

## Augustus Thomas' Speech

In seconding Mr. Bryan's nomination Augustus Thomas of New York, speaking from the Missouri delegation said:

In a campaign that promises to agitate forces deeper than those which move the mere machinery of politics—a campaign that is to appeal more to the moral sentiments of men than to their plans of expediency, it is proper that Missouri should speak for William Jennings Bryan.

It was Missouri that first put her own house in order following his answer to the question: "What is the matter with the country?" Missouri that first agreed with this great commoner that the industrial life of the people is being lived upon a double standard of morality—one standard of morals for the individual, another and less exacting standard of morals for the corporation.

It is a regrettable fact that men will commit offenses when acting for a corporation that they would decline to commit for individuals—that men who would not share in the dishonest gains of a partner will accept the tainted dividends of a directory—that men who would not bribe a public official for themselves will for a company corrupt a legislature.

Public disapproval—exposure by the press—conviction by the courts—have less terror when shared by all the members of a company than when borne by an individual. This lower standard of morality, this duller sensibility, makes the state-made corporation a danger to the nation.

The corporation is able to buy, to sell, to manufacture, to compete, to sue at law, to recover, to convey, to hold, to gain, and to accumulate. It may have financial strength far exceeding that of an individual; endurance, when necessary, infinitely greater than a mortal life; power colossal in comparison to man's, and, when advisable, death and disappearance complete as oblivion.

All power that the state can confer the corporation may possess. For the attributes Divine it has no faculties. It has no hope of life beyond the grave, no fear of retribution in another world; it has no soul, it has no conscience; it can not pity, sorrow or repent.

When a financial or an industrial monster so constituted becomes influential in the government, the tone of the nation is debased.

The material triumph of this generation is the success of corporate enterprise, but political influence by corporate wealth is the disease of the country.

Our republic, safe from rebellion and sure of protection by its citizens, is having its institutions undermined by its own corporation creatures.

Recognition of this fact is not attack upon wealth, but is a first necessity in defense of a government by the people.

For years this knowledge has been mutely—dumbly—laboring in the public heart. For years one man more than all others has had the love of inarticulate millions because he has held this moral question to the light—has spoken for the God made man above the man made dollar—for the God made man above the state made corporation—for a government by the people and not a government by the interests.

His unity of purpose has been unshaken. He has struck at the money changers when they would monopolize the currency; has called for publicity when corporations would purchase parties; has warred upon trusts when conspiracy would throttle competition; has condemned the tariff by which privilege robs necessity; but his fight has been always

for equal rights and for a single standard of morality.

Through his courageous words—through his superiority over pomp and pretense—the country is coming to know that defiance to the law is no less anarchy when plotted over a director's table than when shouted under a red flag on a railway crossing.

Through his teaching the country is understanding that protection for American labor is a delusion; that there is protection only for the product of labor, and that the product of labor is not the property of labor but is instead the property of the exploiter.

The country is coming to know that labor is the only so-called commodity in which the freest competition is encouraged; that through the nation's gates there come each year to the field of labor one million new competitors.

Through Bryan's teaching the laborer is coming to know that the laborer's wage is regulated by the economic law of supply and demand, and that any share of the protective tax that may ever come to the laborer himself will come only as a voluntary donation from the protected exploiter who collects the tax.

Bryan holds that as this tax upon all the people does not enrich the nation but goes instead to a class, it is not only bad government but is also bad morals.

The contagious willingness of the government to make prices by tariff has inspired manipulators to attempt values by proclamation—with what dire consequences we know. The common people have lost faith in legislators and confidence in financiers.

No application of mere intelligence or of skill to affairs will restore that faith and confidence unless the intelligence and skill applied shall be vital and animate with high moral purpose.

We are entering a campaign wherein the cry is back to open dealing and simple relation; back to the creators of wealth; back to the source of political power—back to the people.

As leader in this moral reformation we ask you to nominate the great commoner of Nebraska—the man who without glamour of military rank or civic office—with no credentials but innate ability and resident character—made the title of American citizen passport to the palaces of the world and beside every throne measured to man's full stature.

Give us the leader who in fair weather and in storm, in bivouac and in battle, has been of abiding faith and inspiring courage.

In the dark days of Valley Forge when America's enemies quartered in the nation's capitol were wrapped in warmth and fed with plenty; when faint heart and tory plotted against the commander-in-chief, George Washington walked from tent to hut where bleeding feet marked their patrol cheering his patriot army. In our own time while the enemies of the people have revelled in unearned luxury and while tory and conservative have counselled compromise, Bryan has gridironed America, traveling wherever a railroad ran or a turnpike led, keeping alive the smoldering camp fires of democracy.

His demands that were branded as ruinously radical eight years ago are the rallying policies of our opponents, now in panic and endeavoring to reform their lines. The frenzy of the republican elephant trampling its own following is caused by the democratic shafts barbed into its thick hide by this valiant champion.

After an administration which has given to four years of friendly foreign relations all the apprehension, the instability and the extravagance of war let us offer the man whose voice at the international parliaments obtained provision for worldwide arbitration; the man who at home has spoken for the Prince of Peace, and whose humanity is so broad that the pulpits of every denomination of Jew and Gentile have been open to him.

Let us measure this people's candidate from the heart of the country against the hot-house candidate from executive nurseries. Let us put Bryan, who first advocated publicity of campaign contributions, against Taft, who promised it and stands on the silent platform.

Let us place Bryan, the candidate who first opposed government by injunction, against Taft, who first inflicted it—Bryan who refused to abandon his position even to gain election, against Taft, who was anxious to reverse himself and win a nomination.

Bryan's constant appeal to the hearts of his countrymen; his call to their conscience; the moral agitation that he has stirred and sustained are to result not only in party victory, but in national purification. Sentiment, wisdom, justice, unite in demanding that as leader we shall name this man who loves his fellow men.

### MODELS FOR OUR COINS

The question is often asked: "Who was the original model?" reference being to the feminine face on some very old or some very recent coin. In the main there have existed but few originals of any of these coin lineaments, and the reason is simple: Coin designers very rarely use a model. Excepting in cases where absolute portraiture is demanded, as in the coinage of European countries, with its likeness of reigning monarchs, the heads to be found on coins, both ancient and modern are mere fancies of the designer, idealized femininity typifying some such sentiment as liberty, equality, industry, and the like.

On our own coins of every denomination, for a century and a half, only three traceable feminine portraits appear. These are Martha Washington, Lady Hamilton, and the young Irish woman of New Jersey who posed for the new St. Gaudens' double eagle. But even in this last instance the features are not altogether those of the model; indeed, no artist engaged upon an ideal work ever portrays the model as she exactly is, for something of spiritual quality must go into the making of every artistic idealization. Examine all our American coins bearing a feminine head, from the disheveled lady of 1792 (which, after all, is only a crude caricature of the first president's wife), and you will find the predominating type based upon early Greek profiles.

These were excellent examples to follow, but our native coin designers do not seem to have possessed sufficient skill of hand to preserve the consummate beauty of their Greek models while adapting them to the uses of American coinage.

The nearest approach to a practical coin ideal is that which is on our silver 25-cent pieces and our nickel 5-cent bits, but this head, as already noted, has come surreptitiously by way of modern France rather than straight from the golden age of Hellenic empire. We might do far worse than copy slavishly some of the exquisite heads and figures on the coins of old Greece, or those of the Phoenicians; or follow the careful artisanship of the Egyptians or even the intricately beautiful designs of the Henry and Edwards and Richards of a later day, and a nearer kinship to the living.—Bohemian Magazine.

### THE SPECIALIST

There are evident advantages in specializing. It is pleasant to know one thing thoroughly, if it is nothing more vital than the Greek enclitic or the wing of a moth. Even a woman may have an ambition to be quoted as "an authority."

Still, experts have their limitations if one may judge by their diverse conclusions on the witness stand. Josh Billings' wisdom remains true, and there is little virtue in knowing "things that ain't so."

When all is said, life is many-sided; and there is a call for some persons who see it thus, as from their natural point of view. We may sympathize with the old darcy who defended himself against the charge of being a preacher:

"Oh, no, massa, I ain't no preacher. I's only jus' a 'zorter!"

"Why, what's the difference between a preacher and an exorter, Sambo?"

"Oh, there's a deal o' difference, massa! De preacher ain't much use for plain folks, 'cause he got ter stiek to his tex'. But de 'zorter, bress ye, massa—de 'zorter he kin branch!"—Youth's Companion.

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