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OBSERVATIONS.

The Open Door.

Expansion and protection can be advocated but they cannot be practiced by the same country at the same time. With Cuba and Porto Rico and the Philippines as the eastern and western frontiers of the United States free trade will be necessary, and what is more, the necessity will be so instant and positive that the dullest and most party-bound will appreciate it. We cannot ask China to open a gap in her wall for the Philippine American while the Philippine American remains behind a wall built by nineteenth century Americans who ought to know better. An open door will let anybody in that it will let out unless it is a rat trap door constructed for the purpose of keeping everybody fast that once enters. China, Japan and Russia will not set the gates on their frontiers wide open to American traders unless their products and traders are allowed to go and come with equal and corresponding freedom in the United States. If expansion makes America one of the great nations of the world in policy as well as geographically and in the number of its inhabitants, the war may yet be worth all the blood and money it has cost.

The Reunion and Six O'clock Closing.

One of the speakers at the Epworth League meetings at Lincoln park, I think it was Dr. Schell, urged zealous young methodists to study more and be less satisfied with themselves for exhortations to sinners and constant

attendance on religious meetings. He said that he felt that the reproach of ignorance and distaste for culture made against the membership of the Methodist church as a whole was not without foundation.

The Methodist church is the church of the pioneers. On the prairies of the west, in the mountainous and thinly settled regions of the south the church was established by devoted men who held that they were ordained to preach although they were unlearned in language, history and literature. Doubtless wider learning would have separated them from the people they preached to and that they were not wrong about being called of God, is indicated by the strength of the church in the south and west. But other churches have arrived on the territory and in order, to maintain their prestige methodists are raising the standard both for ministers and laymen.

Wisdom is not always born of books, and culture is the result of meditation and is always accomplished from within. The economics of the bible has attracted the study of the most scientific minds in all epochs. If there is one doctrine emphasized over and over again in the New Testament it is that pertaining to brotherliness and the need of exercising it. The perils of the rich man and the barriers between him and the kingdom of heaven are reiterated throughout the Gospels. Christianity is not, as the good Doctor intimated, all a matter of experience meetings and of testifying by word and song to the wisdom and power of the great Teacher of unselfishness. The real followers make the world their meeting house and seek to lighten the burdens of the heavy laden.

Doubtless most of the members of the Epworth League are in sympathy with these doctrines but the reunion here in Lincoln is most unfortunate in being presided over by a man named Jones who has no conception of the breadth and non sectarianism of the doctrines of the bible. He has conceived of the annual reunion of the Epworth leaguers solely as a commercial opportunity. Being requested to say something, or to authorize some one who could, in favor of the six o'clock closing plan, he replied that it would advertise one firm and that was impossible. He refused to admit that if all firms could be induced to close at six o'clock none would be losers and hundreds of footsore, nerve-jangled clerks would be the gainers. In contrast with this conduct are the resolutions passed at the Salem chautauque, hundreds of miles away from Lincoln yet enough interested in the movement struggling into existence here, to pass resolutions on the subject. The resolutions are printed on another page of this paper.

General Otis' Whiskers.

Since the publication of General

Otis' latest portrait on the cover page of Harper's Weekly, the long smothered opinion that no man with side whiskers hanging so limply and raggedly can at the same be a great general has been heard. Simultaneously and without collusion the editors of five weekly papers, and an uncounted number of daily ones, expressed the opinion that whiskers like those never hung on a warrior's cheek. What a sinking of the heart must have seized the president when he looked upon that portrait and realized that Gen. Otis did not have energy enough to get his whiskers trimmed even when sitting for his portrait for a full page reproduction in one of the oldest and most popular papers in this country. Der alte Barbarossa as he sits in the middle of the mountain with his beard grown through the stone table will be just as likely to make a quick and energetic and decisive movement as this gentleman with the sad, resigned face, and the lifeless hay beard, in charge of the American army in the Philippines. General Otis has been a good and faithful soldier and according to long established custom he is the ranking officer entitled by custom to take charge of the Philippine campaign. But a general in charge of an army in a foreign country needs other qualities besides those acquired by an extensive acquaintance with military routine. Nor will it avail General Otis now to cut off his beard or trim it. The exhibits of photographs and prints are too widely distributed and as an evidence of his character they have been recognized and accepted. The army of the Philippines is convinced of his goodness of heart and gentleness of disposition but it is dispirited and must be led to victory by quite another type of soldier.

Croker Manor.

Killarney as the ancestral home of the Crokers for the ensuing five hundred years is the plan Mr. Croker probably has in his mind. As the founder of a family the great chief has certain not unworthy qualities. He is unscrupulous, but so was William the Conqueror, Napoleon and Julius Caesar. Questions of mine and thine are of limited application with him as they were with the three great men just reverently referred to. For instance, when a question of ownership concerns himself and another man Mr. Croker is controlled by ordinary legal definitions as to what belongs to his neighbor and what to him. But when it is a matter of farming out a city, the Tammany chieftain allows no theories on economics to prevent him from relieving the chieftain's percent. Having acquired a modest capital he can retire to his estates on the lake of Killarney and comport himself with the dignity and impressiveness of the founder of a great line. Five hundred years from now enveloped in the beautiful atmosphere of Irish tradition Mr.

Croker will be an ancestor to be proud of. In order to prepare himself for a role he will play principally after death, Mr. Croker will be obliged to leave the opportunities of wealth he has made in New York to other men. It is hard thus to be obliged to leave a harvest only half gathered. There is little enough time left for Mr. Croker to build his baronial halls, establish relations of feudal tenderness with the peasants on his estate and make the usual preparations for posthumous distinction. So of course, he will have to leave New York and the many companies he has made prosperous by diverting city business exclusively to. Darning his sojourn in England and Ireland, Mr. Croker remarked that he preferred to live abroad, because the English and Irish did not ask so many questions about his private business. The nature of his business is farming out the city of New York and the Mazet committee asked him concerning his methods of making money for his private use out of city business and patronage. If as lord of the castle of Killarney he attempts to absorb the profits of the community where he has indicated that he expects to pass his declining years, the sturdy Irishmen who know a thing or two about politics themselves will also begin to take an impertinent interest in his private business. Irish, English or American, it is all one. None of them can be fooled for long and each are seized with a desire for investigation when a man's income seems to flow from the extra official management of communal patronage.

A Good Wife.

A woman newspaper writer advises wives to let their husbands live their lives unquestioned, unurged and unnagged. Friendly or affectionate attentions from one of a pair chained together for life to the other are grateful occasionally, perhaps usually, but there are times when everybody wants to be let alone, when the nerves quiver and the irritation of a days repression, exertion and incident have deadened natural affection and has made the desire for quiet and solitude almost imperative. The writer who is a contributor to the Bazar says that a friend of hers who has a happy home and a happy husband told her that the whole secret was in letting her husband alone. She said: "I don't think there could ever be any real difference between John and me on the big things of life. But one does not have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death by her pettiness. I try not to interfere in any way with John's business, not to demur when he is obliged to go away often, and to be late at meals, and not to ask him why, frettingly, when he finally makes his appearance. When he wants to sit up late, as he