

# The Commoner.

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## Love's Festival

Christmas is love's festival. Set apart for the commemoration of God's gift of His Son it has grown into a great holiday which is observed throughout Christendom by rich and poor alike. Even those who refuse to take upon themselves the vows of any church are constrained to join in the beautiful custom which makes both parents and children look forward to this day with pleasant anticipations. For weeks before December 25, busy hands are at work, tiny savings banks are gathering in their sacred store, and eager expectancy is written upon the faces of the young. To the boys and girls, Santa Claus is a sort of composite donor who monopolizes the distribution of presents and who, reading the minds of his little friends, rewards the good (and all are good just before Christmas) with the very toys that they themselves have selected, while the older ones learn by experience that it is more blessed to give than to receive. Back of Christmas and the Christmas present is love, and the broad, brotherly love taught and exemplified by the Nazarene is not content with the remembrances which are exchanged as tokens of affection between members of the family and between intimate friends; it is compelling a widening of the circle to include the poor and the needy though not of kith or kin.

What an instructor love is! How it develops the one of whom it takes possession! It is the mightiest influence known among men. When once it is awakened it dissolves all opposition. Dr. Parkhurst, the New York clergyman, in illustrating the difference between force and love said (quoted from memory) that force is the hammer which can break a block of ice into a thousand pieces but leaves each piece still ice, while love is the ray of sunlight which, though acting more slowly and silently, melts the ice.

At this season of the year our thoughts turn to the contemplation of the new degree of love revealed to the world by Jesus. To love between members of the family and love between friends He added an all-pervading love that includes every member of the human race. Even enemies are not beyond the bounds of this love, for man's puny arms are not strong enough to break the bonds that unite each son of God to all his brethren. "Love is not stupid," says Tolstoy. It makes known to us our duty to our fellows and it will some day rule the world. Force is the weapon of the animal in us; after it comes money which the intellect employs, sometimes for good, sometimes for harm. But greater than all is love, the weapon of the heart. It is a sword that never rusts, neither does it break, and the wounds that it leaves are life-saving, not life-destroying. No armor can withstand it

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### A CHILD'S CHRISTMAS PRAYER

Dear Lord, be good to Santa Claus,  
He's been so good to me;  
I never told him so because  
He is so hard to see.  
He must love little children so  
To come through snow and storm;  
Please care for him when cold winds blow  
And keep him nice and warm.

Dear Lord, be good to him and good  
To Mary Christmas, too.  
I'd like to tell them, if I could,  
The things I'm telling you.  
They've both been very good to me,  
And everywhere they go  
They make us glad;—no wonder we  
All learn to love them so.

Please have him button up his coat  
So it will keep him warm;  
And wear a scarf about his throat  
If it should start to storm.  
And when the night is dark, please lend  
Him light if stars are dim,  
Or maybe sometimes you could send  
An Angel down with him.

Please keep his heart so good and kind  
That he will always smile;  
And tell him maybe we will find  
And thank him after while.  
Please keep him safe from harm and keep  
Quite near and guard him when  
He's tired and lays him down to sleep.  
Dear Lord, please do! Amen.

—T. W. Foley, in Collier's.

and no antagonist can resist it. But why try to define this love or to measure its scope? Paul the apostle, in his first epistle to the Corinthians, describes it in language to which nothing can be added and from which nothing can be taken. Let his words suffice:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fall; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I am become a man I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love."

### SHOCKED, OF COURSE

The Washington correspondent for the New York American says that President Taft's special message on trusts will "cause a stir in Wall Street." This correspondent says that the president "believes the issue must be met with frankness" and he will absolutely insist upon a national incorporation law.

Wall Street may pretend to be shocked but the national incorporation law is desired by the representatives of special interests, and in making such a recommendation the president will not part company with Mr. Aldrich.

## Mr. Bryan in Texas

Mr. Bryan spoke at Galveston on December 3, and at Houston on December 9, discussing the tariff along the lines of the Dallas, Fort Worth and El Paso speeches. The democracy of Texas has not yet gone over to protection, and it has NOT endorsed the doctrine that a platform is not binding.

The Dallas Morning News makes this report of the Houston meeting:

Houston, Texas, December 9.—An audience which filled the auditorium from top to bottom and estimated at 3,500 heard Hon. William Jennings Bryan discuss the tariff tonight.

It did not seem to be a critical audience, but one apparently in full sympathy with his views. Not a discordant interjection was made during his speech, although his remarks at times were evidently intended to reach those who believe in different tariff doctrines. On the contrary, encouraging remarks came from all parts of the house at all times, and when particularly pointed remarks were made he was applauded vociferously.

If he has lost any in popularity since his last visit to Houston, it was not apparent tonight, as the audience seemed enthusiastically in sympathy with him and his views on the tariff. The crowd seemed particularly anxious to hear some talk about those opposing his views in Texas, but, except by inference, their wishes were not gratified.

Mr. Bryan arrived on a train from Bay City ten minutes before he began speaking. He left tonight for Ennis, where he is to speak tomorrow.

Colonel O. T. Holt presided over the speaking. Many of the most prominent citizens of Houston had seats on the platform, and several out of town people of prominence, among them being Attorney General Davidson, also had places on the platform.

Judge Presley K. Ewing, introducing Mr. Bryan said: "No man could introduce William J. Bryan to an American audience, and I shall not attempt to do more than merely present him. He comes to speak to you from a purely educational viewpoint, as I understand, on the tariff, one of the gravest political problems now confronting our people, and one upon the right solution of which may depend the future of the democratic party and will inevitably in large measure depend the welfare of our common country, of which Texas, great as it is, is only a part. I hail him tonight, not alone as the leader in congress of that tariff reform which, along the exact lines of his present views, lifted to the White House the only democratic president we have had since the war of the '60s—Grover Cleveland. I hail him, not alone as the son of Nebraska around whose banner at Chicago, in 1896, trooped the banners of all the states for him as their chosen chief. I hail him, not alone as the only private citizen in the history of time who, traveling abroad, without glamour of office, by his own peerless personality dazzled the vision of an admiring world. I greet him rather as the citizen of these United States, belonging in his magnificent manhood to all the young, the menace of American malefactor, the fear of the American politician, but the friend and ideal of the American people."

Reverting to the tariff, Mr. Bryan led up to the utterance that caused the greatest demonstration of the evening. He was on the subject of corrupting influence of the protective tariff, stating that it was the most corruptive in American political life, as so many were easily led to believe that protection put money in their pockets.

"You simply tax all of the people for the benefit of the few. One man can not benefit unless another, and probably 100 men lose under the protective system of taxation. Where one Texas wool grower profits at least 1,000 Texans who must wear woolen goods suffer. Accep-