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THE DOCTRINE OF DEMOCRACY

In an address at the democratic banquet at St. Paul on June 1, 1911, Joseph W. Folk defined his idea of democracy in these words:

"Democracy is a religion; the religion of brotherhood among men and of equal rights for all. It is a religion that would demand more of the Golden Rule and less of the rule of gold in government and in our daily lives. It would not array class against class, but would protect the rights of all by having each respect the rights of the other. It would not attack wealth honestly acquired, but would wage unending war against the privileges that produce tainted riches on one side, and undeserved poverty on the other side. It would protect property rights, but would recognize the fact that property rights are best protected by preserving inviolate the public rights. It would not combat men, but the evil that men do. It would seek as a remedy for existing evils, not less government for the people, but more government by the people. It would place conscience above cunning, and the public good above private greed. It would not offer a man an advantage in the shape of a subsidy, or bounty, or protective tariff, enabling him to make money at the expense of his fellowmen, but it would assure him that it would give no one else such a special privilege over him. It would guarantee to all an equal opportunity to live and labor and enjoy the gains of honest toil. "This is democracy as I understand it."

RELIGION AND EDUCATION

From the Lincoln (Neb.) Journal, Monday, October 2: William Jennings Bryan made the principal address last evening at the union service at the First Presbyterian church of the city, a service held under the auspices of the Presbyterian association of the University of Nebraska. This association is the representative of the synod of Nebraska, directing the special work of this denomination among the students affiliated with this particular church. The service was called a recognition service, marking the larger relationship which Rev. Dean R. Leland holds toward this work, beginning this year.

For the past two years the First Presbyterian church has stood sponsor for the work and now

This Judge Declares for the Recall of Judges, and Tells His Reasons

(Written for the Cleveland (Ohio) Press by Judge R. M. Wanamaker, of the common pleas court, Akron, Ohio.) Every reason for the recall of public officers in general is applicable to judges most of all. Here is the reason:

Our government is supposed to be one of "checks and balances." The lawmakers are a check on the executive, for they may define his duties and they hold the purse-strings. The executive is a check on the lawmakers, for he has the veto power. The court may enjoin or mandamus the executive, and may declare the work of the lawmakers null and void. But how about the judges? Where and what check has the legislative or executive branch on them except the obsolete and ineffective right of impeachment?

If it is proper for the people—who are the nation—to check, restrain and recall the lesser branches of government, is it not more necessary that they wholesomely, patriotically and effectively control the judges, since the courts have now seen fit to assert and exercise a supreme power?

The greater the power the more need for proper and effective control. There is more need for a brake on an automobile than on a wheelbarrow.

THE ONE STOCK ARGUMENT AGAINST THE RECALL OF JUDGES

The stock argument against the recall of judges is that the independence of the courts will be destroyed. Where is there authority for this exaggerated notion of an independent judiciary? Where is there any statutory or constitutional law, sound reason or political doctrine, tending to establish the courts supreme to all reasonable control in matters of vital public policy?

In 1787, when our constitution was written, no English court had for 75 years held any act of parliament void. The courts of England and of the American colonies had confined themselves to the interpretation of the law as made. They had not presumed to make law nor to nullify law.

So, when in the constitution was written "the judicial power of the United States shall be vested in one supreme court and such other courts as congress may from time to time ordain and establish," the fathers meant such judicial power as then existed; that is, the interpretation of laws as written and its application to facts proven. But even this right was

the work will be conducted for the synod of Nebraska in co-operation with the board of education of the Presbyterian church of the United States. Rev. Leon Young of Beatrice as president of the association presided and Dr. W. W. Lawrence delivered a brief charge to the university pastor.

Chancellor Avery in introducing Mr. Bryan took occasion to express his interest in the student work of the churches of the community and the influence of such work upon the university life. He said he felt the great importance of spiritual and ethical culture along with the studies in the regular lines. He expressed great interest in the results that have been attained here in our own university and in the general effect of the work which this movement inaugurates. Mr. Bryan spoke in part as follows:

"There are in attendance at the Nebraska University some six hundred young men and young women who come from Presbyterian homes, and the members of this denomination can not be indifferent to the religious growth and development of these students who are destined to exert that large influence which their educational advantages will give them. Dr. Leland has been selected by the authorities of the church and put in charge of this branch of the work.

"The university pastor, or personal counsellor in religion, is a necessity; he is a result of modern conditions. The great state university, which has acquired a fixed position in our educational system and enjoys a growing influence, can not fully satisfy the spiritual wants of the students. There are two respects in which it is at a disadvantage as compared with the smaller denominational colleges. First, the personal contact with the student is not so intimate in the large institution as in the smaller one, and, second, an institution supported by public taxation can not apply to its instructors the religious tests applied in denominational schools. As the spiritual needs of university students are as great as those of other students it follows that, if such needs are to be supplied, they must be supplied from some source outside the institution. The church would seem to

limited—"the supreme court shall have jurisdiction * * * with such exception and under such regulations as congress shall make."

THE CONSTITUTION DID NOT ESTABLISH SANCTITY OF JUDGES

And the constitution did not contemplate any sanctity in judges, for it is provided that judges of the federal courts "shall hold their office during good behavior." Which is the same as saying that a judge shall be removed for good and sufficient cause. And if the means provided, which is impeachment, has proven insufficient, should not a new means be had? If not it is impeachment and not the removal of judges that we are making a sacred thing.

This then disposes of the exaggerated idea that courts and judges were ever intended to be absolutely independent.

It is said that the recall is too radical a change. Consider how radical was our whole government when it was planned and made! It was revolutionary, and founded upon a seven years' war! A war of the people against kings and courts and parliaments! A thing is radical only before it has become the established order of things.

RECALL TO ALL INTENTS IN SOME NEW ENGLAND STATES

In effect some of the New England states now have the recall of judges, for the judges' terms are only one year. Judge Redfield of Vermont was elected 25 consecutive times for one year each time, and he was one of the nation's greatest judges. He would not fear a "recall," and he feared no "mob." His people loved him and trusted him.

Last of all, let us see who is for the recall and who is against it, for there is no surer way to test a man or a measure than calling the roll of friends and enemies.

Opposed to the recall is every boss, machine and old political organization; every man who opposes direct primaries; every man opposed to the election of senators by direct vote; every man who defended Ballingerism; every man who defends Lorimerism; every grabber of lands and privileges; every man who opposes the control of public utilities; every beneficiary of special privilege; every man who sees in corrupt courts a power that will pull the teeth of progressive legislation—all these are opposed to the recall of judges. Many good men oppose it, but none of those I have named favor it.

Does not that mean much?

be the proper instrumentality. Sectarianism is not unduly emphasized when each denomination seeks to extend its protecting influence to those who go from its local churches to enter the university.

"The minor is recognized by law as immature in judgment and constantly in need of instruction. The young always and everywhere require for their proper training the assistance of those who feel a deep and sympathetic interest in their moral development. Even students need their care more than others because they are passing through the critical age—the age when life tendencies are being formed and when the foundation of character is being laid. Students away from home encounter greater dangers than those at home, or rather they are not so well fortified, in the absence of home environment, to meet them, and therefore, demand greater consideration and care. The university student, to carry the argument still farther, occupies the most perilous position of all, because, in addition to the dangers encountered by youth generally, by students particularly, and more especially by those away from home, he must meet the intellectual temptations which come to those that pursue the higher paths of learning. Satan still whispers to man that there is nothing beyond the reach of his mind—still if listened to, deludes man with the plea that there is no authority to whom he must yield absolute obedience.

"I know of no element of our population who need, more than the young men and young women in our universities, to be constantly reminded that the fear of the Lord is the beginning of wisdom—that no large life can be planned without recognition of man's responsibility to God. Beginning with this proposition the church teaches that Christ is the medium through whom man can be brought into harmonious co-operation with God.

"Trust in God and the acceptance of Christ are so essential to man's proper development that all branches of the Christian church seek to impress upon the children of the church the fundamental truth of our religion.

"It is an absurd theory that some advance that a child should be left to decide religious questions when it reaches maturity. This implies that one can grow up without bias either way and decide impartially upon the claims of christianity after he reaches his legal majority. Nature is said to abhor a vacuum, and it is as true in morals as it is in the material world. The man who does not learn to revere God in his youth learns to ignore him, if not to deny his very existence. The person who grows to manhood or womanhood in a