

MR. ROCKEFELLER'S GIFT

A great many people will be surprised to learn that Chancellor Andrews of the Nebraska state university takes kindly to the offer to the university of \$100,000 made by John D. Rockefeller, the Standard Oil magnate.

There are many people who have not yet forgotten that in 1896 Chancellor Andrews was at the head of a university over which, by reason of his contributions, Mr. Rockefeller exerted undue influence. Mr. Andrews undertook to entertain opinions of his own and he was even bold enough to express those opinions. They were not agreeable to John D. Rockefeller and Mr. Andrews soon found himself out of a job.

It is to be hoped that the effort of this trust magnate to lay his foul hands upon the Nebraska state university will not succeed. That great institution needs none of his ill-gotten funds. The people of this state very well know that any contribution which John D. Rockefeller would make would come out of the people's pocket, while among those who close their eyes to the methods of the trust magnate Mr. Rockefeller would be building up an undeserved reputation for philanthropy.

Contributions such as Rockefeller proposes to make to the Nebraska university are not offered with a really good motive. They do not even rise to the dignity of gifts to the conscience fund. They are made for the purpose of creating, in the minds of unthinking men, the notion that

there is really something great and noble in men who on the one hand corrupt the public service, debauch political parties and exact at the hands of its official representatives undue and unfair privileges under the law, while on the other hand, in seemingly generous sums and yet in comparatively small amounts, they contribute to educational institutions.

If at any time these men experience a genuine awakening of conscience, let them use, not by the thousands, but by the millions, their ill-gotten wealth for the purpose of erecting homes for the aged. In those homes could be housed men and women who by reason of the greed, the avarice and the wrong-doing of the Rockefellers have been denied the privilege of living and working under that equitable system whereby they could acquire a competency to protect them in their declining years. Let them erect homes for the children for whose condition of orphanage they have, in many instances, been responsible. But let it not be said that the malign influence of the Rockefellers has been established in an institution of learning supported by the taxpayers of a great and growing state like Nebraska.

A plague upon your contributions, Mr. Rockefeller. For her institutions Nebraska wants none of them until you are willing to offer them as a contribution to the conscience fund—a fund to which you and the other trust magnates of this day are largely indebted.—Omaha World-Herald.

TOM JOHNSON'S VICTORY

A republican newspaper, commenting upon the Cleveland action, announces gravely that Tom L. Johnson has succeeded in "cramming his humbugs down the throats of the people," and also refers to the "fakir's evanescent popularity."

Without desiring to enter into any political argument or to discuss Johnson's future, it seems to the News that its contemporary is unfair to the Cleveland man. The "humbugs" that the fearless Cleveland mayor has crammed down the throats of the people are the beliefs that it is unfair for a man with \$500,000 worth of property to pay taxes on one-tenth that valuation, while the man with

a \$2,000 house pays taxes on two-thirds, and that traction companies have not the right to charge a five-cent fare when they can make a reasonable profit on a three-cent basis. Briefly stated, these are the "humbugs" responsible for Johnson's "evanescent popularity." Other reasons are his courage, his rugged honesty, his business ability, and what is rare in politics, his belief that promises are made to be kept.

But this talk of "humbug" is rot on its face. There is not a man living who by "humbugging" could be elected mayor three times in a city the size of Cleveland. The people are not so easy as all that.—Wheeling News.

WISDOM OF KEEPING YOUNG

Still young is description of the blessed condition when one's head is grey and one's heart green. It characterizes the man who is younger than his years. The world ages rapidly. As leaves slip from autumn trees thus the years fall into the ash-heap of yesterday. We need to know how to grow old gracefully. Better, we need to know the art of remaining still young. Old age is worse than a blunder, to borrow an expression from the great First Consul, it is a crime. No man has a moral right to grow old, and no woman permits herself to do so without protest. There is, of course, no reference here to age as measured by the calculations of the calendar. We cannot remain young

in years. The parent often endeavors to keep his children babies but always fails. There is no fountain of perpetual youth. Humanity must continue to walk up the hill and then walk down upon the other side. The thought is not in this particular of age which days and months and decades bring. This age may be youth. Some go so far backward in feeling and behavior as they go forward in years that finally they stumble over into second childhood. This is the extreme. The man who is still young is not childish. He merely keeps the frost out of his heart. He does not permit rheumatism to attack his spirit.—Walter Williams, in Columbia (Mo.) Herald.

Difficult to Please.

A well known New York artist, who has just returned from an extended journey in the far east, tells how he attempted to paint the portrait of a native prince in Korea.

"For more than three hours the prince sat motionless and without a word, like a statue. 'It is finished,' I told him at last, and he jumped up like a child and ran over to see the work. His delight was unbounded, and he seized my hand and began to

shake it in a most enthusiastic manner.

"Suddenly he became grave and stared at the picture in a mystified way. He looked and looked and then peered around at the back of the canvas. He seemed horrified beyond expression.

"What is it?' I inquired. 'You have not put in my jade ornament,' said he in despair.

"I had painted his portrait full face, and as the Koreans have the strange habit of putting small buttons of gold, silver, jade or amber behind the left ear, these, of course, did not appear.

"My explanation did not satisfy the prince, so I did a rapid sketch of him in profile, bringing in the jade ornament.

"That is all very well,' said he; 'but now where is the other eye?'—New York Press.

Old Age in Denmark.

"In Denmark no respectable old man or woman need ever become a pauper; no respectable old man or woman ever crosses the threshold of a work house," writes Miss Edith Sellers in The Nineteenth Century and After, London. "Should a man—or a woman—who has completed his sixtieth year, find himself without the wherewithal on which to live, he applies to the local authorities not for pauper relief, but for old-age relief; and this, by the law of 1891, they are bound to grant him, providing he can prove not only that his destitution is owing to no fault of his own, but that he has led a decent life, has worked hard and been thrifty; and that, during the ten previous years, he has neither received a single penny as poor-relief, nor been guilty of vagrancy, nor of begging."

Sioux City Journal: In connection with the recent merger decision it is recalled that the Standard Oil concern, as at first organized, was declared an illegal combination.

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