

Never again was Babbitt to listen o any inner voice that questioned he eternal rightness and fitness of things as they are. Only once, and that was when his son abandoned college studies and eloped with the

> NET AVERAGE CIRCULATION for AUGUST, 1922, of

THE OMAHA BEE

B. BREWER, Gen. Mgr. ELMER S. ROOD, Cir. Mgr. Sworn to and unbacethed before me this 3d day of Saptomber, 1933. W. H. QUIVEY, (Sual) Natary Public

The not around dally obsulation gain of The Chunka Bee for August, 1923, was 13,457 ever August of 1821. The not average Sunday conviction sain of The Umaka Bue for August, 1933, was 18,188 ever August, 1933, was 18,188 ever August (1911). This is a larger gain than that made by any other daily se Sunday Umaka newspaper.

Holds Up the Mirror to the Boasted Culture of a to the eyes of Dr. H. B. Alexander. forming a center to the thought activities of student groups. In the professor of philosophy at the University of Nebraska. Thus is ex-

Some authors succeed in writing daughter of a neighbor, did he only one great book, but no such much as hint at his lost worlds: "Well-" Babbitt crossed the floor, slowly, ponderously, seeming a little old. "I've always wanted you to have a college de-gree." He meditatively stamped ucross the floor again. "But I've never- Now, for heaven's sake don't repeat this to your mother, or she'd remove what little hair

I've got left, but practically never done a single thing I've wanted to in my whole life! I don't know's I have accomplished anything except just get along. figure I've made about a quarter of an inch out of a possible hundred rods. Well, maybe you can carry things on further. I don't know. But I do get a kind of sneaking pleasure out of the fact that you know what you wanted to do and did it."

One likes Babbitt, for all his Bab-bitry, just as one likes dozens of acquaintances who share to a large extent these characteristics of a modern age. Mr. Lewis has written with the air of one who is bent on pleasing himself—a pretty good way to make sure of pleasing others. The style is less wearisome and more flowing in "Babbitt" than in "Main Street," and, though there is less plot, this new novel holds the less plot, this new novel holds the "Babbitt," by Sinclair Lewis.

Harcourt, Brace & Co. Carl van Doren knows American iterature as do few of the critics

who write today. In "Contemporary American Novelists, \$900-1920," he carries on the highly useful work of analysis that he began in separate articles in the Nation and other magazines. Those wishing some guidance and interpretation for their reading cannot do better than seek advice here. Published by the Macmillan company. America's making is told in books

for children issued by Bare & Hop-kins. Latest of the series is "Harriet Ruth Brown MacArthur.

How Are We Training Our Young?

The moral training of the young

out being swayed either to right or themselves. Suppose it were slarmingly on the increase. parents no doubt today as in times thirteenth century costume and getpast make a great effort to instruct and guide their offspring in the ways of morality. Why is it, then, that their teaching is so barren of results? Are they giving their sons "Art students devoted to design-

nstance, is not nice, that such and cultured tastes, or in opposition to the demands of altruism—to hold out public Babbitt was able to sur- pressed thereby is enough to make could understand it.

sons and daughters against future temptations to evil is to bring home chum. Paul Riesling—who wanted temptations to evil is to bring home course, the historical events to be a violinist, but instead rose to them the binding force of the all have to be taken in part. guides, fished and tramped. His nervous locuacity was stilled in his contact with nature; he gained a new serenity and went home to plunge more earnestly than ever into the business of booming and boosting.

Restlessness, however, continued to bring with it proportionate "comebacks" in the way of suffering or disease, or, what is infinitely worse, an old-fashioned hell such as our dear old fathers and mothers of 40 pursue him. Inwardly the sus-icion grew that life should mean mething more than smug success. thought it a safe thing to disbelieve in or relegate to the scrap heap of discarded superstitions. Scoffing was built up the fame of the Floral no argument with them, and they Heights church, but without satis- felt it good, sane policy to believe in Heights church, but without satis-faction further than that brought a hell if they could not utterly dis-

prove the existence of one Such motives as the above are powerful and adequate, and they strike deep into the hearts of the young. If we discard these motives, fe was at fault. There began epi-odes with Tanis Judique and "the unch" that left Mrs. Babbitt de-fall back upon and the case of the rising generation is hopeless. A religion that holds out such incentives to right living—a religion deeply founded, and wisely impressed upon the susceptible minds of the youth of this generation, this is their one

WILLIAM FREDERICK FELD,

To Give New Life to Study

Author of Nebraska Pageant Suggests College Classes Dramatize Their Courses.

plained his interest in depicting the surge, for example, would take on history of Nebraska through pagehistory of Nebraska through pageantry. He is the author of the Greek were to be the presentation pageant of "Coronado in Quivern" of some bit out of the life of the history between the common of some bit out of the life of the in front that's every had kept with care, which was presented in Omaha as foreign speaking people which The big front door it leads you to. foreign - speaking people which should for the moment be real in

one of the events of Ak-Bar-Ben. The procession of human events, drama.
Dr. Alexander believes, is best un-The procession of human events, or her procession of human events, or Alexander believes, is best understood when thus graphically presented. To those who enact the scenes of the past the experience is symbolically in pageants or other dramatic forms so that they, too could have, as it were, their theat-thousands who form the audience. Out of this fact he has been embedded to suggest a remarkable change in the methods of education institutions in which the dramatic interest as this bringing together all.

The children leagth when achieve it is hard to see how education would be better rejuvenated at the center than by some such scheme of community linearity and interest as this bringing together all. institutions in which the dramatic presentation of history, science and the arts would supplant a good part of the recitation and laboratory young people.

"We have been in the habit of The following the property of the recitation and laboratory young people."

"We have been in the habit of The following really low you come.

work.

"Pageantry is not merely a form of dramatic entertainment," says Dr Alexander. "It represents a movement toward a new type of public and social self-consciousness, or perhaps self-understanding. It is a part of a movement which is affecting the whole country, and in particular education. Not merely education in that proper sense which means the training of a whole community in its ideals of life, in the first manner of environment and common understanding.

The felix who really love you come Around the house. It seems that some will use tha front door till the end—Round the house they wend. Well, then you know you've gut a friend. The front's for strangers and for style. The really card and frozens smile; trum for the young. If the schools are really to gea that hold on life which a true education must mean it will have to come through the two factors that this sort of a theater could create. One of these, in its ideals of life, in the part of environment and common understanding.

Centrer should be a very active life in the habit of looking upon education too much as positive, not sufficiently as impaired to heed. The felix who really love you come Around the house. It seems that some will use tha front door till the and—Round the house they wend. Well, then you know you've gut a friend. The front's for strangers and for style. The really inverse you come.

The felix who really love you come. Around the house they wend. Well, then you know you've gut a friend. The front's for strangers and for style. The really for a true for the young. If the schools are really to gea that hold on life the path around the house in the looking upon education for much as impainted to much as positive, not will use tha front doer life that the hase the result is that it has become the power of the schools and the result is that it has become the power of the schools and the result is that it has become the power of the schools and the result is that it has become the power of the schools are fell to be a power of the scho work. "Pageantry is not merely a form

"But, in education itself in the schools, there is an opportunity for student mind. We have vast labora a special development of the idea tories and great libraries, but of of pageantry which might well lead equal value with these certainly phasis upon the creative rather than of pageantry which might well lead equal value with these certains to a new type of college more value would be a theater made the core dishing after his suspension. Looks able than anything we have now. Of every university term where fishing after his suspension. Looks groups of students would profit not as if there were method in his madness. There is at present a very widespread groups of students would profit not as if there were method in his madness. dissatisfaction with college curricula only by what they themselves were and college machinery, and feeling presenting, but also by the vivid adthat somehow the devices of education have gotten away with the true substance of it, and in particular a feeling that those better powers of independence in thought and originality in imagination which schools possibility of begoming president of the U. S. A. the easier it is for himought to develop are quite as often defeated as furthered by our system

of education.
"It has occurred to me many times that a new type of school might be developed having for its center the theater. The idea would be that the studies of the students should be car-ried on with a view not to examina-tion of individuals but to the presentation by groups of students of dramatic and pageantry embodi-ments of the substance of their

"It is perfectly obvious, for ex-The moral training of the young ample, the students of dramatic is the problem of every age. It is literature, of Shakespeare or Greek tragedy, should find their best unthinking men and women today as it has ever done in the past. How

shall we train the boy and girl and "It should be not less obvious that develop in them the instincts of a students of history could make most noble character and the disposition real the subject matter of history to live according to principle, withleft by the bad example of others? middle ages which is the subject of A calm survey of moral conditions a course, for the examination in that as we view them today among our course could be a presentation of young people affords us grave cause life as it was lived in the tweifth or for apprehension. Statistics go to thirteenth century. There would be show that the number of youthful a new vitality injected into the study criminals of both sexes at present is and a new reality into the subject. cause can we assign for this? Most modern millinery would be studying

sults? Are they giving their sons and daughters the best motives to withhold them from wrong-doing?

Merely to tell them that to go against the Ten Commandments, for scenery and properties.

Students of mechanic such a way of acting is in bad form, trical science would find here an that it betrays a lack of good breed-opportunity for the full exercise of ing, that it is highly offensive to their best ingenuities.

"Literary students would be called upon to study the literary forms of such incentives to a young boy or girl expression of the period in question and expect them to be deeply im- and to give its flavor so the moderns

In public Babbitt was able to survey this Solid American Citizen, as one laugh. As if motives of such the said, "with a whale of a lot of satisfaction." In private he wondered just what all the zip and bang was about.

The best way of safeguarding our addition, the ideas of the time, philosophy, politics, law and, of course, the historical events would "This is merely one example of how a large group of student inter-



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