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but she had been taught obedience to parental authority in her Quaker home and a father's command coupled with a daughter's obedience made her Dolly Todd. After a three years happy married life her good, unselfish husband died in the service of humanity. It was while she was Widow Todd that she was admonished "Dolly, hide thy face behind thy snuff-box, so many are staring at thee."

The blood of three nations blended in her veins—English, Scotch and Irish—but not from any of these did she acquire the use of snuff, for it is of American origin. These nationalities were so united in her that they gave her a charm of personality that attracted such men as Aaron Burr, the brilliant genius, and James Madison, the profound thinker, renowned for his constructive statesmanship.

That he proposed by offering snuff.

With Jimmy on the arm of it,
'Twas when she sat upon the couch
And she said "Yes" by snuffing it.

From the time she entered the country school of simplest description to the time she accepted "The Great Little Madison" she became educated in the sense of Daniel Webster's definition—"A good education consists in that which renders ladies correct in their manners, respectful in their homes and agreeable to society." It was Dolly Madison's ambition to please and she was grateful when pleased. She derived great pleasure in the use of snuff. She offered it freely and never lost an opportunity to take a sniff when the box was offered her.

She gave to Henry Clay

A box of platinum.
And down beneath its gorgeous lid
Was friendly snuff securely hid.

Generous, sincere and humble she came to "The City of Magnificent Distances" with qualities of head and heart that distinguished her. The French revolution drove titled foreigners to our shores and the magical effect of her charming qualities strengthened by her dainty snuff-box was as persuasive with them as with her own countrymen.

She was loved by all parties and factions and Goodwin says "that embittered politicians that met nowhere else met in her parlors, accepted her snuff and forgot their quarrels under the influence of her gracious tact." Though Dolly Madison snuffed her mind was not so beclouded that she did not win the universal and sincere regard of all classes of people. She used her power to destroy the enmity between federalist and republican. Nor did she forget to say "under no circumstances permit the picture of Washington to go into the hands of the British."

We praise her for saving the engrossed copy of the Declaration of Independence and the autographs of its signers. No less a personage than Mrs. Adams said, "Her qualities were those described by Solomon, a wife that should do him good and not evil all the days of her life."

When she returned to Virginia to that mountain nook described by writers as within "a

squirrel's jump of heaven" she took the precious snuff-box with her and there ruled with grace and skill until the death of her distinguished husband. Following this she returned to Washington. Here, in her declining years, with snuff-box in her trembling hands, she offered hospitality, winning hearts to the end. The people, rich and poor, loved Dolly Madison.

BISHOP SCHINNER'S POSITION

Bishop Schinner, of the Roman Catholic diocese, Superior, Wis., has firm faith in popular government. In an address delivered at Superior, Bishop Schinner said:

"I have supreme confidence in the people. The promises that God has made to man in the temporal order have been made to the masses and not to the few, and any class that separates itself from the people invites its own doom. The people are the living waters that preserve unsoiled the well springs of all that is noble and good. Separated from these living waters, the pools will stagnate and breed corruption. Even great leaders are but the crystallization of their time and race. Their powers would but spell impotence did impulse not come from the people. The danger most to be feared is not that the people should have power, but that the power should be wrested from the people or that the people should be too supine to use their power."

In a newspaper interview with a representative of the Minneapolis Tribune, Bishop Schinner declared in favor of the initiative and referendum, saying:

"I favor the initiative and the referendum. Initiative and referendum are but the logical conclusions from the first premises of our national constitution. A restricted referendum has been provided for us by the founders of our national body and they have given a proof of their consummate wisdom by acknowledging that the constitution might have to be amended either on account of its initial defects or on account of changes induced by the growth of states or other causes, not excluding scientific discoveries and inventions which have rendered the intercourse between the extreme ends of our country in our day easier than between communities within the same state in the days of the founders.

"Our constitution and our laws are not like the laws of the Medes and the Persians—they could not be changed though Daniel had to be cast into the lions' den; our laws can be changed and have been changed. We have improved upon the original draft of our constitution. Witness the amendments of which we are proud. Witness, also, the disgraceful episode in the early history of our nation due to the mode of election prevailing at that time, when such a man as Aaron Burr lacked but one vote to become president of the United States. Moreover, the referendum is recognized in practice by every state of the union, only it is made contingent upon the good pleasure of the legislative bodies.

"Initiative and referendum are but a return to the original source of our laws and our theory of government, the will of people. Without initiative and referendum, a government of the people, for the people and by the people has too often been a delusion.

"Initiative and referendum simply mean that the people who have delegated their powers to others shall have a right to use directly the power derived from them. They mean that the sovereigns, for such the people are called and acknowledged in this country, shall be sovereigns in fact as well as name.

"The objection comes from a misunderstanding of the initiative and an interest of the people. The arguments I have heard against the initiative and referendum have strengthened me in my convictions. Initiative and referendum do not mean that no longer shall there be a special duty of legislators and that the people at large will enact all laws directly.

"Even with the initiative and the referendum, the people will delegate their powers to others as they have been wont to do. They will choose experts, but they will not deliver themselves irrevocably, even for a time, into the power of these delegates, experts though they be. The people will entrust their interests to a delegated body, but they will demand a right to interfere when their interests are jeopardized by that great body, and to stay the blow that is aimed at their welfare, instead of waiting until the blow has fallen and occasioned, perhaps, irreparable loss. The people prefer their security to the doubtful satisfaction of seeing the conspirators punished."

HIGHER BUSINESS ETHICS

The following extracts from a speech of Mr. H. J. Heinz, the pickle man, present a standard of business that The Commoner is glad to commend:

Business in America has been getting over its years of dissipation.

About the beginning of the twentieth century, we entered upon a period of prosperous business all over the country, and by 1904 it amounted to intoxications, which lasted until 1907.

Under the stimulants of money getting our appetites whetted, we reached out for greater and greater rewards. Ordinary profits did not satisfy. The business world has been in a condition much like men who have been drinking to excess. Some go to jail for disorderly conduct, some go to a hospital to recover from delirium tremens, and some wake up in the morning with a headache, but sane and sober.

The past few years have given time for reflection. We have been paying for our spree.

In our pursuit for gold we have forgotten the altruistic for the personal side of business.

We have come to regard those who work for us and whose interests are bound up in ours too much as mere hands, not as men and women with souls.

This discontent finds expression in a number of ways. Out of it has grown socialism and other schools of political and economic thought.

If business is to get rid of this discontent the employer must foster a closer and friendlier relation with the man who works for him. He must take a personal interest in the man's welfare and the welfare of his family. In other words, the whole system needs humanizing, which will mean more heart power on the part of every employee.

When employers of labor and directors of large corporations keep closer to managers and see that the superintendent and foreman show a spirit that will influence the work people that they may be happy and contented in this work; remembering that "it is neither capital nor labor but management that brings success, since management will attract capital and capital can employ labor."

We are all employers and employes alike—flesh and blood—with pretty much the same virtues and failings.

We should remember also that there is lasting profit in kindness and consideration for others.

Business conditions of the country are daily improving and when the political fire works cease we will return upon a new era of prosperity since the great cities of our land have passed through their period of house-cleaning. Above and beyond all doubt the great moral issue stands out prominent in the hearts and minds of the people.

THE MISSOURI TAX QUESTION

Kansas City Star: The Star receives daily numerous requests for information concerning the proposed taxation amendment to the Missouri constitution, the so-called "Single Tax Amendment." Many of these are answered personally and many letters of an argumentative sort are printed for others to answer. It is impossible to reply to all such requests individually. This following article attempts to give the important provisions of the amendment. Other informing statements touching the question will be frequent.

The amendment abolishes by degrees the general property tax, state and local. All personal property shall be exempted from taxation after January 1, 1914. Public bonds and home-ward improvements (up to \$3,000 in value) shall be exempt at once.

Gradually, to the year 1920, improvements on lands are to be exempted—by these degrees: One-fourth of their value exempt in 1914-15, two-fourths in 1916-17, three-fourths in 1918-19 and all in 1920 and thereafter.

Land exclusive of improvements and franchises for public service utilities shall never be exempted and shall be assessed for taxation at their full value.

Inheritances and "privilege" (not defined) may be taxed. License taxes of the liquor traffic are expressly not affected. The state and localities may impose them as they may now. Other traffic and trades and occupations requiring regulation for the public peace, health or safety may be taxed through licenses. But except for the public peace, health and safety they shall not be licensed and taxed.

Poll taxes are abolished and forbidden.

The existing constitutional limitations upon