

WASHTUBS FOR THE PUBLIC

Matter in Which American Cities Are Behind Those of Various Foreign Countries.

Facilities for washing clothes are decidedly meager in the tenement districts of large cities. The establishment of public laundries or wash-houses fashioned after the plan of those long in use in foreign cities is a present demand. There are about fifteen of these institutions in America, five of which are in Baltimore. Other cities which have found an urgent demand for them are Philadelphia, Buffalo and Elmira. Recently a committee made an investigation of the necessity for washhouses in New York, and the cost of their equipment, operation, and so forth. The investigation covered a population of about four hundred thousand in the poorest sections of New York, and it was found that from 30 to 45 per cent of the families were without any washing facilities in the home, while no hot water except that heated in the apartment is provided in from 70 to 95 per cent of the houses. Inquiry among 10,000 bathers at one of the municipal baths showed that the women were enthusiastically in favor of the establishment of public washhouses, and many of the men promised to make use of such facilities. In Baltimore and Philadelphia special days are set aside for men. The public washhouse finds its chief justification in the fact that it gives to the people an opportunity to appreciate the value to health and decency of being physically clean. Physical cleanliness enhances moral and spiritual tone, and leads to a demand for better housing and better household equipment, which in turn make for better health and for decency.

GOOD FOR LONG WARM SPELL

Widow Teeter's Opinion of Her Departed Husband Evidently Was Not an Exalted One.

The Widow Teeter's husband had been dead only a few weeks when there were surface indications that she was about to marry again.

The late Mr. Teeter had not been exactly a model husband, and it was the general opinion that his death was a stroke of good fortune for Mrs. Teeter, but still the relatives of the deceased thought that his memory required a widowhood of at least a year. When the indications of the approaching marriage became apparent, some of her late husband's friends waited on Mrs. Teeter, and one of them said:

"We hear that you are about to marry again, Lucy Ann?"

"Well, I don't know that it is any of your business," replied Lucy Ann, "but if it will give you any satisfaction to know the facts, I don't mind telling you that I shall be a married woman again in about two weeks."

"But Tom has been dead less than three months," protested another.

"Well, I suppose he's dead as he ever will be, isn't he?"

"But," said a third, "you ought in common decency to wait until he is cold."

"Wait until Tom Teeter is cold!" repeated the widow, with fire in her eye. "If your theological belief is orthodox, you must know that Tom Teeter hasn't a ghost of a show of ever getting cold."

Then the objecting friends filed out and Mrs. Teeter resumed the work of preparing her trousseau.

Activities of Women.

Charwomen in England number 126,061.

In some German towns women are acting as scavengers.

There are over 600 woman doctors in England and Wales.

England now has a million and a half surplus women.

Maori women, formerly cannibals, now vote in New Zealand.

The German textile industries employ more women than men.

Female laundry workers in Topeka, Kan., have formed a union and have already made an agreement with the laundries for a 54-hour week and a minimum wage of \$7 per week.

The Women's Tax Resistance league of London, composed mainly of suffragettes and whose motto is "No votes no tax," has decided to pay taxes this year on account of the war.

To induce American women to wear cotton clothing a number of Washington society women have arranged to hold a national cotton fashion show in the capital city this month.

Cow Secretly Adopts Fawn.

Following a Jersey cow which had developed a habit of disappearing every morning and coming home in the evening without her usual supply of milk, James Wilson discovered that the cow is raising a motherless fawn.

Wilson followed the cow to the outer edge of his farm. He was surprised to see a pretty fawn come from among the underbrush and start to nurse at the cow's side. The cow seems well pleased with her charge and the fawn shows affection for its foster mother.—Greensburg (Pa.) Dispatch to New York American.

While He Waited.

"I don't, sir. Were you waiting for anybody?"

"I am waiting for some goulash that Ferdinand was to bring me."

"Ferdinand has been called to the colors a long time since."

"Then he should have notified me, the rascal."

"More respect, please, Ferdinand has won steady promotion and is a general now."

HAD ENOUGH OF NEW YORK

Dressmaker From Indiana Formed Mighty Poor Opinion of the Great Metropolis.

She was a middle aged person from the rural districts and evidenced health in her appearance and perfect digestion in her breakfast, which consisted of ham and eggs with catchup on them. The catchup made even the waitress wince. Her trouble was entirely of the mind, but it was acute.

"What I want to know," she said to the waitress, according to a New York correspondent of the Cincinnati Times-Star, "is how there's so many people in New York when most of 'em, so far as I see, could git away if they wanted to. I come here to see th' fashions, actin' on the advice of friends, though I run a dressmakn' establishment 20 years in Vevey, Indianny, without never comin' to New York, an' ain't never comin' again. If I ever took back th' fashions I seen here to Vevey, I'd lose every customer I've got an' probably git put out o' the church. New York ain't nothin' but a regular swindle anyway, from end to end an' from before breakfast to lockin' up time. I was supposed to git a quiet room in a convenient neighborhood. When I got there it was over a shootin' gallery, an' th' things that neighborhood was convenient for ain't nothin' for you an' me to speak of. I moved quick an' they wouldn't give me back the deposit I sent when I wrote to engage th' room. But I ain't gona undertake to tell you about all th' little things like that that happened to me. That's New York. But I want to tell you one thing: When I git back to Vevey—and I'm a-goin' today—I'm gona put a sign right in my window that people that want New York fashions kin go to New York an' git 'em. Vevey's good enough for me."

BAD EFFECT OF SMOKY AIR

Neither Animals Nor Vegetation Flourish in the Vicinity of Large Manufacturing Plants.

Whether live stock is likely to suffer when living in the neighborhood of railroad yards, industrial plants and large manufacturing centers, was the question that the Leeds (Eng.) university proposed to Yorkshire farmers, and the answers showed the affirmative not only for animals but also as concerns grass and other plants. It appears that the growth of young stock is kept back under such conditions, and in the case of old stock or horses these are seen to require much more care and food than those which live in a pure air. Such effects on animals are due partly to the direct action of the vitiated air when taken into the lungs and on the other hand by the very poor quality of grass that grows here, as it cannot develop under good conditions. Sheep raising is found to be especially difficult in these places, even impossible. Near Leeds, this had to be discontinued, for the wool was of very poor quality, besides being full of impurities of various kinds. Thus it appears that the same general rules apply to animals as to human beings under such circumstances.—Scientific American.

Japan's Paper Underclothing.

The Japanese are now making underclothing of finely crimped or grained paper, the New York Weekly states.

After the paper has been cut to a pattern, the different parts are sewn together and hemmed, and the places where the buttonholes are to be formed are strengthened with calico or linen. The paper is very strong and at the same time very flexible. After a garment has been worn a few hours it will interfere with the perspiration of the body no more than do garments made of cotton fabric.

The paper is not sized, nor is it impermeable. After becoming wet the paper is difficult to tear. When an endeavor is made to tear it by hand it presents almost as much resistance as the thick skin used for making gloves.

Fault in Education.

One regrettable fact about the advanced education of many young persons is that they have been alienated from their homes and families and the "old-fashioned" ways of the latter. The tragedy of this gulf which school and college have created between students and their parents is known only to the mothers and fathers who have endured it. Usually, also, the explanation is that the children have not won to even the beginnings of wisdom, else they would value the real worth of the parents whose greatness of loyalty and service and sacrifice is beyond the power of the schools to bestow. Any education which makes a boy ashamed of his mother and father is a bad education.

Napoleon's Pen-Wiper.

According to the biographers of Napoleon, his breeches were always of white cashmere. It often happened that two hours after leaving his chamber the breeches were spotted with ink by reason of the Corsican's habit of wiping his pen on them and of shaking ink all around him. It was a favorite trick of his to strike his pen against the edge of a table and, of course, the breeches suffered.

Furthermore, it appears that, however the great man dressed in the morning, that was his dress for the whole day, since he would not change his toilet until nightfall. The inside of his boots was lined with white fustian.

Santa's Christmas

By MARY D. ARNOTT

LINDENETTE struggled vainly with the tears that squeezed at last through tired eyelids. It was not often that the brave little homemaker gave way to grief, but in the present moment she seemed unable to control her emotion.

In the next room childish voices prattled joyously. Lindenette had not found the heart to tell them that Christmas would have to come and go without the much heralded visit from Santa Claus. Since the loss of both parents Lindenette had managed to keep a roof over the heads of her small brother and sister and had provided food for their slight frames. What did it matter if her cheeks had lost their roses and her lips their cheery bloom? The smile lingered. That was all that mattered.

She brushed her tears aside and arose to answer an unexpected summons from the knocker. She looked her surprise at the great man who stood on her tiny porch.

"I have come in search of one Linden Lane," the stranger said with a smile to which the girl responded.

"The name is unusual," admitted Lindenette, "and my own is even more impossible—being Lindenette Lane. May I ask you in from the cold?" She opened the door and Marvin Goodwin entered the pitifully barren room into which she led him. His eyes followed the girl rather than the contents of the room.

Two small, pale faces peered at him from the kitchen door, and Goodwin smiled at them.

"Do I look like Santa Claus?" he asked them by way of breaking the ice.

"No, you don't," returned the boy, bluntly. "Besides, Linda says it may be too cold for Santa Claus to come out this year." There was a wail from the little sister, and the boy strove vainly to conceal his disappointment at this announcement.

Linda gave them each a hug and told them to run along. When they had gone she turned to Goodwin with inquiry in her eyes.

"My errand is a pleasant one," he said quickly, for his own voice was none too controlled. "It will add to your happiness, I know." He drew a memorandum from his pocket, and after consulting it, asked: "Your father, Linden Lane? Did he live in Stillwater, Minn., 22 years ago?"

"Yes," replied Linda, with a flush of excitement lending roses to her cheeks. "I was born there."

"Then, to come directly to the point," Goodwin told her, "we find two dep-

os of \$25 each in two of our banks here. One Linden Lane opened the account 22 years ago."

Linda laughed softly.

"My father used always to fear bank failures, and put small amounts in many banks." She turned sparkling eyes upon Goodwin. "We thought we had collected all his savings," she said.

"These two nests were undiscovered," the man laughed, "and the hens have been laying golden eggs. You have, at this very minute \$300—three hundred dollars! Oh! she impulsively held out her two tollworn little hands. "It is a fortune! The children! They can have their Santa Claus!"

Goodwin found himself feeling happier than he remembered having felt before. Was it the knowledge that he had been the Good Fairy in this small family, or was it something more subtle, more wonderful that had crept into his mind?

He laughed a trifle nervously.

"I am going to ask for immediate payment for the joy I have found for you," he said and when Linda's questioning eyes met his he said impetuously: "Let me come tomorrow—and help make Christmas glad for the children. May I come?"

Linda glanced at him with a new shyness. "Yes," she said, simply. "If you like I will go with you to help get that Christmas tree."

Next morning Linda and the children were up early.

The crackling of the fire as it roared up the stovepipe created a spirit of cheerfulness that greeted Marvin Goodwin when he presented himself at an early hour.

"Oh!" shouted Bobby, "here's our own Santa Claus!" His eyes were glued to the armful of packages Goodwin deposited on the table.

"Bobby!" cried Linda.

"Haven't you ever been Santa Claus before?" queried Peggy.

"Never! This is my very first experience. I hope I will acquit myself with proper dignity."

And Linda's eyes, over the heads of the children, looked down deep into Goodwin's big soul, and unconsciously she let the man read what her heart was saying.

"Next Christmas," he was saying in his mind, "Linda will have permanent roses in her cheeks, and her eyes will be mine, and that will be all the happiness one Santa Claus could have."

Lindenette smiled.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director Sunday School Course, Moody Bible Institute, Chicago.)

LESSON FOR DECEMBER 6

CHRIST RISEN FROM THE DEAD.

LESSON TEXT—Mark 16:1-8; Matt. 28:1-15.

GOLDEN TEXT—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

The death of Christ made a profound impression, Luke 23:48, 49. Joseph, who had been a secret disciple, obtained the body and gave it burial, Mark 15:42-47. In the lesson selected for today we have, first, Mark's record of the discovery of the resurrection by the women, and, second, Matthew's record of how his enemies dealt with that fact.

1. The Resurrection Morn, Mark 16:1-8. The Sabbath ended at sundown and the shops were then opened. Mary Magdalene then purchased spices that they might anoint the dead body of Jesus. They may have paid the tomb a visit late on Saturday, see Matt. 28:1 R. V. Starting the next morn, "while it was yet dark," John 20:1, they came to the tomb to perform their last service of gratitude and love. He had no need of this service, Matt. 16:21; 20:19; however, it was acceptable and they were rewarded by receiving the first glimpse of the risen Lord.

Women's Love Genuine.

The reason they did not expect to see a risen Jesus was in their failure to listen to and ponder on his words. The men also failed to comprehend the note of his resurrection which he so frequently sounded. Indeed, the report of these same women is by these men considered "as idle tales," Luke 24:11. The women appear in a better light than the men in this story. The women, especially Mary Magdalene, loved much because he had done so much for them. The extent and the genuineness of their affection is found in that they went to the tomb to serve Jesus when apparently hope had fled and faith was blighted, I Cor. 13:8 R. V. Their visit was the fulfillment of their ministry of love, yet it reveals the darkness of their minds. This was common to all of his followers.

Approaching the tomb they are confronted by a new difficulty—"Who shall roll away the stone?" The words of verse four are significant—"Looking up, they see that the stone is rolled back," Am. R. V. This undoubtedly refers to the situation of the tomb and their approach thereto, yet the fact remains that "looking up" most of our difficulties are removed. Let us be constantly "looking unto him." It has been suggested that God rolled away the stone, not that Jesus might get out, but rather that the women might get in. Mary found two angels sitting, one at the head and one at the foot, where the body had lain, John 20:11, 12, and the two disciples to whom she reported found the linen cloth and the napkin and "believed," John 20:2-9. The women were overwhelmed with perplexity and, like Peter and John, "knew not the Scripture that he must rise again from the dead." The angelic message, "He is risen; he is not here," was the sounding forth of a message as great and as glorious as that sounded by the angels on the night of his birth.

Such experience and such knowledge entails a definite burden of responsibility, therefore the logical message and command of verse seven. This is also in accord with the Savior's last earthly message, Mark 16:15; Matt. 28:18-20. It is natural for us to linger in silent meditation at the place of our greatest revelation or of our deepest soul experiences, but these women are urged to "go quickly." The message of salvation is too important to brook any delay.

Spread False Tale.

ii. The Watch at the Sepulcher, Matt. 27:62-65 and 28:11-15. Evidently the manner of his death and his reported prophecies as to the resurrection made an impression upon the enemies of Jesus. This guard is an expression of the ultimate antagonism of the priests and rulers. As this, the morn of the first day of the week, approached the guard saw the vision of the angel and in its presence became as dead men. When later they had recovered they hastened into the city and reported to the priests the fact of the coming of the angel and that the stone, upon which the seal rested, had been removed. Bribed, they spread abroad the tale that the disciples had stolen his body. The falseness of such a tale is evidenced by the fact that the rankest infidel has not the temerity to make such a claim today.

The resurrection, as Paul affirms, is the declaration that Jesus is the Son of God. It is a vindication of his supremacy and of the supremacy of the spiritual over the natural. We do well to emphasize his birth, and to dwell much upon his death, yet both of these have no essential value apart from the resurrection. Apart from this and the cross is no more than the tragic and awe-inspiring end of a life that failed. Connecting the cross with this demands that every thoughtful man should study it carefully. The resurrection demonstrates that he finished the work of redemption.

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