

THE COURIER

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**FREE SILVER
IN
NEBRASKA**

Early last year, at the state convention of the league of republican clubs, held in this city, there was an out-cropping of free coinage sentiment. Only the presence of such sound money republicans as G. M. Lambertson and Allen W. Field prevented a declaration along the lines laid down by W. J. Bryan several years ago. Later, at the regular state convention in Omaha there was a second free silver demonstration, though the showing made was not very formidable. Mr. Lambertson, who is particularly well posted on the financial question, and whose advocacy of sound money is always earnest and enthusiastic, was a delegate to the state convention, and the sound money republicans secured his selection as chairman of the committee on resolutions. The result was that while the republican party in a number of western states allowed itself to be forced into a position of accessory to the populist propaganda, the party in this state proclaimed in unmistakable terms its fealty to a kind of money that needs no excuses, a kind of money that passes current everywhere at its face value. Nebraska got a long credit mark in the campaign of 1894. The people of the east who had heard doleful tales of crop failure and of a consequent growth in the philosophy of the faddists noted that the ruling political party in this state was still committed to those ideas and policies that mean political and business stability, as opposed to the chimeras of the destructionists that were the vogue in Kansas and Colorado. The campaign was very largely made on the money question, and the big republican victory was due, in no small degree, to the firm stand taken by the party on the logical side of the 16 to 1 proposition so eloquently upheld on the

sentimental side by Mr. Bryan. The speeches of Mr. Bryan and the other free coinage advocates made, apparently, but little impression, though they were much enjoyed at the moment on account of their artfulness. Since election, however, there has been a weakening among Nebraska republicans, and regret it as we may, it is nevertheless a fact that free coinage sentiment is stronger, considerably stronger, in this state today than it was a year ago. The converts have not been made by the smooth eloquence of a silver tongue, but by a little yellow covered book filled with cheap pictures and flabby sentiment, presenting the old arguments in favor of free coinage in a novel and more or less attractive manner. Hervey, otherwise Coin, has drawn thousands into his school, and some of the Nebraska pupils have been graduated in faith. The sentimental brochure has invaded the precincts of the silver specialist, Bryan, and won over many on whom Bryan's oratory had made no impression. But it seems to us that this boom in free coinage doctrine is but a passing manifestation. Sentiments of this sort do not endure. A good crop in Nebraska and a return of prosperity will dispose of a good deal of the guff in the silver arguments, and rationalism will take the place of rant. In the campaign of '96 Nebraska will again be found on the side of stable, honest money. Free silver will doubtless continue its dominance in the ranks of the democratic party, but there is not much prospect that the democrats in this state will cut any considerable quantity of ice in '96.

**SOGIALISM
AND
INDIVIDUALITY**

It is a pleasure to find in a daily newspaper such an honest, intelligent treatment of the question of socialism as that which appeared the other day in the *Kansas City Star*. Very frequently the press is intimidated by the clamor of the cranks, and editorial expressions are more often the echo of the demagogue than the honest opinion of a logical mind. *THE COURIER* commends the following to the thoughtful consideration of the socialists of Lincoln and Nebraska, who, since the inception of the hard times, have exhibited a pernicious activity. These revolutionists are fond of flinging Christ and the Bible in the teeth of those who protest against their vagaries. *The Star* meets them on their own ground:

"The so called Christian Socialist quotes the metaphor of the rich man going to heaven and the camel going through the eye of a needle; he quotes the story of the rich young man who was told to give his goods to the poor; he dwells upon the incident of Christ driving the money changers from the temple; he distorts the meaning of 'they toil not, neither do they spin;' he is full of quotations to prove that the rich man and the bad man in the sight of the law are synonymous. And lo! he has evolved a system of sociology from the New Testament which makes the rich responsible for the poverty of the poor, and the strong responsible for the weakness of the weak. Christ never made excuses. He never laid any man's sin at another man's door. He never said that the poor man who sinned was better than the rich man. He never said that there would be less sin and suffering if the rich man gave his goods to the poor. That injunction to the rich man was clearly for the rich man's benefit, to curb his pride. It was not to help the poor. The latter were never