

SIGNIFICANT PHASES OF THE CLUB MOVEMENT.
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Every mother in this large audience of representative Nebraska women is aware that a name appropriately worn by a child in infancy may prove a decided misnomer in its later years. The Pearls and Lillies frequently become brunettes of the most striking type, the Juliets are fairer than they promised, the Daniel Websters and Henry Ward Beechers may grow up sadly deficient in the mental calibre that went to make up the greatness of these men while the plain Johns, Toms and Freds are the geniuses of the family, and upon the Williams may some time rest the united hopes of a nation. So with the children of our thought; they grow out and away from our early conceptions of them in a manner alike surprising and quite beyond our power to hinder, we begin by forming them, to find at length they have formed us.

Therefore had I been requested to name this paper after its completion instead of three months before thought had conceived an idea upon the subject I would not have called it "Some significant phases of the Club Movement for all phases have been in turn significant. But rather, The Social Rationale of the Club movement for it is when we view the movement as a whole that we see its true relation to woman's development and her share in the world's progress. It is in this way that the full significance to the present age is felt.

For the popular idea of the club is as popular ideas usually are more or less erroneous. It is founded on a superficial present day glance confirmed by a few equally superficial and hastily formed conclusions the result of a course of reasoning which evidently runs something like this: The old woman was womanly. The old woman did not go to clubs; the new woman goes to clubs, therefore the new woman is not womanly. I have not ascertained directly from the oracles of popular opinion that this is their method; but we all know in some way the club is made responsible for that most reprehensible of creatures, the new woman, who is according to the funny papers the total of all things unwomanly a creation transformed by some mysterious influence, exerted by the club into the product of all the vices of both sexes with none of their virtues.

Women themselves are in some degree responsible for this prevalent opinion among the uninitiated for there is a natural tendency in meetings of this nature to underscore the points of difference between women then and now, that all may be mutually encouraged at the distance passed. The club as we all know has been ever active in advancing women along all lines of domestic, social and intellectual effort. It is sometimes mistakenly regarded as a dividing line between the old and the new. But the club is not a line of division but one continuation, a long leap, to be sure, a mighty stride upward and onward, but along the same path which woman's feet have trod from the beginning of human time, when her way was first marked out, and from which she had never swerved. It is along this backward track I ask you to accompany me, for the first glance at the real significance of a movement is always a glance backward, and the first step along the path of inquiry is one of retrogression. Movements, as it has been wisely said, are economic, outward, mechanical. They do not express the motive power, cosmic energy that makes them move.

To resolve this cosmic energy into its elements to trace this motive power to its hidden source is therefore the first

step. Call up if you will the Woman's clubs whatever their name or object, bid the splendid pageant of the Federated Union of Woman's clubs to appear and all the other various organizations that have been formed by women since the world began, and see them pass in review before your vision. Without stopping to observe the personelle of any, let them slip through the memory as a string of shining pearls through the fingers, and you will find the same motif like a silken thread running through them all. The saving of the higher self, the ultimate betterment of the race. I care not how small the company, how poorly equipped with appliances, how isolated, or under what disadvantage of social opportunity and enlightenment they may labor, an organized band of women means an effort at truer living, intellectually and socially. A woman is a vital protest against war, bloodshed, drunkenness, or any of the vices that tend to destroy man and disintegrate society, or as Dr. Peabody expresses it: These movements is the moral life of woman trying to express itself through the mechanism of the world. Certainly, some one says, women have done that always, its a natural instinct. Always? That is what makes it significant. Instinct! Instinct! Yes that is the genius of ages of accumulated experience stored in great reservoirs by the women of the past, (for in the economy of nature women were taught to waste nothing) out of which you and I draw freely and even prodigally without a thought as to the source of supply. A long step backward reveals the source deep in the fastness of woman's nature, hid from the beginning in the secret places of her being, conserved through ages of ignorant darkness, stirred with action when the deep waters of maternity were stirred, quickening into ambition by the operation of the first law of nature, developing strength, patience, passivity, courage, under the heroic training of a primitive existence.

Herbert Spencer divides the life history of civilization into two periods; militancy and industrialism; first came the period of militancy, of savagery and barbarism, of wavering between man and man, between man and nature. After that succeeded the period of industrialism when people settled down to the great occupations that dignify the most advanced nations. A later writer, Prof. Mason, very cleverly asks whether these two words did not mark a sexual division, whether instead of an age we should not rather say, a sex of militancy and a sex of industrialism. It would seem a more correct expression as investigations have shown that fire making was a division of domestic life, and it was a division based upon sex. (I may add it is a subject upon which the sexes are still divided.) However, in the early days the woman built the fire and stayed by it to keep it alive while the man went to the field, to the forest for game, and the world's militancy and industrialism began then and there. Ever since man has been cunning in devising means of killing beast and his fellow man.

He has been the inventor of every murderous engine. The woman at the fireside became the burden bearer, the basket weaver, potter, agriculturist, domesticator of animals—in a word, the inventor of all the peaceful arts of life. Man in contact with the animal world, and ever taking lessons of them, watched the tiger, the bear, the fox, the falcon, learned their language, and imitated them in ceremonial dances, woman was instructed by the spider, the

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