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BECAUSE THE GOVERNMENT GAVE THEM LAND.

The demagoguery of communistic speakers and the strategy of the social culprits who promote and organize discontent among the citizens of the United States have for many years been making assaults upon the railroads of this country. Railroad companies, railroad managers and railroad properties have been the especial objects of the hatred of both domestic and imported communists. Herr Most and Mr. Debs never omitted any word of denunciation which their vicious vocabularies contained when they indulged in oratorical pyrotechnics. Nearly all the flap-doodleism and flabbergast of thorn-crowns and crucifixions on golden crosses for bleeding labor, have been evolved from meditations upon the crimes of capital embodied in railroads.

And in attempts to stir up wrath for the stockholders and bondholders of railroads, a very large per cent of whom are estates, trustees of widows and orphans, and trust companies—the fact that the government donated lands to railroad companies is always made prominent as a reason why the government may, can or must regulate rates on these railroads. Because these companies were given lands provided they would construct certain lines of road, the government has the right—saith Debs and Most—to fix the prices of the services which these roads render to the people.

Land grants to roads make the services of those roads forever subject to enacted prices, regulated rates, by the government!

Homesteads are granted to settlers if they will locate upon raw lands and

make them into farms and homes. And if giving lands to secure railroads makes the power of the government to fix rates, why does not giving lands to secure farms leave inherent in the government the right to establish prices for all the products of those donated domains? How would a law limiting the price of homestead-grown wheat and corn suit the proprietors of such donated farms? If the railroads must be regulated because the government gave them lands why should not homesteaders, by a parity of reasoning, likewise be limited by legislation, as to prices of all the products of the lands given to them by the general government?

HATE IT— BUT GET IT.

The populists and other communists teach hatred of wealth as a cardinal virtue. To acquire, to accumulate and conserve capital is an atrocity. It is plutocracy plundering the poor, whenever a citizen creates, by industry, sobriety, good management and self-denial, enough capital to hire mind and muscle to work for him. Then it is that he becomes a target and is denounced as a tyrant. Then it is that he is lashed by the tongues of those fervid lovers of "the plain people" who prance up and down the country proclaiming the greed and wickedness of the capitalistic classes, and are also collecting money from wage-earners with which to pay themselves for making an economic disturbance. They hate money, but get it by any and every device except that of honest efforts to earn money. Each one of them denounces capital and capitalists, and each one of them is ambitious to get capital and become a capitalist. They tell how hard the times are, and how close money is, and brag of getting five hundred dollars for a single speech full of froth and fallacy. They talk of the limited libraries for plain people and boast of sales, amounting to hundreds of thousands of dollars, for books like Coin Harvey's School for Idiots, or that bigger volume of bigger bosh—"The First Battle." They denounce monopoly and then seek the monopoly of the gullibility of all the emotional, ignorant people in the country for the purpose of doing them out of their ballots and their dollars.

Recall the campaign of 1896! Reread the prophecies of Bryan and the other calamity forecasters as to the evils which the defeat of 16 to 1 and its ticket

and the success of the gold standard would inexorably precipitate upon the American people.

Did they not tell you that wheat prices and silver prices were indissolubly and forever married and that no power on earth could ever divorce these commercial affinities? Did they not even declare 16 to 1 a God-instituted ratio and did not Senator Monologue Morgan of Alabama preach to the senate by the day upon the heavenly origin of the sacred 16 to 1 ratio and dogma?

And what financial prediction among them "all has been verified? What prophecy of evil to agriculture, commerce and manufacture made by those oracles remains unimpeached?

Sparkling oratory, pleasing metaphor and even skillful elocution are as delicious as soft, soda-pop, fizzing drinks at drug-stores in summer. But the intellect starves without some logic and the soul sickens without some truth just as the body would on no other sustenance than soft summer drinks.

That populist exhorters and communistic declaimers all aver their hatred of thrift and its accumulations everybody knows. And everybody but their immediate dupes sees and understands that by mere words those exhorters and declaimers would get money which successful men get by work and retain for use as capital by good judgment, self-denial and careful management.

To hate people who have earned and saved a competence; to array all the thriftless against the thrifty; to stir up discontent and make antagonisms in the social and industrial life of the United States; and at the same time to gain for themselves political prominence and a pecuniary competence is the object and aim of ninety-nine out of every hundred of the blatant advocates of populism, which is communism only thinly disguised.

REAFFIRMED FALLACIES.

The conglomerate political conventions of the summer of 1898 take great pains to explicitly reaffirm their faith in all the money fallacies advanced by the St. Louis convention of populists and the Chicago convention of alleged democrats in 1896. Those two bodies agreed that year upon the sixteen-to-oneness of silver and upon the dangerous diabolism of the satanic gold standard. The only difference between the Chicago convention and the St. Louis convention was