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OBSERVATIONS.

Mr. Cleveland's retirement into private life has, for some mysterious reason, purified his english. On the occasion of Princeton's 150th anniversary, Mr. Cleveland's speech on the duties of self made men was clear and pointed. His public utterances while he was president were weighted with meaning so profound that no one was able to accept or defend his messages with the assurance that a partizan or opponent should have. His sentences, when he was chief executive of this magnificent country, were so filled with parenthetical clauses, dependent sentences and adverbial clauses that the original subject and predicate were lost sight of. The Princeton address is a witness of the return of the period to Mr. Cleveland's oracular speeches. He is no longer speaking to a nation. As citizen Cleveland, he is exhorting the successful man to a sense of his responsibility to the country and community that has rewarded his industry and invention with success. The passing of the colons and semicolons from Mr. Cleveland's compositions and the triumphant return of the period, is hailed by the common people with humble gratitude. We can understand our prophet once again. It might have been far sighted diplomacy which caused the turgidity and verbosity of Mr. Cleveland's official communications. They can be taken to mean almost anything or nothing, so that if at any future time the United

States government should find it desirable to elude the interpretation put upon Mr. Cleveland's state letters by foreign diplomats, it will be easy to do so. As citizen Cleveland, he still has long, deep thoughts which will take root in the American civic consciousness if he can make them plain and simple enough. His speech at Princeton was only a shadow of the encyclopaedic speeches of President Cleveland, but it was full of sound doctrine in simple dignified english. It took a straight road from the brain of the speaker to the comprehension of those who listened to him, all because he eschewed adverbials, dependents and parentheses. It is the custom of a self made man to worship his creator and Mr. Cleveland's speech was not without this tendency. But life long habit is not to be broken up in a single effort. The man who has conquered circumstances is welcome to a little bravado. He is a hero compared to that culpably useless class "who," Mr. Cleveland says, "having educational acquirements and fitness for beneficial work, do no more than exploit their acquirements in the false and unhealthy sociability of club life or find in them only aids to the selfish pleasure of constantly restless foreign travel and accessories to other profitless enjoyment. Such a waste of qualifications for valuable service is especially blameworthy in a country like ours, where so many national problems remain unsolved, and where vast development awaits the most strenuous activity and effort. Evidence is constantly accumulating that at no point can the self made man do more vitally useful work than in the field of politics. The fact that this word signifying the science of government and the administration of public affairs is associated in the common mind with sharp manipulation and smooth deceit, plainly shows how badly it has been 'soiled with all ignoble use,' while the contempt with which self-seeking candidacy and party subserviency, even in a canvass now pending, speaks of disinterested citizens who are organized to secure good government; as 'a modern school of doctrinaires' and as 'college professors,' startlingly illustrates how confidently arrogant partisanship dares to insult thoughtful and intelligent citizenship."

Since the first settlement of the Puritans in this country, primogeniture has been almost a dead letter. In Europe such a will as the late George M. Pullman's is without a parallel. Even where an estate is not entailed and the eldest son is an incorrigible scape-grace the largest share is invariably devised to him. In America the eld-

est son has no greater claim to the father's estate than the youngest daughter. It is a tribute to the sense of justice possessed by the early colonists that in leaving England they did not attempt to transplant a custom so firmly established as that of primogeniture. This side of the Atlantic, from the first has exercised the paternal privilege of leaving property to deserving offspring irrespective of age or sex. Mr. Pullman made his money by creating a new industry. He labored for a large part of his life with his hands, and all of his life with his head. He acquired a sense of the reciprocal relations that one member of the community, be he laborer or employer, bears to the community as a whole. His sons never earned any money and never gained that sense of responsibility, or of being a part of a large whole which labor teaches. Mr. Pullman's will is a lesson to other incorrigible scape-graces to learn the responsibility of wealth if they do not wish to live on a few thousand a year. In this case however, there is but little doubt that Mrs. Pullman will leave her share of the seven million to the snubbed twins, who by that time may have learned the inconvenience of comparative poverty and may thus be willing to learn at last "the responsibilities of wealth."

Reform and reformers have attained unpleasant significance in the minds of New Yorkers and to citizens of other and smaller cities because a reformer, however honest can scarcely help, becoming a bit of a pharisee. To start with, his attitude of condemnation towards the administration, state or city as it happens to be, of his residence, presupposes the possession of a higher grade of morality and intelligence than the officials whom he condemns. Men who take things as they are, are generally convinced that reform is impossible and that a reformer is detestable because he is no better than other people but pretends to be. In practical politics bribes are given and taken as a matter of course and as a matter of course with centuries of historical precedent to justify the barter when men like mayor Graham get into office they reimburse themselves for the expenses of the campaign by selling appointments. From the point of view of the practical politician the protests which the newspapers and reformers make on discovering what they call corruption is all nonsense and the reformer is a fraud who is trying to work some scheme of his own. Tammany used the mistakes, which the reform administration has made in New York, against reform itself. It is easy enough to create a sentiment against

a reformer. A real one is several hundred years ahead of his generation, he underestimates the difficulties in the way of overturning things as they are and overestimates his own ability to convince the community that a change is necessary, he mistakes hope for the power necessary to overcome inertia and altogether there are very few reformers who accomplish a revolution. Those who succeed in bringing about a revolution come, like Luther at the end of an epoch instead of at the beginning of a new one. Lucky Luther put himself at the head of the protesting party within the Catholic Church which had been forming ever since the abuses began and he succeeded in establishing a new sect. A few years earlier he would have been put to death as a heretic and fanatic. Henry George contemplated a community where the law of selfishness and competition is succeeded by the law of love and forbearance. If the Bible and evolution are true, such a social life is the only basis of existence for society but the world takes its own time to establish that condition. Meanwhile it is questionable if the visionary, even if he be a true seer makes a good mayor under the present law, because he will not use the means at hand to improve conditions of existence. They are like prohibitionists who would rather see a town honey-combed with blind pigs than allow utilitarians to regulate saloons by a high licence and enforce laws forbidding the selling of liquor to minors etc. Yet the world moves onward with many backward slides because a few always defeated reformers reveal their visions of a new earth to honest men who laugh at them as visionaries but who nevertheless, are inspired by the heavenly logic to more strenuous exertions for righteousness' sake.

When a man sends word to another to come to his house or office or con- nives to get him there without an actual invitation, the visitor, since the time when the nomad Abraham dispensed the hospitality of the desert, is under the protection of the host. Only a nature more crude and baser than a savage can forget this law which was obeyed before the invention of letters. Students of Assyrian lore who can read what man first preserved of legends hundreds of years old before they were thus recorded in pictures instead of words, note the insistence on the law of protection by host of visitor. Of course in that early time, obedience to such a law was insisted upon because then, even more than now, every man's hand was against his brother. No one felt then that he was part of a pattern which misbehavior would spoil but every one