

## The Commoner.

ISSUED WEEKLY.

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 Editorial Rooms and Business Office 324-350 South 12th Street

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

One Year . . . . . \$1.00	Three Months . . . . . 35c
Six Months . . . . . 50	Single Copy . . . . . 5c
3) Clubs of Five or more . . . . . 75	Sample Copies Free.
	Foreign Postage 52 Cents Extra

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THE COMMONER, Lincoln, Neb.

certainties, mental reservations, verbal quibbling, or rhetorical evasions are to be found in His recorded addresses. The topics of His discourse stand out as clear as the parts of a tree in the morning sun. He saw nothing "through a glass darkly," but beheld every truth "face to face," and knew it as a man knows the face of one who loves him best.

His mind was quick in its operations; memory never straggled, reason never limped, and perception never grew blind. He grasped situations immediately, and intuitively knew the wisdom of silence or of speech. He had the skilled orator's ability to perceive and the tact to take advantage of every passing thought in the minds of his hearers, and fittingly to use every occurrence coming under His observation as He spoke. He was more gifted in satire than Juvenal and wittier than Pope. There can be no keener insight than the character of Herod the Great than Jesus displayed in His short utterance concerning him, "Go ye and tell that fox," nor could there be any more grotesquely ludicrous characterization of the hypocritical element among the Pharisees than His words, "Ye blind guides which strain out a gnat and swallow a camel." With these two instances of His wit may be mentioned His exaggerative utterance to self-appointed critics of human frailty, "first cast out the log from thine own eyes, and then shalt thou see clearly to pull the splinter out of thy brother's eye." One may almost hear the ripple of mirth, indeed not the shout of laughter, which followed such apt words; and these three instances prove that Jesus had a keen sense of humor and did not hesitate to employ it in even the most solemn discourse.

The mind of Jesus was full of truth and instantaneous in action, so that no emergency found Him unprepared to deal with it adequately and finally; and this mentality, together with His sensibility, presence, and voice, qualified Him for mastery of great assemblages.

### HIS MESSAGE

The basis of the message of Jesus to His own people and to all peoples, was the preciousness of the soul. He never sought to prove its existence any more than He sought to prove the existence of God or immortality. He assumed these things to be verities. God as every man's Father and immortality as every man's proper hope, furnished the beginning and the ending of His estimate of a soul's worth; it was the "pearl of great price," worth not only more "than many sparrows," but more than all the world. Of the originality of His other and subordinate teachings, nothing need here be said; but in the appraisal of the soul's true

values, Jesus was a pioneer; and this revolutionary view of human worth gave His addresses and conversations the charms of newness and breadth of view. The boldness, persistency, and skill with which He presented His theme demonstrated His capacity for popular oratory and for religious leadership.

Jesus, "best lover of every human soul," spoke not as the ascetic who scorns the follies of men and despises their feebleness, misanthropic denunciation never once taking the place of persuasive instruction. His defense of religion compelled Him to denounce hypocrisy, but even this was done with great sorrow of heart and was immediately followed by His pathetic lamentation over Jerusalem. He spoke as the compassionate friend of sinners and the elder brother of saints. He exhibited in His dealings with "the lower classes" the same considerate courtesy that He displayed when in the company of those in the higher walks of life; and this revolutionary democracy of spirit raised Jesus to the highest rank among teachers, statesmen, and orators, His carpenter shop to the sanctity of a shrine, and lowly Nazareth to a higher rank than that of cultured Athens. Jesus loved men regardless of the so-called accidents of birth and breeding, because they were children of God whose will He delighted to do and whose love He rejoiced to reveal. The sincerity and sympathy of His love was never brought into question, and there was no disparity between His convictions and utterances, or contradictions between His precepts and practice.

His diction was in keeping with the substance and spirit of His message. It was simple. His aim was to lift men at once out of their lethargy of mind and littleness of thought. He sought to stir all their powers of intellect, conscience, affection, emotion, and will into healthy action, to interest men and make them hopeful. When anecdote would best accomplish this end, He used that form of address rather than abstract discussion. He was never fearful of lowering His dignity as an orator, His position as a teacher, or His prestige as a public man, by speaking so simply that even children could understand what He meant. Indeed, He occasionally went so far as to use proverbs more or less repulsive to fastidious ears, in order to vitalize His message, such things being said for the benefit of those who heard, understood, and needed them rather than for professors of rhetoric and homiletics.

His diction was direct. He never indulged in rhetorical circumlocution. He directed all His words to the one purpose of immediately reaching the conscience and will. There was the sharpness of the lightning's revealing flash in everything He said. This is especially noticeable in some of His interrogatories, such as the sweeping appeal, "What shall it profit a man if he gain the whole world and lose his own soul?"

His diction was also dramatic. He was not an actor using artificial situations, carefully rehearsed, for the purpose of creating a sensation, either to enhance his reputation or to draw a crowd; but the grim tragedies of life, death, and the judgment thrilled His heart so that He could not if He would have avoided dramatic presentations of truth. The tragedy of the rich fool, the story of the lost son, and the picture of the last judgment, would alone have stamped Jesus as a great master of the drama. He used the dramatic element of public address in the hope of averting the greatest of all tragedies, the loss of the soul.

His diction was poetic. He loved the birds in their flight and nesting; and the lilies in their blooming; and He gave to His address the song of the one and the fragrance and color of the other. He possessed both the orator's and the poet's imagination, and His chaste imagery can not be surpassed for its beauty and appropriateness. He wanted men to see the beauty of truth as well as to experience its power; and as for Himself, He could find God in the sparrow's nest and discover the providence of God in the fall of a hair. If God cared for birds and flowers, and sent the wind, the rain, and the lightning, would He not surely care for the priceless souls of His children?

Finally, His diction was persuasive. This is the final test of eloquence and the fairest measure of an orator's powers. None realized better than Jesus that men can not be driven like yoked oxen into proper paths, that they must be persuaded and led if they go at all. So, while instructing men in the nature of that kingdom which offers to man not meat nor drink, pomp, nor power, but joy, peace, and righteousness, He used every legitimate appeal

to fear and hope, reason and conscience, emotion and will, and His perorations usually took the form of persuasive exhortations, such as "come unto me," "follow me," "take up thy cross," and "what wilt thou that I should do unto thee?" He had the orator's enthusiasm, but He was not content with doing less than kindling the shekinah glory of obedience within the soul.

Thus in opportunity, equipment, and message, Jesus was pre-eminently fitted to make among the world's masters of eloquence the supreme efforts of persuasive discourse. The results of His ministry, a ministry of education through public address rather than through literature, were, first, the establishment of a democratic brotherhood which has become world-wide, surviving all the vicissitudes of national movements; second, a religion whose name is synonymous with the highest prevailing type of civilization; third, a body of literature of which He is the central theme and which His followers regard as inspired; and last, a personal influence outlasting His physical presence among men, and which lifts life to its highest levels. That His hold on men, whether as individuals or in the multitude, was so great and remains so, apart from His message and the manner of its presentation, is to be ascribed to an entire absence of self-seeking, especially of that petty selfishness which feeds its vanity upon popular applause.

### THE TARIFF IN THE SENATE

In the senate Mr. Bacon entered upon an extended discussion of the proposed increases over the rates of the house bill in duties on bacon and hams, lard, fresh beef, etc., and Mr. Aldrich surprised the senate by withdrawing the committee amendments, saying he believed the house rates, although below those of the Dingley law rates, were protective to those industries. This action provoked further discussion on the part of senators who favored higher rates. Senator Rayner created considerable amusement by a humorous description of what Senator Aldrich had referred to as "the citadel of protection," and Senator Smith, of Michigan, advocated a free tariff or a tariff for revenue only.

Mr. Aldrich served notice that hereafter the senate would hold night sessions in consideration of the tariff bill. Senator Lodge made a speech and gave special attention to the cotton schedule, but incidentally spoke of the general policy of the republican party with reference to the subject of tariff revision. He contended that there had been no intention of revising the tariff downward, but that the purpose of the party had been merely so to revise the tariff as to protect American manufacturers against cheap foreign labor. He declared that New England factories were returning only small dividends to the owners, and that there had been an increase in commodities to the enlarged volume of gold in the country rather than to the advantages accruing from the protective system. He explained at length the process of mercerization in order to show that the protective rate allowed for this process was not excessive.

Early in the day Senator Dolliver took exception to a remark by Senator Aldrich. The Iowa senator had offered an amendment to the cotton schedule providing for ad valorem rather than specific duties, whereupon Senator Aldrich made incidental reference to senators "who come here with 'importers' beliefs."

Senator Dolliver made sharp reply, but when Senator Aldrich explained that he had not meant any reflection business proceeded with order. Later the senator from Iowa said reflections upon his course had come from behind the doors of the finance committee. This was in response to a defense by Senator Root of the board of general appraisers, to which reference had been made by Senator Dolliver.

Senator Cummins introduced his income tax amendment to the tariff bill. It provides for a tax of two per cent on all incomes of individuals or corporations over \$5,000 a year. A feature is included which is intended to eliminate double taxation by allowing a rebate to the individual stockholder of a corporation whose dividend assessments have been paid through the corporation itself.

Senator LaFollette addressed the senate on tariff revision. The Associated Press says: By numerous quotations he maintained that no question could be raised as to the pledge of the party for a revision downward and he declared that before he should conclude his speech, he would demonstrate amply that on the whole pending bill placed the duties above the rates