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SOUTHERN IOWA BOOMING.

The "Opportunity" edition just issued by the Oskaloosa Herald calls attention to the strides forward that city is making. The year 1909 was Oskaloosa's banner year. Improvements costing \$1,500,000 were made, representing expenditures of \$650,000 in new factories and business corporations, \$275,000 in improvements to business homes, \$175,000 in new dwellings and \$185,000 in improvements to other residences. One new residence was erected during the year by W. A. McNeill at a cost of \$40,000. In addition to these improvements there were paving and sewer extensions and the adoption of the electro-light system of downtown street lighting.

Reports from other towns and cities in southern Iowa concerning improvements that have been made during the last year and those contemplated for the present year show that this section of the state is enjoying a period of great expansion. Centerville has its interurban and is planning others and reaching out for factories. Albia has grown wonderfully. It has built its interurban and is planning others and its latest improvement is the adoption of the electro-light system of street lighting. Seymour is forging ahead, proof of which is given by the building of a metropolitan waterworks system. The boost spirit has taken hold of the towns and the cities and there is no doubt but that the next few years will witness unparalleled growth for all this section of the state.

POLITICS VS. BUSINESS.

It has been pointed out in many quarters that there has been too much politics in Iowa in the past, and too little business. Iowa has sent forth many men who became leaders in the national life. The nation profited by their counsel, but their services were largely lost to the state, and the state needed their help in its upbuilding. Others have achieved prominence in the political life of the state through force of qualities that would have made them leaders in its business life, and the business world needed the services of these men it had lost. The Des Moines Capital forcefully calls attention to this by a reference to Fort Dodge. The capital says:

Fort Dodge is one of the prosperous and promising cities of Iowa. It might have been double its present size if the bright young men of Fort Dodge, who took up the political game, had remained in the business world. We readily recall John F. Duncombe, Cyrus C. Carpenter, Judge Meservey and his sons, George E. Roberts, the Healy brothers, M. D. O'Connell, and last but not least, Senator Dolliver. These were and are powerful men. The state knows their ability. Yet who ever remembers of meeting one of them away from home on a mission looking to the upbuilding of Fort Dodge? And who can forget the meeting of these friends many times on errands connected with politics—and what has all their political fame accomplished for Fort Dodge? Their names have gone into history, but there is not an industry at Fort Dodge which they established. Fort Dodge has been compelled to grow on her own account and by force of circumstances. Her leaders have been in politics. Fort Dodge needs a new birth. There are young men there who should be awak-

The delegates appointed by the Oskaloosa Commercial association to attend the recent waterways convention in Ottumwa missed a highly instructive meeting by not attending.

Commenting on Ottumwa's success in securing the Democratic state convention, the Keokuk Gate City remarks that Ottumwa "is also entitled to be known as a community that 'does things.'"

The Burlington Hawk-Eye believes that all Iowa should lend its support to the river improvement plans. With the Mississippi on the east and the Missouri on the west, and with a dozen streams crossing her territory, the state easily be made navigable for light draft craft, says the Hawk-Eye. There ought to be talk of river improvement out on the prairies and in the cornfields, and there should be no knocking in papers that are published in cities that have not even a small creek near them. For in Iowa, as elsewhere, the benefit of one is the benefit of all, and the towns that have no rivers and the inland farmers will profit by river improvement, just as will the towns more directly interested.

The sporting editor, in telling of the defeat of the Ottumwa high school girls in a basketball game with their Fairfield sisters up at the Y. W. C. A. gymnasium, partially explained the defeat by saying that the captain of the local team was not in her usual form. Don't all girls discard their "usual forms" when they don the "gym" suits?

The present stage of the Pinchot-Ballinger debate, according to the Chicago Record-Herald, may be described in brilliant repartee as follows:

You're a liar.

You're another.

In considering a proposition devote some thought to these two questions: How much will I make if I succeed; how much will I lose if I fail?

PEOPLE'S PULPIT

The Courier Will Publish Signed or Unsigned Expressions From its Readers Upon Receipt of Name of Writer, Name of Newspaper, and the Publisher, However.

When a lawyer has a bad case in court, he seeks to divert the minds of the jury from the real point involved. In other words he constructs a straw man, and then proceeds to demolish his own creation. The cuttle-fish, when pursued, ejects an inky fluid, feeling instinctively that the murky waters will give an opportunity for escape. I leave the application to the reader, as we proceed, in the Courier of the 21st inst., I was indicted on several counts:

1.—That I used "words, words, words."

2.—That I failed to state in a former letter whether I think it right or wrong to tax non-church members for the support of the churches.

3.—That I put myself in a dangerous position by claiming for society "the right to regulate, etc."

4.—That I devoted "the greater part of a column to abuse of Dr. White."

5.—That I have "surrendered" and gone over to the other side.

In the first count I immediately plead guilty. True, I might have used hieroglyphics or ideographs to convey my impressions. I can only plead in extenuation "twentieth century common sense and reason," for adopting the more progressive method, that of the use of words.

The second count is also true. I think that my think which I still think, does not greatly interest the reader. However, since you ask it, I will say that in return for the benefits, acknowledged by the greatest minds, Christian and non-Christian, (cf. quote from Renan, vide my former letter), to accrue to them because of religious teaching, just as the childless are taxed because of benefits accruing to them on account of the spread of education. If these things do not inure to the benefit of all, it is unjust to tax all.

I note with considerable amazement stand the argument from analogy. Permit me to quote:

"He says, for instance, a man may have no children and refuse to pay taxes to support schools. He must know that this is an entirely different matter, as our public schools are entirely separate from religion."

I do not know whether this squares with the code of morals the gentleman believes in. I do know that it does not square with the Christian code. My own words were: "In his next edition he ought to add the religious property, and having no children, should be exempt from school tax, as they are very unjustly compelled to pay for the education of other people's children." I said nothing about a man refusing to pay, etc. The precise point I was making, though a mere passing remark, was that the conditions are analogous, and hence, if his reasoning be sound in the first case it is equally so in the second, and this too, whether the schools are entirely separate from religion or not.

The third count is untrue. The position is safe and sane. He denied all right to regulate another's religious observances; an universal postulate. I refuted this by citing two well-known instances wherein the American people "regulated the religious observances of others," viz. polygamy and human slavery: One taught by Mormonism, the other held by many a minister within the memory of living man, as being taught by the Bible, and quoting the 25th verse of the 9th chapter of Genesis. Reader, observe the reply given: "Everybody knows polygamy was 'regulated' because it was a violation of the law of all the states, and slavery was abolished by force of arms, without regard to religion, as a war measure."

The gentleman is certainly very adroit. Let's see. What is the question we were discussing? Ah, yes! It

PERHAPS IT'S SOUR GRAPE.

"The Democratic state central committee," says the Des Moines Capital, in ironical vein, "could have made it much more inconvenient for a majority of the delegates to the next state convention if they had tried. For example, they might have selected Rock Rapids, in Lyon county; Waukon, in Allamakee county; Sidney, in Fremont county, or Keokuk, in Lee county. The action of the committee in compromising on Ottumwa, Wapello county, will doubtless be quite satisfactory in view of the fact that the committee was determined to pass up Des Moines, the ideal convention city of the state. Northwest Iowa delegates ought to be able to reach the convention at Ottumwa in three days' time. Then, if the return trip is made in three days, the week's outing will make quite an ideal summer vacation."

The Courier wishes to add that the northwest Iowa delegates will be well repaid for their trip, even if they make it on foot, as the Capital's schedule seems to contemplate. Ottumwa does not call itself the "ideal convention city," but the most hospitable convention city, and the hearty welcome this city gives its visitors is balm for the tedium of travel. The Capital would find itself in better humor if it accepted the will of the majority. If Des Moines had landed the convention Ottumwa would have been the first to offer congratulations.

A SENSIBLE JUDGE.

The Missouri papers are applauding the action of a judge in the southern part of the state who rebuked an attorney for objecting to the acceptance of a juror who had read accounts of the case in the newspapers. "What's the difference if he has read the newspapers?" the judge demanded. "He'll make the better jurymen. To say that a man ought not to serve because he has read the newspaper accounts is saying in effect that a jury of intelligence is objected to." The St. Joseph Gazette makes this comment:

There is something so absolutely sensible and practical about the utterance of this judge that it is indeed refreshing. The idea that a man is unfit to sit upon a jury because he reads the papers is so utterly foolish as to be ludicrous, if it were not disgusting. One would imagine, if the questions propounded by certain lawyers to men being examined for jury duty are to be considered, that absolute ignorance and stupidity are requisite qualities for jury service. Common sense ought to teach us that the more intelligent the men who compose our juries the more likely we are to get justice in the courts, and it is absolutely impossible to find an intelligent man today who does not read the newspapers. We take off our hat to this south Missouri judge, who has given us a ray of hope for the ultimate use of common sense in the matter of selecting jurors.

was, whether anyone has the "right to regulate the religious observances of another." He evidently felt the force of my argument. Note that he had not said legal right, but simply "right," and the plain inference is that he was speaking of both moral and legal right. As the instance will suffice, we will confine ourselves to the question of polygamy. "It was a violation of the law of all the states," but, my dear sir, were the laws right? If you answer yes you give your case away. If you choose the negative, why not frankly condemn the "regulation"? Why not say they had no right to forbid it?

Your forbears in unbelief took a hand at "regulating," more than a century ago, in France,—as they are doing today in that unhappy land. Scholars, by common consent, refer to that period as the reign of terror.

The mere plea of conscience or religion should not protect offences against the social order or against the common principles of morality.

The fourth count means that I used Dr. White improperly or wrongly. I plainly indicated the authority I followed. Dr. White very discreetly did not attempt to refute the criticism when it appeared, though he did make some changes in the work, following a previous criticism by the same author. This author proved to be a demonstration that Dr. White's logic is a negligible quantity, his veracity below par, his gentleness kindly but par, his scientific gentlemanly index learning, and his references misleading and unreliable. However my friend may view the matter, this is amply sufficient to discredit any author, no matter how orthodox, so far as I am concerned.

In my former letter I called attention to the nature of his boasted references, about which other friends and admirers of his had cackled long ago. In regard to the fifth count, will the gentleman kindly point out in his next which of his arguments he imagines converted me? I am conscious of no change of front, in reference to the subject, during about fifteen or more years. He must have been in a very gushing humor when he wrote that. He holds that science contradicts the Bible as to the age of the human race. I hold that it does not. It is his surrendering, I do not object to it. Quoting what he says in the "Statement of the doctrine of Christianity?" Then he goes off at half cock to answer me, without understanding what I said, and deals with an entirely different question, namely, whether the doctrines are true or logical, whereas my statement means that the Christian code of morals flows logically from or has a logical basis in the doctrines of Christianity.

Next he presents the reader with a blasphemous "Statement of the doctrine of Christianity?" Then he goes off at half cock to answer me, without understanding what I said, and deals with an entirely different question, namely, whether the doctrines are true or logical, whereas my statement means that the Christian code of morals flows logically from or has a logical basis in the doctrines of Christianity.

RECEPTION AT KIRKVILLE

Kirkville, Mo., March 1.—(Special.)—Rev. B. Z. McCullough, of Billings, Mont., who was sent east on home mission work, and stopped on his way and made a short visit with his father, Samuel McCullough, and other relatives, will on his return spend one day here, March 3. On that day he will attend a reception at the Presbyterian church, given by the congregation in honor of Samuel McCullough, who has spent fifty years as a ruling elder in this church in this labor of love he has been always faithful and true.

On the day following Rev. B. Z. McCullough will leave for his home, as he is to preach in Billings the first Sabbath in March. All the other congregations are invited.

history, permit me to add to the titles enumerated that of "ex-professor of history at Cornell."

The way the church persecuted Copernicus and Galileo, was by making one Canon of Koenigsberg, and pensioning the other during life. It also made a cardinal of De Cusa, who taught the earth's movement a century earlier, and used its utmost endeavors to place Kepler in the University of Bologna. When he fled from persecution, he found a refuge with the results of Galileo and Copernicus. The enemies of Galileo were the scientists of his own time, and Copernicus tells us he feared the ridicule of the same gentry, dedicated his work to Pope Paul the 3rd, and published it at the earnest solicitation of a cardinal and a bishop. Science has not yet passed its ultimate judgment on the Copernican system.

The superficial talk about witchcraft will deceive no one who has studied the subject as treated by such authors as Brownson, Gmelin, Hyslop, Funk, Crookes and others.

"There is a Bible chronology," because the dates are at the top of the pages." Credit, Judeans Apella! Is the gentleman ignorant of the fact that this is merely the chronology of Usher, one of those who deduced a chronology from the Bible? His Bible also has chapter and numbered verse. Does he know that the original has not, and that this is merely a modern contrivance? As to persecution and bloodshed: man has possessed a penchant for this, whatever his belief, no matter how much they contradicted the teaching of Christianity.

How "non-sectarian" the schools of Ferrer were can be seen by the interested, from the text books in use in these schools. The gentleman says: "I think I am free to hunt for it (the truth) wherever it is to be found." Certainly. Even if it be in the pages of a Christian writer. Finally he says:

"Let all—respect each other's opinions."

My logic master in my youth taught me to carefully distinguish between error, and him who holds the error. Error as such has no rights whatever as against truth. Hence, while I regard his opinions with utter contempt and abhorrence,—and could not tolerate them unless I did,—if occasion presented, I would do him a favor as quickly and as freely as if he were ultra orthodox. I cannot refrain from asking him why he did not think of this when he was ridiculing Christianity, and holding it up as contrary to 20th century common sense and reason.

If I have been thus prolix, it is for two particular reasons, besides the fact that a paragraph may contain so many fallacies that it requires a column to let daylight through it.

First, because I have no intention of prolonging the discussion, until the gentleman acquires at least elementary knowledge of Christianity, although I reserve the right to comment on any further lucubrations.

Second, because I had set myself the task of proving to the reader how superficial and unreliable are the writers whose mouthings are offered them in the name of science; that their science is as silly as that at present on tap in the daily press, relative to the fourth dimension. In his brilliant satire, "In Satan's Realm," Edgar C. Blum takes them off with the faithfulness of a kodak, where he puts in the mouth of Satan, these words: "The longer he ruminates upon the subject, the more firmly settled becomes his convictions, until self-worship takes its proper place in the foreground of his religion. For a time these impressions are cherished of man as a class, until unfortunately he discovers some defect in his fellow-men and realizes that in order to avoid the danger of blasphemy, he must restrict his adoration to himself."

—Senex.

DRAKEVILLE.

H. T. Truitt of Ottumwa spent Sunday here with his parents.

Mr. and Mrs. Walter Guthrie of Stiles spent Saturday and Sunday with Mr. Guthrie's parents, Mr. and Mrs. George Sloan.

The box supper given by the school last Friday night was a financial success.

Miss Ruth Jones, spent Sunday with Sallie Townsend.

Miss Garnet Inian spent Sunday with Clara McCConnell.

H. T. Truitt and family have moved to the Etta Clyman farm, near Stiles.

Last Saturday being the sixty-first birthday anniversary of Mrs. Martha Housey, her sisters, Mrs. Harriett Truitt and Mrs. Emma Williams and her daughter Mrs. Nellie Dodge and family; Miss Nellie Truitt and Etta Williams, took her by surprise and made her a visit. She was also surprised by a post card shower from her sister Rebekah.

Mr. and Mrs. D. L. Bunten of Kansas are visiting at the parental Bunten home and with other relatives.

Mr. and Mrs. Will Putnam and daughter Dorothy, Miss Anna Clark and Wm. and Mrs. D. L. Bunten, were entertained Tuesday evening at the home of Mr. and Mrs. A. H. Boles.

Miss Sylvia Fleming enrolled at the S. I. U. last Monday.

A. F. Smock of Bloomfield was a business visitor here last Tuesday. Mr. Smock expects to locate here the first of March.

SETTING THE TABLE.

The keynote of good taste is simplicity, and nowhere is it displayed to better advantage than in laying a table for a meal, be that an everyday family affair or a formal gathering of special guests. It is not my intention to outline a set of rules for the hostess who plans to entertain on an elaborate scale. She probably will have the advice and assistance of the professional caterer. But my wish is to give a few of the important points to be observed in setting the ordinary table for the ordinary meal. And I want to preface what I shall say with the hope that all women who preside over homes or who have the training of young people in charge will see to it that no carelessness is permitted either in table manners or in the simple art of setting the table, because such things leave an indelible mark in after life. The table, which may be either round, square or oblong, as preferred, is to be first covered with a silence cloth, a pad of asbestos cloth or double faced cotton flannel. The first is more expensive, but is better because of its protection to the table and because it does not become moist from hot dishes and stick to the table. Over the pad is laid the linen cloth, which should extend ten inches over the edge of the table on all sides. The fold in the

center of the cloth should be exactly in the center of the table.

In arranging the places allow at least twenty inches space at the table for each person. The china, glass and silver set for each person make what is commonly known as a "cover." In placing the silver observe this order: Lay the silver on either side of the plate in the order in which it is to be used, beginning at the outside. Place the knives on the right side, handles about one inch from edge of table, sharp edge turned in. Lay all the forks, with the exception of the oyster fork, on the left hand side, tines up, handles on a line with the handles of the knives. The oyster fork is either placed on the right side outside the knives or slanting across the oyster plate, handle toward the right hand.

The spoons are properly placed on the right side, the soup spoon outside the knives. The teaspoon at dinner is next the plates. For breakfast it may be outside the knife if it is to be used first. It is considered more correct for a formal dinner to have the silver brought to the table with each course after the salad has been served.

The table napkin is folded in a simple square and is placed on the left side at the lower edge of the plate. If bread and butter plates are used these are placed on the left just above the napkin. The water glass is placed on the right side at the top of the knife. A pair of salt and pepper shakers is placed conveniently between each two persons, as a rule.

It is well to have some decoration on the table, even if it be nothing more than a simple potted plant or some sprays of wild flowers. A small pot of growing parsley in winter is better than no decoration. The centerpiece should be low and flat rather than high, for the latter obstructs the view of people sitting on opposite sides of the table. Dishes of celery, olives, pickles or confectionery may be on the table from the beginning of the meal and if so should be arranged near the center around the floral decoration.

If tea or coffee is to be served on the table the cups, saucers and service should be neatly arranged in front of the hostess.

Serving the Meal.

In many homes where there is only one maid to act as cook and waitress the serving must be as simple as possible. Very often, in fact, the housekeeper must herself act as both cook and waitress, and then the serving must be even more simple. But in any case try to avoid the too common habit of putting everything on the table at once and allowing each person to help himself.

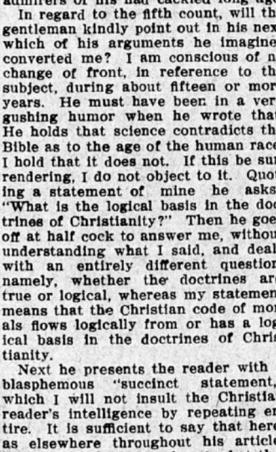
When there are boys and girls in the family they should be taught to take turns in serving. In that case or when the housekeeper is alone the first course may be placed on the table before the meal is announced. If it is soup served from a tureen the hostess serves it from her end of the table, or the soup may be served in the kitchen and passed at each place before the family is seated. The soup plates and tureens are removed before bringing in the next course. The meat platter is placed at the head of the table before the host, who should carve it and, putting a portion on each plate, pass it to the person sitting at his right. This person keeps it if specially requested to do so or passes it on down the table. The potatoes and other vegetables may be served by the host if the family is small or by some person sitting near him. The dinner dishes—that is, the plates on which the meat course was served—should be removed before bringing in the salad or dessert. If both are included in the menu the salad is generally served by the hostess. It is quite permissible, however, to have the salad arranged on individual platters in the kitchen and placed on the table at the beginning of dinner. Dessert should be served by the host while the hostess pours the tea or coffee. Pudding sauce and cream and sugar are passed. Bread and butter are usually on the table throughout the meal and are passed as needed. Celery and olives are passed with the soup and pickles with the meat course. Lettuce is often passed with chicken, and apple sauce should accompany roast pork.

In some households the business of serving at table without a maid has been brought to a perfection which is worthy of emulation. In other that it may be absolutely devoid of awkwardness it is necessary for each member of the family to be well schooled in his or her part. It is nowadays the fashion in some households to dispense with the services of a maid, at least during the simpler meals of the day.

When there is a waitress who is expected to take the plate from the host or hostess and place it before the person for whom it was served. She must place all dishes at the right side and pass those from which the person helps himself at the left. All plates and dishes are removed from the right side. In clearing the table after each course all dishes used in serving it must be removed as well as the individual plate and silver. After the salad and before serving the dessert all dishes, bread, butter and relishes should be removed and the crumbs brushed up on crumb tray. Water glasses should be kept filled as required without removing them from the table.

With a little practice any meal can be served simply and correctly, and in a short time it will be found that its enjoyment has been greatly increased.

In buying china or silver remember that quality is of much more consequence than ornamentation, and in either the simpler designs and colorings are preferable. Plain white china of good quality is much more satisfying in the end than elaborate designs in pronounced colors. In nothing are artistic sense and feeling more strongly shown than in the appointments of the dining table.



SIMPLE BREAKFAST TABLE.

ed from one person to the next without any attempt at serving. While I am at all times an advocate of simplicity, I do like to see the head of the house presiding at table, carving and serving the meat at least and his wife, at her end of the table, presenting the coffee and serving those dishes which rightly fall to her lot. It seems much more like true hospitality when this is done than when each other in quick succession around the table, each individual helping himself. The extra assistances which service requires is the best thing in the world for the family, because it allows more time to converse, that best of all sauces for the digestion.