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Sawyer A J

NEW PATHS.

Emotional patriotism is blazing new paths for the American people. But practical patriotism deliberates. It is claimed by the former that the United States is just beginning to be known and respected by the nations of the earth, and it attempts to make the achievements of Washington, Franklin, Jefferson, Hamilton and Madison, in civil life and in military prowess, microscopic and hardly discernible down the avenue of a century and a quarter. The methods, policies, teachings and admonitions of the fathers of the American Republic are declared to have been appropriate only for an infant government but entirely obsolete and unadaptable to its posterity.

The sensational press and the inflammatory oratory of the United States are now daily employed in belittling the past of the government and the country. The war of the revolution for the independence of the Colonies is depicted by them as a most insignificant affair, while the war of 1812 is still more intensely minimized, and the war with Mexico made utterly invisible. The Civil War, however, which closed only in April, 1865, is admitted to have been something of an array of physical force and militant ability, though nothing compared to the war machinery and fighting equipment which have been recently developed by the conflict between Spain and the United States. The war between that antiquated, debilitated and deteriorated people, on the one hand, and the young, vigorous and strenuous Republic of the United States, on the other, does not demand the highest ability and prowess of this country. Whether this Spanish war could have been averted by congress, had an endeavor been made for peace equal to that which has been put forth to find pretexts for battles is a question not now to be discussed. It is enough to recall the fact that this war was entered into upon the ground of humanity.

The American government interposed to prevent the starvation of men, women and children who were in rebellion against the government of Spain. Congress by deliberate declaration informed the world that this Republic sought no new territory, that it desired no acquisition of domains by war or otherwise. The conflict, therefore, was instituted solely for the purpose of acting as a Good Samaritan among the nations of the

globe. Nothing but benevolence and a desire to compel liberty for the Cubans actuated the McKinley administration.

And yet there is a paroxysmal patriotism already abroad in the land which wildly shrieks for the holding of all islands and other territory over which the flag of the Republic has been once floated. These hysterical annexationists think that there are no other glories for a government than those which are to be obtained by militarism. They forget that the United States for more than a hundred years has been respected by all the nations of the earth because of its adherence to justice and right and because of its great intellectual and moral development. In all the great seaports and in all the great trade centers of the globe the United States has been achieving the beneficent victories of civilization and commerce. In that one century it has accomplished more for the advancement and exaltation of the human race than any and all other governments put together.

The new paths pointed out are not safe to enter upon. But the victories of peace are peculiarly adapted to this form of government. "Peace and good will to man" is the acme, the crowning glory and consummate perfection of civilization. And while the United States, physically, with its men and material, can equal on the battlefield and on the seas any of the nations of the earth, its great strength and usefulness are in its mental and moral forces. Its agriculture, its manufacture and commerce explore all the habitable globe, and the influence of its thought and its religion permeates the remotest sections of the earth.

Practical patriotism is not in favor of permanent militarism. Practical patriotism differs with emotional patriotism because the latter is inspired by impulse and the former by reason. The barbaric glory of war and the savagery of triumphs by arms are not alluring to the best minds and characters of modern times. Those great international expositions for corpse-making, for wounding, for mutilating, called battlefields are not the result of christianity and civilization, but are the sporadic indications of the fact that the original savage and the prehistoric barbarian are not entirely bred out of the modern man. It is a sad fact that during the last half of the last decade of the Nineteenth Century humanity should anywhere be settling its difficulties by brute force. The spectacle is a satire upon the vaunted improvement of our race during the last eighteen hundred years.

ORATORS.

ORATORY IN NEBRASKA.

Somewhere about the year 1850, just after the accession of Logan Fontanelle to the chiefship of the Omaha Indians, there was a great council of that tribe convoked, and while the newly selected leader was making a speech he was interrupted by the constant attempts of White Cow, one of the headmen, to interpose some remarks of his own. Enduring these seemingly irrepressible eruptions of the talkative Mr. White Cow for some time, Fontanelle at last became enraged and in a moment of anger drew his scalping knife and slashed the cheek of Mr. White Cow wide open. This savage surgical operation for the time being allayed the verbosity of the interlocuter and the council proceeded to its adjournment without further interruption from him. But Mr. White Cow was one of those aboriginal orators who never saw a crowd gathered together that he did not feel like making a speech. This peculiarity of his seems to have distinguished many citizens who now inhabit the land that Mr. White Cow and his ancestors originally possessed. He, however, never afterwards in the presence of Logan Fontanelle attempted any great amount of oratory or eloquence. But, as a constant reminder of the mortification which the blow from his chief had inflicted upon him, he wore as long as he lived a large, black, old-fashioned, silk handkerchief tied over his head and down under his chin so as to conceal the gash with which the knife of his superior had indelibly scarred one side of his strong face. During the years 1854, 1855 and 1856, and even down to his death, no white man or Indian, outside of his own family, ever had an opportunity to see the scar inflicted by Fontanelle. It was invariably concealed by the silk kerchief. Nevertheless White Cow remained eminent and justly distinguished among both Indians and whites as one of the most logical, persuasive and eloquent men of the entire Omaha tribe.

During November, 1854, the government having failed to pay the autumn part of the annuity which the Omahas claimed due them from the sale of their land east of the Elkhorn and north of the Platte river in the Territory of Nebraska, the squatters and settlers in their cabins all along the banks of the Missouri river and on the prairies back