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OBSERVATIONS.

Highway Rights.

A suggestion made by Harper's Weekly that roadside advertisements are worth one half a cent apiece has denuded a mile of country of disfiguring advertisements tacked to trees or glued to rocks. Advertisers ruthlessly destroy beauty up and down the road-side—the people's parks—fences and trees are disfigured by tall, green, red and yellow letters. Besides the outrage to nature it is an inroad of one advertiser upon the rights of others. For the highway belongs to all and can only be monopolized by gift of a franchise presented by a misguided council to a corporation. It is not a path through a wilderness that is valuable but the track beaten by thousands of people, and the side of the path is a good advertising medium because pedestrians have eyes and their bodies must be clothed, fed and medicated. Since the days when the strongest built a castle and enclosed all the land not similarly enclosed by another strong man, the rights of the many are ignored and made into privileges for the few. The destruction of a free people's view by patent-medicine advertisers is a survival of feudal aggression which a meek and long suffering people still endure.

Imperialism.

President McKinley's expression of this country's purposes in regard to China should be enough to refute the charges of imperialism made against him. All we want in China is an open door, wide enough to let in our produce and manufactures and protection for citizens of the United States, who for either pleasure or business are in China. Through no missionary intention the one hundred millions of Chinese will be elevated and educated through the fact of the open door braced open and kept open by the powers. The world has threatened China's isolation for a hundred years. The Chinese epoch of intercourse with the world has arrived. There is a stirring of the nations like that at the end of the fifteenth century when America was discovered and a new world with im-

measurable treasure and opportunities stimulated the imaginations of men. And this crusade of the nations of christendom to China resembles that other march, undertaken at the end of the eleventh century, when from all parts of Europe, says William of Malmesbury, "thousands upon thousands, hurried to engage in the holy war." The most distant islands and savage countries, were inspired to join the army, Welshman, Scotchman, Dane, Norwegian, forsook their homes to join the procession of 6,000,000 men, who went to wrest the holy sepulchre from the Turk. In their progress they got acquainted and their superstitious, bigoted horror of the foreigner was weakened and commerce was tremendously stimulated. In this new crusade against China the Turk himself wishes to join. It is as truly now as then a march of civilization against barbarism and isolation except for Germany and Russia, who will doubtless be rewarded with territory for their participation in the Chinese reformation.

It is as unwise for a nation as for a person to refuse to be governed by the logic of events. After the Spanish-American war began the United States was obliged to accept the rules of war and abide by its conquests. The party of the opposition was anxious that this country should champion the cause of Cuba. War declared, it must be ended as quickly as possible. The destruction of the Spanish fleet must destroy a power which Spain controlled with an ocean between itself and colony.

The sinking of the Spanish fleets in the Pacific and in the Atlantic cut the wire between Spain and her colonies and the war was over. The anti-imperialists pretend to think that we should have fought Spain in her own way, that we had no business in Philippine waters, etcetera, etcetera. They do not fight their own battles so, if they ever win any.

The anti-imperialists will not define imperialism. They recognize that it is a bogey and will not bear definition. A man of intelligence when driven into a corner and in the interests of free discussion will define the word, but no two antis agree, so that, republicans are still ignorant of the meaning of the charge preferred against the administration.

Man's Summer Rig.

Cool looking people increase the sum of coolness. Men owe a debt to the community to look cool. The organdies, lawns, dimities, laces, light parasols, and white hats that flutter up and down the streets are cooling as well as cool. They are the summer as much as the trees, the grass, the flowers, the birds and the breeze. If it were not for the uncomfortable, apoplectic, choleric masculine inhabitants that make Lincoln look like a hot place, this city might very easily acquire a summer-resort reputation. The nights are cool, there are no mosquitoes, the flees will not leave the dogs and there is a wandering, yet withal searching breeze that will cool anything not swathed in and sealed by wool. The only reason why men do not discard woolen coats in summer is because they would rather stifle, they would rather invite a heat stroke than be called effeminate. A long time ago women appropriated everything in masculine attire that she thought she needed, collars, ties, vest, coat, hats and shoes. All of the distinctively ugly haberdashery such as the silk tile and the Prince Albert coat women have let alone. And her evident disapproval has done much to make them unpopular. In the

summer time they are not worn by any man of sense and *savoir faire* except on extra ceremonious occasions unknown to small towns remote from fashion. Their use is confined to traveling fakirs and to professional men who desire to advertise an artificial, superfluous and unseasonable dignity.

Some male persons with the historical and geographical sense, realize that, the Esquimaux dress in furs because the arctic region is a cold place, and the Zulu in a loin cloth because the equator is near the fire. These people desire to conform to their own climate, which for a season every year is arctic and for another season is equatorial. They are hindered in a very sensible design by other men who ridicule the would-be-cool and insist that they wear the polar costume the year through. The latter made a mock and a martyr out of the first man that dared to carry an umbrella in the streets of London, imperturbable Joseph Hanway who was in ill health and desired to protect himself from the rain. Before his time the umbrella had been monopolized by women. His peculiar quality of mind was not disturbed when the gamins called him "Sissy" or the seventeenth century slang equivalent for the word which means effeminacy. He carried his umbrella and at first there were only a few brave enough to imitate him. But the most sensitive can carry it now without fear of ridicule.

A garment similar to a shirt waist is now constructed for men. It is built on masculine lines and needs no coat. It is not made to be covered by a coat and is quite as presentable. Several, and perhaps many years will pass before men will consent to wear it. But just as soon as a few of the brave have broken it in, there will be just as many shirt-waisted men as there are bow shirt-waisted women.

A Human Document.

The Declaration of Independence was written, most of it, by one man and subscribed by many. The man who wrote it was enamoured of free and equal. He used these words as the French revolutionists used, *Liberté, égalité, fraternité* to work a spell. He furnished Americans with an ideal but it is idle to say we have attained it. Man is not born free and equal but bound by heredity, custom, tradition and superstition and from the top to the bottom of human heights there are inequalities of all degrees. The document was written in an age of fine writing, when sophomores set the style and it does not mean very much. Had the Revolutionary heroes not given it vogue and authority it would not still mean anything to this literal, unpoetic, down-oratory generation. It is only sacred as a historical document and as a specimen of the best thing the continental congress ever published. As a declaration of the truth about man's birth it is a lie, and as a document marking the limits of the growth of the United States it is not trustworthy.

Teachers' Wages.

With an ascending scale of prices teachers' wages in the Lincoln public schools have not been raised. The same argument which induced the board to lower them applies now to their increase. Then prices were falling and salaries too and it was said that with the same amount of money the teacher could buy goods that in prosperous times cost her one-third more. She is paying the price of prosperous times now and her salary

should be correlated with the contemporary prices.

The raise asked for requires an increase in the salary appropriation of only \$5,000. The teachers who meekly accepted the cut and went on with their work deserve consideration now that prosperity is circling about our heads meditating upon a suitable spot upon which to alight and abide.

The Famine in India.

Pictures in the missionary periodicals of the Indian farmer plowing with a bullock and a pointed stick for a plow explain the famine in India. It is not English occupation, for the famine districts are the northern states where Englishmen are scarce. Modern agricultural implements, and modern methods of enriching impoverished land is what India needs. The farmers keep no stock, only a few bullocks which they use in plowing and harvesting. They have, therefore, little manure and the exhausted land produces less than fifty years ago and it is feeding many times the number of people. In the famine of 1866 two million people died, in 1877 more than five millions died. There is something wrong in the agricultural system where famines can occur every eleven years and find millions of people unprovided for emergencies. India's exhausted soil must be enriched and induced to yield what other soils, cared for with educated agricultural intelligence, yields.

Buddhists will not eat meat and irrelevant as it may seem famine is depopulating the population, because the soil lacks animal enrichment. Break a cog in the wheel of growth, food and decay and nature revenges herself cruelly, inevitably, and takes seven fold of that which she has been deprived of.

The Telephone Ordinance.

In dealing with real estate agents, or with any man who represents both buyer and seller, it is sometimes difficult to discover whose interests he represents. For instance, property is listed with a real estate dealer to rent or sell for the highest price obtainable. Renters and purchasers go to this same man for bargains. He charges one or both of his customers a percent. The ethics of the business are unknown to me, but on the principle that he is the fortunate one who sells something and not he who acquires it, the real estate agent charges his commission to the former, no matter how real a bargain the purchaser has secured. The foregoing is not intended as a reflection upon real estate agents, but as a reference to the difficulties of their business and what a nice balance is required in adjusting their relations to the opposing interests of their two classes of customers.

Of course it is not the same thing with members of the city council. They are elected by the citizens to look after the city. They are counsel and the citizens are their clients, whatever the cause. They are supposed to meet once a week to administer and audit the affairs of the city from the standpoint of the city and not to aid any corporation or individual in its or his private designs against the citizens for the purposes of gain.

There should be no suspicion that the council is capable of considering any subject from any other point of view than the city's. Yet in the council's dealing with the two telephone companies there is, apparently, a lack of zeal for the city's interest and a tender regard for that of the Nebraska Telephone Company. It is