

"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