

Australia" policy for the purpose of securing the support of the labor members; and inasmuch as the labor party, even its free trade members, put the Kanaka question above the tariff question, this bid for labor support may win.

Of politics in the United States there is but little to say. In New York city the fight between Low and Shepard has but just opened, and the campaign in Ohio has not yet opened in earnest except in Cleveland, where Mayor Johnson began his tax fight in a big tent on the 15th. The Democratic party in Rhode Island made state nominations on the 15th. The platform is confined to state matters, a new constitution being recommended. For governor the convention named Lucius F. C. Garvin. Dr. Garvin has served in the senate, is a leading public man of the state and has for many years been prominent throughout New England as a representative single tax man. On the 16th the Republicans of Rhode Island nominated William Gregory for governor.

Gov. Gen. Wood officially reports from Cuba that the general elections of the Cuban republic are to be held December 31, and the election for president, vice president and senators February 24. Gen. Wood corrects the news of two or three weeks ago (p. 411) that the Cuban constitutional convention had adjourned without day. He reports that it adjourned subject to call.

NEWS NOTES.

—Lorenzo Snow, head of the Mormon church, died at Salt Lake City on the 10th, aged 86.

—The eleventh triennial session of the national council of Congregational churches met at Portland, Me., on the 12th.

—The American Bankers' association met at Milwaukee on the 15th. Mayor Herrick, of Cleveland, has been elected president.

—The ninth annual convention of the National Spiritualist Association of the United States and Canada met at Chicago on the 15th.

—Prof. Oscar L. Triggs, of the University of Chicago, is to lecture on industrial art before the "Daughters of Revolution," in Lecture hall, Fine Arts Building, 203 Michigan avenue, Chicago, on the 25th.

—An old Viking ship is reported from Copenhagen on the 14th to have been found deeply imbedded in

the mud under a quay built in the eleventh century in the harbor of the old Hanse town of Wisby, in the Swedish island of Gotland. It was in excellent preservation. According to the dispatch, "its construction is remarkable, the use of wooden nails showing a manner of fixing the boards that is now unknown."

MISCELLANY

THE TRUE PATRIOTISM.

To the Right Hon. James Bryce, M. P.

I lose not hope or faith in this great land,
This many-victoried, many-heroed land,
Though hope oft sinks, and faith is hard
to hold.

She that with ruthless John and truthless
Charles,

And James the despicable, by voice or
sword

Strove, and not vainly, for her liberties;
She that from him, the humbler of the
world,

Whose thunderous heel was on submitted
thrones,

Kept whole and virginal her liberties;
She that so joyed at sounds of other lands
Heaved high with passion for their liber-
ties,

Shall yet win back—'tis thus, at least, I
dream,

Being her lover, and dreaming from the
heart—

Shall yet win back her lost and wandering
soul,

Shall yet recall herself from banishment;
Shall yet remember—she forgets to-day—

How the munificent hands of Life are full
Of gifts more covetable an hundredfold
Than man's dominion o'er reluctant man;
And come upon old wealth disused and idle,
Her scorned estate and slighted patrimony,
Auriferous veins in all the field of being,
With those shy treasures no self-seeking
wins,

Rather self-search, and grace of fortunate
hours.

—William Watson, in the London Speaker.

A PERTINENT QUESTION.

If a public meeting of citizens to be held in a public hall can be prohibited by the commandment of a magistrate or a policeman, how far are we removed from the conditions that prevail in despotically governed countries like Ireland, Russia or Germany?—Henry Sturgis, in Chicago Chronicle of Oct. 5.

SUPPRESSION WON'T WORK.

Anarchy cannot be suppressed any more than the schoolboy's belief that arithmetic is all a mistake; nor can yellow journalism be legally repressed without violating the rights of the other kind. Occasionally a schoolboy will smash his slate in the belief that he will thus be rid of his problem; and occasionally the yellow newspaper becomes impossible; but in both cases existing statutes will be

found adequate. It is certain that any abridgment of the right of free speech would do more harm than good. Until the public taste in journalism is corrected additional laws would be useless. When it is corrected they will be needless.—Puck.

THE TRAGEDY DID NOT ALTER FACTS.

Some of the sensational press which before this crime abused the president with unstinted vituperation have seemed suddenly to become aware of his possession of only untarnished virtues, and others who have before this opposed the policy of the president, appear to have been at once by the tragedy converted to his views.

All this is from an unbalanced emotionalism. The character of our late president is made neither better nor worse by this fearful deed; and what he regarded as a righteous course in the government is neither wiser nor more foolish than it was before the assassin fired the fatal shot.—From Editorial in New-Church Messenger of Oct. 2.

THE GOSPEL OF WEALTH.

"Hands up!" shouted the road agent. As he was going through the pockets of the passengers, one of them remonstrated.

"This is very hard," said he, "to give up—"

"Nonsense," shouted the road mag-
nate, "if it were not for us leisure
classes there would be no demand
for your watches."

"But you give us nothing for
them," urged the discontented pas-
senger.

"I have organized the production
of valuables," replied the captain of
industry; consider: "I give you per-
mission to use the road. What more
do you want, you demagogues?"

"We want to control our own high-
way."

"If you controlled the road your-
selves the dear public would be
robbed. Much better to leave the
highways to professional highway-
men."

"We—"

"You forget the immense sums I
have given to the public by leaving
purses and trunks when I took the
valuables; that, as Comrade Rocke-
feller says, 'is the best sort of giv-
ing.'"

"But—"

"I'm only taking what you have
now, whereas the trusts take mort-
gages on all you may ever have."

"But you have no right at all to anything we produce."

"I am holding it only as a trustee," said the leading citizen, "and I have founded a library with my gains."—Bolton Hall, in *Life*.

ISSUES AT STAKE IN LEGISLATING AGAINST ANARCHISM.

Extract from editorial with the above title by Prof. Graham Taylor, in *Chicago Commons* for October.

To conserve the people's hard-earned, long-awaited liberty of thought and freedom of speech in the face of the too passionate, panic-stricken demand for the most drastic legislation against anarchism, will tax the vigilance and power of the really conservative element in every legislative body and in the constituency of every legislator. Any special class legislation is dangerous enough to the community, in its liability to be applied at random to general interests after the specific needs that call it into existence have been met. The very freedom of the English working classes was imperiled for half a century by such a perversion of the "conspiracy" laws to apply to the "restraint of trade." There is graver danger that the impending legislation, aimed to silence the incendiary utterance of the infinitesimally small faction of fanatics among the American people, may constitute a precedent, if it does not itself ever prove applicable, for the abridgment of that "right of private judgment" and that freedom of speech upon which more than upon anything else our religious and civil liberties and social progress depend.

VEGETARIANISM IN LINE WITH HIGHER DEVELOPMENT.

Vegetarianism is tendering its specific with the rest for the regeneration of the world. Nothing is less likely than a sudden change in the general diet of man. Yet there are influences on the side of vegetarianism which appear to promise it a future. As the world fills up, space will become more valuable, and more vegetable food, as a rule, can be produced on a given tract of land. Taste, as it becomes more refined, will be apt to incline to the vegetable side. The associations of the harvest and the vintage please, while those of the shambles disgust. Even the meat-eaters have, as civilization advanced, used more bread and vegetables with their meats. Heroes in Homer devour enormous quantities of beef and pork, with little cereal food, and no

other vegetables. Is animal food absolutely essential to any function of man, bodily or mental? A scientific meeting to which the writer once put the question, answered in the negative. A harder day's work a man could scarcely do than was done by the British farm laborer, who only once a week smelt bacon. The great schoolman, Thomas Aquinas, may stand for the maximum of brain work, however obsolete that work may now be, and he was forbidden meat by the rule of his order. Shelley was a vegetarian, and he may stand for the maximum of imagination.—Prof. Goldwin Smith, in *Toronto Weekly Sun*.

MURDER IN SOUTH AFRICA.

An extract from a speech on "Martial Law," delivered by Frederic Harrison, in London, October 13, as cabled to the *Chicago Record-Herald*.

As a lawyer of 30 years' experience in the courts of the empire, I was amazed to read in the newspapers last week telegrams from South Africa stating that certain men not soldiers had been tried in courts-martial and sentenced to penal servitude, banishment and even death.

If these things have really taken place our soldiers have violently outraged the British constitution and are liable to prosecution in the courts of London.

Martial law, which means no law, is absolutely without recognition in the British system. Under no circumstances whatever can it be applied to a British subject who is not a soldier. No civil offense, such as treason, conspiracy, arson or murder, can be legally tried by courts-martial. Any general, governor or other commander or official who sanctions or participates in any such proceeding is guilty of criminal usurpation, which is a crime punishable under the civil law.

Rebels and foreign enemies may be slaughtered without restraint in the course of actual warfare, but after the fighting is over the military authorities have no right to try or punish civilians who may have fallen into their hands. Such prisoners must be surrendered to the civil authorities for trial according to the principles of English law. All our great lawyers are at one on this point. Both common law and statute law emphatically exempt civilians from the jurisdiction of courts-martial. We have had many cases illustrating this principle. All were decided against the military usurpers.

Furthermore, no order from the war office or commander in chief places the officers subjecting civilians to the operations of courts-martial beyond the reach of civil penalties. Every party to the illegal process is individually responsible. I would warn our "khaki" judges and executioners in South Africa that during comparatively recent times, years after he committed the offense, a British governor of a West African colony was tried in London for having sanctioned the judgment of a court-martial which decreed the whipping of a civilian, which proved fatal. I would warn them also that this governor was hanged in England for his subversion of English constitutional law.

The declaration of martial law at Cape Town, miles distant from any actual hostilities, is utterly illegal and monstrous and deserves the odium of the empire. If soldiers may become absolutists at Cape Town, why may they not also become absolutists at Dublin, Glasgow or London?

IS THE RICH MAN GOD'S STEWARD?

An extract from a sermon delivered at the Vine street Congregational church in Cincinnati, October 6, by the pastor, Rev. Herbert S. Bigelow.

In my college days I read, or thought I read, books like "Progress and Poverty." I considered their authors "medicinal men," whose extravagant schemes might delude untrained minds, but not a mind like mine which had mastered the subject of political economy.

I considered a knowledge of social conditions a necessary part of a preacher's equipment. Therefore, while in the theological seminary, I became a friendly visitor for an associated charity organization. The poverty I found was appalling. Yet I believed as I had been taught regarding the cause of this poverty. Therefore I patronized the poor. I went among them to instruct them out of my superior knowledge. I learned those beautiful phrases about giving the poor not my money but my life. And I really suffered some inconvenience in order to bestow upon them the privilege of knowing me. I thought all this was very generous in me, and fortunate for the poor; and I plumed myself on my self-sacrificing devotion to weak and erring humanity.

I became a member of a social settlement. I was convinced that it was the mission of the settlement to bridge the social chasm. So I helped to