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BEGIN AT HOME.

Those altruistic enthusiasts who yearn to evangelize the world with the civilization and Christianity of the United States are morally and intellectually very near-sighted. They see with distinctness distress and barbarism in Cuba and their eyes penetrate the Philippine Islands and discern the need of the humanizing influences of the American republic among the Malays and other barbarians who inhabit them. But it never, seemingly, occurs to these philanthropists that here in the United States there is a constant demand for better civilization and better government. They never for a moment realize the portentous fact that self-government in this Republic has not yet passed the experimental stage. Nor do these good altruists ever pause to consider that the problem of "a government by the people of the people, and for the people" is only in process of solution but not solved, and that it must be complicated by the absorption of the savages and barbarians whom they so long to benefit by our institutions.

Neither West Indian negroes nor the native inhabitants of the Pacific Islands are competent to become members of a representative form of government which must depend for its usefulness and perpetuity upon the virtue and intelligence of its people.

If some of these long-sighted and far-away-reaching patriots would begin their search for opportunities to Christianize and properly citizenize human beings among the coal strikers of Illinois and those who are shooting them as though they were Spaniards their quest would not be in vain. Until protection

to men, women and children who live in Illinois and belong to either the employing or the employed class has been permanently secured as against mobs and riots, citizens of the United States may with modesty and moderation refrain from attempting to govern outside barbarism.

While peaceable reservation Indians in Minnesota are being unjustly driven from homes which they have occupied and improved for more than a generation the government which permits such inhumanity does not pose well as the only proper agent to remedy the ills which have fallen upon the subjects of Spain or of any other monarchy.

The old proverb, "Charity should begin at home," formulates itself in every thoughtful mind and deliberate patriotism everywhere ponders upon the policy and propriety of the government of the United States undertaking to act as guardian and warder for all the unfortunate and oppressed of other nations while it is yet unable to assure constant and permanent justice and equality to many of the unfortunate and unlawfully treated in Illinois, Minnesota and other parts of the Federal Union.

DIAMONDS AND DEMAND.

In the year eighteen hundred and sixty-eight diamonds were discovered in South Africa, at Griqualand, and during the ten years succeeding—that is between 1868 and 1878—more than sixty millions of dollars' worth of these precious stones were obtained in those diggings.

But the desire for diamonds abiding in the hearts of women, and men, too, all over the civilized globe, evolved such a universal and constant demand for diamonds that their value made, if any, only an imperceptible decline.

Diamonds are not good to eat. Out of diamonds no comfortable raiment can be fabricated.

In disease diamonds have no curative power.

In troubles commercial, domestic or industrial diamonds cannot be utilized as a sedative or an alleviator.

Diamonds have no especial utility.

But the demand for diamonds, founded upon the universality of human desire for diamonds creates the value of diamonds. And there is no consumption of diamonds any more than there is a consumption of coined gold or coined silver. Metallic money and diamonds pass from one owner to

another, bestowing satisfactions in greater or less degree upon all; consumed by none. The advocates of the free coinage of silver, in unlimited quantities, at the ratio of sixteen to one, forget that there is no consumption of coin and so everlastingly prate about making a desire and a demand, by legislation, which shall cause a greater consumption of silver bullion.

IS IT RIGHT FOR ALL TO HAVE EQUAL RIGHTS?

When THE CONSERVATIVE CONTEMPLATES the political equality of which Thomas Jefferson had visions, doing its work at elections, in common councils, state legislatures and the national house of representatives and senate the question, "is it right to have equal rights?" comes into view and demands an honest answer.

Is it right that ignorance and vice should have equal rights with intelligence and decency in forming the laws—by selecting law-makers—for cities, states and the republic?

Is it right to insist that in matters of government the vote of vice and ignorance shall equal the vote of virtue and wisdom?

How can men conscientiously declare that a government wherein the indolent, the intemperate, the vicious, the ignorant and the criminal classes have equal rights with the industrious, the temperate, the decent, the intelligent and the moral is a just government?

How can public men proclaim on the rostrum that such a government is modeled after divine teachings when everybody knows that the Ruler of the universe according to modern theology, recognizes in thriftless, drunken and wicked humanity only the right to be damned?

God does not govern mankind, visiting the sins of the fathers upon the children, even to the third and fourth generation, by giving equal rights to all—the good and the evil alike—and, possibly, therefore, it may not be right, in human governments, to decree and secure equal political rights to all classes of humanity.

Lovers of light literature are looking forward with pleasure to the appearance of Colonel Bryan's two new books: "The Second Battle, or How to Get into the Army," and "The Rubber, or How to Get out Again."