

willing to run the risk of losing in this way his own possessions, provided only he stands a chance of experiencing the gratification of this lust.

All this in case of honest betting. But so opposed to charity is the inherent spirit of betting that charity cannot live in the gambler's heart, and hence gambling is almost invariably connected with dishonest modes; nay, with crime. It is so closely allied to robbery that it naturally allies itself to the robber's purpose, and he makes use of it as the outer form in which to cloak his crimes. The gambling passion vitiates the love of use, and from its inherent nature is the offspring of hell. We apprehend that it is this, its alliance with crime, that makes it so offensive to the law.—New Church Messenger.

A LETTER TO THE COBDEN CLUB.
Boston, July 9, 1902.

Harold Cox, Esq., Secretary of the
Cobden Club, London, England.

My Dear Sir: In response to your inquiry I beg to say that I have duly received and profited by the many publications so courteously sent to me by your association. They have been helpful and illuminating.

Although the United States suffers from an oppressive tariff on foreign trade, its vast extent, its natural resources, and, above all, its absolute freedom of exchange within its own borders, have enabled it to enjoy a phenomenal prosperity. While this has been achieved in spite of the restrictive policy, an ignorant and superstitious belief prevails that the country's commercial progress is chiefly due to the tariff.

Nevertheless, the cause of free trade advances steadily, and, in my opinion, its adherents were never so many. Like England we have been engaged in a lamentable war of foreign conquest for power and material gain. In such periods of abnormal excitement and false ideals all reforms are arrested. Popular attention is diverted from home evils and concentrated upon military glory.

Great captains, with their guns and drums,

Disturb our judgment for the hour,
But at last silence comes,

and with it sober reflection and a returning sense of war's demoralizing cost. Meantime the natural forces which ever oppose moral and social wrongs have not been inactive. Our much lauded Dingley tariff has proved

a constant irritant, its excessive duties working to our own commercial disadvantage not less than to the abasement of our ethical standards.

For our productive industries have outgrown, even if they ever needed, the shelter of protective laws, now a manifest barrier to the wider markets of the world towards which our manufacturers are compelled to reach. It has dawned upon them that they can cope with all other nations in the industrial field if unhampered by taxes upon raw materials. The fact has been demonstrated by their present success, notwithstanding their self-imposed disadvantage. Given equal opportunity, American enterprise would show results far more striking than those already attained.

It is also becoming clear that the retention of the protective tariff is chiefly for the nurture and perpetuation of the monopoly combinations known as trusts. By this special privilege the monopolists are able to maintain high prices in the domestic market while selling their surplus abroad at large reductions. On its account the cost of living has increased in greater proportion than have wages. Hence discontent and a multiplication of strikes with lawless and deadly violence. The fact cannot fail to influence the thoughts and votes of the laboring men who have cherished the fallacy that indirect taxes enhance wages. The demagogue's cry of "the full dinner pail" has lost its force.

More power will come to the free trade party when it resolves to oppose uncompromisingly the principle of indirect taxation, not excepting "a tariff for revenue only." That fatal exception can always be made to cover special privilege and keep alive the protective spirit. If it were easy to draw a strict line between revenue and protective duties, the latter would go down by the force of the constitution and the condemnation of the supreme court. But in a free government no indirect methods of taxation should be tolerated. Eventually they threaten its supremacy.

Permit me to say frankly that the true admirers of Cobden in this country believe that the Cobden club would have a far wider influence if it should occupy the radical and logical ground which Cobden foreshadowed. With the total abolition of indirect taxation the way opens for the only just and equitable economic revenue—that derived from the taxation of land values.

That Richard Cobden foresaw that the land question was to be the inevita-

ble sequel to the corn law triumph is clear from this memorable utterance:

I warn ministers and I warn land owners and the aristocracy of this country, against forcing upon the attention of the middle and industrious classes the subject of taxation. For, great as I consider the fraud and injustice of the corn laws, I verily believe, if you were to bring forward the history of taxation in this country for the last 150 years, you will find as black a record against the land owners as against the corn law itself. I warn them against ripping up the subject of taxation. If they want another league, at the death of this one—if they want another organization and a motive—for you cannot have these organizations without a motive and a principle—then let them force the middle and industrious classes of England to understand how they have been cheated, robbed and bamboozled upon the subject of taxation.

These pregnant words were spoken in 1845. Is it not the part of wisdom of all who profess to be disciples of Cobden to push forward the cause of impartial government and real democracy by attacking the heart of privilege, whose outer breastworks only were carried by "the great commoner" and his coadjutors in their noble and historic struggle for human rights? Very sincerely yours,

WILLIAM LLOYD GARRISON.

THE BASIS OF HARMONY.

Portions of the address delivered by Wm. J. Bryan before the New England Democratic League, at Nantasket, July 24, as reported in Chicago Evening Post.

In view of numerous harmony dinners and the discord they have created, it may not be out of place to consider the basis of harmony. Harmony is but a synonym for order, and is not the result of chance, but a product of inexorable law. The musician must learn the scale and properly arrange the notes, or harmony, no matter how earnestly wooed, can never be won. Harmony in government is likewise the result of fixed and unchangeable rules. Jefferson states two of these rules—absolute acquiescence in the will of the majority and frequent elections. The second aids the first by giving hope of a remedy from present ills, however grievous. If he were living to-day his observation probably would suggest a third rule—the ascertainment of the will of the people by methods so direct, so fair and so honest that the minority cannot doubt that that will has been actually expressed.

The great founder of the Democratic party, whose profound philosophy sounded all the depths of human nature and measured the height and breadth of human government, not