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British Rule

In considering Mr. Roosevelt's utterances on British rule in Egypt (we can safely leave our English brethren to decide whether it was proper for him to discuss the subject while their guest) it must be remembered that Mr. Roosevelt is himself an imperialist of the most pronounced type. He believes that the people of Egypt need a ruler from the outside; of course, he does. He is Hamiltonian in his ideas—he divides society into two classes—"the rulers" and the "to be ruled." He takes the aristocratic view of society—that the masses need a guardian, and he is not only willing to be the guardsman, but chafes under constitutional restraints. It is perfectly natural, too, that he criticises kindness and leniency in dealing with subject peoples. "They will mistake it for weakness"—the old excuse!

That is the charge some bring against Christianity—"it makes weaklings of men." "Hit 'em, hit 'em hard, and hit 'em often," is the benevolent doctrine that accompanies benevolent assimilation. Had Mr. Roosevelt contented himself with denouncing assassination as a means of reforming government he would have given expression to an almost universal sentiment; had he praised those features of British policy which seemed best to him it might have been construed as a courteous return for an extended hospitality, but when he launched forth into an unqualified endorsement of the principles of colonialism he spoke for himself only—not for the American people.

Even the republican party has not dared to endorse imperialism or to declare in favor of a colonial system in the Philippines. Mr. Roosevelt will mislead those who listen to him if he gives them to understand that the Declaration of Independence has been repealed or that the American people have surrendered their belief in the doctrine that "governments derive their just powers from the consent of the governed."

MR. ROOSEVELT'S RESPONSIBILITY

Benjamin Kitten of New York provided food for thought when he wrote to the Philadelphia North American this letter: "You are quite mistaken when you say 'there is no middle ground on which men stand viewing Theodore Roosevelt,' and 'every citizen is fervently for him or profanely against him.' There are a great many like yourself, rampant for Teddy. There are also the people of Wall Street profanely against him, but the majority (cool-headed people who admire Roosevelt for something he did) far outnumber the others named. For many months you have been hammering Taft, the Aldrich-Payne tariff, Ballinger and others. Who was it gave the country these fine people and put them in power? Theodore Roosevelt."

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Who was it that refused to prosecute the sugar trust? Theodore Roosevelt. Who was it that refused to publish the contributions to campaign funds until after election? Theodore Roosevelt. You probably call this human weakness. Highway robbery, fraud or bank wrecking is also human weakness. Wherein did Roosevelt show foresight, tactfulness or statesmanship in all this, in forcing the worst administration on the people that this country has had since the time of Buchanan? The fruit we are reaping today—Aldrich, Payne, Cannon, Ballingerism—is the direct result of Roosevelt's seven years' reign in the White House. You evidently desire a continuation of the present conditions."

A DESERVED REBUKE

The committee of the International Arbitration and Peace Association of London passed the following resolution:

"This committee regrets that Mr. Roosevelt in his speech at the Guild hall when receiving the honorary freedom of the city of London should have created a dangerous precedent by dealing with delicate questions of politics, and emphatically protests against his encouragement of the use of violence in the suppression of national feeling and self-development in Egypt."

It is a deserved rebuke. And think of it—an ex-president from democratic America rebuked by a British peace association for an imperialistic utterance!

POPULAR GOVERNMENT HINT

A piece of advice now going the rounds of the press and credited to F. C. Atkeson is serviceable to all good citizens of the American republic. It is particularly serviceable, just now, to American democrats who are asked to wait for reform upon the pleasure of democratic leaders and to trust the selection of their United States senators to democratic politicians. Here it is:

"No reform has ever worked from the top downwards, and never will. The fellow at the top is always satisfied with things as they are, because he has the best of the situation. If reform is needed in economics, politics, or religion, it must come from the bottom upwards."

MAY BE APPROPRIATE

Baron H. von Baldinger-Seidenberg of Wurttemberg, told a New York newspaper reporter that American girls are "wild to marry titles" and in proof he cited the alleged fact that since he has been in America two girls actually proposed to him. Well, if a girl is to throw herself away in that manner, what odds is it that she courted disaster? If the father must buy the husband it doesn't seem wholly out of place that the girl should pick him.

BRING THE TREATY

The Sultan of Sulu is coming to America for a long visit. This visit might be made the occasion for filing the famous "Sultan of Sulu treaty" (made by and with the consent of the republican party) whereby slavery was recognized on American soil along with Mr. Roosevelt's Guild hall speech. The two documents might be placed alongside that old-fashioned, out-of-date document known as the Declaration of Independence.

MIGHT REIMBURSE HIM

Representative John Dalzell says that he spent \$9,200 in his campaign for renomination. The people could well afford to pay him several times that sum if he would retire to private life.

The lord mayor of London describes Mr. Roosevelt's speech as "strikingly characteristic" which means that it was "just like him." "Exactly what was expected."

Mr. Bryan at Mohonk

Speech delivered by Mr. Bryan at Mohonk Lake, New York, peace conference May 20:

Mr. President, Mr. Smiley, Ladies and Gentlemen: I have been trying for a number of years to arrange to attend the conferences that have been held here. I might almost express my feelings in the language of the song:

"This is the day I long have sought,
And mourned because I found it not,"

and I esteem myself fortunate that this meeting was held at a time that just exactly fitted into my plan; I very promptly notified the committee that the long delayed pleasure could now be realized.

I am sorry that I have not had a chance to hear what has been said by others; in fact, it has been my fate during the last few years to rush into places just after others had finished speaking and to rush out after I had finished speaking, so that I have had an opportunity to hear myself more frequently than necessary, and I have been denied the great pleasure of hearing from the lips of others the great truths that have been expressed on this and on kindred subjects.

I am not sufficiently acquainted with your program to know what phases of this question have been covered, or what subjects are to be treated by those who speak after me; I do not know, therefore, how far I shall invade the fields that others have covered or anticipate what others may be prepared to say; yet we are all so different in method of expression and in mode of thought, even when we are one in purpose and desire, that almost any number can talk upon the same subject and each, viewing it from his own standpoint, can present just a little different line of thought from the others. I think I can crowd into thirty minutes what I want to say, but if I am not through when the time is up, they can call me down and if I feel you are missing a great deal by the termination of my speech it will make me the more anxious to come again and conclude my remarks.

I thought that I would speak of the forces that are back of this movement, for one can not understand the strength of a movement, nor can he judge of its permanency, unless he knows the influences back of it. In law school we read the maxim, "He knoweth not the law who knoweth not the reason thereof." So one can not accurately judge of the strength of this movement unless he understands that back of it are forces which are universal, which are continuous in their operation and which are irresistible. My faith in this movement rests upon the belief that the forces back of it must of necessity bring it to triumph, and faith is in itself a great motive power. One can not please God, we are told, without faith, and I think that is a very conservative statement of the proposition. It might be made stronger than that; one might say that without faith it is not only impossible to please God, but impossible to do anything else of importance; unless one believes, he can not act with enthusiasm, nor can he lead others to believe. If I were going to define eloquence I would say it was the speech of one who knew what he was talking about and meant what he said. It is only when one speaks from his own heart to the hearts of others that he really moves people or leads them to act; he must himself have faith if he would induce others to believe.

To have faith one must build upon a sure foundation. Those who believe in the coming of the day when nations shall not rise up against nations and when peoples shall learn of war no more—those who look forward to the coming of this day have faith and they have something for the faith to rest upon. All the great forces of the world make for peace. The intellectual progress of the world can not be denied; there is not a nation in the world in which there is not intellectual progress. The number