

—Bresci, the assassin of the late King Humbert of Italy, in confinement under a life sentence at the penitentiary of San Stefano, at Rome, was reported on the 23d to have committed suicide. During several weeks preceding that report rumors were current of his having been subjected to incessant, systematic and unendurable torture.

—A banquet at the Auditorium hotel, Chicago, is to be given on the 29th, at 6:30 p. m., to Senator James W. Bucklin, of Colorado, the author of the "Bucklin bill" for the introduction into Colorado of the Australasian land tax. Judge E. F. Dunne is to preside. Seats may be obtained at two dollars, of F. H. Monroe, 256 Dearborn street.

—The statistics of exports and imports of the United States for the fiscal year beginning July 1, 1900, to and including April 30, 1901, as given by the April treasury sheet, were as follows (M standing for merchandise, G for gold and S for silver):

	Exports.	Imports.	Balance.
M ...	\$1,260,449,248	\$676,236,942	\$584,212,306 exp
G ...	37,739,156	60,957,742	23,218,586 imp
S	55,329,899	31,706,456	23,621,443 exp
	\$1,353,518,303	\$768,903,140	\$584,615,163 exp

—Elections for seats in the chamber of deputies were held throughout Spain on the 19th. The latest reported result is that the party in power has secured at least 230 out of the 407 seats. Following is an analysis of the result, upon Spanish authority:

Liberals	230	Republicans	15
Conservatives	70	Carlists	6
Dissident conserv- atives	16	National union- ists	10
Dissident liberals..	15	Catalanists	4
Supporters of Ro- mero	10	Socialist	1
		Independents	21

—The managers of the second national social and political conference, to be held at Detroit, June 28-July 4 next, have been disturbed by newspaper reports that it is to launch a new political party of single taxers, socialists and other reformers. No such purpose is in contemplation or possible. The opening speech of the conference is to be by Mayor Johnson, of Cleveland, and the address of welcome will be made by Mayor Marbury, of Detroit.

—At the national convention of the Woman Suffrage association, to be held at Minneapolis, beginning on the 30th, the evening meeting of June 1 is to be addressed by Laura Clay, of Kentucky, on "Counterparts;" by Lydia Phillips Williams, of Minnesota, on "Growth and Greetings;" by Rev. Alice Ball Loomis, of Wisconsin, on "The Feminine Factor in Society," and by Louis F. Post, of Illinois, on "The Ethics of Suffrage." The evening meeting of the 2d is to be addressed by Hala Hammond Butt, of Mississippi, on "Our Larger Destiny;" by Ellis Meredith, of Colorado, on "The Menace of Podunk;" by Gail Laughlin, on "An Industrial Laggard;" by Laura

A. Gregg, of Nebraska, on "Who Will Defend the Flag," and by Elizabeth Upham Yates, of Maine, on "Constitutional Government." On the 5th the evening meeting will be addressed by Dr. Julia Holmes Smith, of Illinois, and Mary C. C. Bradford. The closing address will be delivered the same evening by the president, Carrie Chapman Catt.

MISCELLANY

THE BETRAYAL.

For The Public.

There was a nation, simple, brave and free,
Whose generous sons loved liberty so well,
Like fire, they sprang to arms by land and sea,
To free another race from tyranny,
And, serving freedom nobly, fought and fell.

There were some syndicates loved trade and gold—
Rich, clever, cunning, calculating, cool—
But, there, *you* know the story ere 'tis told,
Of honor, faith, and freedom basely sold,
Devotion tricked, and courage made a fool.

BERTRAND SHADWELL.

WHERE CAN THE DOUKHOBORS FIND FREEDOM?

Those expatriated Russians, the Doukhobors, who to the number of 8,000 have settled during the past two or three years in the Canadian Northwest, do not find such perfect liberty in the country of their adoption as they had hoped. As is well known, the Doukhobors are a sect of Christians who take their New Testament with inconvenient literalness. They object to the individual ownership of land, for example, yet the Canadian government comes along and insists, according to law, upon registering their lands by the owner's name. But there is no one owner, protested the Russians; register it in common. Officialdom, however, saw nothing of that kind written in the statute, and besought the primitive Christians to be "sensible" and register their holdings; while the primitive Christians complained that officialdom was trying to make them false to faith and conscience. There is also trouble about state control of marriage, and official records of births and deaths; all these things the Doukhobors wish to keep themselves as a part of their religion. They have issued a simple-minded "address to all nations," asking if there is anywhere a "country where we should be tolerated, and where we could make a living without being obliged to break the demands of our conscience and of the truth." These Russians are excellent colonists,

yet the Canadian authorities are puzzled what to do with them.—New York Nation of May 16.

SOME OF THE BIG TREES ARE SAVED.

If Gov. Gage were never to do another useful thing in his term, his signing of the bill by which California will purchase and preserve the wonderful redwood forest of the Big Basin entitles him to grateful remembrance. No other measure of his administration is likely to be so far-reaching; for generations to come will cherish these stupendous groves a thousand years after our ordinary politics shall have been forgotten. Only the curious bookworm will know who did it. The very names republican and democrat will probably be as forgotten as are the names of the factions of Babylon. But under those majestic aisles of such trees as grow nowhere upon earth outside of California, men will wander and thank whatever gods they may have by then. Unhappily the national government has not done so well; and its attempt to buy for a national park the Calaveras grove of "Big Trees"—incomparably rarer and grander even than the redwoods—has fallen through. Pressure should be kept up. The government should secure the Calaveras grove. It should be shamed into doing it. Since the oldest of these sequoias sprouted there have been ten thousand wars on earth, of which not one man in a million today can name one per cent. Hundreds of nations have risen and fallen and are forgotten. And we might stop long enough in our ephemeral affairs, and take as much money as costs to keep our army one day, and save for our children these peerless monuments of the old earth. For we doubtless would rather leave the kind of descendants who would care more for that grove than for the equivalent number of pigpens and fences already turned to dust.—Charles F. Lummis, in Land of Sunshine for April.

MUNICIPAL OWNERSHIP AS AN ISSUE.

Gradually to recover for the people all natural monopolies and to abolish all artificial monopolies is the programme for progressive party action to-day. It begins naturally with municipal monopolies, and the bearing of that beginning upon a national policy is so direct that I am inclined to believe Mr. Croker was right in suggesting municipal ownership as a national issue. Moreover, it is clear enough that the great national parties are dividing on that issue—not with-

out some further division within the party lines. You will generally find the democratic party leading in urging public ownership, the republicans either opposing it or giving an eleventh-hour acquiescence as in Chicago, Cleveland and Columbus in the late elections. But, more than that, you will find the aristocratic democrats, the old southern oligarchy and the new northern stock-jobbing plutocracy, opposing municipal ownership. The elements that were opposed to Bryan last year are against it to a man. So, too, are the republicans of the sort that admire Mark Hanna and hold Wall street to be the measure of national prosperity. But among the great masses of both parties there is a powerful sentiment for municipal ownership and a growing demand for national ownership of telegraphs at once and railroads in the near future. Along these lines a majority party with the democracy for a foundation can be builded. But if the republicans by "ripper" legislation are permitted to get control of the police and the election machinery in the great cities—normally democratic strongholds—the task of ousting the party of monopoly will be doubly hard.—Willis J. Abbot, in Chicago Daily News of May 18.

WATTERSON ON BRYAN.

Editorial in Economy, of Solon, Iowa.

Mr. Watterson, of the Courier-Journal, has tried to fix the status of the editor of the Commoner by remanding him from the position of a statesman or party leader to that of a moral philosopher. The following paragraph speaks Mr. Watterson's view of what a statesman must be, or rather not be:

He is no statesman who has not learned to detach his policies from his visions. He is no statesman who has not emancipated himself from that which for want of a better name dreamers call an ideal. He is no statesman who does not apply his means to his ends, going fast or slow as occasion requires, but making no mistake in reading the riddle of the time, in deciphering the mathematics of the moment in translating the spirit and temper of the people.

Mr. Bryan, let us repeat, is a moral philosopher—not a statesman.

From the reading of this paragraph we are inclined to think Editor Watterson has "let a cat out the bag" that he had better kept in hiding. According to the above negative definition of Mr. Watterson, Moses, Solon, Aristides, Cicero, Bacon, Macaulay, Washington, Jefferson, Madison, Lincoln, as well as Mr. Bryan would be excluded from the list of statesmen approved by the astute politician who runs the Courier-

Journal at Louisville. He who tries to apply moral principles—right—to the solution of political questions is counted out and only the wire working politician who can adapt means to ends however crooked they may be, is fit to be called a statesman or party leader. The whole doctrine set forth by Mr. Watterson as the standard of his brand of democracy, sounds to us like the "abomination of desolation" set up as an idol in the forum of the people. Taking the example of three illustrious men of Daniel's companions, we must refuse to bow down to this modern image of Nebuchadnezzar. We prefer the moral law in the conscience of every public teacher or party leader to any facility in adapting means to ends for political effect. Watterson's morals are getting badly twisted when he openly avows policy to stand before principle.

MOTION, NOT PROGRESS.

Editorial in The Commoner of May 17.

A republican reader of the Commoner—and the Commoner is glad to have republican readers—complains because this paper refers with approval to the principles of Jefferson, Jackson and Monroe and condemns the principles set forth by the republican party of to-day.

The reader referred to objects to the prevalent practice of "ransacking antiquated centuries to find a suitable standard for present day actions." He says:

All the nations are moving forward in conformity with the growth of knowledge, the birth of new thought, and the expansion of ideas; and it is neither wise, intelligent, nor patriotic to condemn progressive men and advanced measures.

The difficulty with this republican reader is that he fails to distinguish between motion and progress. Motion is change of place; progress is movement forward. He fails to distinguish between growth and inflammation. The republican party is not making progress; it is in motion, but the motion is backward instead of forward. The doctrines which it now advocates are not new; they are as old as history. Imperialism is not an invention of modern origin; it is ancient. It rests upon the doctrine of brute force, and force was the foundation of empires in the past and is the foundation of the monarchies of the old world to-day.

Cain was the first man to act upon the imperialistic idea. He killed his brother and wore the brand of a murderer forever afterward. Imperialism has been killing ever since. It disregards human rights and moral principles. The fact that a nation instead

of an individual commits a wrong does not change the character of the act; neither does the fact that punishment is delayed justify us in believing that it can be avoided. There is only one sound rule, namely, that every violation of human rights will bring its punishment—if a great many join in the violation, the punishment will be greater when it comes.

The principles of Jefferson, Monroe and Jackson are referred to because they were sound principles at the time they were applied, and they are still sound. They can be forgotten; they can be ignored, they can be trampled upon, but their truth cannot be destroyed.

A LAND OF RUIN.

The following letter, dated March 23, has been received by the friends of a Canadian boy, now an officer, in South Africa. We reprint from the Montreal Witness of May 11.

Lord Kitchener has started a new plan now. We are driving all the cattle, horses, sheep and stock of all kinds into depots at various points on the railway lines. All the men who surrendered and were sent back to their farms on parole are being gathered into garrisoned towns and also all the women and children. Everything in the houses, everything that can be eaten, is destroyed or taken away; even the corn is pulled up and burnt. I will give you a sample of what is being done at the front all over the country. I went to a farm one day close to Dewetsdorp, with about 20 men. There were living on the farm the owner's wife (he is a prisoner at Cape Town), three or four other married women, some young women, presumably their daughters, and some children. We killed nearly 200 fowl of all kinds, turned out and burned 12 sacks of flour, 140 sacks or so of wheat, some tons of oats, hay and forage; took their carts and harness; destroyed the fruit; drove off 2,500 sheep, 800 cattle, between 400 and 500 horses, shot 23 we could not get away; and brought the people into Bloemfontein. The women called us everything they could think of, and took on awfully, but it could not be helped, it has to be done, for the Boers come to these farms and live there. They run away when we come around and go and hide, coming back when we are gone; and now Lord Kitchener has decreed that the country has to be made so that the Boers cannot live in it. You do not know what deserted places and desert country means. I am willing to wager that if you came around after one of our columns you would not find a living thing, except, perhaps, a stray