

THE COURIER

LINCOLN, NEB., SATURDAY, MAY 1, 1897.



RECEIVED IN THE POST OFFICE AT LINCOLN AS SECOND-CLASS MATTER
 PUBLISHED EVERY SATURDAY
 THE COURIER PRINTING AND PUBLISHING CO.

Office 1132 N street, Up Stairs.
 Telephone 384.

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Subscription Rates—In Advance.

Per annum.....	\$2 00
Six months.....	1 00
Three months.....	50
One month.....	20
Single copies.....	05

OBSERVATIONS.

The south, as well as the north, is demanding an unpartizan school history of the civil war in which the causes, conduct and results of the war shall be treated without sectional prejudice. The time has come when the north can admit that the southern people fought for what, from the southern standpoint, was liberty. The northern officers and privates recognized the bravery and devotion of the southern soldiery. Northern historians while acknowledging the bravery have been inclined to deny them high principle. Now in 1897 the south was not what it was in the days of Washington and Jefferson. In 1860 the south was irritated by the sectional discussion of slavery to a point where they could not see that they had lost the patriotism and devotion to the whole country that characterized Washington, Jefferson and the other southern statesmen who made the Union possible. Slavery had made them more arbitrary, had sharpened their temper and dulled the ethical sense. The old British spirit of opposition to the oppressor heated by residence in a semi tropical region made even southern philosophers forget their own treatises and letters on the evils of slavery and they trained their guns upon the stars and stripes as the soldiers of '76 fired upon the flag of the mother country. But the cruel war is over and both sections are willing to shake hands, if the politicians, the G. A. R. and the historians will let them. Naturally

the southerners do not want their children taught that their fathers were rebels and fought only for the institution of slavery. They do not look at it that way. If old Alexander Stevens, the philosopher, were alive, he could write a history that would tell the truth about the rights of man obscured by accidents of custom and place that would instruct the youth without wounding the self respect of their fathers and mothers. The new history should be written by a southern scholar who has dwelt and studied in the north.

The projected and half accomplished diversion of western grain shipments from New York port to southern ones will do much toward the renewal of acquaintance between the north and the south. A common interest makes comrades of enemies and dispels suspicion more quickly than any literature. It has long been a matter of regret that all the great railways in the country run north and south. Box cars loaded with wheat and corn from Nebraska, Colorado, the Dakota's, Illinois and Iowa will create a sentiment of brotherhood stronger than any that poetry, politics or oratory more or less impassioned have been able to produce.

The Graeco Turkish war has obscured the Cuban war—a war without battles. Trocha, insurgents, Cubans and all, have dropped out of the newspapers though the last two are fighting as hard as they ever did and the trocha wears that same old barbwire smile. Like so many other things instead of coming to a climax and finishing it will drag along until only the school children a hundred years hence, will ever know which whipped, Cuba or Spain. It is only in the last chapters of books that puzzles are solved, misery or happiness served to this one or that one and battles lost or won without dispute. Where everything is uncertain the pessimism of penny dreadful writers in the last chapters is refreshing and makes us question the wisdom of leaving reality so many loose ends.

The Rev. Frank W. Gunsaulus who has spoken in Lincoln and in Crete several times is spoken of as the pastor of the Broadway tabernacle in New York. The tabernacle occupies one of the most conspicuous corners in the city, on the eastern edge of the tenderloin district. The trustees have been offered \$3,000,000 for the site upon which the tabernacle stands, but Dr. Gunsaulus says a lighthouse ought to be maintained there as a beacon to mariners upon the great sea we call life, and the only inducement that would bring him to New York would be the opportunity to do the good that may be done by a lighthouse keeper at such a location. Dr. Gunsaulus as head of the Armour institute and mission has come into

direct contact with people who labor with their hands, on the kinds of work which has come to be called unskilled. The narrowness and colorlessness of their lives he knows because he has gone in and out among them. If he goes to New York he will leave one of the wealthiest churches in Chicago to labor among men and women crowded into tenements, among young men and women whose only meeting place is the street, among children without playgrounds or playrooms. He says:

"It seems to me the possibilities open to the Broadway tabernacle are glorious. It owns its building, which tens of thousands of young men and young women walk past every night. I believe it would be possible to get some of them in there. One thousand doubtless board in the neighborhood who do not know where to go on Sunday evenings, or week day evenings for that matter. I believe they could be interested. The time has gone by for a church to sit idle and listen to preaching for its own sake, or move away from the very people to whom it ought to minister. It must be made a comfortable, inviting and useful home. This is no time for ecclesiastical millinery or attitudinizing.

"As to carrying on the work of which I have spoken in connection with a church, a large church is necessary, and extensive work of that kind tends to enlarge the church. After several years of interested work in the institutions there comes into the church an earnest body of young people who feel themselves identical with it. Such I have at Plymouth church. If such a field opened to me here, and I were asked to go into the work, I should consider the matter a mere question of duty. If I were invited to come here merely to have the church go on in the ordinary way or move away from the people it ought to reach—a terrible thing—I could not think of it. The Broadway tabernacle thought of moving. I have heard, however, that a decision has been reached not to move, and that an offer of \$3,200,000 has been refused by the church for its property. I do not know the people of that church, but I believe that they are a noble and heroic people if this is true, and that they have the opportunity to accomplish a great work in that thronged part of the city, if they have the will to undertake it."

Lincoln people will remember the fervency of Dr. Gunsaulus' lecture on Savonarola. I have heard him lecture many times since but whatever the theme Savonarola is the unit of measure that he applies to all heroes. They are either greater or less than Savonarola. The forerunner of the reformation, iconoclast, prophet of woe, priest and orator is Dr. Gunsaulus ideal. When he speaks of him his eyes glow and his voice trembles with reverence and admiration. Savonarola believed that all things were possible to the righteous. He thought he could stand the test by fire and told the people something of the brave fanatics' spirit has come to Dr. Gunsaulus. Without revolution he hopes that the economic system can be reformed so that poverty can have bath-tubs, books, oil paint-

ings fresh air, pure water, grass and flowers. Hoping this he believes it and is willing to spend the rest of his life working for it. In all probability, I speak only from inference, the Doctor's Chicago field is narrowed by the rich men who supply the money for his work, and who may say to him "Thus far shalt thou go and no farther." They might just as well tell an inventor that his machine will not work when it is completed. If they will not stake him someone else will. Knowing the Doctor and Savonarola there is no doubt that the former will go to New York.

"Windbreaks," the latest bulletin from the state agricultural school, shows the effect of windbreaks in preventing evaporation. The method of testing the value of shade in conserving moisture is by means of evaporimeters. The evaporimeter is a graduated glass cylinder open at one end, filled with water and the open end covered with a disc of absorbent paper of uniform size and thickness held in position by a metal cap. A row of these instruments placed every two rods from a hedge-row until fifteen is reached shows the steadily increasing evaporation as the distance increases between instruments and hedge. As a result of various experiments under different conditions the value of rows of trees south of fields of grain in reducing the evaporation of moisture is conclusively shown. The direct value to the state of all experiments in the direction of preventing quick evaporation can not be estimated. Professor Card, who is the author of "Windbreaks" has contributed to the potential wealth of this section.

Quo Vadis by Henryk Sienkiewicz is one of those stories of the first Christians, of which Ben Hur is the first notable example. The style and treatment is superior to the latter, and from a superficial examination of the situation in the time of Nero, I should say the book shows greater research than any of its predecessors. The spectacles are filled in with a minute detail that does not stop short some times of being wearisome. Like one of Alma Tadema's pictures the background and the edges of the picture are painted with detail as elaborate as the centre foreground. Thus in some cases perspective is sacrificed to a conscientious reproduction of all the facts, where some of them would have told the story and made a stronger impression. For instance in the description of the imprisonment and slaughter of the Christians in the Arena before the Roman populace by wild beasts, by crucifixion, by javelins thrown by barbarians, by burning, the movement of the story is retarded for nearly one hundred pages and the nerves are exhausted by the descriptions of the agony, the blood-soaked sand of