

EPITAPH TO WILLIAM MILLER, POUGH-
KEEPSIE, NEW YORK.

Far from those he loved, and native skies
Mould'ring in the dust poor Taylor lies.
Pure his mind, and fraught various lore
His warm old heart was never cold before.
He loved his country—loved that spot of earth
Which gave a Hampden, Milton, Bradshaw
birth;
Yet when that country—dead to all but gain—
Bowed her base neck, and hugged the oppress-
or's chain,
In that abject scene he wept and sighed;
Crossed the wild waves and there untimely
died!
Reader! whate'er thy country, name or hue,
Like him the moral, upright path pursue;
And for fair freedom every peril brave,
And like him scorn to be—or hold—a slave.

UN-COMMON
SCHOOLS.

In Omaha the people are surprised and robbed by an un-common lot of members of the board of education. But in a state where only un-common schools are permitted to flourish, boards of education must necessarily be something beyond common people.

The crowding, stuffing process is popular in the schools of Nebraska. At the age of five years little tots are jailed in the school room. And from the day of incarceration the mental capability of the infant is under constant pressure. It is taxed to its utmost. No sausage skin was ever stuffed with less regard, care or thought. A little of everything and not much of anything useful is jammed into the brains of the children in these un-common schools from day to day. They emerge from pupilhood to adult life, their minds merely specked or freckled with practical knowledge, but entirely untrained for real duties in life.

Why not have some common schools in Nebraska?

ALEXANDER MAJORS.

The death of Alexander Majors has removed from the scene one whom many of his contemporaries call a great man. Certainly there were few who were more prominent in the opening days of the history of the territory of Nebraska. There is much to be said concerning this man, and THE CONSERVATIVE will try to say some of it from time to time.

We would like to call the attention of our readers to the following address delivered by Mr. Majors to his "outfit" on the occasion of the starting of his first wagon-train from Nebraska City across the plains. One sometimes wonders whether the men of forty and fifty years ago had more religious feeling than the men of today, or whether it was the intensity of the period that brought it more to the surface; there are abundance of queer anecdotes in this connection out-cropping through the personal histories of the freighting days. One thing that was commented on by some of Mr. Majors' neighbors, in 1858 was,

that his religion permitted him to hold slaves, and he brought one or two to Nebraska City with him.

His address to his crew was as follows—one would like very much to have a picture of the scene:

"Ox-teamsters: I am a moral and religious man, and feel it my duty as a member of society to carry out and enforce so far as possible a wholesome moral influence; therefore I give every employee one copy of the Holy Bible to defend himself against moral contaminations, and also a pair of Colt's revolvers and a gun to defend yourselves against warlike Indians; and each of you is required to sign a contract to the effect that while in our employ you will not use profane language, nor get drunk, nor gamble, nor treat animals with cruelty, nor interfere with the rights of citizens or Indians; nor do anything ungentlemanly towards any one; and a violation of this agreement shall make you liable to a discharge and a forfeiture of your wages.

"We pay the highest prices that are paid for the services that you are now about to engage in, and your good behavior is a part of the value that we receive for what we pay you.

"If it were right to take a man's labor for nothing, which it is not, I would not allow any one of you to travel with one of our trains if you would board and find yourselves and work for nothing, and at the same time violate the rules of propriety just laid down to you.

"It is my desire that our firm shall be a means of largely benefitting our employees while they are associated with us. To do this, we must have rules and discipline for your government, which must be obeyed, otherwise there will be confusion, and your standard of morality would be lowered. There are two distinct kinds of influence that affect the children of men—what we call the bad and the good. If men enjoy the genial and wholesome influences desired, they must be practically right in their lives. Otherwise the bad influence will take hold of them.

"I desire you, wagon masters, to be kind and gentle and dignified towards the men in your care, and for this your reward will be the respect and gentlemanly deportment of your men toward you. I want you young men who are placed under these wagon masters to obey them and shall anything then go wrong they will be held accountable for any blunders.

"Now, young gentlemen, you will observe by the rules established that I do not require you to sign a temperance pledge, but to keep from getting drunk. I will, however, suggest that the only sure way to keep from getting drunk is not to drink at all. If I had a weakness of that kind, and a man calling himself my friend invited me to drink, I would consider him more an enemy than a friend.

"There are some here who may say that they cannot refrain from the habit of swearing. Perhaps you have not thought of what a wicked thing profane swearing is.

"Many young men have mistaken notions in regard to this practice, and may

think it an accomplishment, while it is a shameful disgrace. It carries with it other evils that you would be ashamed to acknowledge that you were guilty so.

"Many say that it is the only bad habit they have—that they hate a liar or a coward. They forget that it is next to impossible to swear without commencing with a lie. The greatest cowards in the world are the most profane and vulgar swearers. No man who calls upon the Almighty to damn his soul means what he says. If he did, he would not be guilty of such blasphemy. Now, young gentlemen—you who think that you cannot refrain from swearing—I will now tell you of three positions where it would not be possible for you to swear. I will call with you upon your mother sitting at the center table with the old family Bible on it, and two or three other ladies with her. Could you introduce me to them and wind up with an oath? Not one of you is so degraded as to be guilty of doing so.

"I will now go with you to church. We will place three Christian ministers in the pulpit, fill the pews with fathers and mothers with their little curly-headed, blue-eyed, and rosy-cheeked boys and girls. Is there a gentleman among you who could bring out a profane oath with such surroundings?

"The next situation in which we will make the test will be in the position in which we are now associated. We are here in our rough costumes, we have the ox-yoke, the huge wagon and log-chain, and our situation is one that gives us nothing to bolster up or restrain us, but the manhood and remembrance of our good mothers and their advice. Now, young gentlemen, I will say to those who assert that they cannot help swearing, I will cease speaking for two minutes, so as to give time for any man who is now present who says that he cannot refrain from swearing to deliver himself of some of those huge oaths. (A pause).

"So now, not one of you seemed burdened with a desire to swear. I thank you, young gentlemen, for standing the test, and pray that you may always maintain true integrity and refrain from profane practices. If perchance I meet one of your mothers I pray that she will not say to me that while you were in our employ you lost your good name, and my aim shall be to send you back to your homes with your habits and business qualifications bettered instead of lowered. Now, young gentlemen, in time of peril remember your fathers and mothers who raised you, and the God who sustains you."

Alexander Majors, among other quaint aphorisms, dished up to permanently impress the bull-whacker mind, frequently, in a familiar and colloquial tone, said:

"Now, boys, remember, 'Thou shalt not take the name of the Lord thy God in vain,' nor ride upon the wagon pole.' Riding on the wagon pole made sore necks for the wheel oxen, if the driver were a trifle heavy.

DOMESTICATED
PROTECTION.

The insular dependencies which have recently been acquired by the United States demand either free trade or protection. If the first inheres to United States territory under the constitution, as THE CONSERVATIVE believes it does, then Porto Rico can send in all her surplus productions