

# The Commoner.

WILLIAM J. BRYAN, EDITOR AND PROPRIETOR

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## CONTENTS

MR. BRYAN'S LETTER  
THE CRY OF THE CHILDREN  
A FORTUNE IN SUNBEAMS  
SUDDEN ACTIVITY  
PROCEED AGAINST THE TRUSTS  
A DEMOCRATIC MEASURE  
TO THE OLD CHUMS LIVING  
AND THE OLD CHUMS DEAD  
WASHINGTON CITY LETTER  
COMMENT ON CURRENT TOPICS  
HOME DEPARTMENT  
WHETHER COMMON OR NOT  
NEWS OF THE WEEK

### "WHAT CONSTITUTES A REPUBLICAN"

A republican writing to the Chicago Inter-Ocean says: "After forty-five years of active political life I am compelled to ask 'What constitutes a republican?'" The Inter-Ocean declares that many republicans are in the same state of uncertainty, and says this is so "because so many recognized republican leaders do not seem positive that they stand for anything, nor to be uncompromisingly for or against anything."

In the house recently Champ Clark consumed considerable time in an effort to persuade Congressman Lacey of Iowa to admit that Governor Cummins is a republican. But he failed.

The question submitted by the Inter-Ocean reader would perhaps be more readily answered by citing those who have been read out of the republican party. Distinguished Iowa republicans do not regard Governor Cummins as a republican; Cummins has insisted upon the destruction of the shelter which the trusts find in the tariff, and demands that the people of Iowa be granted protection from corporate imposition. LaFollette's fight along anti-monopoly lines is well understood, and the republican national convention of 1904 read LaFollette out of the party and refused to give his following a seat in that convention.

The republicanism of such men as LaFollette and Cummins has been repeatedly assailed but no one has had the temerity to question the republicanism of John D. Rockefeller, Thomas C. Platt, Depew, Aldrich or Elkins.

The men who stand resolutely for special interests and who never raise a voice against corporate imposition are "true blue republicans."

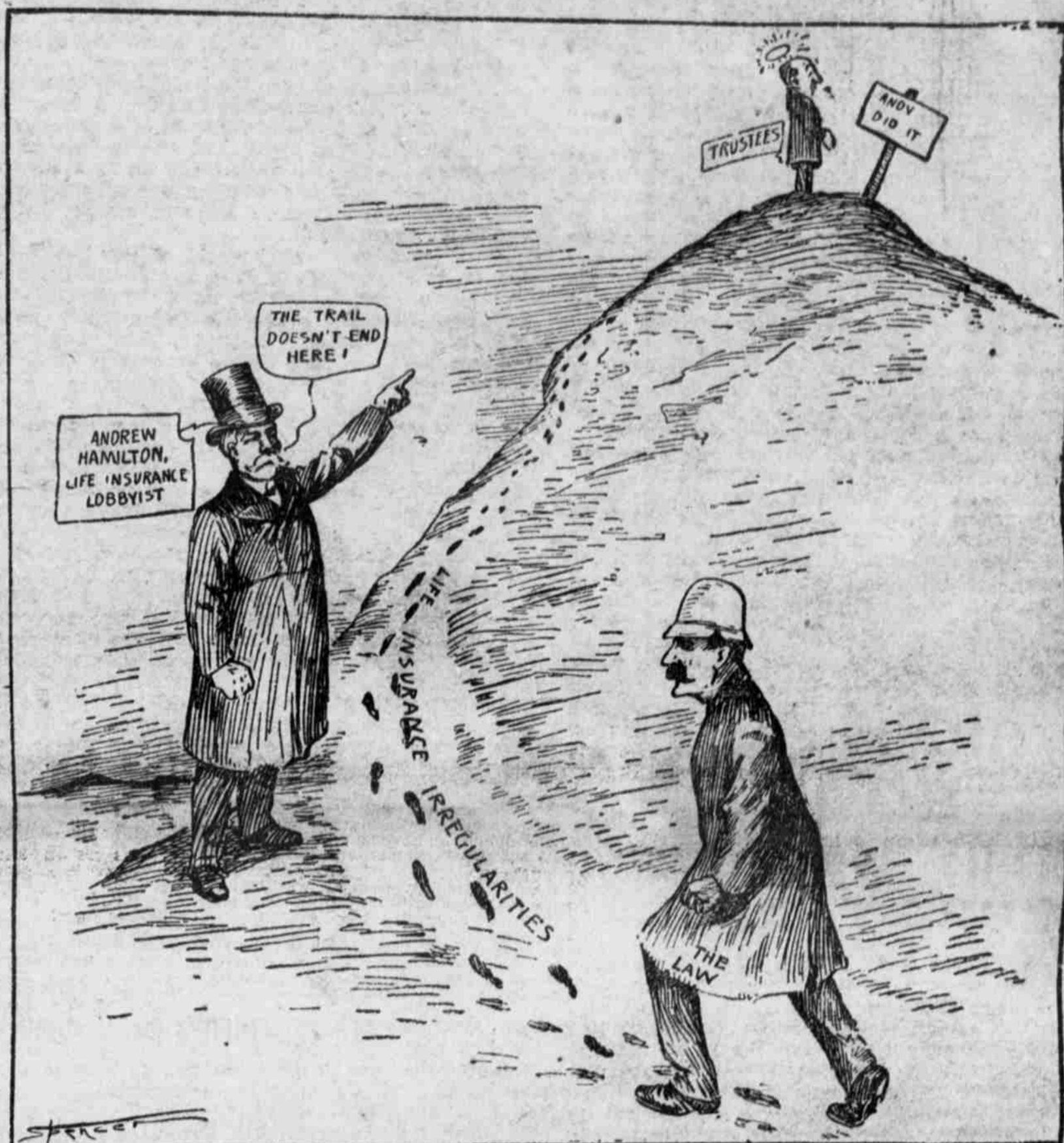
The men who dare to suggest that the republican party do something by way of calling a halt to greedy men, and protecting the people from the encroachments of powerful interests—these men prove themselves faithless to a political organization which in theory is "the party of God and morality" but in fact is the party of speculation and plunder.

### AND HE SAW IT IN THE SUN

J. A. Blanchard of Jenksville, N. Y. writes: "In its issue of March 2 the New York Sun—discussing on its market and financial page the cotton goods market—said: 'The silver using countries are enjoying phenomenal prosperity.' Now how can that be? I have asked several of the leading papers that have called Mr. Bryan all sorts of names, but none of them take notice of my inquiry. Shadows of Palmer and Buckner! Of Morgan! Of Rockefeller! Of Dawes! How can a people so far lose their self-respect as to 'prosper' by using silver? It is too horrible to think of. And in the Sun, of all papers!"

Mr. Blanchard must remember that we have the very highest authority for saying: "If you see it in the Sun, it's so."

### HIGHER UP!



But there never was a line or a thing that was done in the New York Life in my administration of my department but that the executive officers, one and all, were conscious of what the purpose was or what the object was and of what the expense was.—Andrew Hamilton before New York Legislative Committee.

## CHINA--AS SHE WAS

CONTINUED FROM LAST WEEK'S ISSUE

### Mr. Bryan's Tenth Letter

In the first article on China reference was made to some of the characteristics of the Chinese, but the subject was not exhausted—in fact, it would require several articles to exhaust this subject, and attention can only be given to those traits or customs which are in most violent contrast with our own.

Chinese society is patriarchal in its organization, the family being the unit and the father the head of the family. The Chinese sages present filial piety and fraternal submission as the root of all benevolent action. The children are subject to the parents as long as the parents live, and the younger sons are subject to the eldest. The four relations which are continually discussed by the philosophers are: First, the relation between the king and his ministers; second, between the father and his sons; third, between the elder brother and the younger brothers; and fourth, between the individual and his fellows, but the fourth relation receives the least consideration.

Marriages are arranged by the parents, and

the children must be content with the selection made. When the wife is taken to the home of the husband, she becomes a member of his family and subject to her mother-in-law, if the husband's mother is still alive. As other sons are married their wives are brought in and they are expected to live peaceably together—an expectation which is not always fully realized. As law and custom permit the system of concubinage, it is not strange that the home is often the scene of contention rather than the center of felicity.

As the duty of sacrificing to ancestors falls upon the son, the advent of a boy is the signal for rejoicing, while the birth of a girl is not considered a good omen. So unpopular was the female baby that in some provinces many of them were formerly put to death, but child-murder is now on the decrease.

No one can visit China without becoming acquainted with a peculiarly oriental phrase called "losing face." One of the first newspapers that I picked up in China described the attempted suicide of a man who complained that he had