

LOUP CITY NORTHWESTERN

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TWO GOLDEN DAYS.

There are two days of the week upon which and about which I never worry, two care-free days sacredly free from fear and apprehension.

One of these is Yesterday. Yesterday with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed beyond the reach of my recall. I cannot undo an act that I wrought. I cannot unsay a word that I said on Yesterday. All that it holds of life, of regret and sorrow, is in the hand of the Mighty Love that can bring sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of night.

Save for the beautiful memories that linger, sweet and tender like the perfume of roses, in the heart of the day that is gone, I have nothing to do with yesterday.

And the other day I do not worry about is Tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promises and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister—yesterday. Its sun will rise in rosyate splendor, or beyond a mask of weeping clouds. But it will rise. Until then the same love and patience that held yesterday, and holds tomorrow, shines with tender promise into the heart of today. I have no possession in that unborn day of grace. All else is in the infinite keeping of that Infinite Love that holds for me the treasure of yesterday, the love that is higher than the stars, wider than the sky, deeper than the seas.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day.—Robert J. Burdette.

Bully for Henry Ford! say we. He may not be able to stop the war, but he is not the man who is afraid to try, even at the expense of a few dollars. We do not share the belief that it is a mere advertising dodge. Many fol-

lies are committed in the name of commercial publicity, but Mr. Ford has very few of them charged against him. The idea that the peace movement he has organized will increase, or is intended to increase, the sale of Ford automobiles is too silly to receive serious attention. If that were the purpose, Mr. Ford is too good a business man not to know that he could spend the same amount of money to infinitely better advantage in other channels. Frankly, we have very little hope that the peace missionaries will accomplish their purpose. But they may plant the seed which will develop into the pacification of warring Europe earlier than otherwise might be the case. At all events, their purpose is commendable and we maintain that so long as they conduct themselves with proper decorum they are entitled to the respect and encouragement, rather than the jeers and ridicule of their countrymen.

Now that congress is again in session the question will arise in many minds, "Where will the common people get off?" In other words, what legislation will be passed for the betterment of the people who do not ride around in \$5,000 automobiles and live in million dollar mansions with a dozen servants at their beck and call? What will be done for the farmer, and the mechanic, and the country merchant, and the millions and millions of people who live uprightly and contribute to the wealth and importance of the nation and yet are never seen in the newspaper headlines, or at the fashionable summer resorts, or in the expensive boxes at the operas? For more years than we care to remember the rich man has been made richer by the laws that have been enacted in Washington, while the men in more humble circumstances, though vastly in the majority, have been allowed to drift along as best they can. Will this congress follow in the footsteps of its predecessors, or will the millennium come to pass and the poor man be given a reasonable show?

It makes a country editor feel bully to have John Smith or Tom Jones meet him on the street and hand him a dollar with the remark, "I don't know when my subscription expires, but just give me credit for this dollar anyway." But don't be at all timid in case your name doesn't happen to be Smith or Jones. We'll grab it.

We hope every person in this town and this whole community will be eating turkey on Christmas day. Some may not care for turkey as well as for a good fat chicken, but we hope they clean up a turkey just the same. We have come to look upon Christmas

as a national turkey day, and we don't know of anything in the feed line that makes the average fellow feel quite so good as the knowledge that that he is leaving the picked bones of a fine large turkey behind him. So here's hoping the turkey graces your own table.

Do you want to know how to get a tip top dinner? Just buy the necessary ingredients and take them home to your wife. She will be more than willing to cook them. The best cook on earth can not make a tempting dessert out of a hunk of salt pork.

CLEANING POLITICS.

"Politics can be cleaned only from the inside of the political party," says Rev. Joseph H. O'Dell, D. D., in the Ladies' Home Journal. "Men who exert any influence in elections must play the game three hundred and sixty-five days in the year. A hundred circumstances make it impossible for the minister to be a direct factor in the results, but this does not render him a political nonentity. He can understand enough of the working methods to apply the great determinative principles; he can inspire the sluggish citizens of his congregation to a performance of their civic duties; he can fire the men of his church with such a passion for righteousness in public life that they will serve on their party committees and become candidates for office; he can luster registering and voting with a sacramental significance. What he cannot do himself by direct action, he can cause a hundred or five hundred of his parishioners to do as an integral part of their Christian lives. There are certain spheres of influence in which a minister is at a discount because of his professional standing. But he is not thereby shut out from a part in the development of modern society. Jesus did not legislate by specific acts, regulations and by-laws, but by the proclamation of determinative principles. Those principles are as applicable today as they were sixty generations ago. It is the minister's privilege to show the relevance of those principles to modern life; to bring them to bear upon such problems as local option, factory regulation, child labor, workmen's compensation, capital and labor, trade competition, penology and a hundred kindred themes. If he can lay the divine compulsions of such principles upon the men who fall within his pastoral domain, he will have become a social, civic and political power of the first order without jeopardizing his influence by plunging into a game for which he has had no training and to which he can give adequate time without sacrificing his own unique responsibilities and privileges."

Order of Hearing on Petition For Appointment of Administratrix.
In the County Court of Sherman County, Nebraska.
In the matter of the estate of John H. Miner praying that Administration of said estate may be granted to Margaret R. Miner as Administratrix:
Ordered, That December 20th, A. D. 1915, at one o'clock P. M., is assigned for hearing said petition, when all persons interested in said matter may appear at a county court to be held in and for said county, and show cause why the prayer of petitioner should not be granted; and that notice of the pendency of said petition and the hearing thereof be given to all persons interested in said matter by publishing a copy of this order in the Loup City Northwestern, a weekly newspaper printed in said county, for three successive weeks, prior to said day of hearing.
Dated November 24th, 1915.
E. A. SMITH,
County Judge.

NOTICE TO CREDITORS.
In the County Court of Sherman County, Nebraska.
State of Nebraska, Sherman County, ss.
In the matter of the estate of Joseph Wanda deceased:
To The Creditors of Said Estate: You are hereby notified, That I will sit at the County Court room in Loup City in said county, on the 20th day of January 1916 at 10 o'clock A. M., and the 30th day of June 1916, to receive and examine all claims against said estate, with a view to their adjustment and allowance. The time

OUR PUBLIC FORUM



**Hon. Elihu Root
On Woman's Sphere**

The question of Woman Suffrage is an issue before the American people. Twelve states have adopted it, four more states vote upon it this fall and it is strongly urged that it become a platform demand of the national political parties. It is therefore the privilege and the duty of every voter to study carefully this subject. Hon. Elihu Root, in discussing this question before the Constitutional Convention of New York, recently said in part: "I am opposed to the granting of suffrage to women, because I believe that it would be a loss to women, to all women and to every woman; and because I believe it would be an injury to the State, and to every man and every woman in the State. It would be useless to argue this if the right of suffrage were a natural right. If it were a natural right, then women should have it though the heavens fall. But if there be any one thing settled in the long discussion of this subject, it is that suffrage is not a natural right, but is simply a means of government, and the sole question to be discussed is whether government by the suffrage of men and women will be better government than by the suffrage of men alone.

Into my judgment, sir, there enters no element of the inferiority of woman. It is not that woman is inferior to man, but it is that woman is different from man; that in the distribution of powers, of capacities, of qualities, our Maker has created man adapted to the performance of certain functions in the economy of nature and society, and woman adapted to the performance of other functions.

Woman rules today by the sweet and noble influences of her character. Put woman into the arena of conflict and she abandons these great weapons which control the world, and she takes into her hands, feeble and nerveless for strife, weapons with which she is unfamiliar and which she is unable to wield. Woman in strife becomes hard, harsh, unlovable, repulsive; as far removed from that gentle creature to whom we all owe allegiance and to whom we confess submission, as the heaven is removed from the earth.

The whole science of government is the science of protecting life and liberty and the pursuit of happiness. In the divine distribution of powers, the duty and the right of protection rests with the male. It is so throughout nature. It is so with men, and I, for one, will never consent to part with the divine right of protecting my wife, my daughter, the women whom I love, and the women whom I respect, exercising the birthright of man, and place that high duty in the weak and nerveless hands of those designed by God to be protected rather than to engage in the stern warfare of government. In my judgment, this whole movement arises from a false conception of the duty and of the right of both men and women.

The time will never come when the line of demarcation between the functions of the two sexes will be broken down. I believe it to be false philosophy; I believe that it is an attempt to turn backward upon the line of social development, and that if the step ever be taken, we go centuries backward on the march towards a higher, a nobler and a purer civilization, which must be found not in the confusion, but in the higher differentiation of the sexes."

limited for the presentation of claims against said estate is the 30th day of June A. D. 1916 and the time limited for payment of debts is one year from the 24th day of November 1915.
Witness my hand and the seal of said County Court, this 24th day of November 1915.
E. A. SMITH,
County Judge.

INTOLERANCE.

The newspaper report from Hastings that five books explaining the beliefs of a certain sect were burned at the tabernacle of an evangelist there, with public ceremony and amid the applause of the audience, is sufficient to cause sober-minded persons to rub their eyes and wonder whether we are living in the twentieth century or in the dark ages. The spirit that leads to the public burning of books with which we do not agree is different only in degree—not in kind—from the spirit that led to the burning of the martyrs at the stake. Not many persons in their calmer moments would endorse the Hastings book burning, but all of us are more intolerant than we should be. Too many of us, if we had the power, would suppress everything with which we did not agree. Intolerance grows

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out of the belief that we are right and the other fellow is wrong—an assumption that may be very poorly founded, and that the other fellow's error may win against our truth. We could save ourselves much worry if we had a little more faith in the eternal laws of the universe, and could see that truth is bound to win against error.

Jefferson was right when he said, "Error of opinion may be tolerated when reason is left free to combat it." We can live more complacently, too, when we realize that the fate of mankind does not rest upon the ability of our finite minds to sift truth from error and choke it down the throats of other people.—Nebraska Farmer.

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