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ISSUED WEEKLY

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WINONA'S CLAIMS

Winona appeals to the spirit of generosity for which the membership of the Presbyterian church is noted—especially should it appeal to those Presbyterians who live between the Alleghanies and the Rockies. The Mississippi valley, now the controlling section of the country—and to become more so as the population of this fertile area increases—must be the scene of a religious activity as great and as constant as the industrial activity that more and more characterizes this land of promise. Winona is near the center of the population of the nation and not far distant from the center of population of the Mississippi valley. The location, therefore, is ideal. It is within a few hours' ride of such great centers as Chicago, St. Louis, Louisville, Cincinnati, Columbus, Indianapolis, Cleveland, Toledo and Detroit, and still nearer to a larger number of smaller cities.

Its physical advantages are as exceptional as its geographical location. Its lake is large enough to furnish boating and bathing without limit and yet not large enough to invite the dangers of a broader expanse of water. Its delightful shade, its running streams, its pure springs and its flowing wells add to its charms as a resort for those seeking rest and recreation. These attractions alone, coupled with its accessibility—it is on the main line of the Pennsylvania, on the Michigan division of the Big Four, and its trolley system connects it with seven trunk lines—would be sufficient to make it a most favored spot, but these are the least of its advantages. It not only furnishes these natural delights but surrounds them with a wholesome social environment. To amusements that are innocent and recreations that are harmless, it adds the intellectual inspiration of a chautauqua and the moral stimulus of a Bible school. As a chautauqua Winona is second only to the parent association at Chautauqua Lake, N. Y., and it is no mean achievement for the management to have won second place among more than a thousand chautauquas.

The Bible school is the largest in the world—a still more remarkable achievement. In addition to the chautauqua and the Bible school, it maintains three institutions of learning—two colleges and an academy—where the development of the heart is looked after as well as the training of the mind.

This, in brief, is Winona as it now is after seventeen years of effort. Who is able to look into the future and measure the influence that Winona can exert for good if freed from the incubus of debt and put in a position to improve the opportunities opening before it?

Giving to Winona ought to be looked upon as a privilege no less than as an obligation. With the Christian, giving is a pleasure as well as a duty. With him the question is not so much the amount to be given as the cause which most deserves assistance. The ordinary investor must take into consideration the security as well as the rate of interest, but when one gives to a worthy cause the security is absolute and he can turn his entire attention to the size of

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the income to be derived in satisfaction and the permanence of the good which his investment enables the recipient institution to do.

The Winona assembly enters into competition with the other large causes that are bidding for support and it enters into this competition with confidence. Where can a Christian's money be invested with assurance that it will yield a large return in benefits? The chautauqua is a permanent educational institution, growing in power and scope. Is it not worth while to help Winona to set a high standard for the chautauqua platform? The study of the Bible is essential to the development of moral character and Christian citizenship. Is it not worth while to aid Winona to still further enlarge the already extraordinary influence of the Bible school? And is it not worth while to enable Winona to make her institutions of learning models in the art of entwining a spiritual enthusiasm with mental preparation for life's work?

As we advance in years and see the day approaching when the strength of the body will wane and when lethargy will restrain the energies of the mind, and we long to attach ourselves to causes that death can not destroy, nor nature's decay impair, we seek to project our influence beyond the grave and find consolation in the thought that the good which we do will live after us. It is a laudable ambition to infuse immortality into our work, and we do this when we give momentum to any permanent institution that deals with the heart and works for the betterment of the life. Winona is such an institution, its appeal ought to meet with immediate and sufficient response.

(Editor's Note:—The purpose of this appeal is to bring the claim of Winona before those willing to give; the debt will soon be raised if every one who recognizes the merits of the cause will give in proportion as he has prospered.)

The Winona assembly will be Presbyterian in the sense that two-thirds of the directors must be in good standing in the Presbyterian church. There will, however, be no sectarianism in its management, and it is connected with a denomination merely to give assurance that it will permanently maintain its religious character, but other denominations are and will be represented on its board of directors and its various programs will continue to be inter-denominational. Contributions should be sent to S. C. Dickey, general manager, Winona Lake, Ind.)

METHODISM AND THE REPUBLICAN ADMINISTRATION

Following is a United Press dispatch: Minneapolis, May 3.—A resolution which in effect places Methodists on record as opposed to President Taft shared the interest with the wind-up of the episcopal address and its declaration for a more liberal amusement policy in the Methodist general conference today. The Taft matter came up in a resolution introduced by Rev. J. W. Anderson of Cahoka, Mo.

The resolution recited that Secretary James Wilson had been made honorary chairman of the brewers' congress in Chicago last October and says:

"Whereas, The president of the United States, the secretary of agriculture and the secretary of state, his authorized representatives, were petitioned by millions of Christian people of the nation individually and through their respective representatives to desist from all national indorsement of said brewers' congress and that the secretary of agriculture decline said position of honorary chairman, because of the indorsement such position would give to the business represented and the evident purpose in view by said meeting, viz., to increase and extend the sales of beer and thus encourage and increase drunkenness, and,

"Whereas, The said United States authorities utterly disregarded the expressed wish and prayer of the Christian manhood and womanhood of the nation, with the exception that the secretary of agriculture sent out in reply a most frivolous, fallacious and stereotyped excuse, and,

"Whereas, The reply is an insult to the intelligence of Christian people, inasmuch as the writer must have known that the sole and only purpose of said congress had in view was to secure the seal and approval of the United States authorities to their part in the beverage liquor traffic, which is the greatest curse and blight to the nation.

"Therefore, Be it resolved by the general conference of the Methodist Episcopal church in conference assembled, that while we pledge ourselves to remain loyal citizens of the United

States and to support those in authority in every laudable, lawful and legal way, we do hereby announce as our conviction that in so aiding the beverage liquor traffic by their persistent indorsement of the said brewers' congress in the face of our most earnest protest, those in authority have forfeited all claim and future franchise of the Christian and sober manhood of the nation."

The reading of this resolution was immediately followed by scenes of disorder and an attempt was made to postpone action. The resolution was then adopted, amid cheers, with a rising vote.

In the second section of the episcopal address, stock gambling was referred to as on a par with betting on the races and the bishops flayed the policy of accepting contributions from tainted sources. Bishop Cranston, after discussing the futility of trying to restrict the people by church rule on the amusement question, declared that the rules along these lines should be abolished and the matter made one for individual conscience. He added:

"We stand unitedly against gambling and we recognize clearly that it is the same sin in Wall street that it is in the lowest resort, but we have never ventured legislatively to fix the point where the race track gambler, passing from the turf to the stock exchange, becomes a respectable business man, eligible to church membership and the chairmanship of the board of trustees. In our absolute helplessness before the question, we must continue to allow the world to suspect that the larger the stake and the more reckless of public wealth the gain, the less vicious the crime, provided the winner pays tithes to religion or benevolence."

DON'T DO IT

Ohio State Register: Governor Harmon's nomination could bring naught but disaster to the party. It could result only in the surrender of the party organization to the money power and the splendid fighting machine which has been so productive of good to the people's cause, would be dismantled and rendered useless in the war against plutocracy.

If Governor Harmon was sincere and loyal to the party which in 1893 elevated him to the cabinet of the president, and in 1908 and 1910 forgave his desertion and nominated and elected him governor of Ohio he, realizing, as he must, that there is not a vestige of chance for him to attain the presidency, would withdraw from the race.

Judson Harmon is not deceived as to conditions. He knows the end, but true to those interests with which, and for which he has always worked, he is trying to snap asunder the democratic anchor chains and turn the party over to plutocracy.

Even should Harmon be nominated he would meet defeat at the polls and the interests now in extremis would have gained a signal victory in having control of that magnificent party organization which has, in the face of appalling odds continued the fight for the people until victory is now assured—a victory of principles, not men.

That party organization withstood the awful blow administered in 1904, rallied from the shock, gathered up the disorganized remnants and began the fight all over again until now, representing great principles, and standing for the people, having passed through the fire of adversity, it is the most formidable bidder for victory's favor.

That the men who have fought through all for principle, and now that success is within easy grasp, should even hesitate in casting their ballot against the candidacy of Harmon, seems unbelievable.

Democratic voters should cast their ballots in the May presidential preference primary, if one is held, guided solely by principle—for the candidate who believes in those principles and against the man who has been their able and implacable foe and opposed them at every step in the long fight now so near a successful end.

To nominate Harmon means to give up all the democrats have battled for and go back to Parker and 1904. It means that scattered and disorganized remnants of the great democratic host must be gathered in and reformed with the odds against them greater than ever before.

Another victory for plutocracy and another rout for democracy will encourage the former and dishearten the sturdy old line fighters who have stayed through it all.

Don't do it.

Don't even hesitate.

Don't be fooled again.