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"HAPPY DISPATCH"

Richard Weightman, writing in the Chicago Tribune, says that American methods have failed in the Philippines because we have tried to make Americans of the Filipinos. He declares that General Wood is making "distinct progress in his particular line of benevolent assimilation." He inaugurated the work in Jolo, Mr. Weightman says, "by killing several hundred of them outright and only a few days ago he administered the happy dispatch of three hundred more." This tone of levity in speaking of human life is quite characteristic of imperialism, and the more people talk of the "happy dispatch" of subjects the cheaper will life become in the United States. Our methods have failed in the Philippines because we have tried to give to the methods of monarchy the sanction of a republic. People instinctively hate hypocrisy and the Filipinos ill resent our government even more than they would the government of a nation which openly repudiates the doctrine of self government.

A QUEER SITUATION

Uncle Sam owns a single track railroad in Panama. Its business has grown so great that Uncle Sam finds it necessary to double track it. This brings him up facing a strange proposition.

If Uncle Sam's laws apply to the canal zone through which the railroad runs, then he will have to pay \$23 a ton for the rails, for the steel rail pool organized under Uncle Sam's beneficent tariff laws has made that price and provided a heavy penalty on the member of the pool who underbids. If Uncle Sam's laws do not apply, then he can buy steel rails for \$20 a ton, that being the price that the steel rail pool makes in the foreign market to meet foreign competition.

It is a queer situation for Uncle Sam. If he is under his own law he is mulcted to the tune of \$8 a ton on every ton of steel rails he buys for his own railroad. If he is a foreigner he can buy them for \$20 a ton. If he owns to his relationship to his nephews he pays \$8 a ton for giving his nephews recognition. If he disowns his nephews he saves \$8 a ton. If he pays \$23 a ton for the rails that his foreign cousins can buy for \$20 a ton he confesses that he permits his rail making nephews to rob and plunder his rail consuming nephews. If he buys them as a foreigner in order to save \$8 a ton he confesses that he is willing to make his rail consuming nephews pay a tribute that he himself is unwilling to pay—an unfilial act that even Uncle Sam would hesitate to commit.

But Uncle Sam must double track that Panama railroad. If any of his nephews can give him some sound advice doubtless Uncle Sam would appreciate it very much.



THREE TAILORS OF TOOLEY STREET

Three tailors of Tooley St., Southwark, England, not being satisfied with the official acts of the House of Commons addressed a petition of grievances to that body, beginning: "We, the People of England."

The Next Awakening

Written by W. J. Bryan for "Public Opinion" and reproduced by Courtesy of that Journal.

The conscience is the most potent force of which man has knowledge. Its decrees are more binding than statute law; its mandates are more imperative than the warrants of a king, and the invisible barriers which it raises are stronger than prison walls. There is no resisting the conscience when it is once aroused. To satisfy its demands many have faced death without a fear; in obedience to its promptings, and aglow with an all-pervading love, others have traversed oceans, buried themselves among strangers, and devoted their lives to the elevation of men and women to whom they were bound only by the primary tie which links each human being to every other.

The conscience, quickened, has substituted altruism for selfishness as the controlling purpose of an individual life, and so changed that life that instead of resembling a receptive, stagnant pool it has become like an overflowing spring. As the conscience of an individual may transform him from a fiend incarnate into a ministering angel, so the conscience of a community, a state, or a nation contains dynamic force sufficient to destroy any threatened evil and to propagate any needed truth.

There is evidence today of the awakening of both the individual and the civic conscience. In some places this has taken the form of a religious revival where the regeneration of the

hearts of a multitude of people has manifested itself in changed lives, changed customs, and changed social conditions. The recent revival in Wales is an illustration of the far-reaching effect of a spiritual awakening. In the United States there have been recent indications of a return from materialism and commercialism to a higher spiritual life, and there is going on a world-wide study of the teachings of Christ as they apply to every-day life.

Sometimes religion has occupied itself mainly with the contemplation of the unknown future life; it is today busying itself more with the life that now is; the emphasis is being placed upon the here rather than upon the hereafter. Sometimes the Christian has sought to prepare himself for immortality by withdrawing from the world's temptations and from the world's activities; now he is beginning to see that he can only follow in the footsteps of the Nazarene when he goes about doing good and renders "unto the least of these," his brethren, the service that the Master was anxious to render unto all.

In an article written almost twelve years ago, Tolstoy quotes a letter written by Dumas a little while before, in which reference is made by the latter to the coming of an era of human brotherhood. Dumas says:

"Agreement is inevitable, and will come at an appointed time, nearer than is expected. I know