

a small community; but the superior culture of the young men who work for their living compared with the manners of the undergraduates is the same ratio that obtains in larger towns which contain larger colleges. When the self-taught boys have grown to men they have the humility of the life-taught. They are less arrogant, and they take what recognition the world grants as good fortune rather than a deserved tribute to greatness. They are not arrogant with the arrogance of a scholar who has spent his life merely in unproductive study of books.

"The savageries of boyhood" are prolonged by a college course to the age of twenty-four years or the average graduate's age. The youngster whose supply of bread and butter has depended upon the accuracy of his experiments in human nature and of the consequent adjustment of his own conduct, is far ahead of the graduate at commencement day. The former "appreciates the value of sacrifice and the wrong of selfishness; his eyes have roamed beyond the circle of self and have perceived the eddyings of mankind, he has conceived the need of the weak for the constant sympathy of the strong." On the other hand the constant indulgence of the community towards the selfish assaults of the college undergraduate has weakened the undergraduate's sense of what he owes the community and increased his estimate of what the world owes him. Such a state of mind, inculcated and developed by four years' self-indulgence and piracy on the public, is a good foundation for a futile career. The wonder is, not that so few college graduates are useful, but that so many finally triumph over the effect of four years' dissipation of time and the temple.

The protest of the country against the selection of the college graduate as your only gentleman has been emphatic and general. It is apparent that the self-made man still has first place in the affections of the newspaper editors.

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**The Truth in the Matter**

The man or woman who has lived out half the days of the human span must be either a true Christian or a cynic. Acquaintance in the way of business for a cycle of years with a large number of human beings within the narrow area of a prescribed territory produces a contempt for average intelligence, average taste, average disinterestedness and average goodness. If government is the product of the average, we are still billions of centuries from a millenium, unless some unlooked-for and absolutely unique revival of religious inspiration and intelligence occurs. The only sensitive temperament that can resist the conviction that human beings are a poor lot of brutes after forty years' experience with neighbors, fellow citizens and strangers, belongs to the Christian. It is his religion to love his neighbor better than himself and to pray for him and desire his salvation.

The Christian religion is the greatest blessing the world has ever received. If it were not for Christianity and the influence of the true believers and practitioners of the Word upon the vain heathen who prate and rave of nothing, nausea of humanity would make suicides or murderers of a very large proportion of those who are still alive solely as a tribute to the mitigating influence of Christianity and Christians.

Christ thought humanity worth suffering the painfulest and most ignominious death for. Therefore human beings must be better than the beasts of the field, though the latter do not torture for the sake of torturing and have no vices. His supreme decision contradicts the testimony of our eyes and ears and nostrils and all the human means we possess for detecting fraud and diseased consciences. The modest Christians are sure of the goodness of their neighbors and although we think they have poor judgment and poor eyesight, without them we would walk in darkness all our days.

An author writing in "The Public" says he suggested to the editor of a certain city paper that he might take his occupation a little more seriously and put in his paper more matter of a literary character. The editor told him that he knew nothing about the exigencies of the trade and expatiated about the morals and taste of the people who bought his paper as follows:

"An average newspaper is edited for average men. The average man is an idiot. Therefore, the paper must be edited for idiots. Therefore, the paper must be idiotic. The people do not know ps from qs in literature, or care whether a t is crossed or not. They would rather read evil than virtue. They would rather read the writings of a fool than of a philosopher. They prefer sensation and depravity to the passive epics of our casual and exemplary experience. They prefer the unclean to the clean. They prefer the coarse to the fine. They would rather their editors used bad English than good. They would resent serious discussion. They would rather have you lie than tell the truth. They expect to be flattered. They rejoice when their confidence is abused. They would rather be swindled than get what they pay for. They are an ill-clothed and rather ill-grained lot and are not to be encouraged by editorial diversions into areas of free and honest controversy. They are the eccentric and erratic fry for whom we edit papers. If our papers are feeble and dishonest, do not blame us. Blame the people. We give the people the sort of paper they wish. If you think our paper is below the standard you would set for us, refer it to the people. When the people demand a better article we will furnish it. We are not inventors. We are purveyors. We do not speculate. We fill orders. We reflect the pleasure of the people. We are up and down, right and left with the people. Their concern is ours. You do not suppose we produce a paper for any abstract reason, or because we are interested in some unpopular cause? We are in the business for its results. We produce a newspaper for the same reason that you make shoes and run a sa-

loon. We have laid in a stock of spirits, and we deck up our little lunch counter, and we strive to make things as pleasant as we can for the fellows who happen in and loaf around our bar. You do not mean to argue that we should try on any of the fancy and expensive virtues? There are fools enough in the world for that service. We do not presume or pretend to educate the people. They do not go to school to us. We keep up with their humors, tickle their passions, concede any sort of favor to their palate, and conform to their average habits. If we did not produce for them the goods they demand they would desert. Now, as such are the conditions on both sides, how can you seem surprised and upon what ground can you complain? The people are not to us the dear people. Nor are we to them anything significant or exalted. Our relations are all on the ground, without any admixture of mysteries, refinements or sophistries. We are not doing the people up at so much per head. Nor are they doing us up by getting from us what they do not deserve. Their pennies in the lump make us solid with the advertiser. The advertiser is the man we play for. For him we would slave or die. For him we would go to the stake. For him we would lie, steal, or beg. For the advertiser is our water of life. But to get him we must play fortunes to the pennies. And to get the pennies we must keep scrupulously free of all heterodoxy. We must steer our craft along that rather delicate line which offends neither Sunday school nor brother, neither the high nor low, neither the quick nor halt, of the social order. Tact gives us the pennies. To be penny wise here is to be pound solid. The pennies give us the advertiser. The advertiser brings bloom to our desert."

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**Savagery and Civilization**

The republicans who truly love their country will concur with the president in his sincere purpose to punish the brutality of the army officers in the Philippines. It is all very well to say

that we do not understand the conditions that surround the army in the Philippines. We can be made to understand them. The military department of this government is subservient at all times to the civil government. And all explanations aside, the officers in the field must be taught that they can not under any circumstances adopt the methods of retaliation practiced by savages.

This republic was founded by sentiment and by sentiment it shall still exist. There is no question but that the sensibilities of the men and women of this country have been profoundly shocked by the report of Major Gardener, the civil governor of Tayabas province, in regard to the tortures inflicted by American soldiers upon Filipino prisoners.

The president is a soldier, too. But besides he is a statesman and a politician. As a statesman he realizes the outrage we have committed against the law of nations. As a politician he realizes the universal shocked condemnation which the promulgation of General Smith's instructions to Major Waller to "kill and burn, make Samar a howling wilderness; and kill everybody capable of bearing arms," has created. Unrestrained by the civil authority, soldiers degenerate rapidly. "War is hell," and without the restraints of the civil arm of the government, soldiers and officers become devils. General Sherman's famous characterization of war has been urged over and over again in excuse of General Smith's order to kill every Filipino boy over ten years old. But the devil is not in command of the army of the Philippines. If it is proven that a devilish officer is in command he will have to come back to America. The American people will demand that he be dismissed from the army without regard to his previous military services. What treachery, cruelty, savagery the Filipino insurgents have practiced upon the American soldiers is no excuse for the issuance of such an order by a grizzled general to one of his officers. This is a civilized country and America is in the Philippines to benevolently assimilate them, and unless the officers over there understand the methods of modern international war they must be recalled and substitutes put in command who will be benevolent or die. The conduct of the Filipinos towards American prisoners is no excuse for retaliation in kind. We are in the Philippines as uniformed missionaries of civilization. That is our only excuse for being there.

Excuses urged for General Smith's instructions by men who say we do not know the conditions of barbaric warfare are injurious to the party. If we are no better than the Filipinos, if we kill eleven-year-old boys for the treachery of their fathers, we ought to pack our soldiers out of the Orient as fast as we can load them on the transports.

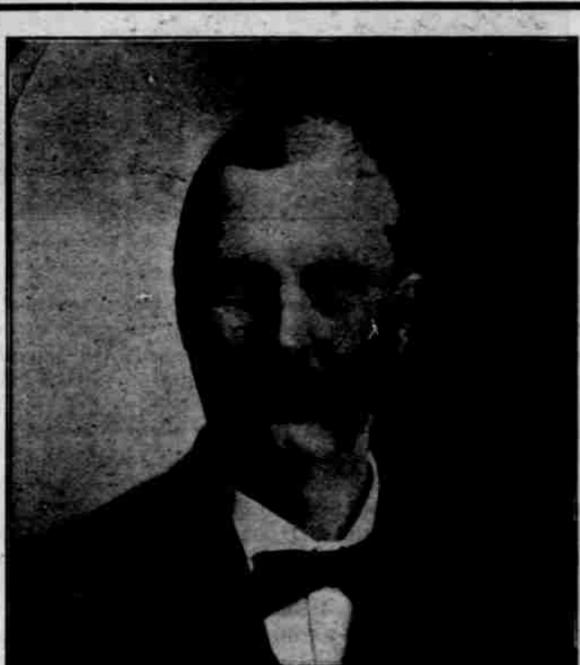
If we mean well by the Filipinos, then punishment must be meted out to General Smith who has confessed that he ordered Major Waller to kill and burn and make Samar a howling wilderness and to kill every boy over ten years of age.

All Americans understand by this time that the subjugation of the Philippines is not an easy matter of a month or two. Americans have concluded that it takes time and a great deal of money. But from the date of Major Gardener's report to Secretary Root, congress and the people must be convinced of the civilized conduct of the army in the Orient. The extrication process is old fashioned, so old-fashioned that the nations hoot at the army officers who go back to the Middle Ages for models. The true patriot hopes that the president's determination to root out this particular form of savagery and devilry from the army will remain unaffected by pity for a brave soldier's good name and his future fate.

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**A Church Creche**

Ministers are conscientiously trying to find out why the men of their congregations do not come to church more



A. D. BORGELT.

The county commissioners are to the people of the county what the legislature is to the state, with the additional function of executive power. The commissioners are next to the people. They build roads and bridges for public purposes, fix rates of taxation and appropriate public monies. That county which has the most upright, business-like officials on the board is the one most prosperous. A. D. Borgelt, the most recent commissioner for Lancaster county, was elected last fall. He was born December 23, 1858, in St. Charles county, Mo. There he attended the public schools and later studied in Wesleyan college at Warrenton in the same state. Between seasons he helped his father on the farm and is practically an agricultural product. He located in St. Louis at the age of nineteen and there learned a trade. In 1887 he came to Nebraska and here in Lincoln attended the university law school under the tutelage of H. H. Wilson and Charles A. Robbins. After his graduation he was admitted to the bar, was then elected to the office of justice of the peace and later served as acting police judge. His election last fall was a token of the high esteem in which he is held by the community, for he has never been obtrusively in politics. He has a family consisting of his wife and two children. The lodges of which he is a member are the Knights of Pythias, Modern Woodmen, Royal Tribe of Joseph and Redmen. He is also state deputy for the Loyal Mystic Legion of America.