

THE COURIER

LINCOLN, NEB., SATURDAY, JULY 20 1895.

OBSERVATIONS.

THE Omaha Bee a few months ago in referring to the Rev. Byron Beall, of this city, called him the Phillips Brooks of Nebraska. I imagine it was the worthy divine's appearance, rather than his sermons that suggested this comparison. Not content with having himself called the Phillips Brooks of Nebraska this preacher is now evidently yearning for fresh distinction. He would be known as the Dr. Charles H. Parkhurst of Lincoln, a title for which Rev. Shepherd and Rev. Chapin have for some time been running a close race. Rev. Shepherd commenced a Parkhurstian campaign as far back as two years ago. Rev. Chapin joined him not long after. Now comes Byron Beall with a loud fanfare of trumpets and joins the other two crusaders. Messrs. Shepherd and Chapin said much that is true in their remarks about municipal corruption and no one doubts their sincerity of purpose. And, although Rev. Byron Beall is somewhat given to sensationalism, he also is doubtless honest and sincere. Mr. Beall is a thoroughgoing partisan republican; citizens of Lincoln are familiar with his political sermons. Hence his address of last Sunday, reprinted fully in Monday's Journal, is something of a surprise [to that gentleman's friends who remember how he mixed Tom Majors and salvation in his last year's pulpit discourses, and exhorted the dear people to vote the whole republican ticket.

His sermon was not without force and suggests the query, What in the world are we going to do with the evils that afflict our municipal life? This question has been debated for upwards of three years now, and we are no nearer a solution of the problem than we were when the alarm was first sounded. Mayor Weir tried one plan, and there were many objections. Now Mayor Graham puts into practice another policy, and there is, if anything, greater complaint.

Unquestionably there is a corruption in this city that is an outrage upon the law and distasteful to the moral sense of the people. The law is not enforced. That much is admitted. The difference between Mayor Weir's administration and Mayor Graham's administration is that during the former an attempt was made to stamp out evil practices in the accredited resorts of vice, while corruption was permitted to hold sway under cover; now under Mayor Graham certain evils are looked upon as irrepressible, and the policy is to confine the corruption to designated places. There was no "reservation" under Weir; and property holders and tenants in all parts of the city complained of disorderly neighbors. Now there is a "reservation" and one form of vice is practically confined to this area. There were formerly few, if any open gambling houses. But gambling was carried on in every hotel in the city. Now gambling is treated in the same manner as the other vil. It is regarded as impossible of

suppression and it is "regulated" instead.

Neither policy is in conformity to the law or the principles of morality. Mayor Weir tried, after a good deal of prodding, to exterminate the two principal evils. I believe they were both abated somewhat under his rule, but there was no extermination. Now Mayor Graham would "regulate" the practices which Mayor Weir was unable to exterminate. Which would you have? The Weir policy, which was strongly opposed by many good citizens, or the Graham policy, which draws the fire of the Shepherds and the Chapins and the Bealls?

Let it be admitted that the ministers have told the truth, it is still but just to accord to Mayor Graham decent consideration. When reformers like Prof. Graham Taylor, who spoke daily at

moral state is by a tightening of the lines in our social life. All the laws in the statute books cannot make men moral. You cannot legislate virtue into sinful man. But when society reaches that point when the man or the woman who is known to be morally derelict is not tolerated by respectable people, a long step will have been taken in the way of that reform which the Parkhursts and the Byron Bealls would bring about. It is a fact that the vice that blackens this town is made possible by the assistance of persons who are not only tolerated by society but respected.

Nearly six months ago Professor Frank S. Billings wrote me that as a consequence of the enormous success of his book, "How Shall the Rich Escape?" he would shortly publish other volumes entitled, "How Shall the Poor Escape?" "How Shall We All Escape?" etc., etc.



A POSSIBLE SITUATION.

What may happen when Lee Lung, the 11th street celestial Laundryman rides a wheel and he and Tom Hickey's base ball advertising donkey are introduced on O street.

Crete during the Chautauqua assembly and who spoke in this city last Sunday, after bitterly inveigling against the so-called reservation system, admit that they have nothing better to propose in substitution thereof, it is easy to understand the difficulties which the mayor has to face. But Mr. Graham voluntarily submitted a platform to the people of this city when his election was pending last spring, and the people have a right to insist that that platform shall be lived up to. When he gets away from its provisions it is the duty of good citizens to cause him to face about.

Lincoln, with its schools and colleges and accompanying culture, has not attained that moral tone which should characterize a city of its advantages. There is great need of purification. After all the best way to bring about a

What has become of these projected books, I wonder. At the time the professor wrote he intimated that the presses could not be run fast enough to meet the demand for his book. Perhaps he has learned from his publishers that these volumes were printed not to meet the demand of the public, but for presentation to the newspapers of the country; and he may have decided that writing books for gratuitous distribution to editors is not a profitable business. If such is the case the editors are "escaping" much. But it is safe to predict that it will not be long before Billings breaks out again in some fashion.

There is an idea prevalent in the east, or some portions of the east, that the people of the supposedly benighted region known as "the west" swooped

down upon this section like the barbaric denizens of the northern forests swooped down on ancient Rome. They came, in the opinion of the people of the east, from no civilized land or community and are so many nomads without ancestry, home history or a past of any kind. They would scarcely credit us with having any claim, however remote, on the carload of human freight brought over to these shores in the Mayflower, and were our more effete relatives to be informed that here in the wilds and sand dunes of Nebraska we are busily engaged in the task of rehabilitating family trees and tracing genealogical connections with the fathers of American independence, they would doubtless be annoyed at the implication that, nomads that we are, we are yet their brethren, springing from the same source and sharing the same glorious history.

Do you know that people in Lincoln are busy preparing for themselves and their descendants, a membership in that inevitable American aristocracy? Within the past year or two, some of the leisure afforded by the dullness of business has been devoted to family history. As formerly the early settlers "proved up" their claims to land people are now proving up family ties, and the movement for the proper organization of the Society of the Sons of the Revolution and the Society of Colonial Wars is going steadily forward. Many persons have become interested in these organizations, and both societies will have a large membership in this city. We too, in the prairie land where the southern wind blows the tall grasses, and the flutter of the prairie chicken entices the wary sportsman, have had grandfathers and grandmothers and great grandfathers and great grandmothers, and have no difficulty in tracing our lineage back to the first families in the days when the men wore buckskin knickerbockers and carried flint locks instead of canes; when the women helped the men in building new homes in a virgin land. When the list is finally published it will be seen that some of our people's people were great people.

There is a tendency in this so-called democratic country toward the same institutions and customs that mark the monarchical nations. When the officers in the American armies in the war of revolution organized the Society of the Cincinnati: the first step toward the foundation of what may be called an American aristocracy was formed. The two societies I have named above, and the Loyal Legion, composed of commissioned officers of the union forces in the rebellion, and numerous smaller patriotic associations have given this tendency added impetus. The time is coming when the people of the United States will be just as proud to trace their ancestry back to the revolution, the colonial wars and the landing of the Mayflower as Englishmen are to go back to William the Conqueror. These orders are all patriotic, and without developing a snobocracy, will serve a useful purpose in spreading the spirit of true Americanism.