

great man's mother was ever discovered who was not noble, strenuous and brave

Woman Suffrage

There was a debate on the question of woman suffrage last week during the annual meeting of the state woman suffragists' association. The debaters were Miss Laura Gregg of Omaha and Mr. A. L. Bixby, a Lincoln journalist. A thousand or more people assembled to hear the discussion, hoping that it might be a dignified, able presentation of both sides of a most important current question. Mr. Bixby intimated that it was a "jaw match." He said that he could not understand why woman wanted to go chasing around over the country after office, when she should be at home cooking something to prevent men from wanting to kill the president. He said that the difference between men and women was illustrated by the difference between the character of the social meetings enjoyed by man and those perpetrated by women. Man meets with man to talk, smoke, and talk politics and the important happenings of the day. Men's clubs (in-frequently), stimulate the understanding and are rich in social and spiritual uplift. Woman's clubs and social meetings of various kinds are devoted to gossip if not to scandalizing. The women talk about their neighbors and any acquaintances who do not chance to be present, and return to their homes refreshed and strengthened by what would enervate and disgust a man.

God created woman so that it was against nature for her to desire to have any voice either personally or by representative in the deliberations of man concerning herself, her home, her city, her state or her country. Mr. Bixby seemed to have received an intimate personal communication from the Almighty in regard to His plans for woman and the things which she must by no means be allowed to do.

Miss Laura Gregg, of Omaha, affirmed that it was right and expedient for women to vote. She possesses that rare quality in woman, a clear, resonant voice, and she enunciates conscientiously. She has an exhaustive knowledge of the subject of woman suffrage, the reasons for adopting it, its effects in the states in which it has been adopted and of the trite arguments alleged against it since it was proposed. She has studied suffrage in Wyoming, Utah, Colorado and Kansas, and she has a thoroughly reasonable mind. She says there are no reasons against woman suffrage that may not be urged against man suffrage. Fifty years ago when women were striving to enter colleges there was the same opposition, the same prejudice, and the same fear expressed by those who professed to have the tenderest love for woman, the fear that higher education would unsex her, make her like a man, make her disapprove of the marriage state, render her obnoxious to man; and that if the movement to educate women was successful in America it meant the eventual death of the race for dearth of mothers.

Prophecy is not argument; but it has a terrifying potency in the days when it is uttered by a prophet who claims to be a seer. When the prophecy is disproved by time the prophet is not laughed at because he is forgotten. A man dead long enough is safe from ridicule and all discomfiture. He is as secure from mockery as dust. Higher education has not changed the nature or functions of woman and it is at least questionable if any human institution can change her. Prophecy can only be refuted by taking the course which the prophets warn the community against and letting time do the rest. Analogy is not safe, because in some important, unrecognized particular the analogue may be vitally different.

Mrs. Piper

Members of the society of Psychical Research thought they had established

the possibility of communicating with the world of spirits through the medium of Mrs. Piper, the celebrated medium who can at will lose consciousness and answer questions addressed to her about people and things she never heard about. The society of Psychical Research is located at Cambridge and is composed of professors and post-graduates of Harvard college. The secretary engaged Mrs. Piper's time, or at least her trances, exclusively. Several very learned monologues were published by Professor Hyslop and Professor James, who were convinced that during the unconscious hours called trances, Mrs. Piper saw and conversed and correctly reported the conversations of certain long dead friends and relatives. During a trance Mrs. Piper is able to converse in foreign languages, though in a normal state she is familiar only with her own. A few weeks ago Mrs. Piper sent an article to a New York paper in which she said she did not believe that she conversed with the spirits of those dead and gone before, but that the explanation of what she said and of the secrets she revealed is thought-transference.

The communications, like all alleged spiritistic messages, were vague, mournful and imbecile. If we go from mortality to a state of chaotic crude-consciousness like that haunted by the spirits who report back through mediums, it is fortunate that the future is hidden from us completely, and the man or woman who endeavors to remove the veil is worse than a Mormon and deserves to have some kind of an anti-movement organized against him.

During her trances Mrs. Piper transmitted messages which Professor Hyslop concluded were from his father because they contained references to trivial occurrences of which she could by no possibility have had any knowledge and which he had even forgotten himself until they were recalled by the medium. In regard to these matters Mrs. Piper says that they may have been sub-conscious thoughts transmitted to her by the peculiar and unknown laws of thought transference without the professor's knowledge or consent. The scientists engaged in the search for the psychical pole are undismayed by Mrs. Piper's "confession." They say that she was only a medium for the transmission of ghost messages and that while she was simply a telegraph instrument and the wires too, she was as unconscious as wires and brass.

Her confession reads like the report of an honest woman who lent herself for the sake of undiscovered truth to

the experiments of psychologists anxious to discover the laws of the mind, and the connection, if any, between mind still confined to the brain and incorporeal mind afloat somewhere in the region of the doleful spirit-world that the shabby spiritualistic fakirs are fond of talking about. In disclaiming conscious connection with the spirit world Mrs. Piper has placed the living under new obligation to her. The spirits of the Indian chief and the other doleful familiar who used Mrs. Piper's sensitive condition to communicate with a world from which they had definitely and irrevocably retired, are snubbed; but so long as she refuses to go into a trance again they can not touch her, and their disapproval of her conduct and renunciation can not have any effect. Meanwhile the society has filed away the records in her case and they will be used to convince future tyros of facts about which the medium herself was most doubtful.

Special Privilege

There is a city ordinance to the effect that merchants shall not place signs across the walks or hang them across the streets. Before the ordinance was adopted by the council all sorts of signs swung from building to building above the streets. The town presented a ragged, untidy appearance, and pedestrians were in danger whenever strong winds blew, and strong winds blow in Nebraska from January first to January first, with intermittent short recesses. A short while ago a local clothing firm petitioned the council for permission to build a sign, extending from the store front to the edge of the walk. The council granted the petition because the firm said it was an electric sign and would save the city from lighting that part of the block.

The streets, the sidewalk space and the atmosphere above the streets and sidewalks belong to the people. The council has no right to grant the space to any man or corporation. The city is unsightly enough as it is, covered with the hideous rotting poles belonging to the electric lighting plant and the street car system. The successful merchant realizes the benefits of advertising, but the streets and the sidewalks belong to the people, not to this man or that one, and no man has a right to advertise his private business in space or over it which belongs to the people. More than that, the city council has no right to give away, for any reason whatever, public property. Councilmen were elected to care for and prevent any one from making an improper use of city property.

The signs suspended in the middle of the street and projecting from business houses into the street

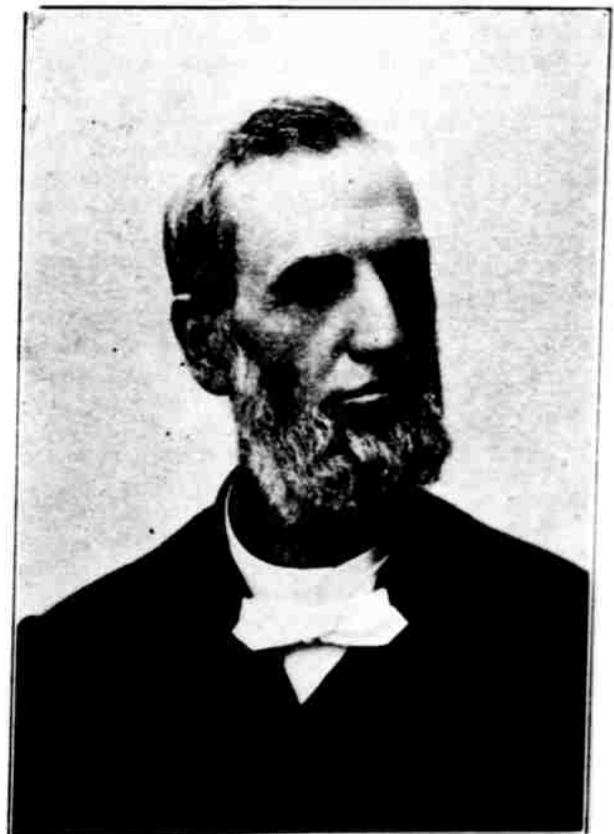
should come down. Either that, or everyone should be allowed to build what obstruction he pleases, if so be that it attracts attention to the articles on sale in the adjacent building.

It has been said that the greatest obstacle to a city government by the people is the opposition of successful business men to an honest and impartial city government. Business men want special privileges not granted to everyone. If they were granted to everyone they would not be special, and neither would they be privileges. For instance, if all firms were allowed to project signs any distance into the air space belonging to all, there would be no object in it because in the confusion of banners and street signs, one man's sign would be overlooked.

The volume of people who pass up and down a given street make it valuable. To grant the privilege of the most conspicuous place in the street to one firm is an injustice to all other firms in the same business in the city, it trespasses on the prerogative of the whole people, it makes the law ridiculous and teaches contempt for it. The city can afford to do its own lighting. It can better afford to lessen the number of lights than to allow one firm by the authority of the city council to defy its own ordinances. Lincoln had a city council three or four years ago which was impervious to the blandishments of this or that business man, and dealt out even-handed justice to all. The present council is now experiencing the result of granting the privilege of sidewalk space to one firm. Many firms are now demanding that they be given the same privilege. The sign in question should come down or all the other merchants in the city should be granted the same privilege. The latter alternative would make the city still more untidy and unattractive, but a material loss is not of so much consequence as a loss of municipal integrity and a recession by the city council from its own laws.

The Overcoat Gauge

It is the hour of the overcoat! In the past two months the wholesale houses of Chicago have sold four hundred thousand winter overcoats, and every garment was sold before the cloth of which it was made had been received from the mills. Chicago is the proud overcoat centre of the world. More than that, the jobbers have sold the coats to the country west of Chicago and a tremendous sale of overcoats is a reliable gauge of prosperity. When men are hard up they do not buy overcoats. The most they can afford is to wear their old ones. At a lower stage of prosperity they give up the luxury of overcoats altogether, and buy food with the broker's loan. Notwithstanding the failure of the corn crop, Nebraska men are wearing their share of the half a million stylish long overcoats. Forebodings of hard times have been dissipated by the overcoat sale.



REV. H. T. DAVIS, First Pastor.



REV. F. L. WHARTON, Present Pastor.

Among Methodists who took leading parts in dedicating St. Paul's church none were more prominent than Presiding Elder H. T. Davis, of Lincoln district, and Rev. F. L. Wharton. The former is a pioneer of Nebraska Methodism, and one of the three surviving preachers who were members of the Nebraska conference when it first was organized; he came to Lincoln in 1868. Rev. Mr. Wharton came from Columbus, Ohio, three years ago, and has done much toward the upbuilding of this church. Thirty years intervened between their pastorates.