

SOCIETY

Pleasures of the Week.

Mr. and Mrs. C. L. Chaffee are enjoying a visit with Mr. Chaffee's daughter, Mrs. G. I. Babcock and three children from Mexico City, Mexico.

William Reynolds celebrated his sixth birthday on Tuesday. Thirty little friends spent the hours from 2 to 5 o'clock with him, and had a jolly time.

Mrs. C. L. Chaffee entertained the members of the Jenny Wren club on Wednesday afternoon, in honor of her little guests, Mary and Elizabeth Babcock.

Mrs. J. L. Ennis entertained the young girls' guild of Trinity church Monday evening. The hostess served nice refreshments during the evening.

The daughters of the King enjoyed a pleasant meeting with Mrs. Fred Gettinger on South Eighth street Tuesday afternoon.

The girls' missionary society of the Methodist church enjoyed a picnic supper at the chautauqua grounds on Wednesday afternoon.

Mrs. John Friday entertained Mrs. W. P. Logan and her aunts, Mrs. Joseph Strawn of St. Paul, at dinner on Monday.

Personals.

Alfred Mayer of Lincoln has been visiting at the home of his uncle, Sol G. Mayer, the past week.

Mrs. Ina Southwick and son Arthur left for a visit to Chicago and other eastern points.

Mrs. M. Lan of Chicago arrived in Norfolk Wednesday noon for a month's visit in the home of her daughter, Mrs. S. M. Braden.

Mrs. Charles Hays and little son left Tuesday for their home in Denver, after a week's visit in the home of Mr. and Mrs. John R. Hays.

Mrs. C. E. Burnham and Mrs. W. N. Huse went to Ponca, Neb., on Thursday to a house party in the home of Dr. and Mrs. J. M. O'Connell.

Mrs. G. H. Culver and daughter Isabel and Mrs. G. M. Culver and son Stanley of Chicago arrived today noon for a visit with Mr. and Mrs. S. M. Braden.

Mr. and Mrs. Edwin Johnson and children returned to their home in Chicago Thursday noon after a month's visit with relatives and friends.

Mr. and Mrs. N. A. Rainbolt left Thursday noon for a two weeks' outing at Green Lake, Minn. Mrs. W. H. Bucholz and sons, Fritz and Arden of Omaha joined them at Sioux City and will accompany them.

ON THE Stage

G. M. COHAN INTO VAUDEVILLE? For Two Weeks This Fall He is Offered a \$20,000 Contract.

New York, Aug. 6.—George M. Cohan is likely to be a vaudeville star for a couple of weeks this fall. Marcus Loew, the vaudeville manager, has offered the actor, manager, producer, \$10,000 a week for two weeks to appear at his theater in Greater New York, and there is a good chance that Cohan will accept.

"Of course, there is no money offered to do that would draw Cohan into vaudeville," said Mr. Loew, discussing his plans for the coming season. "I happen to be a very close personal friend of his or I wouldn't have induced him to do so. I feel pretty sure that he will accept, for he told me that if he did he would devote the money to charity. Whenever a man begins to talk about what he is going to do with the money, it is a good sign that he means business."

Bertha Kalich's New Woman Play. Bertha Kalich will open her first regular season as a star with the production of an American drama, "The Woman of Today," by Samuel Shipman. "The Woman of Today" deals with the conventional husband and the modern wife, who, upon her husband's sudden disappearance, assumed control of his business.

Chevalier to Come Again. George C. Tyler, managing director for Lieber & Co., returned on the Oceanic from Europe and opened a bagful of surprises. One of them is that Albert Chevalier has again deserted the English music halls and will appear in this country this winter in a comedy, "The Caretaker," in which he will impersonate not a coster, but a Frenchman. The play is said to have some of the flavor of "The Music Master."

NATION'S EYE ON WOODROW WILSON

Princeton's President May Be Democratic Candidate for the Governorship of New Jersey.

By J. A. EDGERTON. PRESIDENT WOODROW WILSON of Princeton university is being boomed for governor of New Jersey as a preliminary to his nomination as the Democratic candidate for president. That is the latest big political fact that has challenged the notice of the American people.

The sponsors of Wilson's boom for president and therefore of his candidacy for governor are said to be ex-Senator James Smith of New Jersey, Roger C. Sullivan of Illinois and Colonel George Harvey, editor of Harper's Weekly. The announcement was made after President Wilson had been in conference at the Lawyers' club in New York.

For all of these several reasons and some other political wisecracks opine that Wall street is back of the move. They recall that Colonel Harvey fought Roosevelt, that Roger Sullivan was read out of the Democratic party by Bryan and that ex-Senator Jim Smith has long been regarded as a little brother of the trusts.

However these things be, the big papers of the country are taking Woodrow Wilson's candidacy for governor of New Jersey seriously, and if he should be nominated and elected to that office his candidacy for the presidency would be more serious yet. Therefore he is a factor to be reckoned with.

Mentioned For 1908.

It was in 1906 that Colonel Harvey first nominated Wilson for president. He threw it out as a mere brilliant passing thought, like so many of the Harvey suggestions, but contrary to his expectations—and his experience—it "caught on." All sorts of letters were received from all sorts of corners of the land approving the proposal. For once in his life Colonel Harvey had struck a popular chord, so he kept on booming Wilson.

True, nothing came of it in 1908. Bryan wanted that nomination, and the Democratic party wanted him to have it. Now apparently both Bryan and the party have changed their minds and there is a chance for somebody else. "Why not Wilson?" says Harvey, so he tries for the delicious experience of again striking the popular chord. But he has grown wiser in the four years. He has learned that the American people demand in the presidency a man of some political experience. So he decides to try his candidate in the governorship of New Jersey and so qualify him for the bigger job. At least to a man up a political tree that looks like the psychology of the proposition.

Let us give Colonel Harvey due credit for one thing. He has again caused that coveted popular chord to vibrate. The talk of Wilson for governor is buzzing all over New Jersey, and soon the gossip of him for president will be humming throughout the country.

Wilson a Cleveland Democrat.

Woodrow Wilson was the friend of Grover Cleveland. While the ex-president was a lecturer at Princeton the two frequently discussed politics and kindred topics. Their views were in close accord, both believing in lofty standards, individual honesty and courage, both being old school Democrats and both opposing Bryan. Public affairs are congenial topics with Dr. Wilson, for, while his highest reputation has been gained as an educator, his chief interest is political economy and government. Possibly that is because he was born in Virginia or because he once practiced law in Atlanta, or it may be due to temperament.

Wilson is not only a political economist, but a historian, some of whose works have become text books. Among others he is the author of "Congressional Government," which appeared in 1885 and immediately gained him a reputation as an original thinker; "The State," which came out in 1889, dealing with all branches of constitutional government; "Division and Reunion," covering American history from 1829 to 1889; "Mere Literature and Other Essays," "George Washington" and a "History of the People of the United States."

Most of these books are standard authorities in colleges, and all of them show research, scholarship and in places brilliancy. "Division and Reunion," while written from the viewpoint of the southerner, reveals a breadth and wholesome Americanism that rob it of offense for northern readers.

Has Grasp of Events.

In all his political and historical writings Dr. Wilson shows himself a fundamental Democrat with a peculiar insight into the spirit and purposes of the founders and builders of the nation. He is also a lecturer who speaks before popular assemblies as well as before educational and scientific bodies. His voice is said to resemble that of Henry Ward Beecher.

Dr. Wilson is fifty-three years of age and was graduated from Princeton at the age of twenty-two. He was christened Thomas Woodrow, and in college was called "Tommy," but like Grover Cleveland, who was originally Stephen Grover, he adopted the first name. After leaving Princeton Wilson studied law in the University of Virginia and practiced in Atlanta for two years. It was while in Georgia that he met and later married Miss Ellen Louise Axson, a belle of Savannah.

From 1883 to 1885 he took a post-graduate course in Johns Hopkins, after which he became professor of history and political economy at Bryn

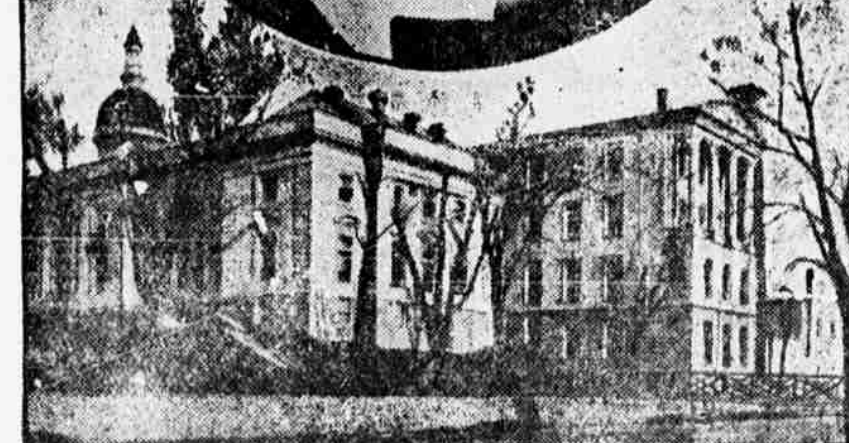
Maver. He next held the same chair at Wesleyan university. From 1890 to 1902 he was professor of jurisprudence and politics at Princeton. While in this position he was offered the presidency of other colleges at an advanced salary, but preferred to remain with his alma mater. Since 1902 he has been president of Princeton.

Why should we not draft the knowledge, training and high ideals of the teachers in our government service? For example, why should not the trained political economist have some part in the actual working out of the political economy of the nation? If it be objected that they are only theorists, then give them a chance to correct the defect by practical experience. Both the college and the government would be the gainers, the government in expert knowledge and the college in actual contact with affairs.

It is in this spirit that Woodrow Wilson's friends urge him as a candidate for governor of New Jersey with the presidency of the United States in the perspective. Can he get it? Well, both Davis of Hudson county and Jim Smith are both reported for him, and when these two get together something usually happens. As for the election—but that is a different matter.

Despite the fact that he is a dignified educator, Dr. Wilson enjoys and on occasion tells a good story. Here is one concerning his predecessor, the late Dr. McCosh. Wilson says that McCosh was known to crack a joke only once. It was at an evangelist's alliance attended by ministers of various denominations. Dr. McCosh was there as a Presbyterian. The presiding officer, a Baptist, remarked:

"Brethren, I presume that, whatever else our differences may be in dom-



PRESIDENT WOODROW WILSON OF PRINCETON AND NEW JERSEY CAPITOL AT TRENTON.

national belief, we can safely say that the Apostles' creed is a platform upon which we can all stand."

Thereupon Dr. McCosh leaned over to his neighbor, the Methodist minister, and whispered in his rich Scotch brogue:

"I should na care to descend into hell with an Episcopalian." Here is another good story that Dr. Wilson tells. A long winded and ancient southern lawyer had been making a plea for three whole days. The judge became impatient and in a polite way as he could admonished him to cut it short.

"And do you know," says Dr. Wilson, "the old barrister declared that the last four days of his argument were a marvel of condensation."

Recommended Own Portrait.

A Princeton man now located in New York relates the following anecdote of a chance meeting with Dr. Wilson: Going into Scribner's bookstore one morning this gentleman saw a smooth faced, middle aged man in glasses and without a hat and naturally took him for a clerk. Woodrow Wilson had just been elected president of Princeton, and the former student wanted to find out something about him. Of the supposed clerk he asked for some book by Wilson containing his portrait.

"There is no portrait of Wilson in any of his books," replied he of the glasses, "but if you will look in"—here he named a certain magazine, giving the month and year—"you will find a fair likeness of him." Then, picking up a hat, he bowed and went out.

"Do you know who that was?" asked the mystified Princeton man of a real clerk this time.

"Professor Woodrow Wilson," was the answer. Here is one of Dr. Wilson's mottoes: "You don't send a boy to college to find an education; it's to find himself."

College Presidents In Public Office.

We have had much talk of the scholar in politics, but outside of diplomatic positions and a few commissions we have never placed a college president in public office. President Taft made Professor H. C.

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PEOPLE'S PULPIT...

The Desire of All Nations.



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

July 31.—Celoron, N. Y.—Today at this place Pastor Russell of Brooklyn Tabernacle addressed the International Bible Students Association—about 4,000. He said—

The great Messiah, "King of Glory," has long been waited for by the civilized nations. For thirty-five centuries the Jews have waited for him as the great Prophet foreshadowed by Moses and foretold by him (Acts iii, 22); and as the Great King foreshadowed by their Kings David and Solomon; and as their glorious Priest typified by Aaron, but specially in the former's majesty as king and priest foreshown by Melchisedek—a priest upon his Throne (Psalm cx, 4).

Free masons have waited twenty-five hundred years for the same glorious personage, as Hiram Abiff, the great Master Mason whose death, glorification and future appearing are continually set before them by the letters upon their keystones. He died a violent death, they claim, because of his loyalty to the Divine secrets typed in Solomon's Temple. He must reappear, they claim, in order that the great antitypical Temple may be completed and his grand service for Israel and for all peoples may be accomplished. They claim that his presence is to be expected speedily.

Christians of every shade, in proportion as they are conversant with the Bible (Old Testament and New) believe, also, in a great Temple builder who died because of his faithfulness to the Divine plans, re the spiritual Temple, the elect Church (1 Peter ii, 4, 5). Him they expect to come a second time "in power and great glory" to complete the Temple which is his Body, and in and through that spiritual and glorious Temple to bless Israel and all the families of the earth. His second presence in glory and power, but invisible to men, is believed to be imminent.

The Mohammedans, also worshipping the God of Abraham, Isaac and Jacob and David and Solomon, are also expecting a great Heavenly Messenger to bless them and all peoples by the establishment of a heavenly Kingdom. They have awaited his coming for centuries. They believe his Kingdom to be near at hand.

Who is This King of Glory?

The same glorious personage will fulfill all these desires—these hopes. Is it not true that all of these peoples, fearing God and hoping in his promises, should come together in one hope, in one expectation? It must be so, for do we not read prophetically, "The desire of all nations shall come?" We are well aware that great barriers lie between these multitudes; but we hold that they are chiefly barriers of superstition and ignorance. In the past they have pulled apart, and have slandered and persecuted one another. If now they will sympathetically draw near to each other, surely they will find much to appreciate in each other's hopes and aims.

The Basis of Sympathy.

The fact that the Jews and Mohammedans, Catholics and Protestants and Free Masons, all base their faith on the Old Testament of the Holy Scriptures, is ground for the better understanding pleaded for. All Christians must accept the authority of the Hebrew Scriptures because the founder of Christianity, Jesus, and his special mouthpieces, the Apostles, taught nothing contrary to the Law and the Prophets. Indeed, they quoted from the Old Testament in proof of every doctrine advanced. They claimed that they neither destroyed nor ignored the Old Testament, but merely noted its fulfillment.

The error in the past has been the general disposition to appeal to superstition and prejudice and bigotry, rather than to facts and Scripture. We must reverse the lever in order to attain the good results—in order to see eye to eye.

What All Can Agree To.

All agree that the world needs the Divine blessing! All agree that we have been laboring under a mistake in supposing that education and civilization are alone necessary to secure human happiness. We perceive that the greater the civilization the greater is the unrest; and the broader the education the greater are the suggestions and opportunities for taking selfish advantage of others.

All are agreed that only the later inventions, telephones, etc., and our modern and costly police precautions make it possible to live in civilized lands and that, despite all these, murders are a hundred-fold what they were fifty years ago. In those days a murder would be detailed and discussed for a year. Now we give little heed to several reported in each day's newspapers. Thousands are executed, other thousands are imprisoned for life and we pay little heed—so gradually have we become accustomed to these horrors of our civilization and education.

We oppose these with Church and mission influences, with Sunday schools, Y. M. C. A.'s, with courts, Juvenile and Superior, and yet they increase. We penalize the carrying of weapons and bombs and wisely prohibit inflammatory speeches; and the better informed know that Christendom is like a powder-magazine which

Southwest Africa Properties Worth \$50,000,000 to Germany. Germany has a better investment in her southwest African diamond fields than has been supposed, thinks Dr. Paul Rohrbach, who has gone over the ground thoroughly. Dr. Rohrbach says that eighteen months ago estimates of from \$25,000,000 to \$50,000,000 as the value of the Luderitz bay properties were dismissed as unduly optimistic.

Negroes Own Virginia Bank. The negroes of Richmond, Va., have established a bank with a capital stock of \$100,000. The bank owns its own home, a handsome building with thirty-five office rooms, in addition to the handsome quarters for the bank itself. The officers and directors are all prosperous negroes who have made their money in that city by industry and thrift and have wisely saved it instead of wasting it.

Swift's Sarcasm. "My brethren," said Dean Swift in a sermon, "there are three sorts of pride—of riches, of birth and of talents. I shall not now speak of the latter, none of you being liable to that abominable vice."

She Got It.

He (time 11:30 p. m.)—And you will think of me when I am gone? She (suppressing a yawn)—I'll try to if you'll ever give me an opportunity.

PEOPLE'S PULPIT...

The Desire of All Nations.

"I will shake all nations, and the desire of all nations shall come" (Haggai ii, 7).

Some unlucky friction between the classes may any day explode.

All Hopes Really One.

Admitting that all mankind are imperfect, "born in sin and shapen in iniquity," we nevertheless cannot assent to the doctrine of Total Depravity—that there is nothing good in any man; or in all men. Each one who prays "forgive us our trespasses as we forgive others" should concede that others, as well as himself, would prefer righteousness to sin. If the environment were different—if his appetite were not so perverse, if his will power were not so inadequate. So, then, whether Jew, Mohammedan, Catholic, Free Mason or Protestant, do we not all really desire the one thing? And do we not admit, after centuries of endeavor along different lines, that God alone can send us the aid which the whole world so greatly needs? We do!

Let us now formulate this "desire of all nations" from those Holy Scriptures which we all acknowledge. Let us see that it is exactly what we all have been looking and praying for under different names: It is the Kingdom of God;—the Kingdom of Allah; Its rule is to be "under the whole heavens" however heavenly or spiritual the great ruler will be (Daniel vii, 27). Under his beneficent and uplifting influence the glorious result will be that God's will shall be done on earth as completely as it is now done in heaven. This is exactly what the Scriptures declare—that sin and ignorance will be done away; that the knowledge of the glory of God's character will fill the whole earth. It means a strong government exercised for the restraint of sin and for the freeing of mankind from slavery to sin—the slavery of inherited weaknesses entailed by Adam's disobedience. The great Heavenly King, the Son of David, who will do these things, according to the Law and the Prophets, will have many titles indicating various features of his greatness. "He shall be called Wonderful, Counsellor, the mighty Elohim, the Prince of Peace, and the Father (life-giver) of eternal life (Isaiah ix, 6)."

He is called the Savior by the Prophet Isaiah (xlv, 15), for he shall "save from their sins" and from the penalty of sin all who shall become "his people." And all who will wickedly refuse his rule of righteousness and his assistance out of sin and death conditions will be esteemed "wicked" in the proper sense of that word; and of these we read: "All the wicked will be destroyed."

Love Righteousness—Hate Iniquity.

We have had too much of hatred and persecution because of the differences in our degrees of knowledge as expressed in our differences of belief. Let this cease. Let us unite in our love for righteousness and in our hatred of unrighteousness—in equity. Let us cultivate such a sympathy for the common reign of righteousness to be established by Messiah (by whatever name he and his Kingdom may be handed down to us that our characters shall be more and more influenced and transformed by the prophetic view. We are all agreed that Messiah's Kingdom is nigh, even knocking at the door of the world. In the wonderful inventions of our day we have the very foreclements of that Kingdom as outlined in prophecy. The necessities of the case also corroborate this: The tension between Capital and Labor will soon be to its limit and break; the grasp of monopoly will soon be so strong that the masses will be ground between the upper and the nether millstones; our high-tension living is calculated soon to have our race in the mud house; specialists say, within one century. Let us believe the Word of God delivered by the prophets of old. Let us prepare our hearts for the Great King and know that such will have the chief blessing.

He Must Reign—Until!

According to the Bible the reign of the promised Great King shall not be an eternal reign. Eventually the Kingdom of earth originally given to Adam and lost by disobedience and consequent incapacity, is to be restored to such of Adam's race as shall attain earthly perfection and Jehovah's Mediatorial one and, according to the Scriptures, will continue only one thousand years. But we are assured that the period will be quite sufficient for the great work to be accomplished. Father Adam, after being sentenced for sin—"Dying thou shalt die," experienced the dying processes for 930 years. Contrastwise the world will, under the Messiah's rule as King and Priest (Melchisedek, Psalm cx, 4), gradually rise up, up, up, out of sin and death conditions during a very similar period of time.

Paradise restored will no longer be a garden merely, but the whole earth, as God's footstool, shall be made glorious (Isaiah ix, 13). The promises of God to the children of Isaac and Jacob are not heavenly or spiritual, but earthly. From Genesis to Malachi there is not a suggestion of a heavenly or spiritual calling. If Christians have a heavenly calling it is no cause for offense to Mohammedans and Jews—neither of whom have conflicting hopes. There is no need for conflict—every reason for harmony.

Not only do the ancient prophecies foretell coming blessings of the Lord upon Jew and Gentile, bond and free, but the Law typified the same. Every fifth year—a time of release from debts and from all bondage. The lesson is that Messiah's reign will be the great time of jubilation to men, to all who will accept and obey his rule. The cancellation of debts represents that God (through Messiah) will thus cancel the debt of Original Sin, and set free Adam and his race. All will then be given a fresh start for life eternal. The setting free from bondage in the Jubilee Year typed man's release from the weaknesses inherited through Adam's fall. It will include the resurrection of the dead, the great prison-house mentioned by the Prophet (Isaiah lxi, 1).

If we see this great fact about to be accomplished need we quarrel about how it is to be done? Since it offers blessings to all who love God's righteousness, why dispute over details? Shall we contend with God and his plans and promises except to "arg in-jury"? Let us rejoice with the Jew. God has decreed for the natural seed of Abraham a glorious share in the great work of blessing the world—to the Jew, first, this means a blessing; to the others later! The Scriptures clearly teach that Messiah will establish the New Covenant with Jacob—natural Israel. Let all who reverence the Lord acquiesce in his arrangements. And if the Jews shall some day see that the Oath-Bound Promise to Abraham meant two seeds, let them be glad and rejoice in their portion. If the great Messiah soon to be revealed in power and great glory be composed of "many members" on the spirit plane, what matters it to Jacob, all of whose promises are on the earthly plane? Moreover there is no room for jealousy anyway, for those "elect" who shall be on the spirit plane are of all nations—the Jew being there given also the preferred place. Furthermore the select or "elect" few are not either Christians or Jews in the ordinary usage of those words, but saintly, holy ones chosen by the Lord from every sect and party, because of their love for righteousness and faithfulness under trials.

"I Will Shake the Earth."

The context shows us that "The desire of all nations" will be realized as the result of a great shaking of the heavens and earth and sea and all nations. This is prophetic of the great time of trouble, with which the collapse of present institutions will come about as precedent to the establishment of Messiah's Kingdom—"the desire of all nations."

We are not left to speculate respecting the import of these words, "shake the heavens, the earth and the sea." The great theologian, St. Paul, quoted this very passage in his epistle to the Hebrews (xii, 26:28). He pointed out that the literal shaking of Mt. Sinai and the terrible sights associated at the time of the inauguration of Israel's Law Covenant was but a feeble picture of the awful commotion which will prevail in its antitype—when Israel's New (Law) Covenant will be instituted at Mt. Zion in the end of this Age at the hands of the antitypical Moses—Messiah.

The prophet intimates that it will be a short, sharp, decisive shaking, quickly accomplished, and the Apostle explains that it will be so thorough-going that everything that can be shaken will be shaken and will be removed. In other words, everything that is in the nature of a temporary make-shift for righteousness, truth, equity, will be shaken out of the way—not be allowed to remain, because the Lord will make a thorough work. St. Paul intimates that the Kingdom which the Church is to receive will be the only institution which will stand the shaking time and that only because the "Church of the First-born, whose names are written in heaven," will have the Divine approval; they will "be changed in a moment, in the twinkling of an eye"—established enduringly on the heavenly plane at the Right Hand of God, principalities and powers being subject.

"The Prince of Peace."

Notwithstanding the fact that Messiah's Kingdom will be introduced by a period of universal trouble, anarchy, etc., which will overthrow civilization and uproot every sinful and imperfect human organization, nevertheless this will eventually lead to the most profound and most enduring peace. In that one great lesson humanity will learn the futility of its own endeavors and will cry unto the Lord for help and for the desired peace—then "the desire of all nations shall come."

Referring to this time of trouble the Prophet David declares of the Lord's work at that time, "He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear asunder" (Psalm xli, 9). Then wonderfully he announces the climax of it all, "Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth." The only true basis of peace is righteousness and on this firm foundation Jehovah through his Anointed One will shortly establish it (Psalm xli, 10).

Why Not Pass the Plate?

They ought to pass the plate at church weddings. It comes natural to do it in church, and to do so would add a pretty and useful employment to the duties of the ushers, who always have a little spare time before the bride arrives. And, really, getting married is more expensive than ever, and, though wedding presents are excellent in their way, what the young people usually need the most is cash. Instead of the list of gifts which should read, "The collection yielded \$4,000.000." That would be nice. It is much easier to store and care for money than plate and glass! And money always fits and there is no such thing as an embarrassing duplication of dollars.