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The question is sometimes asked why every church-building has a bell upon it, which is kept in operation, as the neighbors think, a large part of the day and night; is it that in this age of the world one who wishes to worship requires to be reminded of the place and time by the ringing of a bell?

With respect to the present usage, practice would appear to be justified by the results obtained. Bells are found attached to churches, school houses and court houses, and in precisely those places do performances begin at the hours for which they are announced.

In other kinds of public gatherings, as in meetings of lodges, city councils or committees, it is useless to attend at the set time, and one is safe in happening in anywhere within a couple of hours of it. There are even theatres, in which the curtain is supposed to rise at 8 o'clock, where the commencement is delayed until it is thought that as many are present as mean to come. From this point of view, it is clear that much valuable time would be saved to the community if bells were multiplied to the point of distraction.

But as to the period when, and the object for which, religious societies first took up the use of sonorous metal as an adjunct to their worship, it does not appear that there is any man who knows this. The practice seems to be universal. Wherever mankind is found, the ruling powers are addressed in the voice of bells, or if the worshippers are still too rude to be able to fashion bells, they contrive some kind of clatter to answer

the same end. When they began it is only known to the deity whom they all thus variously seek to propitiate. The Egyptians, for thousands of years before Moses' time, used peculiar rattles to notify their gods that they were about to be praised or petitioned in due form. The Jews were equally considerate of their deity, and put bells on the skirts of the robe that the high priest wore when he entered the holy of holies; this, it is explained, was to avoid surprises. When they came in captivity to Babylon, they found the inhabitants of that city adoring with a whole band; the orchestration has even come down to us; the Babylonians, in worshipping a certain golden image, performed upon the cornet, flute, harp, sackbut, psaltery and dulcimer, and the result must have been very gratifying to the indwelling spirit. In the Roman Catholic church today a bell is sounded when the officiating priest holds up the host or consecrated wafer, in view of the congregation.

The rattling and bumping that proceed from the sacred inclosure of the Indian medicine tent, and the discords that the Chinese laundryman plucks from his long-tailed banjo before the gaudy god who is never missing from his wall, are similar manifestations with which most of us are familiar.

The explanation of so wide-spread a custom must manifestly be purely a matter of theory. To account for these phenomena is the province of students of primitive man. Many of them have set their hand to it, but nobody knows much the more. One view of the matter is, that bells are rung to frighten away harmful spirits at critical times; it has been found to help in cases of eclipse of the sun; and the church-bell is still tolled in eastern towns immediately after a death, and also during an interment. Another is that bells are purely instruments of worship; attention is called to the form of a bell, which resembles the pyramids of Egypt, and also the flame of fire, the purifying and life-giving element, which must have received man's grateful adoration while he was yet a very humble biped (or quadruman) indeed.

It is a matter that has many ramifications, and altogether it is a very deep subject.

**GOOD INTEGRALS
MAKE A GOOD
COMPOSITE.**

A community made up of persons who—within the limits of the common weal—are doing the best they can for themselves, will be a model of sobriety, industry, intelligence and prosperity. It will need no courts. It will support no prison. It will be too self-respecting to beg for class legislation. It will never advocate paternalism in government. It will never billet upon the public service, either military or civil, men who, failing in the handicrafts and the professions, seek office as a means of livelihood and distinction. It will measure the value of individual lives and services by the benefits which they, not their fathers, have conferred upon the state. A pure democracy can only be maintained by a people who are individually self-reliantly making strenuous endeavors to develop, cultivate and ennoble themselves. When a majority of our people become thus employed the United States, as their composite, will have the supreme satisfaction of approximating fraternity, equality and justice in human government.

Then statesmanship will not mean merely office-getting for friends or appropriation-getting for localities. Then Congressional Directory biographies will recite not, as now, how much the state has bestowed upon the statesman, but how much in solid beneficent service, with self-denying devotion, the statesman has accomplished for the state—not what the people have done for him, but what he has done for the people.

It is then the duty of a citizen to live and act with the lofty purpose of doing things which shall make his native country better. And thus living and striving, when the shadows begin to fall and the beautiful things of the earth which he has admired and loved are dissolving into blank darkness, he may smile at dusty death and be comforted in infinite contentment, because with self-reliance he shall have written an indelible autograph for good. Perhaps on some soul that is wiser and whiter for his teaching and example; perhaps only on some spot of ground that is more beautiful because of his thoughtful tillage and tasteful care; perhaps by having planted a useful tree in some soil or a grand truth in some soul—he will have registered himself a worthy guest of this globe.