

FROM THE PEOPLE

Albert Sydney Johnston, Success, Va.—"Shall the democratic party die?" plaintively queries the New York World. Answering the World's query, Mr. Bryan's Commoner says: "A party that has survived both the support and the opposition of the New York World, seems to be well in line for the longevity record." In other words, if the democratic party had depended all along on the New York World for a living, it would have died long ago. It is because the democratic party has permitted the New York World (and other similar newspapers) to work for it, that it is half-starved today. The Commoner may be right in thinking that the democratic party is "well in line for the longevity record," but to our mind, if The Commoner really would have the democratic party "well in line for the longevity record" it had better suggest that the democratic party dispose of the New York World—and company—and the sooner, the better. The writer conscientiously believes that, but for the Chicago platform democrats the democratic party would already be absorbed by the republican party. Therefore, it is to be hoped that every true democrat knows where his duty lies, and will pay no attention, whatever, to the "safe and sane" or bolting democrat. It will be a sad day when this country of ours shall have but one great political party, but the day will come, unless all true democrats are mindful of the fact that it will not do for the democratic party to longer take the advice of some of the "older heads," better known as the "safe and sane" for,

The truth itself is not believed
From those who often have deceived.

J. L. Winston, Joplin, Mo.—I would like to hear the views of The Commoner on what, I think, one of the most pernicious principles in our political economy, i. e. the plurality rule, or the disfranchisement of the majority after the election. I contend that the franchise of the American citizen should not cease at the polls, but that our laws should be so amended that all parties should have their percentage of representation in all legislative bodies, both in state and nation.

J. H. Seright, Wichita, Kan.—I would like to ask the "financiers" how they account for the continuous rise in the price of bar silver on the New York stock exchange? Do the financiers attribute this rise to the government's recent decision to purchase silver for subsidiary coins? If so, does this not vindicate the contention of the "crazy silverites of 1896 and 1900" that by opening the mints to silver the same as gold the old ratio would soon become re-established? Or do they attribute this rise in the price of silver to Mr. Bryan's growing popularity among the intelligent white voters of the country? Or still will they admit that the cause of this rise in price is the natural demand for an increased money basis to meet the growing demands of a steadily increasing commerce? I would like to ask how many people know that a very large per cent of our currency on which we do business every day are bank notes based and issued on public debt? Is it a safe policy to have a money based on public debt which can not be increased except by increasing the public debt (issuing more bonds) and if so where will this finally lead us? What course would some of these "financiers by divine right" advise to keep on increasing our accepted money when these public debts become due and must be paid? Would they re-issue bonds by a refunding process? If so where will future generations "get off?" The "financiers" must admit the contention of Mr. Bryan in 1896 and 1900 or see to it that silver is not allowed to advance on so slight a provocation as the purchase by the government of a small amount of silver for subsidiary coins. Which will they do? I await their decision.

"W. W.," Bloomington, Ill.—In reviewing your last issue of The Commoner (October 19) I am attracted by an article from C. B. Cole of Wyandotte, I. T., calling the attention of your readers to the value of the Condensed Commoner as a text or reference book to all who take an interest in the politics of this country and of all countries that claim a place among the civilized nations of the world. Mr. Cole says he would not take \$5 per volume for his five volumes of the Con-

densed Commoner if he could not replace them. If no more were printed or for any reason they should become obsolete in one century his books would be worth \$50 per volume. They contain a reliable synopsis of the political condition of our country at the most critical period of its existence, when God and Mammon enter upon the final struggle for supremacy. This is God's world and this His favored nation and in His own good time He will claim His own and take them from His enemies. No person who believes in an omnipotent God, of omnipotent love for His creatures can doubt the final result. We can not all hear Mr. Bryan speak, but most of us can read his books and I believe, with Brother Cole, that every democrat should do his best to disseminate his writings. Every democratic club room should be a reading room furnished with instructive political history and text books and especially with Commoners, both weekly and condensed. A good reader should be selected for each meeting and discussion and suggestions encouraged. I throw this out in the hope that it will attract attention as Mr. Cole's article did mine and induce practical suggestion from you, Mr. Editor, or some of your readers.

THE "LAST TRIAL"

The New York Press, a republican paper, in its issue of November 7, under the headline "The Last Trial," printed the following remarkable editorial.

"The meaning of the election in New York yesterday is that the American people are radical.

"Any one who could not have discovered this fact on the day before election as well as this morning was simply blind to the most obvious political signs that ever ushered in an election. Yet there were republican managers so utterly ignorant of public opinion that they would have dared, had they been permitted, to nominate for governor some stalking horse of the special interests who would have been beaten as badly as the simple idiots of this campaign thought Hearst would be defeated, when as a matter of fact he has polled the biggest vote ever polled by a democratic candidate for governor of New York. There were enemies of the public interest who throughout the campaign were arrogant enough to come out and lecture the American people for being so impudent as to question the ways of the mighty. There was the heedlessness that on the very eve of election informed the robbed and wrathful policyholders that the next secretary of the treasury would be Mr. G. B. Cortelvon, who had the spending of the money of the widows and orphans collected from the insurance grafters. There was the folly that sent Mr. Ethu Root here to tell the voters how to cast their ballots, when he is regarded by republicans as well as democrats and independence leaguers as the faithful servant of the trusts.

"Well, Mr. Hughes won in spite of all this, as he deserved to win. But he has won by so narrow a margin, with republican wreckage strewn all the state, that we guess those who have been wont to defy public sentiment will at last realize that this is a final warning.

"And this is the warning:

"Mr. Hughes must make good. Not that this paper questions his purpose to make good. But if the financial rulers, the monopolists, the criminal rich and their horde of political agents block him in his efforts to make good. If Mr. Hughes is not permitted by those who control members of the legislature and other officials to give a square deal as well as to talk about it, the people of the state are done with the republican party. And when New York is done with it, so is the rest of the country.

"There must be no more Roots and Cortelvons undertaking to manage the public affairs of New York for the poor, benighted public which they have assumed has not wit enough to comprehend when it is being walked on and stamped on by the great. There must be no more Standard Oil direction of legislation. No more Transit trust theft of mayoralty elections. No more gas monopoly annulment of statutes and of court judgments. No more Platt and Depew in the United States senate. No more corporation dummies in public office.

"If there is any more of this sort of thing, if Mr. Hughes, as governor, is not allowed to give the people of this state a square deal in the fullest measure, then the United States can not be saved to the republican party two years from now, as New York has just been saved—by the skin of the teeth."

FROM THE MASSES

It is recorded of Jesus Christ that "the common people heard Him gladly." The story of His short ministry is one of intimate companionship with the poorer classes of a civilization, which, though primitive, still had its social contrasts as sharply defined as those of today. Much speculation, both theological and philosophic, has been woven about the fact of His voluntary choice of a ministry to the poor.

One emphasizes the urgency of human need as expressed in the poverty of this class. Another lays stress on the humble earthly parentage of the Christ and the simplicity of the primitive Jewish village life which was the scene of His earlier years. Still others give prominence to the sympathetic response given to His preaching by the poor as a reason for His wider ministry in their behalf. All these are partly, but not wholly right.

One may be pardoned, in the search for a truth so important, in giving expression to a thought, not original, but too often lost sight of in the unnecessary mass of mysticism so generally associated with the Christian faith. A world-religion must, of necessity, possess certain attributes, such as: First, simplicity; second, a logical reason for its existence, and third, the evidences of power within it to benefit humanity. All of these attributes are present in the Christian religion and find their most perfect expression in the life and ministry of its divine founder.

Jesus preached to the rich; but in the sweeping torrent of a righteous denunciation of their cupidity. He preached to the dignitaries of the church; but to tear aside the brodered vestments which concealed their hypocrisy. For the poor, the lame, the blind, the outcast, were reserved His tenderest ministry and deepest affection, and why? The true apprehension of his purpose in such a ministry must be of the greatest benefit to the race.

The preaching of Jesus, like that of His followers, to have power with men, must be logical; must have a reason which justifies its utterance. Mark the matchless logic and simple beauty of style set forth in His parables. He realized, as none other could, that in building the beginnings of the world's great religion it must have its foundations laid deep in human sympathy; it must be framed in perfect fitness for human need; it must touch the pulsing heart of humanity at every point of contact.

The student of social economics finds a psychological fitness in the choice of His disciples. Fishermen, tax gatherers, publicans—no portfolio in this cabinet for the social or political aristocracy of the time. They who would minister to the masses must be of the masses. The busy centers of population teemed with wealth and poverty then as now. The Jew had his year of jubilee for the re-adjustment of social and economic inequalities, but woe to the unbeliever who fell under his dominion. Jerusalem had no college settlement to minister to its purlieus. The world had its social unrest and a heavy hearted proletariat watched the leaden sky with eager gaze for signs of morning.

From whence, then, should come the preacher, and to whom his ministry? From where and to whom, other than the very class whose sore need made necessary His incarnation? Could Jesus have been born an aristocrat, have founded a religion approved of aristocracy and met human need then and now? Nay, verily. And herein lies the deepest reason for the tender humanity voiced in His ministry.

From this class, the great common people, the masses of every age and every country, must come the virile enthusiasm, the patient courage, the persistent faith essential to the spread of a world religion. It could come from and minister only to such a class, conscious of its need as the foundation for its faith. To him who would taste of the joys of such a faith must enter into his soul the divine stirrings of human brotherhood.

Today, as then, the world looks for its social as well as its spiritual redemption not to the rich in purse and lean in spirit; not to the conscience whose secret chambers are filled with spectres of carking care, but to the tender heart, the quickened conscience and the loving sympathy of the common people whom the Christ ministered unto. Humanity must be saved for its greatest usefulness by a sympathy and brotherhood no less than this.

Lincoln, Neb.

FRANK G. ODELL