

do for the drunkard? Are children imprisoned with old offenders when held as witness or for petty crimes? Proper treatment and punishment of females. The need of police matrons.

Public School System—How administered. Is it effective, progressive, satisfactory? Kindergartens. Manual training for both boys and girls. Compulsory education.

Public Improvements—Parks. Play grounds for children. Planting and preservation of trees. Pictures and other works of art for public enjoyment and cultivation. Public libraries and art museums. Are they freely opened to all classes?

Local Charities—As homes, hospitals, etc. Are they adequate for needs, or are they too many? Are they well managed? What are the evils of very large institutions? Advantages of the "family system" in the same. Are there women on the Board of Management and women physicians, especially where women and children are cared for? Are there state or county institutions in the town? Duty to these.

Public Health—What means may be taken to preserve it. Vaccination. Shall houses which have contagious disease be quarantined?

Factory Systems of the Town—How many employed? What are usual wages, length of working day? Cost of living. Employment of women and children. Provisions made for health and comfort of employes. To what extent is shop work done in the homes of poor people.

#### PROBLEMS OF THE DAY.

National Legislation—Papers—A Study of Our Government. Some Types of American Statesmen

Immigration—Papers—Shall Immigration be Restricted? Our Naturalization Laws. Domestic Service.

Commercial and Political Ethics—Papers—Trusts and Syndicates. Political Machinery. Discussion—The Bargain.

Social Life—Papers—Provincialism from Maine to the Golden Gate. Training of American and English Children Compared. Discussion—American Etiquette.

Capital and Labor—Papers—Labor Organizations and Strikes. Millionaires and Wage-Earners—the rights of each. Social Parriers.

Political Issues—Papers—Protection. Free Trade.

Taxes—State and Municipal Taxes. Single Tax Theory.

Skeletons in Our National Closet—Papers—The Red Man. The Black Man. The Mormon. How Shall We Help Them.

The Criminal Classes—Papers—Prisons and Reformatories. Licensed Evils. Social Purity.

Public Education—Papers—Public Libraries. Modern Methods of Education. Compulsory Education.

The Press—Papers—The Daily Press. Women Journalists.

Sanitary Science—Papers—Water and Waste. The Air We Breathe. Highways and Byways.

Prisoners of Poverty—What Women Are Doing for Them—Papers—Day Nurseries and Kindergartens. Industrial and Educational Unions. Friendly Inns and Newsboys' Work. Hospitals. Orphan Asylums. Midnight Missions and Kindred Work.

#### EARLY ENGLISH LITERATURE.

Anglo-Saxon Literature—Christianity and Early English Poetry. The Rise of English Prose. *Bæda*. Translations of *Alfred*. *Beowulf*.

The Norman Period, A. D. 1066-1328—The Effects of the Norman Conquest. The King Arthur Romances. The Troubadours. The Minnesingers. The *Cid*. *Dante*, *Boccaccio*, *Petrarch*.

The Chaucer Period, A. D. 1328-1400—The Moral Condition and Religion of the Times. *John Wycliffe*. The Social Condition of the Times. The New Tongue. *Chaucer—Biographical Sketch*. The Principal sources from which Chaucer drew material for his work. Readings from Chaucer.

The Dark Age, A. D. 1400-1558—The Effects of the Hundred Years' War and the War of the Roses. The Social Condition of the Times. The Paston Letters. *William Caxton*. The Early Translators of the Bible. Early English Songs and Ballads. Reading—The *Nut-Browne Mayle*. The Earl of *Surrending*. *Sir Thomas More—Biographical Sketch*. Works. Reading. *Reformation*. *Sketch*. Works.

The Elizabethan Age, 1558-1649—The Social and Intellectual Condition of the Times. *Sir Philip Sidney—Biographical Sketch*. Works. Reading. *Edmund Spenser*. Readings from Spenser. The Novel in the Time of Elizabeth. *Miracle Plays and Masques*. The Rise of the Modern Drama. *Shakspeare—Biographical Sketch*. Sonnets. Some of *Shakspeare's Heroines—Ophelia*, *Portia*, *Desdemona*, *Rosalind*, *Beatrice*, *Pen Jonson*, *George Herbert*, *Izaak Walton*, *Robert Herrick*, *Sir John Suckling*, *Sir Richard Lovelace*, *Sir Francis Bacon*.

References—*Taine's English Literature*. Translations—*Cary and Longfellow*. *Chronicles of the Cid—Southey*. *The Cid—Corneille*. *Dante—Botta and Rossetti*. *Life of Petrarch—Mrs. May Alden Ward*. *Lowell's History of England*. *English and Scotch Ballads—Prof. Childs of Harvard*. *Whipple's Literature of the Age of Elizabeth*. *Spenser and His Poetry—Craik*. *Ancient Mysteries—Howe*. *Shakspeare and His Times—Drake and Victor Hugo*. *Human Life in Shakspeare—Giles*. *Bacon—Macaulay*.

#### ENGLISH AND AMERICAN LITERATURE.

The Lake School of Poets. *Charles Lamb*.

*Walter Scott*, novelist and poet. *Walter Scott* in prose. *Byron*, *Shelley* and *Keats*. *DeQuincey* and *Hazlitt*. *Tennyson* and the *Idyls of the King*. *Robert and Elizabeth Browning*. A trio of poets—*Longfellow*, *Lowell*, *Whittier*.

Prose works of *Longfellow* and *Lowell*.

A group of women novelists. a. *Jane Austen—A Social Study*. b. The Influence of Women Writers in the Development of Modern Fiction.

*Charlotte Bronte*. The *Bronte family*. *Swinburne* and the *Later Lyricists*. *John Ruskin*. *Robert Burns*. *William Morris*. *Thomas Carlyle*. *Walter Savage Landor*. *Emerson* and *Thoreau*. *Nathaniel Hawthorne*.

The Courier in last week's issue, as well as all other critics of the gowns worn by some of the speakers and officers at the Denver Biennial, fought shy of the real point at issue. It is not a question of fine dressing or expensive dressing, or the beauty or becomingness or suitableness of "chic, light lawns or organdies," or of the pretty white muslins which were in evidence not only on the rostrum, but all over the house. Their beauty, becomingness and seasonableness—with the thermometer playing around the hundred point—were not questioned. Possibly the cool, comfortable look of those so attired did give rise to a certain amount of envy from those who were not wise enough to go prepared for hot summer weather. These Biennials are great educators and not

one of the least important things we learned in Denver was to go prepared for hot weather and cool weather, for elegant receptions and the equally elegant but more conservative family dinner, for church and theatre, for home and excursions. Don't try to go to a Biennial in a satchel. It has been well said that "a beautiful woman well dressed is doing her part to make others happy" and we have no doubt but she may be an equally good club woman with her intellectual sister more plainly garbed, but "there is a time and a place for all things." We believe in pretty and expensive gowns for the home, for the club, for dinners, for receptions and other social gatherings if the purse can afford them. Thus we have no fight with *Shakspeare's* advice on this point. It is an education to all to see a beautifully and suitably dressed woman and not only is it the privilege but the duty of the women who can afford it, to dress well. It is a compliment to ones associates to dress as well as one can afford. But there is a beautiful mean between the overdressed and the underdressed woman, a harmony which is to be one of the desirable results of the co-relations of club life. Still we have not touched the point at issue. There is an apparent hesitancy in approaching it, possibly we fear we shall be called provincial, but that is not a name to strike terror to ones heart. Why may not the customs of one province be as worthy of honor as the customs of another province? Possibly we fear we may wound some one's feelings, and far be it from our intentions to say one unkind word of the noble, intelligent, beautiful women who made of the last Biennial one of the greatest gatherings of women the world has ever known. But the real point at issue, the real criticism centers around the décolleté gowns. Their absence at public business meetings at the Biennial would have obviated all criticism. Now whether the great mass of club women shall be convinced that the décolleté gown is suitable for public business meetings or whether the smaller number of club women shall consider it in better taste to reserve them for more private or strictly social gatherings remains for the future to determine. Whatever the conclusion, be assured there will be no unkindly or caustic criticism and the adaptability of the American woman to the decision of the majority is worthy of the highest praise, but while it is in this condition of plasma let us have a full and free discussion of the real point at issue. Let us admit that the décolleté gown has its place in the social world. We must on the other hand contend that there are places where it would not be in good taste, viz.: a lady who was giving a small dinner party had in her employ a new servant. After all preparations were completed she said, "now go to your room and prepare to serve the table, put on some sweet, pretty frock and arrange your hair smoothly and simply." The hostess, feeling perfectly at ease because she knew everything was ready, gave her whole thought to receiving and caring for her guests. After they were seated at the table, imagine the consternation of that lady when she saw *Mary* appear behind her, with server in hand, in décolleté gown. There are other places where, in the mind of many broad intelligent women, the décolleté gown should not be in evidence.

New Typewriter—What time am I to have dinner hour?

Employer—That depends, *Mis*. Take-down. Sometimes I lunch at 12, sometimes at 1.

#### INDIAN PLUME.

In days gone by when red men roamed the prairies wide,  
So runs the Indian legend, told with modest pride,

There came a plague among them one sad year

That filled their sad breasts with abject fear.

It spared not young or old—the laughing child

Or frowning chief—the maiden, coy and mild;

And lusty youth—all, all who felt the breath

Of this fell plague were marked at once for death.

The women wailed beside their dead

And many warriors paled and fled,  
Yet still the plague raged, grim and dread.

And in the tribes where reigned this king of death and gloom

There lived a tender maid, they called her "Indian Plume,"

Her voice was gentle as the summer wind,

Her every action graciously inclined,

Her eyes were soft as deer eyes, while her hair

Was black as midnight, and her face was fair

As e'er the western sun shone down upon,

Her step was light and springly as the fawn,

And all who knew her loved her well

With a love they had no tongue to tell,

This soft-voiced, soft-eyed Indian belle.

She walked among the dead and dying like a saint;

She smoothed each brow and heard each sad and sighing plaint;

She moistened parching lips and soothed the fears

Of wailing children, hushing them to sleep

With tuneful melodies rich and deep.

She folded o'er each breathless breast

The stiffened hands of those who dropped to rest,

And still the plague raged on and on

From dusky twilight till the dawn,

And through the day till day was gone.

At last the wise men of the tribe, in solemn state,

Proclaimed the burning anger of their Spirit Great,

And said that to appease His wrath the doom

Of death must be pronounced on Indian Plume

The maiden heard and grasped a gleaming knife;

She sacrificed for them her precious life,

And where her blood was spilled upon the ground

A scarlet flower the natives later found;

They called the precious growing bloom

In honor of the maiden's noble doom,

The prairies' glory, Indian Plume.

And thus the deadly plague was stayed

When died this noble Indian maid,  
And o'er the summer prairies shines

In tints of ruddy, running wine.

This well beloved blood-bathed bloom  
In memory of fair Indian Plume.

WILLIAM REED FULFORD,

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