

# The Single Standard or the Prince of Peace

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Rev. J. F. Nugent, pastor Church of Visitation, Des Moines, Iowa, has written for Mr. Bryan's address, "The Prince of Peace," an introduction entitled "The Single Standard." Father Nugent's introduction is as follows:

## THE SINGLE STANDARD

For the first time since the formation of this republic a speech of a purely religious character is thrown before the American voter as the latest and best form of a campaign document. During the past one hundred and thirty years the American citizen has been taught to study the political machinery of his government. In the present campaign he is respectfully invited to seriously study the principles which underlie the machinery itself. At a time, when nothing is heard above the roar of the political tempest, but the party cries of good times, bank guarantees and injunctions, it is somewhat unusual to ask the voter to stop for a moment and calmly study the issues from a moral standpoint.

Issues are short-lived. Like the leaves of the forest, they sometimes bud and fall in a single season, but the leaves have never fallen without having written the history of their life in the rings that make the sturdy trees of the forest. The leaves have endured only for a season, but the trees live on through the centuries. History is as full of dead issues as the woods are full of dead leaves, but the causes that gave them birth, and the way they have been settled, is the stuff from which is spun the thread that makes the web of living history. It is in the light of these facts that history must be written and that history must be read.

The great underlying principles of truth and justice are never changed by issues, but issues must be changed and modified by them. So far as God is concerned, these truths are eternal; so far as man is concerned, they are as old as the world.

As political cries and shibboleths, the issues of past campaigns have long since passed away, but the way in which they have been adjusted is recorded in the living history of the world and forms the fiber of our complicated and complex civilization.

Our especial reason for offering the Prince of Peace to the American public at this time is because the republican party has adopted the "square deal" as a kind of national shibboleth. The square deal is the only important issue in the present campaign, because it involves all the others. It is a moral question, and from its very nature dictates the principles by which all other issues shall be decided.

It must not be thought for a moment that Mr. Roosevelt is the author of the "square deal." Christ taught that doctrine to St. Paul, and St. Paul taught it to the Thessalonians, when he said "that no man overreach his brother, or deceive him in business."

If Christ is the author of the "square deal" it would seem quite in keeping with the spirit and genius of our country that we give Him a place as a vital factor in the great political struggles which involve the welfare of the nation. We opened both conventions with a prayer addressed to the Throne of Grace, and rested our hopes on the efficacy of the atonement. The legislatures of every state in the union open each session with prayer addressed to God in the name of Christ. As a great Christian people we recognize the moral code which He brought to us 2,000 years ago, as the basis of our present civilization and the hope of the higher and the better civilization which we expect to come with the ages.

This is a Christian country, and no matter how we may differ as to special creed and religious forms, we practically all agree in reckoning longitude in the moral world from this unchanging and unchangeable meridian.

The Prince of Peace is a beautiful poem, and Christ, the author of the "square deal" is its hero, and W. J. Bryan, the democratic candidate for President of the United States, is its author. Thousands of American people have listened with deep admiration to Mr. Bryan while delivering it on the lecture platform, and to the vast audiences which thronged our summer chautauquas.

This lecture was not written with reference to any political ends or aims. It was brought forth in times of peace and intellectual repose.

It is the calm reflection of a naturally sincere and religious mind. This circumstance gives it peculiar value as a campaign document, because it shows to the American people just what they want to know at this particular time. It is a survey which gives us the moral level of the man's nature taken at a point equally removed from the high peaks of literary and oratorical success, and the depression which, in ordinary minds, usually follows political defeat.

In reading the Prince of Peace one can readily see and account for that peculiar characteristic which marks all the speeches and writings of Mr. Bryan. In developing his political doctrine, theology naturally slips in under politics as its logical foundation, and politics just as naturally laps over on theology as its necessary complement. In Bryan's philosophy, theology and politics are twin systems, and are closely related in the plan of human government as the soul and body in the physical man. For this reason we have never regarded Mr. Bryan as a politician in the sense that that word is generally used. He has never attempted to build any system or advocate any political theory that had not the "square deal" as a basis. He has always held and still holds that the only way to realize the "square deal" is by dealing squarely. He holds, with good reason, that it is not square dealing with the American people to advocate the "square deal" on the public forum while standing on a platform that makes the "square deal" impossible. It is noticeable that when the Prince of Peace was here Himself He never took sides for or against any form of government—not even the system of slavery. He said, "Love one another," "Do unto others as you would have them do unto you," and "Let no man circumvent his brother in business." With these injunctions forming the basis and spirit of society, any form of government would be good enough. Even the system of slavery itself would be a blessing, because it would guarantee to the weak and incompetent what he could never attain perhaps through his liberty.

In 1896 Mr. Bryan ran for president of the United States on the issue of a double standard in the realm of money. The republican party then advocated the single standard. Bryan was defeated. It developed after the election that sixteen millions of a campaign fund was the orator who did the talking in the doubtful states. After the election we were told that it was the voice of the people. The single standard carried the day. In the present campaign Mr. Bryan is running for president of the United States on the issue of a single standard in the world of morals. The republican party now advocates the double standard, one for measuring the rights and wrongs of the plain people and the other made for the builders of predatory wealth. The people have been crying out against the abuses of corporations and combined wealth, and every court decision that favors the railroads, the Standard Oil, the paper, the tobacco trusts and the beef robbery, and every form of predatory wealth has called forth loud and indignant protests from the common people.

Is it possible, or can it be believed, that the people who have objected to the court decisions will now endorse the decisions of the courts and perpetuate the reign of monopoly by electing to the highest office in the land a man whom the corporations have named as their friend and favorite. The Prince of Peace when here on earth said no man can serve two masters. The republican party has asked Mr. Taft to try it, and this party, so conservative in all things else, and so opposed to Mr. Bryan for "flighty theories," is willing to invest money in the experiment. To the more intelligent, Mr. Taft is not going to try it. He is going to do what most men in his position and age would do—he is going to worship those who made him, or, in the words of scripture, he will remember his Creator in the days of his youth. Before the days come when he shall say, "They please me not."

The intelligent, or even half-intelligent, voter if he were to see a game like this played under a tent at a state fair, would quickly regard it as a shell game or three-card monte affair and carefully avoid the gambler's lure. Can it be that men of ordinary minds will fail to see through the plot in a similar case, because it is played under the dome of the White

House and by the first men of the nation?

Amidst these troublesome problems, and in these times of high finance and high living, in an age of greed, grasping and graft, and when the passion for money-getting has taken the form of a positive and widespread delirium, it is a hopeful sign to hear above the battle cry the voice of the Prince of Peace. Many thoughtful people are beginning to realize that from that voice, and that voice alone, must come the only permanent relief for the nation. So long as the teaching of Christ remains only a theory, or a moral sentiment, it can never be a saving element in the structure of the great social fabric. It must be a vital, active principle planted in the hearts of individuals and through the individual it must find its way into the world of politics. Its effect and its influence in society and government must be similar to that of oxygen in the physical world. If oxygen were only a mere theory, or a sentiment, or a question for professors to discuss, in the classroom, the flowers would have no color and the fruits no essence and the fire no flame and the animal world no life.

All the stormy debates of senate and the valor of armies have failed to keep governments and states together after they have repudiated or lost the single standard in morality.

During the public life of Mr. Bryan he has stood head and shoulders above the common herd of politicians in the unceasing advocacy of those principles vital to national life. First, he advocates the rights of every citizen under the flag without distinction of creed or color. Secondly, that these rights can be secured only by strict adherence to the single standard in morals. Thirdly, that the single standard in morals can be guaranteed only through the teachings and principles laid down by the Prince of Peace.

It would seem as if the honest voter is taking no chances when he entrusts the government to the hands of one whose rule of action rests on a foundation so deeply seated in the eternal principles of justice. Mr. Bryan has taught this doctrine all through his public career, and nowhere more forcibly than in his own public and private life.

For fifteen years he has stood on the firing line under the guns of merciless critics and bitter enemies, who have looked with a searchlight for openings in his armor through which to send the fatal shaft, and yet he stands today before the American people, even by the confession of his enemies, graftless, great and still growing.

To the young men of the nation who stand at the entrance of public life the example of Mr. Bryan is an inspiration. He has given in his speeches and writings the highest ideals of true manhood and in his own life the highest type of American citizenship.

He has clearly demonstrated to the world that practical Christianity is not a handicap in the arena of politics. He has never compromised his religion, nor trimmed his politics. True to his conscience and unswerving in his convictions, he has looked the inhabitants of a convex world in the face, and told them in matchless oratory a political story which exactly accords with the principles laid down in that other story which the Prince of Peace told them 2,000 years ago.

Mr. Bryan's principles are as wide as the world and include the human race. No theology can be true and include any less, and no true politics can be limited to the territory of a certain flag. It is true certain countries may call for special forms of laws and legislation, but no form that excludes the "square deal." This is where Mr. Bryan has won a world-wide fame. America is his land as a citizen, but in a wider sense the world is his. He is a man and a citizen of the wide and rounded earth, and this is the secret of Mr. Bryan's growth and triumph. Many people wonder how he rose after each defeat stronger than when he went down. His story is the story of Anteus, the mythological giant. Anteus was a giant of Lybya, a powerful wrestler, son of Terra, the earth, and Jupiter. Hercules attacked him and dashed him to the ground, but every time he struck his mother, the earth, he gained new strength. Hercules then seized and held him high about the earth and squeezed him to death in mid-air.

Bryan belongs to the earth—to the com-