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AS TO MR. KIPLING.

The Atchison Globe, whose ideas are always worth considering, has gotten a headache from "The White Man's Burden," and, while suggesting that it might be more rational to ask the variegated man to assume part of the burdens the white man already has, asks who would go to a poet for practical advice anyhow?

Young Mr. Kipling is certainly a poet, but he is something more as well. He has written a vast number of very comfortable stories, dealing with his race wherever it is found, including one on America which no living American can match; and he is doing a lot of thinking on problems concerning that race, in which it is worth the while of any member thereof to try to follow him; while his devilish ingenuity in making his cogitations rhyme and otherwise break joints in verse, stamps him as a genius, and marking the present deity, confounds and appalls the ordinary observer.

Mr. Kipling is one of a new school—he may once have been the whole school himself, but that is hardly so any more—who consider that the earth and its fulness are, from present indications, the predestined heritage of the people called Anglo-Saxon for convenience, though the title is unjust. They observe the activity of that people in every quarter of the globe, and they conclude that a natural law is at work, compelling it to stir and push continually, which it can no more evade than a grain of corn in the earth can escape the necessity of growing. Growth may be a

grievous burden, but something in the nature of corn obliges it to appropriate to itself all the sunshine and moisture it can get, and grow whether or no. What that something is, is immaterial; that question brings us face to face with the mystery of God, and as the American poet Whitman says: "With the mystery of God I dare not dally." It is a condition and not a theory that confronts us; something in the sap and fiber of us compels us to move on continually, each generation a little further than its fathers went; and this necessity of geographical advance, coupled with another requirement that our instinct makes on us, of dealing justly with the other races of men that this movement brings us in contact with, constitutes the White Man's Burden.

THE UTAH CASE.

The people who don't want Mr. Roberts of Utah to go to Washington and corrupt our nice little congressmen's good manners with his evil communications, ought, if they are wise, to enlist Mrs. Roberts' efforts in their cause. Mrs. Roberts would prove a powerful auxiliary, if approached in the proper way; not that she would be likely to think Washington in danger from her husband, but lest her husband should be in danger from Washington, and because she has three times as much at stake as most wives. Husbands are liable to get gay at the national capital, and Mrs. Roberts may save herself many a triple heartache if she will keep her helpmate where she can keep her six eyes on him, and bring her whole battery of feet down betimes if he gives signs of escaping from under her multiple thumb.

THE CHRISTIAN SERPENT.

Among other "Fantastic Fables" by Ambrose Bierce, published this year by G. P. Putnam's Sons, THE CONSERVATIVE finds the following, which is commended for republication in some partisan journals of Nebraska:

A rattlesnake came home to his brood and said: "My children, gather about and receive your father's last blessing, and see how a Christian dies." "What ails you father?" asked the small snakes.

"I have been bitten by the editor of a partisan journal," was the reply, accompanied by the ominous death-rattle.

NEEDED.

The American people need a revival of faith in the pleasure and efficacy of honesty and fair-dealing. THE CONSERVATIVE cannot observe Quayism in Pennsylvania, the number and enthusiasm of its disciples and likewise the results of its proselytes in other states, without a few reflections upon the need of a conscience for politics.

Quay and his methods represent the lack of a conscience. For many years Pennsylvania has been infected with the most loathsome partyism—a partyism which has reeked with rottenness from Harrisburg to Washington, and everybody has known it, while nobody has persistently and successfully fought it.

The sad fact that the people themselves are paralyzed as to their perception of right and wrong emphasizes itself in the Keystone commonwealth by permitting and even extenuating that statesmanship which, years ago, announced that its slogan was "silence and division." The public treasury has been looted, the taxpayers have been robbed, high positions of trust and honor have been openly defiled. Public office has become a synonym for jobbery, speculation and embezzlement. And indictments for malfeasance and maladministration have become so familiar to the voters that even members of the legislature regard them as certifications of fitness for membership of the senate of the United States. The spectacle of more than one hundred of the chosen representatives of the counties of a great state boldly voting for Quay day after day shows how thoroughly the virus of corruption has permeated the mass of the people.

There could be no corrupt men elected to office by an uncorrupt, a pure, intelligent and patriotic constituency. Dishonest politicians are the product of dishonest partisans.

The morals of civics in some parts of the United States are like the temperature of the first ten days of this month—below zero.

The public schools, the private schools, the colleges and universities of this re-

Teachings.

public should begin to teach the need of a communal conscience—the necessity of a general knowledge of the fact that only an honest, intelligent and conscientious people are capable of self-government. The philosophical, wise and far-into-the-future seeing Benjamin Franklin, during the last hours of