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## OBSERVATIONS

Canton is a small place but it is enjoying a scarce prosperity since Mr. McKinley's nomination. The crowds which come to pay him their respects must be fed and lodged and warmed and souvenired and photographed. When hotel keepers, jewelers, merchant princes and photographers have their pockets full of money, their neighbors get some of it, all in the way of trade. A large business does not live in itself, but it is like a cistern with pipes all around its circumference, leading to other cisterns and making a system. All of the cisterns may be filled if water enough is let into one of them. This is natural law in the business world. There is no one who can dispute the first premise. It is only when it is carried to the inevitable conclusion that a large business, like a railroad company or manufactory, which employs thousands of men and builds, buys and produces unceasingly, is beneficent that the populists get excited and call all combined commercial energy an octopus which throttles a community instead of contributing to its welfare. Every man is one of a mass, of a vast crowd, and he

prosper and suffers with his neighbors. Mr. Bryan says the bankers belong to a class, meaning, I suppose, that they are favored in some especial way by the government. He does not say how, but he says enough to make the people who listen feel injured and rebellious and "agin the government." And yet the rich farmers who listen to him that have lands no "run" can take away from them would laugh at any one who proposed to sell him bank stock. Who would be a member of that privileged class that Mr. Bryan says the government fattens at the expense of the masses? If the farmer believes that the banker breakfasts on capon and Rhine wine and dines on lobster and champagne there are plenty of the so called "privileged classes" who are ready to change places with him. The farmer shows that he does not believe what he says he does when he does not buy bank stock when it is cheap and plenty.

Mr. Bryan says he loves his home town and that when his one term is over he will return to bless and ennoble it by residing in it. This is all very well and we appreciate his self sacrifice but if he would only stay at home now like McKinley, Lincoln would get a boom when she needs it most. Mr. Heaton says that even the undertakers are getting business in Canton for the crowds are so great that occasionally a man drops dead.

The Knights of Ak-Sar Ben of Omaha have been sending the board of governors of that body to visit other processional advertisements of the same character. Mr. Chase, who, according to the Omaha Excelsior, is the most important member of the organization, went to inspect the Feast of Mountain and Plain at Denver. According to Mr. Chase's account the parade was a brilliant success. He says that the principal parade was held in the day time and that he has always said that the Ak-Sar-Ben parade was the most important feature of the State fair and should be held at the time when the city of Omaha would be most benefited. The article closes with the following—the Italics are mine.

Denver is a wonderful city, and its business men are big hearted, courageous fellows, who know how to draw a crowd to their town and how to keep it and entertain it when there. Some sort of a state fair was being held in the vicinity at the time of this festival but it did not seem to cut much of a figure, as the parades were given in the mornings and afternoons, at what appeared to all of us to be the proper time for them. The streets were filled with people all day, the shops were crowded between times and there seemed to be a good deal of purchasing of fall supplies.

The mind of one member of the board at least, is made up to the fact that day

parades, with the exception of the big parade, are the thing, and that if serious remonstrance is made by the State Board of agriculture to such parades, as detracting from the attendance at the state fair, it would be better to hold Ak-Sar-Ben festivities on another week, separate and distinct from the fair, at a season late enough to conduce to fall trading, and bring our friends from the country to Omaha, keep them in Omaha and entertain them in Omaha, *instead of five miles out in Douglas county.*

Who put the state fair "five miles out in Douglas county," so that it is actually easier to reach it from Gretna than it is from Omaha? The idea of the Omahoga seems to have been to locate the state fair in the most disagreeable and inaccessible place they knew of in order that when the people came to the state fair they might be induced or rather, compelled to stay in Omaha. It is *naif* in Clementina, though, when we remember how hard Omaha worked for the state fair, to speak of it with such scorn as being "five miles out in Douglas county."

The Christian Endeavorers, who were here last week, have adopted a conspicuous badge and cap which both men and women wear. The cap is a large white Tam O'Shanter, the badge is three quarters of a yard of white ribbon pinned diagonally across the chest with the name of the new but honorable body printed on it in large gold letters. The effect is startling, if nothing more. The costume, after the first moment of bewilderment, suggests that of the Salvation army, which, although not so striking as the Endeavorers, is said to be worn for the same purpose—that of marking out the members from everybody else. The desire to be conspicuous which, for a while is almost as good as being famous, is a powerful motive with undeveloped crude natures. When a man who has been an undistinguished atom all his life is given the opportunity to belong to a powerful army and to wear its uniform. The offer fascinates him. When he has that uniform on he represents power and the people on the street look upon him as they would a soldier. General Booth understood that to the people who would join the Salvation army the uniform was a great inducement and he incorporated it into the rules and regulations of the army. The Christian Endeavorer's white cap and badge can be seen a greater distance than the army's blue cap and blue coat, therefore it is by so much a stronger inducement to be one of them. Still there is always the danger of frightening horses and timid women and children.

Not that any such contingency should be allowed to interfere with improvements. It will be remembered that electric street cars were regarded with disfavor for awhile because the nerves of an occasional

country bred horse were upset by them. But the horses had to give way to the cars rather than the cars to the horses. And we also shall get used to seeing otherwise nice looking boys and girls parading the streets in conspicuous caps and badges in order that they may be known as Christians. The Bible criticizes the wearing of broad phylacteries too. But then a phylactery was, among the Jews, a strip of parchment, on which were written texts from the law. They were worn by devout persons on the forehead, arms or breast and were especially effected by the Pharisees. Not that the Christian Endeavorers are like those who in Jerusalem prided themselves on their pious neckties and "weskits" but organization, uniforms and set phrases to express the various phases of religious emotion and degenerate into cant, take the life and freshness out of any movement. It was so with the different orders of friars which were vowed to absolute poverty, and at first were without shelter, the next meal, or money. Their numbers increased. Sinners died and left their houses and lands to the holy order in expiation. They were made the depositaries of jewels and plate by knights who went on a crusade against the Turk who cut off their heads and by the same token the friars kept the plate. They grew rich and the spirit fled. Some zealot started a new order then, which flourished and had the same history, until the arrogance of power made the organization of another one necessary.

Besides the city and state meetings the delegates from the Endeavor societies of the United States meet once a year in Boston or Washington—on which occasions they take the town—with their youth, numbers and precocious ways. It is well for them to reflect on the history of other organizations and not be too much elated by success. History teaches humility and the advantages of obscurity, especially for a religious body.

Lincoln is the most accessible of any town, able to take care of a large accession of people, in the state. It is true, sometimes it is too true, that it is a desirable place to stop, to visit and to lay fences in. Association after association meets here in rapid succession. Each one is said to be an annual meeting by the solicitor who calls to inquire, "How many delegates will you take." The anniversary of a great many are due about this time and the hospitality of many church members is stretched to its limit. In these times no one has more help than is absolutely necessary to do a portion of the work. The rest is done by the lady of the house or the members of the family. One or two visitors means harder work for maid and mistress. It is a pleasure to entertain an occasional minister. It