

BY THE WAY

The triennial convention of the Protestant Episcopal church is now in session in Minneapolis. Lately it has been proposed to change the name of the church to the Holy Catholic church and it is the intention to discuss this proposed change at the convention. I asked Rev. John Hewitt for his opinion on the proposition and he made the following reply:

"As a member of the general convention of 1886 when the question came up I voted against a change on the ground that it was inexpedient. Since that time the desire for a thorough revision of the constitution of the church has grown so strong that it has been decided to undertake it at this general convention. It is therefore a convenient time to consider a change of the name of the church. Then again alongside of this, interest in the subject of church unity has become very great and very general. I was one of those who helped to organize the Church Unity Society in 1886 which brought about that famous declaration of principles by our House of Bishops that year on the basis of which it was thought church unity might be reached, and which other Christian bodies have had under serious consideration. These facts have influenced me to believe that the proper time has come to consider a change of name. I think the church ought to have a name which will more accurately express its status in this country than that it now has. I prefer "The American Episcopal Church" because the word "American" describes its habitat, and the word "Episcopal" describes the scriptural and historic form of government as distinguished from other bodies in this country which are recognized as churches. At a time when church unity is in the ascendant and dogma or non-essential doctrine is on the decline, it is not well to wear a cap feathered with protests. The appellation of "protestant" was assumed at a time when the Roman Catholic church was a state church Papal denomination was irksome, and subversive of civil and religious rights. In this country the Roman Catholic church stands upon an equal footing with all other religious bodies, and to call ourselves protestants as being opposed to that church is no more necessary or reasonable than to call ourselves protestants because in certain matters we are opposed to other churches. It is time for every church which can show clearly that it requires acceptance of those articles of faith only which the first six general councils of the church require, and that it has retained in continuous succession the form of church government which existed at the first, to drop all appellations which did not characterize the primitive church. I am therefore in favor of dropping from our name the word 'protestant'."

To Mr. J. R. Sutherland,
Secretary of the State Board of Transportation, Lincoln, Neb.
My Dear Sir: Tuesday, October 1, you succeeded Mr. J. W. Johnson as secretary of the state board of transportation. Mr. Johnson is an able man and was an efficient officer. Nearly eight years ago you were a member of the state senate, and you have for years been prominently identified with the public life of the state. You have earned a reputation for integrity and ability that yields the promise of conspicuous success as a secretary of the state board of transportation. Now Mr. Sutherland, the public expects much of you. As long as I have been in the state you have been an active anti-mon-

opolist. Your county, Burt, is strongly anti-monopoly. You have attended recent state conventions of the republican party as a Rosewater anti-monopolist. You have, from first to last, been loud in the advocacy of a reduction of railroad rates. Your selection as a member of the state board of transportation was, I take it, a formal recognition of the anti monopoly wing of the party. You have at last been placed in a position where those anti-monopoly views of yours can be evolved from precepts into examples, and the people of the state have their eyes on you. You can now do what for years you have been asking somebody else to do. Will you do it Mr. Sutherland? Will you show to the people that anti-monopoly is something more than a hollow cry? Will you prove that you are consistent? With much respect, and with best wishes for your success as an officer of the state, I am,
Yours truly,
THE EDITOR.

NOTES AND QUERIES

Do you think the article called "The Case of Woman" by Mr. Robert Grant in the October Scribner's a fairly good presentation of the case?

Robert Grant in "The Case of Woman" in the October Scribners tries to relate the trouble to the readers of that magazine as far as it has gone, as well as to predict what to expect in the future. Mr. Grant's style is easy, jocular, so jocular, that it is difficult to disagree with him without appearing cranky. He disarms feminine suspicion in the first paragraph by saying that "a great many men, who are sane and reasonable in other matters, allow themselves, on the slightest provocation, to be worked up into a fever over the aspirations of woman. They decline to listen to argument, grow red in the face and saw the air with their hands, if they do not pound on the table, to express their views on the subject—which by the way are as out of date and old-fashioned as a pine tree shilling. * * They confront the problem of woman's emancipation as though it were just being broached instead of in the throes of delivery."

Perhaps it is not possible for a man to treat the new woman subject seriously and without condescension. In some aspects she is absurd. She is a great boon to the comic papers which, since her advent, have given the mother-in-law and the boarding house a rest. Still she is a fact. She has evolved herself in spite of painful ridicule and opposition. She is going onward and upward even if men saw the air and "holler" when they converse about her. Her entrance into politics is certain. She has taken root in the business world and is spreading and growing like a green bay tree. In spite of her proven ability to direct affairs Mr. Grant says that he, for one, "before the right of suffrage is bestowed upon her, would like to be convinced that she is really earnest minded." It seems to me this is beside the question. Women do not ask for the ballot because they think it will benefit humanity, but because they are individuals in the compact called the state. They form half the community, pay their taxes, and are unrepresented. If there is no reason for a property or educational qualification for the suffrage there is still less for a sex qualification.

Mr. Grant is a finished writer. I feel when he is writing of the sex to which I have the honor to belong that he makes me a long, sweeping, slightly sarcastic bow. He is polite as a courtier and he is generous, but not exactly just. He writes down to us and women do not like it, though we like him. He is like the nicest men in our own circle—nice men and lovable but prejudiced by their sex

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and environment. Under existing physiological conditions woman will remain the wife and mother. That is, most women, but in a world as big as this there will be millions of exceptions. Single women are too many and too sharp to be classed with Indians and idiots any longer. What they want is to be treated by the law as equal to man and to fight their lonesome battle under the same rules. If the fight is to be fought under Marquis of Queensbury rules why Marquis of Queensbury it is. Only let the rules be applied to both sides with equal severity or leniency as the case may be. A legal disqualification takes the heart out of anyone. It is not so much the right to vote women want as it is the desire to have the ban removed.

Is there any feminine leader of society in Lincoln? If so who is it?

F. A. R.

In another column of this paper is a discussion of the composition and tenets of Lincoln Society. The statement therein that society here is without a head or dictator may not, at first, be accepted. If there be one, who is it? There are no claimants to the position. In nearly every place even those as young and small as Lincoln there are one or two or three members of the smart set who claim to make the pace for the rest. The easy speed of the leaders and the breathless rush of the field after them keeps society moving. Their existence altogether is to be encouraged. I have often thought that the inertness of Lincoln society is due to its lack of leadership. There is ma-

terial enough. So far no one has taken Minnie Latta's place, which during the years of her primacy was unquestionably first. She is lavishly dowered with tact and grace, good nature executive ability. Marriage with her, as with most people, has been an abdication, but she will come to her throne again. When she does her salon will be as crowded as it was before, with older men and women perhaps, their hearts a trifle slower-beating, but just as fascinated by their hostess as in the days before she married. Minnie Latta was preceded, with a hiatus between, by Nannie Cobb, who is now Mrs. McFarland. She was the first real dictator, and her reign was a one-woman rule. If there had been a Notes and Queries department at that time no one would have asked the question that stands at the head of this column. The maids in the kitchen knew it was Nannie Cobb. Her rule kept society on the qui vive and her followers had to look alive. Abdication has followed marriage with her also. So Lincoln society has had two rulers and the throne is empty now. *La Reine est morte*—the rest of the quotation is not applicable.

Supposing it be perfectly convenient for either the gentleman or lady to do so, whose place is it to provide opera glasses for the evening's entertainment at the theatre?

J. N. T.

If it be convenient for each to take opera glasses they would both better take them. If neither possess them they will be forced to go without. It is not a question of whose place it is.