

essary for the Briton to build a barricade and conceal himself behind it.

In reply to the argument that the Englishman needed protection from the foreigner, he gave statistics to show that Germany, one of the protected countries to which Mr. Chamberlain constantly refers, had an increasing number of the unemployed. His reference to the increased consumption of horse meat in Germany and the decrease in the consumption of other kinds of meat met with a response that seems likely to make "No horse meat" a slogan in the campaign.

The last meeting which I attended was that at which Lord Rosebery made his reply to Mr. Chamberlain. Lord Rosebery meets Mr. Chamberlain on an equal footing. He is about the same height, but a trifle stouter. He is an orator of great distinction, graceful, polished, of wide learning and great experience, and he possesses a wit that enables him to keep his audience in constant good humor. He has been prime minister and enjoys great popularity. His reception at the Surrey theatre, South London, was as cordial as Mr. Chamberlain's reception at Cardiff. With all the arts of the orator he repelled the attacks of Mr. Chamberlain and arraigned the policy of the conservatives. He denied that there was any excuse, to use his words, for the "lamentations of the modern Jeremiah." His lordship declared that the country had made great progress under the policy of free commerce with the world. He declared that England had the world for her granary and depicted the possible consequences if she attempted to wage war against those who furnished her bread and meat.

He declared that the colonies could not supply the food that the people of England needed, but called Mr. Chamberlain's attention to the fact that Canada was "dumping" more iron into England than any of the protected countries complained of. He arraigned the conservative government's large and increasing expenditures and suggested that the government might better lessen the taxes upon the people than impose new taxes upon their food and clothing.

He closed with an appeal for more technical instruction; for a better understanding of the needs of their customers, and for a more earnest effort for the physical, intellectual and moral advancement of the people.

I will not attempt to predict the outcome of this fiscal controversy. I have missed my guess on a similar controversy in the United States and I shall not venture a prophecy in a foreign land. Mr. Chamberlain's opponents believe that a return to protection would be taken as renunciation of England's ambition to be "mistress of the seas;" and that it would presage commercial isolation. It is a battle of giants over a great question and all the world is more or less interested in the result.

W. J. BRYAN.

London, England.

The Day We Celebrate.

The tokens of love and affection exchanged at this season of the year are small when compared with the great gift brought to humanity by the meek and lowly Nazarene in whose honor Christmas day is observed.

To the Christian, Jesus came as an unspeakable gift, His face illumined by a divine radiance, His life surrendered in fulfillment of a divine plan, His resurrection fixing in the firmament a star of hope that shall never be dimmed. But even those outside of the church, as well as its members, share in the benefit which humanity has received from the example and teachings of the Man of Galilee.

In a letter written to a friend, Thomas Jefferson analyzed the doctrines of Christ as they relate to man's conduct toward his fellows, saying:

"His moral doctrines, relating to kindred and friends, were more pure and perfect than those of the most correct of the philosophers, and greatly more so than those of the Jews; and they went far beyond both in inculcating universal philanthropy, not only to kindred and friends, to neighbors and countrymen, but to all mankind, gathering all into one family, under the bonds of love, charity, peace, common wants and common aids. A development of this head will evince the peculiar superiority of the system of Jesus over all others.

"The precepts of philosophy and of the Hebrew code laid hold of action only. He pushed his scrutinies into the heart of man; created his tribunal in the region of his thought, and purified the waters at the fountain head."

Those who accept Jesus as the Son of God

and worship Him as such, can attribute the marvellous spread of His gospel to a supernatural force behind it; those, however, who dispute His divinity must find in the doctrines themselves an explanation of their increasing hold upon the human heart. No language that can be employed by pen, no words that can be spoken by the tongue, can exaggerate the influence which Christ's philosophy has already exerted upon the race, or estimate its future power.

Between the doctrine of might and the doctrine of right; between the principle that propagates itself by the sword and the principle that grows through the persuasive influence of its own intrinsic merit; between the grasping, overreaching spirit that enthrones self and sacrifices all else to its own advantage and the generous, manly recognition of the rights of others; between a measure of greatness that estimates a man by what he has absorbed from society and that which estimates men worthy in proportion as they do service and diffuse blessings—these differences surpass comprehension.

If Jesus had left nothing but the Parables, His name would have been imperishable in literature; if He had bequeathed to posterity nothing but the simplicity of his speech and the irresistible logic of His argument, He would have had a permanent place among the orators of the world; if He had given to the world nothing but the commandment "Thou shalt love thy neighbor as thyself," enforced as it was by His own example, this one gift would have been sufficient to outweigh all the wealth of all the world; if He had left no record but the Sermon on the Mount, it alone would have made His natal day worthy of perpetual celebration—but all these added to the matchless majesty of a perfect life and the inspiring influence of an all-pervading love, are turning the eyes of an ever-increasing number to the path that He trod from the manger to the cross.

Love was the dominating force of His life and love is today the overmastering impulse whose ebb and flow mark the retreat and advance of civilization.

And love, too, sanctifies the Christmas gift. With it the merest trifle swells into an object of importance; without it the most expensive present dwindles into insignificance. Love is the alchemy which invests with priceless value all that it touches—the magic wand that converts the humblest cottage into a palace and gives to earth's pilgrims a glimpse of paradise.

A Merry Christmas and a Happy New Year to every Commoner reader.

The Real Trusts.

Statistics disclose that since January 1, 1903, forty-four trusts incorporated under the laws of New Jersey have been thrown into the hands of receivers. Of these defunct corporations, the "authorized" capital was \$80,340,000; the amount of stock actually subscribed for was \$17,272,333.51, and the "estimated" assets \$1,564,684.28.

In the case of the salt trust, for instance, the capital stock purported to be \$12,000,000, but the receiver for that concern reports its assets at \$37,500.

In this connection the Atlanta Constitution makes a very important point and one that deserves to be emphasized by democratic newspapers. The Constitution says:

"In connection with the moribund condition of these wildcat corporations we observe a note of exultation in many republican papers over the superficial idea that, since the trusts are going to pieces of their own rottenness, the democratic occupation of "trust-busting" is gone. Our jubilant contemporaries seem to have wholly overlooked the very patent fact that the real trusts—the really monopolistic and, therefore, oppressive trusts—are not touching the bottom of this watery sea, nor are they in the least danger of touching it.

"The public is not deceived by the foolish cry that the trusts are committing suicide, and it has not lost a particle of its motive for holding in store a day of reckoning."

The trusts that "go to pieces of their own rottenness" inflict the largest damage upon innocent people who have money to invest, and who are led to invest that money in the stocks of the overcapitalized concern. It is entirely proper that these concerns be called to account. The evil of overcapitalization is, indeed, a great one; but not all of the people of this country have money to invest. Indeed, comparatively speaking, only a small number of the people have money to spare for investment purposes; and the trusts that in-

fluct the greatest amount of damage are the trusts that are not going to pieces.

The trusts manipulated by men who conspire in restraint of trade and who secure a corner upon the necessities of life, impose upon and oppress thousands and thousands of helpless consumers of the country where the overcapitalized and "rotten" concerns impose upon half a dozen men and women having money to invest.

It cannot too often be reiterated by democratic newspapers that, in the language of the Constitution, "the real trusts—the really monopolistic and, therefore, oppressive trusts—are not touching the bottom of this watery sea, nor are they in the least danger of touching it."

"Publicity," the only remedy which the Roosevelt administration seems able to present, even in half-hearted fashion, will not touch the "really monopolistic and therefore oppressive trusts."

Restraining orders and injunctions will not seriously affect the wicked schemes of the men in control of these trusts.

There is, however, one potent weapon upon the statute book and it remains to this day unused, in spite of Mr. Roosevelt's boasts that he is in earnest in his so-called fight against the trust system. No representative of his administration and no republican editor has yet undertaken to explain why the administration has not employed that powerful weapon. The weapon referred to is the criminal clause of the Sherman anti-trust law.

The managers of the "really monopolistic and therefore oppressive trusts" are not seriously disturbed by the remedy called "publicity," when it is unaccompanied by forceful proceedings. They do stand in awe, however, of criminal proceedings; and the power of these real trusts will never be broken until we have an administration that is just as willing to proceed against the wealthy man who conspires against the life of the people as it is to proceed against the humblest violator of the federal law.

Our Annual Slaughter.

If a war were in progress between this republic and some other country, and we received the report, "Killed, 3,554; wounded, 45,447, Americans," would we not have a period of national mourning? And yet those are the figures of the killed and wounded in the last year on American railroads, and we do not pause a moment to think of the great slaughter.

Will You Help?

Every reader of The Commoner is invited to assist in the effort to enlarge The Commoner's circulation, in order that its sphere of influence may be widened. A special subscription offer has been arranged. This offer is similar to the lots of five plan presented last year.

Cards, each good for one year's subscription to The Commoner, will be furnished in lots of five at the rate of \$3 per lot.

This places the yearly subscription rate at 60 cents each.

Any one ordering the cards may sell them for \$1 each, thus earning a commission of \$2 on each lot sold, or he may sell them at the cost price and find compensation in the fact that he has contributed to the effort to widen The Commoner's sphere of influence.

These cards may be paid for when ordered or they may be ordered and remittance made after they have been sold.

A coupon is printed below for the convenience of those who are willing to assist in the coming contest.

THE COMMONER'S SPECIAL OFFER	
Application for Subscription Cards	
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25	Box, or Street No.
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100	Indicate the number of cards wanted by marking X opposite one of the numbers printed on end of this blank.

If you believe the paper is doing a work that merits encouragement, fill out the above coupon and mail it to The Commoner, Lincoln, Neb.