

The Alliance Herald
TUESDAY AND FRIDAY

BURR PRINTING CO., Owners
Entered at the postoffice at Alliance, Neb., for transportation through the mails as second class matter.
GEORGE L. BURR, Jr., Editor
EDWIN M. BURR, Business Mgr.

Official newspaper of the City of Alliance; official newspaper of Box Butte County.

Owned and published by The Burr Printing Company, George L. Burr, Jr., President; Edwin M. Burr, Vice President.

A CALL FOR ROOTERS.

Baseball, the national game, is not to be denied the fans in Alliance this season, provided there are enough of them to pay the expenses of a team. For the past three or four years we've had city baseball teams, but there hasn't been sufficient money available to make it an all-salaried affair. As a result, two or three players have been placed on the salary roll, and the treasury at the end of the season has been quite as flat as the race meet account.

This year, if ever, is the time for the fans to get out and root. The getting out is fully as important as the rooting. Without the latter it's difficult to win games, but unless there is attendance this year, there won't be any games to root for. The young fellows who are organizing the baseball club this year are live wires. They like the sport and they want to put Alliance on the baseball map. They're willing to devote their time for the chance of making a little money, but unless public support is forthcoming, the team will die a-borning.

The plan, as announced, is to have baseball games on Sunday and holidays. There will be no money asked of the business men—no donations of any kind. Preliminary expenses will be paid from the proceeds of a benefit dance, scheduled for April 29, at which the cost will be a dollar and a dime war tax, and the entertainment will be worth every cent of the cost. There will be admission charged to the games, of course, but the association hopes to keep it down to 35 cents if possible.

In addition to all this, the baseball boys are trying to get another place to play, in the western part of the city. The fair grounds are inconveniently located and furnish a poor view of the diamond. At the new grounds, no rough stuff of any kind will be permitted. There'll be no more open gambling, at least.

The Alliance baseball team are all set to give this city good entertainment at a low cost this summer. The players are practically the same lineup as last year. The team will stick together just so long as there is sufficient interest and support on the part of the public. Bills will be paid after every game. At the end of the season, if there should be a surplus, it will be divided among the players. If not, they'll play for the fun of it. But—and here's where the rooters come in—the minute the attendance ceases to pay the bills, that minute the baseball team disbands.

We hear a lot of Alliance fans wanting a baseball team and the opportunity to attend games. They'll have it, and it will last just as long as they show they appreciate their blessings. Incidentally, the baseball boys have the right hunch—there are too many of these associations that flivver out and leave a bunch of friends holding the sack.

A SOCIAL GOSPEL.

Lyman Abbott, the venerable sage of the Outlook, in a recent issue of that magazine, gives some advice to a minister who has sought his counsel in regard to the kind of sermons that he should preach to his congregation. The minister gave it as his belief that it is imperative to preach a social gospel as well as an individual one. He says: "Now as a Christian minister what can I say? How far may I go? Am I to touch upon methods as well as spirit? Am I merely to emphasize fundamentals of character or apply them to the questions of social and economical life?"

Mr. Abbott's reply gives an exceedingly clear interpretation of his idea of the goal of the successful church and the worth-while preacher. He says, in part:

For the last century or century and a half the church has been returning to the idea of the gospel preached by the prophets in the Old Testament and by Christ in the New Testament. It is primarily a social gospel. It is true that the Christian religion prepares men here for their unknown life hereafter; but the primary object of the Christian church is to inspire men to establish the kingdom of God on this earth, the kingdom which is here and now the reign of righteousness or fair dealing, of peace or good will, of joy or universal welfare. The invitation of the church to the individual should be an invitation, not to enter an ark for his own salvation, but to

enlist in an army to save the world. Jesus Christ in one notable passage has defined very clearly his conception of one radical difference between paganism and Christianity:

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whatsoever would become great among you shall be your minister; and whatsoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Jesus Christ was not a reformer. Concerning the forms of social organization of his day he had very little to say. Government was an absolute deontism; but he said nothing about autocracy. Half the population of Rome was slave; but he said nothing about slavery. War was universal and the army was counted the highest profession; but he said nothing about the army. The early form of social organization of which he spoke was the family; on the integrity and permanence of the family he laid great stress. It does not follow that we in democratic America are to imitate his example. The people to whom he spoke had no power to modify government, abolish slavery, do away with war. The people whom the minister addresses in America have that power.

But it is certain that to Jesus Christ principles were more important than methods or institutions and the spirit was infinitely more important than either. To see the kingdom of God growing slowly, very slowly, toward its consummation, to gather from the Bible, and especially from the life and teachings of Jesus, the essential principles of that kingdom and so to interpret and apply them to the social life, the social problems, and the social institutions of his time as to promote the new social order which is righteousness or fair dealing, peace or good will, and joy or universal welfare, is perhaps the most important part of the duty of the ministry of the present epoch.

WILLIAM WORKS AGAIN.

Some weeks ago, purely for the fun of it, we got to figuring on the salary paid by the moving picture interests of the country to Will H. Hays, former chairman of the republican national committee. Mr. Hays was rewarded for his political services by being made postmaster general. After holding down the \$12,000 a year job for a few months, he was made dictator of the movies. His duties were not made public, save in a general way. The salary, however, was noised abroad with true press agent efficiency, and it amounted to \$150,000 a year. This, spread over the year, amounts to approximately \$3,000 a week, or \$500 a working day.

There has been considerable speculation as to just what William was to do to earn all this salary. The money, of course, is contributed in nickels and dimes by the movie patrons of the country, even though the movie magnates get whatever credit there is in spending it. A full month after he assumed the task of dictating to the movies, William had managed to get into the papers just once—and on an inside page, at that—when he addressed a meeting of movie stars and supers and declared that the industry "accepted the challenge of the American youth that its pictures shall give the right kind of entertainment and in-

struction. The opportunity is great," Mr. Hays observed, and so in like measure is the responsibility. That responsibility is accepted."

The speech from which this quotation was made took a couple hours' time and cost the movie patrons of the country several hundred dollars; if we allow William a few hours' time for preparation. This speech represents a couple of months' work. Many men have accepted responsibilities in the name of other people for a lot less money, but few of them could do it more gracefully.

And now, after a month's rest from the arduous labor of giving that speech and accepting the responsibility, Mr. Hays once more achieves the spotlight. And this time, praise be, he seems to mean business. As czar of the movies, he has ordered all Arbuckle films into the discard. "Fatty" is out of luck. The association won't hire him or show his plays. Although acquitted on a murder charge at the close of his third trial, the fat comediant will not proceed to "come back" immediately, as he fondly hoped. He may never come back. Mr. Hays will conduct a secret investigation, and if, when it is through, he says "thumbs down," Fatty will have to work for a living.

If Mr. Hays only buckles down to work once every two or three months, yet really means business in his endeavor to purify the movies, maybe the fans will not regret the salary he draws. Certainly, if Fatty Arbuckle is forever barred, it will be a good thing for the country and the "kiddies" that Fatty is always walling about loving so much. But if Mr. Hays' secret investigation adds only another coat of whitewash to this pasty-faced clown, Hays should be sued for obtaining money under false pretenses.

This newspaper isn't ultra-goody-goody, but it can see no reason why Fatty Arbuckle should ever come back. It has been decided by a jury of his peers that he did not commit murder. But the trial brought out the fact that Fatty isn't exactly the kind of a man any of us would want our sisters to associate with. Decent folks wouldn't care to accept an invitation to his parties. He isn't a fit sort of a man to call a friend, and he isn't fit to entertain us.

Hays was right. The movies have a great opportunity, and a great responsibility. If William means business, he's on the right road. If not, then conditions may get so rotten that the public will have to show that it means business. The voice of the almighty dollar carries a long way, and hath a most persuasive tone.

BLAME YOURSELVES

(H. B. R. Briggs, Editor of the Denver Express).

Blame yourselves if you don't like the kind of newspapers you have. A city's newspapers are the composite reflections of its citizenship, past history and present development.

You can have any kind of papers you want. If you prefer seven buckets of blood and a fragrant spray of scandal—why, help yourself!

If you want something better, encourage those who are trying to give it to you. You are complacent when a news-

paper switches its policy, between editors, on some important political or industrial question, but you damn it roundly if it disagrees with you honestly on some such question.

One of the worst results of the war was the wave of hysterical, un-American intolerance. Applied to newspapers, it works out this way:

Depending on your personal bias, a newspaper is either "owned body and soul by Big Business" or "catering to the terrible tide of Bolshevism, red

flags and pink whiskers."

Bunk, either way! Criticize your newspapers, with constructive criticism. Help them with your suggestions. They are not responsible for the entire moral uplift of the community, you know. Some of it rests on you!

If you expect a tired business man to do any spring digging, you will have to give him a golf club.—New York Tribune.

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