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OBSERVATIONS.

The Dunkards.

The German Baptists or the Dunkards, who are now holding their annual session in this city, are an honest and very industrious people, with an unique reputation for fore-handedness. They are farmers, like the Boers, whom they resemble in appearance as well as in manner of life. They give the streets the sound and the aspect of a populist convention. All the middle-aged men—and they seem to be a middle-aged people—wear whiskers, sunburned and unpruned. Shrewd, if of guileless mien they look as if they were quite capable of making good bargains. As preachers they are archaic. They remind me of the old circuit riders Edward Eggleston describes so graphically in his stories of Indiana. The theology that is ancient to us is vital to them and they enforce their opinions by threats of fiery punishment after death. They are a truly rural people. One of their number who occupied a local pulpit last Sunday said, in referring to Lincoln, that it was "a vast city." The young men and women seem to take the customary pleasure in each other's society. They wander about the intricate streets of this great city in couples like university students. They go in squads, either for protection against the wicked men of a wicked city or because they are used to the gregarious pleasures of a church sociable and the two's company and more's a crowd advice does not mean Dunkards. They are vowed to plain attire and perhaps that is why they do not impress one as handsome. Although not progressive, they make the average contribution to the wealth of the world. And if Dun-

kards were the only sort the almshouses, penitentiaries, and most of the insane asylums could be closed up tight or converted into factories or young ladies' seminaries.

Creed Revision.

The Presbyterian assembly has at last voted to revise the creed. There is a Presbyterian rigidity of feeling and opinion that can never be revised. A Presbyterian by birth is apt to remain a Presbyterian for life. Occasionally a minister or a layman decides that his own modern power of reasoning is superior to a formal set of opinions ratified a matter of several hundred years ago, and more or less grudgingly received since then. It is only occasionally that this happens, because a Presbyterian born and bred is one both by election and his own choice. Presbyterianism is a state of mind, a temperament, a deeply fixed point of view. For a long time presbyterianism has remained without signs of growth from the outside and disturbed from the inside only by the ineffectual commotion caused by the withdrawal of some extra-thoughtful minister. The revision of the creed will doubtless lessen the number of these withdrawals, but presbyterianism will continue to attract and hold the uncompromising, the rigid, the intensely pious, the conservative, the tenacious believers in the old, the ancestral, the authorized. If it were not for the Presbyterians and such as they, society would lack enough continuity to make the connection between the past and the present intelligible and interesting. A complaisant, easily influenced generation has not made epochs. If it were not for the rigid vertebrae of the presbyterians and their like, the whole body would lack form, expression, and uprightness. Jew, gentile and catholic as well as all the various forms of protestantism are parts of the body social and must be functionally and persistently active to prevent torpidity.

Face Rights.

Doctor Freeman, the futur of Miss Mary E. Wilkins, the novelist, threw stones at his own photograph displayed in a photographer's case in the post office at New Brunswick, N. J. He had previously written the photographer threatening a law suit and expressing a profane surprise that his photograph should be thus exposed for advertising purposes. Afterwards, and before the photographer had time to remove the picture, the fiance was confronted by it, and enraged, so that he went into the street, gathered some stones, like David, returned and cast them at the case breaking it and destroying the photograph. It has been decided that a photograph once taken and no other definite bargain having been made, the photographer can display it and make duplicates of it. The

photographs he makes are his exhibit, by the display of which customers are either attracted or repelled, as the case may be. The man who sells likenesses naturally selects for display the most beautiful or the most celebrated ones he possesses. Yet it is truly annoying for diffident fiances of illustrious women to be hung before their time in public places. Doctor Freeman has not, perhaps contemplated, as he should, the embarrassment it is to a rising young physician to be chiefly interesting to the world and even to his friends, as the husband of his wife. Doctor Burnett was not built on a large enough plan to continue to occupy a secondary place in this world, and to shine in a reflected light. Therefore he said farewell to Mistress Burnett and has since been identified as the man who was once Mrs. Burnett's husband. It is fortunate, considering the number of justly distinguished married men in the world, that most women are content to shine as wives and to be referred to as the real cause of a celebrated husband's success, his inspiration, and sure-footed Indian guide. If wives were given to getting mad about being referred to as the wife of an author or statesman or inventor, the Hall of Fame would contain only the tablets of repudiated men. A woman who has left her husband because he was too celebrated is unknown to history. To be sure there was the wife of Dickens who left him because he grew too conceited to live with comfortably. Fame was the cause of his big head and his big head displeased his wife who gave up trying to like it after a while, and chose separation from her children rather than his daily demonstration of egotism, which got on her nerves. Doctor Freeman may be one of those rare people, so little conscious of their deserts that nearness to a very bright light, and that light his wife, does not offend him. But that is not masculine nature. The future Mrs. Freeman, born Wilkins, will need be careful to restrain both her absorption in her work and her gratification in its results. Doctor Freeman's pre-nuptial manifestations are not sufficiently sustained to warrant a conviction that he is proof against the universal masculine instinct herein-before referred to.

Preaching.

Quakers, christian scientists and some other sects do not employ regular preachers. Quakers assemble weekly and await quietly the moment when someone of their number, inspired for that moment, shall arise and immediately transmit the received breathings to a receptive audience. Christian scientists employ a reader, though I believe that it is within the conventions for any one who wishes to speak to do so. All other church congregations would be shocked and the minister would feel

snubbed, if any one in his audience rose to deliver a message fresh from above. Notwithstanding the extempore characteristics of Quaker addresses, they do not complain of poor preaching and every member of the parish is present every Sunday, barring sickness or unavoidable domestic accidents. The speakers are not often moved to address their brethren on politics or on any other secular topic. They interpret the Scriptures and conduct. The practice of expecting that only the freshly and immediately inspired will speak, discourages criticism, for how can the truly pious cavil at the spirit when it is only using a human medium to express itself? If inspiration in one denomination discourages criticism and attracts a large audience it might be a good plan to insist on inspiration in the preachers of all denominations. The Reverend Byron Beal has received advice from the editors of Nebraska, in response to his request. Their counsel has been various, but invariably they have advised him to avoid sensational topics and a sensational manner. The Quaker custom of waiting for inspiration is impracticable. When a modern congregation assembles, somebody must speak or sing or pray. It is no excuse that the singer may have a sore throat or that the minister is not in good preaching form; he must preach and the singer must sing. We are a commercial people, and as for waiting for inspiration, what do we agree to pay them for, if not to preach and sing on Sundays, from-half past ten to twelve?

Bishop Leonard of Ohio announces that his people do not want sensational preaching, by which he says he means discussions of the topics of the day or politics, civic questions, social themes, or ethical theories. He says the people want "instruction, guidance and inspiration on the subject of sin-fighting and sin-killing." There is nothing surer in the end than that people will get what they pay for. If instruction in sin-fighting is what a parish wants it is certain to be taught the very latest manoeuvres. If he can do so consistently with his conscience and his calling every minister aims to please his congregation. Moreover the average minister is better authority on the needs of a given congregation than the bishop of the diocese who is inclined to generalize in a large way after the manner of bishops.

Success.

Mr. Schwab, who is said to receive a million dollars a year for his services to the steel trust, has been advising boys how to succeed. It is very doubtful if he receives the million dollars per annum and it is no concern of mine if he does. There are certain qualities a boy must possess in order to achieve place, wealth or fame. The personal equation is the element of success, else it would