

Pardon of Warren the Socialist.

When President Taft does a right thing he does it awkwardly enough to indicate some lack of experience. The pardon of Fred D. Warren, the socialist (p. 99), is an instance in point. Warren was convicted of an infraction of a postal law, nothing else. Whether he was a socialist or not did not enter into the case legitimately. He had done precisely what is frequently done—offered a reward for a fugitive from justice, printing the offer on the outside of mail matter. When convicted of this offense he attributed his prosecution and conviction to his being a prominent and aggressive socialist. There was much in the circumstances to make it seem so, and Mr. Taft removes all doubt. In granting a pardon which Mr. Warren refused to ask, Mr. Taft goes out of his way to comment on Warren's socialistic writings, which were not involved in the case. So Mr. Warren is pardoned by Mr. Taft (except for \$100 of the fine, and this is not to be collected by criminal process), for a postal offense, not on any grounds related to the offense itself, but because his "wild" and "perverted" views on other matters ought not to be taken too seriously. For whatever value it may be to him or his cause, Mr. Warren can now prove by President Taft's message that his prosecution was not for the offense of which he was convicted, but for his "wild" socialism.

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THE NEW NATIONALISM OF DIAZ.

"Mexico as She Really Is" remains as coy and retreating from the view of the inquisitive outside observer as ever, and the fact that the Republic is supposed to be dealing with "a real revolution at last" has unfortunately not brought us enlightenment.

We are diverted at times by reports that the State Department at Washington has been notified by the Mexican embassy that the "backbone of the disturbance has been broken," printed side by side with despatches narrating "another insurgent victory" obtained by daring correspondents who somehow escaped with their lives, and the news (if news it is) in spite of bandits and press censors.

In our perplexity it is some comfort to reflect that the Awakener of the World's Conscience knows the truth about our sister Republic. Prompt upon the appearance of a "Mexico as She Really Is" article in Pearson's by J. Creelman, a letter issued from the White House, dated March 7, 1908, "thanking" the writer for his eulogy of

President Diaz. Among contemporary statesmen, wrote the Colonel, there was none greater than Diaz, for he had done for his country everything that a man humanly could do, and Mr. Creelman had given to the American people, he said, the best and most lifelike picture that is known up to date of this great President.

Mr. Creelman had in his Mexican trip fully as many weeks in which to form his opinion of Mexico as Mr. Roosevelt had days in Egypt in which to decide that country's future. The Colonel must therefore have found in Mr. Creelman's information trustworthiness in absolutely superfluous amounts.

The response, if any, he makes to Carlo de Fornaro's "Diaz, Czar of Mexico," a book prefaced with an open letter condemning the Colonel's hasty appreciation, is probably short and ugly. Mr. de Fornaro, however, as an editor of "El Diario," a newspaper published in Mexico City, had had several years' experience with press censors of the Republic. He asserts that a "Bastille" and a "Siberia" are parts of the system; that the workingmen, driven to despair by plunder-taxes upon industry, are shot down in droves by government troops.

The "new nationalism" of Diaz has been in force for thirty-five years, to flower in "a real revolution at last," according to our hopeful correspondents. It is instructive to note that Diaz began his career in a struggle for political ideals; and demanded honesty in public servants, and later an efficient army for preservation of peace.

HERBERT S. WEBER.

EDITORIAL CORRESPONDENCE

THE FORD HALL FORUM.

Boston, Feb. 2.

Truly the old order changeth when tumultuous applause follows prayer at a public meeting on a Sunday evening in the metropolis of New England! This did not occur in Faneuil Hall or Tremont Temple, but in Ford Hall on Beacon Hill, a building owned and controlled by the orthodox Baptist denomination, and at a gathering conducted by an auxiliary branch of that church—the Boston Baptist Social Union.

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The late Daniel Sharp Ford, founder and publisher of The Youths' Companion, and a zealous member of the Baptist church, left a bequest of several hundred thousand dollars to the Baptist denomination to erect a magnificent edifice, in one portion of which is Ford Hall, with a seating capacity of 1,200, and admirably arranged for forum purposes.

Mr. Ford's will specified that part of his bequest

be used as an endowment of the Baptist Social Union for the purpose of healing the breach he saw widening between the "House of Want" and the "House of Have," or, in the words of the testator, to "soften the inevitable conflict." Mr. Ford builded better than he knew. There is no forum in America where social and economic questions are more intelligently, fundamentally and fearlessly discussed than from this rostrum. All shades of economic and religious thought are welcomed to this platform.

These meetings, established three years ago, are typical in their development of the movement of thought throughout the world. The first season there was a course of six lectures, five of them delivered by clergymen of national reputation but to meager audiences. Last season there were twenty lectures, and among those who occupied the platform were Keir Hardie of Great Britain, Rabbi Wise, Professor Joshi, of India; Prof. Zueblin, the late Charles Sprague Smith and Prof. Rauschenbush. The present season was opened by Henry George, Jr., and among the other speakers so far have been Bishop Chas. D. Williams, of Michigan; the Rev. Dr. George D. Lunn, of Schenectady, N. Y., and the Rev. Herbert S. Bigelow, of Cincinnati.

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Mr. Bigelow occupied the platform January 29. Notwithstanding the weather was most inclement, two lines formed, extending nearly a block, a half hour before the doors were opened; and before 8 o'clock the doors were closed, as even standing room both down stairs and in the gallery was all taken. Mr. Bigelow's subject was "Stealing as a Fine Art," and from start to finish he had the sympathy of the entire audience.

At the conclusion of the prayer the audience applauded spontaneously and vigorously. When the applause had ceased the chairman said: "It is perhaps quite unusual for a prayer to be applauded, but I see no reason why we should not express our appreciation of a prayer in that way as well as in the good old Methodist fashion of saying 'Amen!' We do not have to follow any precedent here at Ford Hall, but can make our own precedents; and if that is your way of expressing your interest in a prayer you are perfectly welcome to use it." Here is the prayer:

Oh Thou Creator of all things and of all life, teach us we pray thee to recognize the real nature of property and its relation to human life. As property would have no value without men, forbid that we should be continually mistaking the shadow for the substance. Since property is created and made available by the labor of human beings, help us to strive mightily against that materialism which makes wealth of more account than men. Save the creators of wealth from being dominated by what they themselves have created; save the masters from idolatry and the workers from slavery. Cleanse our souls from the love of getting something for nothing. Help us to abominate misappropriation under every form and in every guise. Amen.

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These lectures are followed by questions from the audience for a half hour. The meetings open with a concert, and hymns are sung by the audience. Prayer is offered before the speaker is introduced, but no collection is taken, the expense of conducting

the meetings being defrayed entirely from the Ford endowment fund.

The originator and director of these meetings, George W. Coleman, was for many years publisher of The Christian Endeavor World. For several years he was president of the Boston Baptist Social Union and noted for his zealous activity in church affairs. He is the dominant factor in popularizing the Ford Hall meetings.

D. S. LUTHER.

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PROGRESSIVE CANADIAN FARMERS.

Winnipeg, Jan. 30.

Events democracy-ward in these western Provinces are moving with a rapidity that must be getting on the nerves of the corporations and their obedient servants, the politicians. The Manitoba Grain Growers, at their annual convention a year ago, endorsed the Initiative and Referendum. At this year's convention, held at Brandon on the 24th and 25th, they followed up that endorsement with a resolution demanding direct legislation of the Provincial legislature at the forthcoming session. The emphatic feature of their deliberations was the determined brushing aside of party lines.

The unanimity displayed by the Manitoba farmers on this question, the unanimous endorsement of it by the United Farmers of Alberta at their convention a week previously, the assurance by delegates at both conventions that the Saskatchewan farmers are not a whit behind their neighbors of the sister Provinces, and the certainty that they will endorse the principle at their convention, all give promise of the early establishment of People's Power in the Canadian West.

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F. J. Dixon of Winnipeg addressed the Brandon convention on the single tax. He was closely followed and well received. A large number of our farmers are convinced single taxers. There were others at the convention who were afraid the principle would adversely affect them because they were large land-users. Some of them told Mr. Dixon afterwards that he had cleared away their doubts. There was considerable demand for literature on the subject, and also a number of requests for addresses to be delivered at meetings of local organizations.

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The farmers are determined that the proposed railroad to Hudson's Bay shall be built, owned and operated by the people. They declared themselves unalterably opposed to the government's building the railway and then handing it over to one of the existing companies to operate. A scheme is on foot to form a farmers' joint stock company to build and operate the road rather than allow either of the existing grab-everything-in-sight corporations to get the franchise.

A conference is to take place early in February between the representatives of the organized farmers and the different labor bodies. It is confidently expected that a common platform will be formulated for combined political action, particularly in the matter of direct legislation.