

## The Commoner.

ISSUED WEEKLY

Entered at the Postoffice at Lincoln, Nebraska, as second-class matter.

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 Editorial Rooms and Business Office: 24-26 South 15th Street

One Year.....\$1.00  
 Six Months......50  
 In Clubs of Five or more, per year.. .75  
 Three Months..... .25  
 Single Copy..... .05  
 Sample Copies Free.  
 Foreign Post, 52c Extra.

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THE COMMONER, Lincoln, Neb.

abuses and usurpations, who can be heard to complain if the state asks less and the court acquiesces in giving less than the full scope of the drastic remedy furnished by the ancient proceeding in quo warranto?

The advantages of the limited judgment in quo warranto are obvious. It is much better than an injunction, because an injunction can only be granted by a court of general jurisdiction. An injunction case could only find its way into the supreme court by appeal or writ of error. Seeking only a limited judgment of ouster, the state may begin its quo warranto suit in its court of last resort. Disobedience or contempt of an injunction would have to be called to the attention of the court which granted the injunction, and a punishment for such disobedience or contempt would have to go to the higher court for review. But a violation of a judgment of limited ouster may be called directly and summarily to the attention of the court of last resort. It amounts to governmental supervision of the great corporations which exercise, lawfully or otherwise, the powers, scope and commercial supremacy of a monopoly. Kansas wants to keep these giant corporations, and it is determined to rule them, and we have arranged matters so that they must do business under the eye of our supreme court forever.

Such, in substance, is the Kansas limited judgment in quo warranto which has called forth such high encomiums from one of America's foremost politicians. JOHN S. DAWSON.

## PERSONAL GUILT

The United States supreme court declared the Union Pacific and Southern Pacific merger to be illegal. The New York World says: When Mr. Harriman defied the law in this matter he did so with the court's interpretation of it in the Northern Securities case before him. In that judgment the court stood five to four. In the present instance there is a unanimous opinion, one justice not participating. Chief Justice White and Justice Holmes, who dissented in the Northern Securities case, now subscribe to the interpretation of the anti-trust act that was then made. Thus it is no longer possible for those who would monopolize transportation to base their presumptions upon the uncertainties of a divided court. There was this pretense of doubt in the Harriman case, and there was the further misrepresentation that as the lines merged were in some cases a thousand miles apart they were not competitors. The summary manner in which the court dismisses the sophistry proves the strength of the law as well as the disposition of its members to enforce it. As in the Northern Securities, Standard Oil and Tobacco proceedings, if this action had been under the criminal sections of the Sherman law there would have been an affirmation of personal guilt and somebody would now be on his way to the penitentiary. How many warnings like these must American business men have before they refuse longer to be misled by highly speculative lawyers?

It will go on until it shall be demonstrated by the prompt action of the executive department that "guilt is personal."

Prof. G. W. A. Luckey, head professor of education, University of Nebraska, has written the following article on "Organized Play":

I am aware that criticism is apt to follow any change in the established order of things. This is especially true with the attempt to reorganize the public school system established by years of custom and tradition. Whatever is, is right seems to be the accepted thought of many people. To overcome the inertia of existing conditions requires unusual effort, but progress necessitates change, and truth is void of fear.

The thoughts which I bring to you on this occasion are meant for sympathetic ears. I believe them true, but they are still crude and lack the careful organization necessary to convince the less observing public. They are but chips from a student's workshop indicating, it may be, the direction of the current, and the nature of the material upon which he is working. Different as some of the thoughts are from present practices, if true, they can not be denied a place, if false, they will exert but little influence.

If we turn in our thought to the period that represents the highest civilization of the Greeks (500 to 350 B. C.) we find that then, more than at any other time, the entire boy went to school. Besides the attention given to education in the home, there were pedagogues, special tutors and at least two schools which the son of every citizen attended daily. The one school, known as the palaestra was devoted to physical training; the other, known as the music school, was devoted to literary and intellectual training. These schools were sometimes conducted in the same building and many of the exercises like dancing and drilling with the accompanying music developed both the physical and mental, moral and religious, body and soul. Both schools were in session from early morning until evening, usually from sunrise to sunset. The smaller boys, 7 to 14, went to the palaestra in the morning and the music school in the afternoon, while the larger boys, 14 to 18 or 21, reversed the order. The reason is apparent, with the younger children the physical development is first, with the older, the intellectual becomes more essential. Each thus receives the most appropriate training at a time of day and of life best fitted for it.

The early Romans, likewise, in building up their highest and best civilization laid special stress on the development of the physical along with the mental and moral. Whether in the home, the field, the camp, or the forum the Roman youth was taught to exercise, think and do as though they were but parts of one and the same act. It was only in later years, after the Romans had accepted the ideals of the more cultured Greeks, that they became indolent, immoral and impotent. They had made the mistake of adopting ideals without adapting them.

It is true that the Greeks with their excellent ideas of education did not succeed as a nation. But many causes combined to make them an easy prey to the more virile Romans. Chief among these were the loss of faith in the ideals of the fathers, the lack of a common purpose, the degradation of the masses, and internecine wars. As the Greeks gave way to the Romans, so the Romans, in turn, were overcome by the Germanic tribes of the north—physically strong and aggressive but intellectually weak and barbarous.

It was at this stage of civilization that occurred one of the most remarkable events of all history—the life and teaching of the Nazarene. It was a new spirit bestowed on his disciples and exemplified in a life without "spot or blemish." It taught the universal fatherhood of God, the brotherhood of man, the sacredness of marriage and the purity of the home. It also demanded health and purity of the body—the temple of God, and elevated child-life by conceiving children as the gift of God and not as the property of man. If not the first, it was by far the clearest expression of the doctrine that we learn to do by doing—"whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." It was not the destruction of the law but the fulfillment; the living embodiment of the law of service. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "Whatsoever ye would that men should

do to you, do you even so to them." "If thine enemy hunger, feed him; if he thirst, give him drink."

Broad and inspiring as these thoughts were to the down trodden masses, they had to make headway, if at all, through the civilizations and the governments as they then existed. Whatever the nation, whatever the people, the first and all important thing was to establish the new doctrine in the hearts of the people: "Seek ye first the kingdom of God, and His righteousness."

It is not an easy matter to change the ideals of a nation under the most favorable circumstances, but the conditions under which the early church fathers had to work were appalling. Nation gave way to nation, empire to empire. There was no stability anywhere, and for the first thousand years nearly every change seemed for the worse. Under these conditions education was out of the question, besides to increase knowledge without adding also the spirit of the new life, seemed but to add to the strength of evil. Hence it should not create surprise that the whole truth of the Master's teaching was not seen, or if seen was not given forth in its true meaning.

At first all attention was given to the spiritual life, "You must be born again." Which means, I take it, that you must be inwardly awakened and aroused to the necessity and beauty of the higher social and spiritual life. Asceticism so prominent in the early church, due to the condition of the times and the failure to grasp the full meaning of the Master's teaching, was indifferent to the development of the body if not wholly antagonistic.

As governments became more stable there was a revival of learning which in the period of the Renaissance covered many activities and spread far and wide. But everywhere built upon the false hypothesis that the development of the mind is distinct from and unconnected with the development of the body. In fact, it has often been advocated that complete development of the body hinders or interferes with the highest development of the mind. Built upon such premises our schools have continued for the most part as mental factories, cramming institutions, where a dilettante intellectualism is propagated, and where desiccated knowledge warranted not to ferment or cause mental disturbance is kept inviolate, and through a process of memory passed on to future generations.

This may seem like a strong arraignment of the public schools, but is it not true? There was a time when, as a people, we knew no better but that time is past. We either know better now or ought to. Science has enabled us to discover many truths whether we use them or not. One of these truths is that mind and body are but parts of one and the same whole. Whatever affects the one affects the other. Neither can the one be truly developed without developing the other.

Under normal conditions mental hunger is as natural as physical hunger. The soul in order to live and grow must be fed as well as the body. How different this seems in our schools. Tell the normal boy that owing to the health of the cook he may have several days rest from eating; note his disappointment. On the other hand, tell him that owing to the sickness of the teacher he may have a few days vacation, and hear his ejaculation, Good! Why is this? Why do normal children dislike school? Is it not because we are not truly feeding them, and supplying the real needs of life? Feed the child on husks and he will no doubt tire of the eating. The best material may prove husks if it is not assimilated and made a part of the living tissues.

The thought is becoming more and more general that our schools are not meeting as completely as they might the needs of the times. We have followed too slavishly the subjects and methods of the past and have not made sufficient knowledge in adjusting ourselves to the conditions of the present. The blame does not rest with any particular institution nor with any class of our citizens. The home, the school, the press, the church, organized society, and the state, must all share in the criticism. Probably two-thirds of the time and energy given to public education is wasted, 1st. because of unscientific methods, 2nd. because we do not have the whole boy in school. When we awake from our slumbers and remove some of the unnecessary ignorance we will eradicate this waste and put a dynamic force into the civilization that