

LITTLE BANKS.

Nebraska is full of small banks. Every village of more than a thousand population has a bank. And this bank is generally the agent of Eastern capital seeking long-time investment upon real estate security, so that beside making commercial loans it is ready to facilitate loans to farmers. The rates of interest are one-third the rate which the early settlers paid, which by contract was a lawful interest of eighteen per cent per annum.

And in Otoe county farm loans for a term of years have been made even as low as five per cent during the summer of 1898.

Now with these forcible facts facing them how can populists, agitators, and advocates of the free and unlimited coinage of silver at the ratio of 16 to 1 stir up the people to wrath against an alleged money power?

Money never in Nebraska had so little power as it has today.

When THE CONSERVATIVE calls up 1872 and the fact that in that year farm loans in Otoe county called always for twelve per cent interest, that in 1862 they called for from eighteen to twenty-four per cent and that in 1857-1858 farm loans paid forty per cent per annum interest it is impossible to discern the sad casualties and dire disasters which are alleged to have followed the ghastly crime of 1873!!

THE STATE COMMITTEES.

Ordinarily one state committee is enough for any political party. But the populist party in Nebraska indulges in two state committees. The senior or regular committee works for Poynter and the whole populist ticket for state officers.

The junior or state legislative committee devotes its abilities and energies to helping elect men to the legislature who are pledged to vote to re-elect Allen to the United States senate. It is rumored that the original Poynter state committee has already suspected, and, perhaps, detected, the William Vincent Allen committee's infidelity. Wicked men declare that overtures by which votes may be secured to Allen candidates for the legislature and taken from the Poynter state ticket have already appeared in the market.

THE POSTMASTER GENERAL AND THE IMPORTANCE OF FOREIGN MARKETS.

It is interesting to read Postmaster General Smith, who always makes an entertaining speech. At Omaha on the 6th of October, 1898, Charles Emory Smith, as a member of the McKinley cabinet, spoke eloquently upon the importance of foreign markets for the surplus products and commodities of the United States. In his remarks the Postmaster General made plain the policy of holding the Philippine Islands for the trade and commerce they would bring.

And yet Mr. Charles Emory Smith has long been identified with the most pronounced protectionists of this country and been always classed as one of the oracles of the Home Market Club of Boston. It is strange that competition with the eleven millions of inhabitants of the Philippines under free trade was regarded by Mr. Smith with terror and alarm; and that now the same Mr. Smith would hold them, even by force of arms, as part of the territory of the Republic, and thus domesticate "the ignorant pauper labor of those islanders" as a permanent competitor of the wage-earners of the United States.

There can be no protective duties laid against the commodities of one state by another state, nor against the products of the territories of the government by the United States. Out the Philippine products and trade were a menace; in they are a blessing, saith protectionist Smith.

RIGHTS DEFINED. A recent number of The Public declares:

"As to the Indians and the negroes, if THE CONSERVATIVE is willing to rest its case upon our Indian and negro history, The Public certainly does not object. We could ask for no more pronounced corroboration than that, of our contention that when one class arrogates to itself the power of "defining" and "defending" the rights of another its tendency is to define those rights to zero and defend them out of sight."

The Public then would have only the indigent define the rights of the poor and only paupers define poverty. And only ignorance has the natural privilege of defining the rights of the ignorant. The intelligent must not be allowed to define the rights of the unintelligent. Those rights may be defined and defended by only the unintelligent themselves who are logically better qualified to make definitions and defend rights because of what they do not know than the intelligent can be by what they do know. The Indians should have defined their own rights. The negro should make laws in the South and the whites abide by them.

**** There **BISHOP POTTER ON IMPERIALISM.** could not be a more complete or more perilous inversion of the whole moral, social, political situation! The nation has had much, during the past few months, to blind and intoxicate it. It has won an easy victory over an effete and decrepit adversary, in which no splendors of individual heroism, nor triumphs of naval skill—and in these we may indulge a just pride—ought to blind our eyes to the fact that we have had a very easy task against a very feeble foe. And now, with unexpected fruits of victory in our hands, what, men are asking, are we going to do with them?

Nay, rather, the solemn question is, *What are they going to do with us?* Upon

what wild course of so-called imperialism are they going to launch a people, many of whom are dizzy already with the dream of colonial gains, and who expect to repeat in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies here and in South America. We have, indeed, our congress to direct this race for empire, and our gaunt and physically wrecked sons and brothers by tens of thousands at home to show us how they will do it! At such a time, as never before, the church of God is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness and to reason of righteousness, temperance and a judgment to come—a judgment for nations as well as for individuals, till impetuosity is sobered and chastened; and until a people in peril of being wrecked upon an untried sea can be made to pause and think. The things that this community and this nation alike supremely need are not more territory, more avenues of trade, more places for place-hunters, more pensions for idlers, more subject-races to prey upon—but a dawning consciousness of what, in individual and in national life, are a people's indispensable moral foundations, those great spiritual forces on which alone men or nations are built!

For these forces, men and brethren, and for nothing less, does the church of God stand. Let us see to it that we think of ourselves with the humility that may well become us; but let us see to it, no less, that we recognize in the august powers of which, in season and out of season, the church of God is put in trust, that one supreme force, that can alone purify and enlighten and regenerate the soul of man, or the fabric of human society! With such a trust, in such a time, how vigilant, how fearless, how faithful to God, to His truth, to our fellow-men, we ought to be! May He make us so by the power of the Holy Ghost!

I cannot conclude without recalling to you what I said a year ago about the church's duty to the young, and the imperative need of a thorough consideration and a considerable reconstruction of our methods of dealing with them. An interesting meeting held in this city, in May last, issued the steps for the organization of a Sunday-school institute in which I am promised, let me gratefully record, the co-operation of many most valued brethren of the clergy and laity, of which presently we are to be told.

I began this address by invoking upon you the apostolic blessing of peace. I cannot conclude it without lifting your thoughts for a moment to a wider horizon than our own; that larger circumference that binds us in one family with all the nations of the world. From one of them

THE CZAR'S PEACE PROPOSAL.