

THE COURIER

LINCOLN, NEBR., SATURDAY, MAY 5, 1900.



ENTERED IN THE POSTOFFICE AT LINCOLN AS SECOND CLASS MATTER.

THE COURIER,
Official Organ of the Nebraska State
Federation of Women's Clubs.

PUBLISHED EVERY SATURDAY

—BY—

THE COURIER PRINTING AND PUBLISHING CO

Office 1132 N street, Up Stairs.

Telephone 384.

SARAH B. HARRIS, Editor

Subscription Rates—In Advance.

Per annum.....	\$1 00
Six months.....	75
Three months.....	50
One month.....	20
Single copies.....	05

THE COURIER will not be responsible for voluntary communications unless accompanied by return postage. Communications, to receive attention, must be signed by the full name of the writer, not merely as a guarantee of good faith, but for publication if advisable.

OBSERVATIONS.

Small Churches.

Ten small, expensive churches and some smaller inexpensive church buildings are enough of the kind for a town of forty thousand people, not ten thousand of which are habitual church goers. What Lincoln really needs is a large church auditorium, a big room that will seat four thousand people and with room enough in it for a big organ. It is not likely that the Methodists, who are about to build an expensive new church, will build one big enough to hold the people that wish to hear Dr. Wharton morning and evening. The Oliver, with a capacity of 1,100 seats on the first and second floors, will not seat all comers. But to its full capacity it is filled, not altogether by those who are in the habit of going to church, but by the casual crowd that drifts up and down the streets of a Sunday. Attracted by the simplicity and close logic of Dr. Wharton's address and the unprofessional character of the theater, the young men and women come again and again to, nobody knows, what future benefit. In conformity with Methodist usage, Dr. Wharton will not remain many years in Lincoln, but if the congregation builds an auditorium Dr. Wharton's size, another preacher with his purposefulness, oratorical in-

stinct and that peculiar and un-named gift which induces repentance, renews high resolve, and culminates in action, may be appointed by the conference. If the Methodists should decide to build such a church and sacrifice to it hereditary and conventional notions of church architecture and ornament, they might with propriety ask the assistance of all citizens. It does not appear, however, that the audiences which have filled the auditorium at the corner of Twelfth and M streets, nor the bi-Sunday crowds in the opera house, nor the expression of approbation of The Courier's suggestions by the people and the newspapers of Lincoln, have had any influence upon the board or committee, which has decided to build a church like all the other churches here; only a little larger, only more expensive, thicker cut glass in the windows, more elaborately carved stone, a higher steeple and, finally, a steeper mortgage. In the new church there will be no room for the restless five or six hundred pieces of flotsam and jetsam with no religious opinions in particular, who have been attracted by the magic of tenderness and purpose in a man's voice and the fascination of a splendid intellect wholly devoted to humanity. There is no hope that the Methodist people will build a tabernacle for the multitude. The fetish of steeples, rose windows, the pointed arch, all the sacerdotal architecture which we have come to think as seemly and essential as a plumed hearse at funerals, still effects our plans and obscures the picture of the Man standing on a mount, speaking gently but audibly to the ten thousand rich men, poor men, beggars, thieves, doctors, lawyers and Arabs of the desert.

Famine, and Speculation in Bread Stuffs.

The traveller over the prairies of Nebraska in winter, in spring, in summer, when the beautiful tropical looking corn plant is green, or in the fall, when it is yellow and rustles sharper, like the stiffest silk, notices more than anything else, the corn cribs. Big and little, along the tracks of the railroads, and behind every farmer's barn, are the corn cribs. Their horizontal lines radiate in every direction from the railroad station, and the cribs are never empty. From no philanthropic motive, but taught by speculators in food products, the farmers of Nebraska have learned in years of plenty and low prices to store their grain for the lean years, when grain brings a high price.

Speculation in the future keeps the price lower when it is high and prevents it from sinking too low when the granaries are bursting with corn. There are summers when the rain falls not, when the green blade is parched and withered by the sun; then the farmer drives his team up to the full cribs and fills his wagon with corn for delivery to the local grain dealer. He watches the daily market quota-

tions and he sells his corn as his judgment directs. He is not the yokel of the eighteenth century. He is a farmer and a merchant, a grain dealer and a cattle dealer. He buys of and sells to his neighbors cattle, grain and fodder. If corn is a failure, he has already harvested a fine crop of oats and, perhaps, of wheat, and he has a few acres of beets in the ground. Left over from last year he has a thousand or more bushels of corn, and the current season's drought has doubled their value. Speculation brings the present, the past, and the future together. The undervalued surplus of last year is the high priced scarcity of this, whose value is lessened by the certainty of next year's rain and harvest.

The population of India is so dense that the small farmers in the years when the monsoons from the Indian ocean bring the rain in due season can raise only enough for their own consumption. There is nothing left over for speculation on next year's harvest of rice and wheat. In other phrase, they have no capital. The traveller in India sees no stored grain on the farms. The population which, under English rule, has not been depleted by epidemics, is too large for the territory of an unspeculative, child-like, hand-to-mouth people. Whenever the rain falls, there is no surplus, and the men and women and little children of India die the horrible death of starvation. In Russia the rich, with thousands of acres of rolling prairie, with a population in proportion to the total area about the same as in America, there are also regularly recurring years of famine, when the peasants die by thousands. But the mujik does not speculate. On the prairies, which resemble Nebraska prairies more than anything in America, unless it be Kansas, there are no corn cages backed up to the little isbas that look exactly like a Nebraska sod house. The grain dealers and elevator men build the cribs, but the mujik has not yet imitated him. When the drought kills the grain, he is at the mercy of the money lender, and as he has nothing but his labor to offer as security, he mortgages that at the rate of the famine year when the market is glutted with harvesters. He pays his debt next year when corn is plentiful and labor scarce, and by the same token, well paid.

The speculative instinct and daily newspapers with accurate market reports can do more for the comfort and well-being or well feeding of the mujik than all the socialists.

Co-Education.

The action of the 1,900 male students of the University of Pennsylvania in demanding that female students be thereafter excluded from the school, is a consequence of the disfranchisement of women. That spirit, more or less active, exists in every state co educational institution

in America. Supported by taxation levied without regard to sex, the male students assume that the university is theirs and the girls are on sufferance. As the number of women students increases in any state school, the tendency of the male student is towards reflection upon the room occupied by and the time devoted to the intruding sex, a room and a time to which she has no real right. If this were a government of the people and by the people, these reflections and demands would be of no consequence. But these male students will vote in a few years. They will be legislators, regents, judges and congressmen. Women are legally powerless if lawmakers should conclude to exclude them or their daughters from the State university. They control softer arguments, but after all is said, it is unworthy to plead for a share in the benefits of an education we all are taxed to pay for. Leland Stanford and the university of Chicago have declared against co-education. Both of these are endowed institutions. The Pennsylvania students are consistent enough. City, state and central government tax women and refuse them representation in spending the taxes. It is no greater injustice to refuse them an education in an institution which their labor has helped to build and maintain. There are many sound reasons for a segregation of the sexes while they are receiving their education. This one, urged by the Pennsylvania students, has no ethical foundation. Inasmuch as the State university of Pennsylvania is the completion of the public school system, if the girls are refused admittance there, they should be enjoined from attendance on the common schools. Their admittance to both is on the basis of taxpayers' children.

It is a matter of record that the scholarship of the girls is sounder than that of the under graduate boys in all co-educational institutions. This fact is a constant irritant and is the immediate cause of the under-graduate and sympathetic faculty expression of disapproval of the system of co-education.

American Energy.

It is the fashion of touring foreigners who visit America for a week or a month to take notes and after returning to their country publish them. These men aided by a few discursive, literary, leisurely Americans are shocked and feel that the time has come to protest, and they are the men to do it, against the American habit of hurrying. The literary man is ruminative. Poems on daisies, skylarks, hoes and Grecian urns are not written by men in a competitive hurry. But neither have the railroads, factories and cities been built by men fond of cigarettes, and capable of felicitous English but mostly opposed to exertion and the strain of