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The bravest battle that ever was fought, Shall I tell you where and when? On the maps of the world, you will find it not; 'Twas fought by the mothers of men. —Joaquin Miller.

AN INDICTMENT AGAINST CHRISTIANITY

An advocate of militarism presents the following indictment against Christianity:

"While a nation is still vigorous, while its population is expanding, while the blood in its veins is strong, then on this head no scruples are felt. But when its energies begin to wither, when self-indulgence takes the place of self-sacrifice, when its sons and its daughters become degenerate, then it is that a spurious and bastard humanitarianism masquerading as religion declares war to be an anachronism and a barbaric sin."

There is no extreme to which one will not go when he becomes an advocate of brute force; worshipers of war regard all appeals to conscience as an evidence of weakness. Unless Christianity is a failure and its founder a fraud mankind must look to the teachings of the Nazarene as the hope of a struggling humanity. The song of peace that greeted His birth was accompanied by a suggestion as to the means of promoting peace, namely "Good-will." Good-will, not hatred, is the basis of peace. Peace will be assured in proportion as men learn to regard each other as brothers and to treat each other as neighbors. W. J. BRYAN.

A NEW YEAR'S RESOLVE

Conscious of my responsibility to God for every thought and word and deed, and in duty bound to render to my fellow men the largest possible service as the best evidence of my love for my Heavenly Father, I resolve to strive during the remainder of my life to increase my capacity for usefulness. To this end I will give up any course of conduct that tends to weaken my body, impair the strength of my mind, or lower my moral purpose, and I will not only endeavor to cultivate habits of industry in both body and mind, but will seek and follow worthy ideals.

RENEWALS

The subscriptions of those who became subscribers with the first issue of The Commoner, and have renewed at the close of each year, expire with the January issue. In order to facilitate the work of changing and re-entering the addresses upon our subscription books and mailing lists and obviate the expense of sending out personal statements announcing that renewals are due, subscribers are urgently requested to renew with as little delay as possible. The work of correcting the stencils entails an enormous amount of labor and the publisher asks subscribers to assist as much as possible by making their renewals promptly.

Mr. Bryan's Address Before American Peace Society

Ladies and Gentlemen:

I hardly felt that I had time to come down to your meeting this evening, and yet it seemed to me that the celebration of the eighty-sixth anniversary of a Peace society was so extraordinary an occasion that I could make an extraordinary effort to be here, even if but for a few moments, and I shall occupy that time in the presentation of a single thought. It is not always that one, in speaking, can follow a rule of oratory, which I think has some sanction, namely, that in a speech you should have one theme, that you discuss it, and then stop. There are really three rules in that one rule. It is not always easy to select a theme; it is sometimes hard to discuss it when you have selected it, and it is still more difficult to stop. Now, I shall take one theme, consider it very briefly, and then stop. Not having had time to prepare an address, I shall take a thought that came to me this afternoon. The thought was suggested by the fact that for eighty-six years people interested in the cause of peace have been connected with this society, and have kept up its continued existence. Eighty-six years is a long while, and if we could ask those who organized the society, or its early members, how long it would take to bring the world to the acceptance of peace, they would not have named so long a period as has elapsed.

I attended a medical college commencement in Chicago about thirty years ago, and I recall a prayer offered on that occasion. I never have been able to learn whether the man who offered the prayer appreciated it as much as I did or not. He was praying for the young physicians about to graduate; he prayed that the Lord would give them ability, sympathy, and industry, etc., and after enumerating all the other virtues that a physician would need, he prayed—and I thought with great fervor—that the Lord would give them "patience," (or "patients.") I did not know then, and have never learned since, how he spelled the word. But it seems to me that every one who is connected with a really great work must realize the need of patience. It is natural that, when anyone discovers an abuse, he wonders why all do not see it, and when he finds a remedy that seems adequate, he wonders why all do not accept it. We all have had the same experience—that is, we have met people who have devoted many years of their lives to something very dear to their hearts; their enthusiasm has outrun their accomplishments, and they have become discouraged.

A man once went to a physician with a breaking out on his hand, and the doctor gave him some ointment, telling him to make an application every day for a month, and then return and report progress. At the end of the month he came back. The doctor asked him how his hand was getting along, and he replied: "Well, doctor, looking at it from week to week, I sometimes think I can see a little improvement, and, looking at it at the end of the month, I guess it is better, and, doctor, it may get well, but I'm afraid it won't be in my day." Now, I think we all may have had something of that feeling, and it has somewhat tinged our enthusiasm with sadness to think that after all our efforts we may not live to see the consummation of our desires.

It may be appropriate, therefore, to say a word tonight about patience; to tell you not to allow yourselves to grow weary in well-doing, for the world does move, even if it does not move as rapidly in some directions as some of us might wish. If any of you who have given your hearts to the peace movement feel that it moves slowly, just look at other things which have been accomplished, and see how slowly they seemed to move. Take, for instance—for to me it is the supreme illustration—the moral code of the Man of Galilee; you examine it, and you see that it fits into human life as no other code of morals does. You find that it covers all the phases of human existence; where it at first seems strange, upon examination it seems most truly true; yet how slowly it has grown! But it does grow. The doctrine of love is, after all, the only growing doctrine in the world; it is the only force to which there can be no permanent opposition; it is the only weapon for which there is no shield.

If I were to give a name to the address I am going to deliver tonight, I would call it "Object

Lessons in the Mexican Crisis from a Peace Standpoint." Since this is not only a live, but a rather difficult, question, I am accepting responsibility not only to my conscience, but to my constituents. You must permit me to refer to my notes occasionally, so that no misrepresentation may be made.

In what I am going to say, I really do not address myself to those present so much as to the thousands and hundreds of thousands whom you all represent. Of course I do not know whether this speech will be printed. If it were a war speech, I could guarantee that it would be printed; but since it is a peace speech, I can almost guarantee that it will not be.

It seems like an anachronism to talk peace in this time of exciting war preparations. To do so will probably remind you of the old German who rushed along the street in a very great hurry. He was stopped by a friend of his and asked what was the cause of his hurry. He said, "I want to insure my house." His friend replied, "There is no need of hurry for that; you can do that some other time." The old German replied, "You talk like a fool; it is burning already."

I know that the beating of the war drum is the death knell to argument and that the appeals to what is called patriotism completely drown the voice of reason. And yet, my friends, this is a most propitious time, in my humble judgment to test the truths and merits of the peace propaganda, because we can make the test at the hand of our immediate experience.

Oceans of ink have been spilled since the Mexican crisis has resulted in actual hostilities, yet is it not strange that the press should have utterly failed to draw the right conclusions from the situation—that the great American papers should have neglected to point the object lessons so patent that even the thoughtless can easily grasp them? I will tell you in a minute what I mean by that.

The stock argument of the defenders of our military system is that armaments are an infallible guarantee of peace. There was a time when they were more honest—when they frankly admitted that armaments of war but incited war; but that theory has fallen in disrepute, so much so that these defenders do not dare to mention it. Since the peace movement has been growing so active they have been more diplomatic. They are now for peace, not for war. It is the insurance, they say, which we will pay for our national security. Yet you will agree with me that today, if it were not for the remedy offered by the friends of peace, this country would be in the throes of war. Not only have our vast armaments completely failed to preserve the peace—from a military standpoint we have never been better 'prepared' to preserve it than now—but I also venture to assert that this very preparedness was and is an inducement to let loose the dogs of war. In the recent issue of a daily newspaper it was pointed out that since the Crimean war—that is, in the last fifty years—there has been an actual war practically every three years; but it evidently did not occur to the editor to conclude—and if it occurred to him, he had his reasons for not concluding—that, since the old remedy of preserving peace had utterly failed, it was now high time for a new one to be tried. And do you know that wholly aside from the fact that great naval armaments are in themselves a temptation to put them to use, mere unforeseen accidents can play an important part in bringing on war—accidents which are solely due to the presence of battleships in foreign waters? If the "Maine," for instance, had not been in the harbor of Havana, we know there would have been no Spanish war—a war which, not counting pensions and its direct cost, has increased our naval and military expenditures by about \$175,000,000 a year. And with almost the same justification we might say that if Admiral Mayo had not been at Tampico there would have been no occasion for the president to commence hostilities against Mexico. I mention these facts not in a spirit of criticism, but only to show how utterly absurd, if not ridiculous, is the claim of our jingo friends that armaments and battleships are a guarantee of peace. Thus, in the light of the most recent events in our own history, the defenders of militarism stand convicted of preaching fallacy. Like the man who was killed by an explosion in trying to make gold, they have been smashed by their own false theory.

Now, my friends, the preservation of the peace, I believe, has been admitted to be the highest aim of statesmanship. So well is this recognized that, as I have shown, the military