

CHIC OR HEALTHY, WHICH?

The American Woman Shouldn't Cramp Herself Into Paris Gowns.

New York, Jan. 29.—"The New York woman cannot expect health and nature and remain beautiful. If the New York woman should continue to conform to Parisian-made garments she would eventually be neither natural, healthy nor beautiful."

This, from Samuel Paul, grand master of the United Ladies' Tailors' association of America, shows the purposes of that institution in a new light—and may be pardoned for ever having thought these same purposes other than altruistic.

"Every day the American woman is seeing more clearly that the New York figure is not the Parisian figure," explained Mr. Paul, with conviction. "The New York figure is infinitely more beautiful. Why? Because the American woman's figure is a healthy, normal figure. The American woman has a high, firm chest, her lines are firm and long and slim and graceful. If she permits herself to be natural she is healthy and beautiful, but she can be neither by cramping herself into a Paris gown."

"When a French tailor cuts a garment all his skill is in the draping—in the chic of the thing. Even the simpler tailored suits of Paris are what we Americans call 'fluffy.' That is not what the American woman wants or needs. The American woman wants line, and the American tailor understands this. The lines of the Parisian tailors go in every direction. The lines of the American tailor follow the natural, graceful lines of a woman's body."

"You know," Mr. Paul elaborated, "you cannot very well improve upon the lines of a healthy normal body. The Parisian tailors think you can, but you cannot. The more closely you follow naturalness, the more nearly artistic you become. Ladies, it is a choice between chic and lung trouble or health and line for you. Can you hesitate?"

Yes, the Farm is Rented.

Please let it be known that I've rented my farm. I'm besieged with inquiries from all over north Nebraska and southern South Dakota, as a result of that little want ad in The News."

This is the plea of Ernest Raasch of Norfolk, who rented his farm soon after the want ad appeared, but who is still getting letters from all over this country about it.

Eight Dead in English Week.

London, Jan. 29.—Eight persons were killed and twenty others badly injured when an express train running between Brighton and London was wrecked at Stotts Nest station this afternoon.

Fans Not Enthusiastic.

Although Fremont and Grand Island have been talking baseball associations which will include Norfolk, little talk is current among the Norfolk fans in this direction. Most of the fans here believe this would not be a paying proposition. Although Grand Island would be accessible for Fremont, it would be out of the way for Norfolk. Fremont, at the same time, would be well enough located for Norfolk, but it is not believed here enough support would be given such an association. A short route association, however, is talked of favorably by some.

This association would include perhaps six towns in Norfolk territory. Gregory, Dallas, Lynch, Stanton, Pierce and Neligh are talked of strongly. Even such an association, it is said, would hardly pay expenses unless a larger attendance than last year could be depended on. It is believed by some that Norfolk might get up a team of home players, who have positions in the city.

Business Changes.

The Saterlee store at Herrick was purchased by Selzer and Horst of Butte. The J. F. McMeen general store at Lynch has been traded to F. E. Brodie of Midland, S. D., for a piece of land.

Evangelist Becomes Insane.

Sioux Falls, S. D., Jan. 29.—Suddenly becoming violently insane while holding revival services in a Finnish settlement in Kingsbury county, an evangelist named Thomas Brannan has been ordered sent to the state hospital for the insane at Yankton by the insanity board of Kingsbury county, which examined into his mental condition. The unfortunate man's home is a mile north of Spearfish, in the extreme western part of the state, where he conducted a market garden. He for some time has belonged to a religious sect, the members of which believe they are endowed with a special power by the Holy Ghost and that they are required to devote their time, as did the apostles of old, to preaching. The members of his congregation were badly frightened when he became violently insane during one of his meetings. He will not keep clothing on his body and calls every one who comes near him a "devil." His wife arrived in Kingsbury county before the removal of her husband to the asylum and is heartbroken over the said condition in which she found the unfortunate man. Brannan is about 50 years of age, an Irishman by birth and until he so suddenly lost his mind was bright and intelligent.

Lamro will retain the county seat of Tripp county, S. D., and will continue to be a substantial county seat town just as it is today, in the opinion of Eugene Crook, formerly a Madison county man and until recently a bank-

er at Foster, who has gone into the Rosebud region to engage in business and who is now a resident of Lamro. Mr. Crook was in Norfolk yesterday and called upon The News to tell of a mass meeting that was held one night this week in Lamro to denounce this newspaper because of some of the reports, said to be born in bias and denounced by Lamro as "slush," which have appeared in The News to the injury of Lamro.

The Lamro business men called a mass meeting to protest and to take some action in regard to the matter. Some of them thought The News must have been bribed by rival townsmen to print stuff injurious to Lamro. Others declared that The News must be a "railroad tool" and that its printing biased reports damaging to Lamro with the deliberate intention of helping to kill the town and build up a rival at the Northwestern railroad's command. All were agreed that Lamro was getting the worst of it and they were fighting mad about it. They were saying sizzling things when Mr. Crook told the meeting that he had known W. N. Huse for a good many years and that he didn't believe Mr. Huse was the kind of a man who would act as anybody's tool, or that he would do anything intentionally to injure Lamro or any other town. He said he thought the best thing to do would be to make a trip to The News office and explain the situation, and that he was confident Lamro could expect a "square deal" at the hands of The Norfolk News, if the situation were explained.

The meeting agreed to that plan of action and Mr. Crook came to explain to The News that Lamro is not moving away, that it is now, as it has been for a year or more, a thriving, prosperous county seat town of 700 people, and, what was more, that it doesn't intend to move away or to die, but that it has, in the opinion of every Lamro business man, a thoroughly bright and substantial future before it.

He said that a report sent to The News by one of its correspondents in the Rosebud country some weeks ago, giving the impression that Lamro had become divided in a town row over whether to move or not and that only a few still clung in a futile effort to hold a town there, had done damage to the town and that it was unfair because it was not a true statement of the case. He realized that The News has an immense circulation throughout north Nebraska and southern South Dakota, and it was because of the tremendous effect of such an item that Lamro business men were so wrought up.

"All those reports that have given an impression that Lamro was dying or would die," Mr. Crook said, "are slush, pure and simple. They come from biased sources, with the purpose of injuring Lamro, but as a matter of fact, the county seat never will be moved from Lamro. It can not be moved any more than the Gregory county seat could be moved from Fairfax in the attempt made a couple of years or so ago. In the first place, it takes a majority of all votes cast to move a county seat in South Dakota. Every town in the county would be a candidate. And for any one town to secure a majority of all votes cast, is absolutely out of the question. It can't be done."

And to this county seat proposition Mr. Crook pinned his faith when he selected Lamro to live in.

Mr. Crook admitted that some of the Lamro people had moved to Winner, and that some of the business institutions had moved across the prairies to the new townsite on the railroad. Included in the institutions that moved were two banks, a printing office and a hotel. He pointed out that two banks still remain, said there were still three hotels and that the Lamro business men had bought a newspaper to replace the one which moved to Winner.

He told of hard luck that had been encountered in the efforts to get the new newspaper going, the machinery having been dumped out of a freighter's wagon enroute to Lamro and badly mashed. So new machinery had to be sent for and this has delayed the new publication.

He said the big Van Meter hotel was moved across the prairies with sixty horses, but declared three weeks were required to do the moving instead of an hour and thirty minutes, as had been claimed by one Winner enthusiast.

Mr. Crook was loud in his praise of the Rosebud country. He said that much of Tripp county and much of Meyer county is just as good as the best farm land in Madison county, and he considers it a territory of very vast opportunities.

Mr. Crook was assured by The News that this newspaper has no partisan interest in any townsite fight, that it is first and last a newspaper and as such wants to give its readers all the happenings of interest in this territory in an absolutely impartial manner.

He was told to tell the people of Lamro that Lamro would be given a "square deal" by The News just as this paper tries to treat every town fairly. He was assured that The News is not in any way involved in a conspiracy to injure Lamro or any other town. The facts and the facts only, he was told, are what The News is after.

Would Have to Hire Clerk.

"If you don't take out that little want ad offering rooms for rent, I'll have to hire an extra clerk to answer the telephone."

Ben Reid, president of the Norfolk Shoe company, made the protest. The little want ad had got so many replies from one insertion that he was deluged with anxious room hunters.

BACK TO LACE AND TULLE.

Distinctively Feminine Trimmings are to be Popular this Season.

New York, Jan. 29.—It is difficult to say what is style at present because there is such an infinite variety of fashions and fabrics," said a Fifth Avenue modiste, "but one thing is certain and that is that this is a season of lace and tulle."

"Signs of the tendency were first seen in millinery, when big tulle bows and crowns were put on all sorts of hats. Then evening coats were loaded with tulle and lace, and now they have invaded the domain of dresses, blouses and lingerie as well. The use of lace means, of course, that lines will be less severe, softer and 'fluffier,' as it were."

"All dress trimmings lace is the most distinctively feminine. Hardly a plain morning dress or an afternoon gown is made without a shallow round yoke of net or lace, and evening dresses are fairly heaped with such garnitures."

"It is not essential to have only one kind of net or lace on the same gown, for an ingenious combination of two or more can be made very effective."

"Black laces are even more popular than white or cream, since quite the newest effect in colors is to have a vivid silk softened by a black transparent drapery. A black Chantilly gown worn by a chaperon at the opera the other night was draped over a rich, deep blue satin, the only trimming consisted of a corsage of smoke pearl and silver bugles. A high satin belt finished the bodice, which was cut low, the harsh line of the décolletage being relieved with folds of black and white chiffon."

The Norfolk Y. M. C. A. Campaign.

Interest is being shown by many Norfolk people, who are organizing for Y. M. C. A. work in this city, over the coming state convention of the Y. M. C. A., which takes place at University Place, Neb., February 17, 18, 19 and 20. It is very probable a number of Norfolk people will be in attendance at this convention. Any one wishing to attend this convention is requested to write J. P. Bailey, state secretary of the Y. M. C. A., at Omaha.

Much interest is shown by outside associations over the results of the recent Norfolk campaign. The Nebraska's Young Men has this to say:

The Norfolk campaign for \$25,000 closed October 29 with \$28,200. It was a splendid demonstration of seven days' work in a town of 6,000 population. The work was done by six teams, one of which was a high school team of ten picked young men from the high school, assisted by as many more picked young women, and their work probably was the greatest factor in bringing the results which we have already mentioned.

Early in November a committee consisting of Messrs. Huntington and Ransom of Norfolk, with State Secretary Bailey, visited Columbus, Central City, Hastings, York and Fremont, to look over the buildings preparatory to the building committee drawing its plans for their new building, which is now being done, and in the early spring the building will be commenced. A most beautiful lot has been purchased directly south of the postoffice, 100x175 feet, which is in all probability the future center of Norfolk.

A splendid building committee has been selected with Darius Mathewson as chairman. An architect has been selected, and things are moving in Norfolk.

GREGORY MAN BURNED.

William Hall is Seriously Burned While Kindling a Fire.

Gregory County News: William Hall, a real estate man, was seriously burned while building a fire at his home at Gregory Sunday morning. The accident occurred as the result of getting the gasoline can confused with a kerosene can. Mr. Hall pouring a quantity of the deadly fluid into the stove.

Mr. Hall was severely burned about the breast and arms and was taken to Omaha Monday morning to the hospital to undergo treatment.

Bonesteel to Go Dry?

Bonesteel, S. D., Jan. 29.—Special to The News: As yet there has never appeared in an outside paper anything giving a fair statement of the situation in Bonesteel. Judging from the statements heretofore sent out it would appear Bonesteel was comprised of an aggregation of thieves, murderers and grafters, and any citizen of Bonesteel who became known as such away from home was regarded as a curiosity and one to be feared. The facts, however, are that Bonesteel for the past four years has been one of the cleanest towns to be found anywhere in the Northwest. Her citizens comprise as fine men and women as can be found anywhere, refined, cultured ladies and gentlemen.

Last spring when Mayor Linticum was elected on the reform ticket it was for the purpose of making the saloons live strictly according to law and to remove the poker games from the rear rooms, also to conserve the revenues of the city to a better use than was being made of them. When Mr. Linticum took his seat he was absolutely alone on the board the aldermen solidly against him. Now he has two members of the board with him. The fight the saloon element is making against him is making him many friends and Bonesteel will certainly go dry at the spring election.

Charles Shipley Acquitted.

Pierce, Neb., Jan. 28.—Special to The News: Charles Shipley, the Pierce county farmer who was arrested on complaint of Oscar Lehman January 15, charged with stealing a buggy robe, was acquitted last night by a jury in County Judge Kelly's court, after fifteen minutes. A robe claimed by Lehman was found in Shipley's possession. He claimed to have found it on the road. O. F. Stillman defended Shipley and County Attorney C. H. Stewart prosecuted.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching needs some revision. However fundamental may be the doctrine of baptism, some of their conclusions respecting it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that

PEOPLE'S PULPIT... THE COST OF CHURCH FEDERATION TO BAPTISTS, ADVENTISTS AND DISCIPLES. Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Sunday, Jan. 23.—Numerically Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What wonderful advantages are now at the command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes, and all manner of helps for Bible study. Our forefathers before the Reformation were generally illiterate. And even had they possessed education the pen-written Bibles were expensive and obtainable only in the Latin language. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede? The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds. Many Adventists have abandoned the thought that the Saviour's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning which shall then engulf the earth. It should not be difficult for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful consideration they should feel justified in assuming that they alone are "the elect." Let us hope that with broadening realization they are more and more realizing that there are saints and sinners in their own number, as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are his" and will care for them, regardless of denominational lines. But for that portion of Adventists which considers the keeping of the Seventh Day of the week the all-important part of Christianity we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what other terms the First Day. Or, by counting the calendar in the opposite direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

Discipline Doctrines to be Voided. Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following close to apostolic customs in the matter of Church organization, which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is: "When the Word of God speaketh we speak; when the Word of God is silent we are silent." But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly entrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities—including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaching that baptism in water is indispensable to the remission of sins. This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins;" "Baptism unto repentance and remission of sins;" etc.

Before pointing out their misapprehensions of these texts let us note the facts that according to their theory all others of mankind, Christians, Jews and heathen, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost according to the general understanding of Disciples and other Christians signifies shut out of heaven—shut out of Paradise—shut into hell and its eternal torment.

Do our Disciple friends get as though they believed this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have assented to them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might easily be prevailed upon to abandon their peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins" and merging themselves or federating with others.

To assist them out of their difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses' Law, and to show this change of character by water immersion. But those Ephesians who believed in Christ and whom Apollus baptized for the remis-

sion of sins did not receive the holy Spirit. St. Paul explained to them that their baptism was an improper one—that they as Gentiles required an immersion into Christ (Acts xix, 1-7; Romans vi, 3).

Baptist Union Not Federation. As a week ago we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are considering today. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his apostles taught baptism and that there are but "one Lord, one faith and one baptism" (Ephesians iv, 5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged. The expression, "Believe and be baptized," implies a mental development capable of belief beyond that which infants possess. The original pretext for introducing infant baptism was set forth by St. Augustine, who urged that as all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church; and baptism was set forth as the doorway. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And those good wishes were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became its substitute with all. The thought of preservation from eternal torment (hereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Who will dispute that St. Paul's words of Romans vi, 3, 5, are the clearest presentation of the import of baptism furnished us in the Bible? The passage is cited in proof of every theory of baptism, yet it supports only one—the true one. Notice that it does not say, as many suppose, "So many of us as were baptized into Jesus Christ were baptized into his death." Is there not a difference? That difference is the explanation of all of our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union amongst all classes of consecrated Christians.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into his burial into the "Body of Christ" as a member of "the Church which is his Body" (Ephesians I, 22, 23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are "the elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the veil. It, as the Bride of Christ, will be his companion and Queen during the Millennium reign of glory for the blessing of the world—for the blessing of the non-elect, considered last Sunday.

St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us how that membership can be brought about. The words, "Baptism into his death" explain the matter. How strange that we ever thought these words signified water immersion! Our eyes are now opened! Plainly, now, we see that "into his death" signifies our participation with our Lord Jesus in suffering for righteousness, in self-denial, self-sacrificing of the same character as those endured by the Master. It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the just for the unjust. The holy, harmless, undefiled one laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

True, Jesus was spotless, while we are members of the fallen race. But we are justified through faith in his blood. And hence we have in the Divine sight through him a standing of human perfection or justification. This standing is granted to us or imputed to us for the very purpose of permitting us to sacrifice our human, rights and earthly interests as he sacrificed his. The "elect" are to be dead with him, that in the resurrection they may live with him and be like him and share his glory, honor and immortality. By consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Romans xii, 1). Thus we are "immersed into his death" and thus we become members of his Body.

Whoever fails to be thus immersed into Christ's death will fall of the membership in his Body—will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earthly interests we might become dead with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," also become sharers of his Kingdom glory.

Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless them through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his members must share his spirit of self-sacrifice—death to the world and earthly inter-

est. Only such may share with him in his Millennial Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect. Many of the non-elect under the fuller light and better opportunities of the Millennium will turn from sin to righteousness, from death to life eternal. This "baptism into death" with his blessed reward excludes no denominational lines. It includes in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully "accomplished" until on the cross he cried, "It is finished." His baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right hand and left hand in the Kingdom. In reply Jesus said, "Are ye able to be baptized with the baptism that I am baptized with?" Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his Throne (Mark x, 37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolized immersion into water such as was practiced by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death. Let us then, dear friends, not be content merely to federate! Let us unite our hearts and hands and hands as members of the Body of Christ; let us be baptized with his baptism, into his death!

When We Get a Y. M. C. A. Can the Norfolk business men "come back?" That question, as much as the problem about Jim Jeffries, will be paramount when the Norfolk Y. M. C. A. is built. Here's what is happening to the business men of Kansas City, as told in the Star:

"Now, gentlemen, line up; get in line. That's right. Ready now and mark time. One, two, three, four; one, two, three, four. Put your right foot forward and march single file. Right. Come along now. Turn to the left and keep going."

The speaker was F. B. Barnes, one of the physical directors of the Young Men's Christian association; the place in the gymnasium on the fifth floor of the new building at Tenth and Oak streets. The men in line compose a class of Kansas City business and professional men, who, like James J. Jeffries, are trying to "come back." The time was noon.

If you haven't taken much physical exercise in recent years but still fancy, when you think of your condition at all, that you're a pretty good man, go up to the Y. M. C. A. and let Mr. Barnes take the conceit out of you. First, however, watch some of the courageous stiff-kneed fat men; some of the stout-winded lean men and some of the soft-nosed short men try to do things as Mr. Barnes does them. Then perhaps you'll take another guess as to whether you desire to make the experiment.

The average man can't run a short block without being winded, so Mr. Barnes says. The average man, who takes no exercise, looks like a molly-coddle in the Y. M. C. A. gymnasium, but his courage is in his business, and in this new class—the business men's class—they are taking the chaps who work their brains from morning until night, and for an hour, from 12 until 1 o'clock, by a process of physical culture, get the blood out of their heads and rush it down in the direction of their feet. The result is a steadying of the nerves and a new and joyous appetite.

But that one-hour athletic drill is funny and Mr. Barnes, who is deadly serious all the time, does, by his very seriousness, give the casual visitor many a laugh. How he runs those men around the gym and makes them work.

"On the mat; get ready," said the director. "Follow me."

The director stood on his right foot. His left foot he grasped in his right hand. Then he hopped to the end of the mat, a mat about fifty feet in length. The others were supposed to follow. Most of them did, all of them tried, but there were a few fat men who broke at the "half mile" post and fell down laughing.

Around the gym to the starting point again. This time it was jumping short distances with both feet. Gaily did the class follow their leaders. A few tumbled, but they made fun for the rest. "Now, the turkey squat," said the director. And putting his hands under his legs from the back he clasped them together, and in that awkward fashion started to lead his class to the end of the mat again. This was a hard trick and some of the more experienced fell down on the job. At the end of the mat Mr. Barnes gracefully bent his head forward and turned a perfect somersault. The others were supposed to follow. Quite a number turned good somersaults, others got half way and fell sideways, and the fat man at the extreme end of the line refused even to try.

"There never was a man born," said Mr. Barnes, as he was adjusting his sweater, "with both feet. To be a boy again." This sort of a place gives a man the opportunity to come in for an hour and play. It's a fine thing, too. It gives him strength and health, and he goes out feeling a whole lot better toward himself and everyone else.

Money makes fools of some men, while the lack of money has a similar effect on others; there is never any danger of a shortage of the fool crop.