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Some Democrats — most of them plutocrats at heart—love Grover Cleveland for some of the enemies he has made. But the masses of the party, those who are democrats at heart as well as by partisan affiliation, they distrust him for many of the friends he has made.

Having subjugated the Boers in the Transvaal in the name of civilization; the British imperialists are now proposing to Christianize Chinese laborers by bringing them to the Transvaal and holding them there as slaves—in “a delightful bondage,” as these graft-hunting word-mongers phrase it. Imperial civilization and a devilish Christianity go well together in the merry chase after unearned dollars.

In two years — December 10, 1905—the centennial anniversary of the birth of William Lloyd Garrison occurs, and Whim suggests that it be made the occasion of a hearty outburst of appreciation. Every lover of liberty will second that suggestion. William Lloyd Garrison was a splendid embodiment of the spirit of uncompromising enmity to wrong. “I will be as harsh as truth and as uncompromising as justice. I am in earnest. I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard.” Those were Garrison’s words of faith, and that is the spirit that has accomplished everything in the moral world worth accomplishing since time began. Garrison’s memory is not alone a subject for celebration by Negroes, although the Negro who should be

indifferent would be despicably ungrateful; it calls for marked recognition by all races and classes who in this era of retrogression from high moral standards see in devotion to those standards the only hope for true and lasting progress in everything.

The school of economists who have been assiduously teaching the upside-down doctrine that the value of the finished product determines the value of the constituent materials, may now stand up and explain why flour has advanced in price in response to the advance in the price of wheat. And while they are at work upon this problem they might also subject their work to the test of prophecy. Thus: When the price of flour declines will it follow or precede, be the effect or the cause, of a decline in the price of wheat? They might also profitably consider the suggestion that perhaps they are overworking the demand side of the supply-and-demand equation. While it may be true that demand operates to affect the price of materials through the price of finished goods, it may also be true that supply operates conversely to affect the price of finished goods through the price of materials. And when this thought is followed out to the end, it may be found that supply rather than demand is the determining factor, since supply has natural limitations and demand has not.

David M. Parry’s real object in making a crusade against trade unionism has now been exposed by his own non-union employees. He has pretended that his object is to protect workmen from the slavery of unions. But the strike last week of his own non-union workmen tells a different story.

Since August last he has systematically forced down piece wages in his factory, by cut after cut, until the reduction aggregates over 25 per cent. As his men were unorganized and were not allowed to deal with him in a body—being absolutely free men, with no trade union shackles enslaving them!—they were compelled to submit to these reductions. But Parry’s last wages-cut broke these freemen’s will. They organized and struck. Whereupon Parry found other free men to take the strikers’ places—free men so helplessly in the unobstructed enjoyment of Republican prosperity, that they did this rather than starve. Mr. Parry’s notion of freedom would have delighted old Senator Toombs, of ante-bellum memory, who expected to call the roll of his slaves at Bunker Hill.

It is strange that anyone should be fooled by the drivel of men like Parry about the slavery of trades unionism. Unions are voluntarily organized. No one need join them if he doesn’t want to. Neither do they keep any workmen out who want to come in. To call that sort of thing slavery is either to display lack of intelligence or to assume that the public lacks intelligence. Yet Parry has imitators. One of them is a certain Chicago judge whose services are in extraordinary demand when employers want injunctions against strikers. His name is Holdom. This judge has within a few days imposed jail sentences upon labor union officials for acts which if committed at all were indictable crimes. Yet Holdom tries them without a jury, and upon affidavits drawn in lawyers’ offices, and, regardless of the denial to them of the ordinary safeguards for the innocent, convicts and sentences them. In this he acts in accordance with the ordinary pro-

cedure under the new-fangled method of judicial usurpation known as "government by injunction." But in the course of his decision he displayed his own class animus. "Members of unions have no individuality," said he; "no free course. They are under contract like slaves and they must do the bidding of their master—the union. Members of union labor are worse off in this than were their colored brothers of the South before emancipation." That kind of sentiment is bred in the atmosphere of plutocratic social clubs.

"It is a unique spectacle," said a labor orator, arguing for ship subsidies before a Congressional committee the other day, "to see Labor coming to Congress to plead the cause of Capital." Unique it may be, but not remarkable. Capital buys even labor orators when it needs them; and of labor voters it always keeps an abundant and varied supply in stock.

Booker T. Washington pathetically appeals to the pulpit and the press in behalf of his persecuted race. "Is it not possible," he asks, "for pulpit and press to speak out against these burnings in a manner that shall arouse a public sentiment that will compel the mob to cease insulting our courts, our government, and our legal authority, cease bringing shame and ridicule upon our Christian civilization?" Unhappily it is not possible. The press of the country has become "the advertisers' own," and Negroes are not of much account as advertisers. As to the pulpit, few preachers are sensitive to the wickedness of any burnings at the stake that have not yet become mellow with age. Those that are so sensitive and speak their minds are pretty certain to lose their pulpits; for the pulpit, like the press, is more under the influence of inhuman race and class hatreds than of anything which with the least regard for verbal propriety can be called Christian civilization.

Once in awhile some bold preacher thunders against the wickedness of the classes that dominate society. Among these the Rev. R. A. White, the Universalist minister of Chicago, may be quoted. He denounces all law-breaking, including "the respectable law-breaking class—the men who in popular definition rank as 'good citizens,'" and has expressed his suspicion that the real danger to society lies not with the habitual criminal class but with "the respectable law-breakers." Mr. White is quite specific in this just denunciation; but then, as he is not an orthodox clergyman, it may be that he cannot properly be included among clergymen who are Christians even to martyrdom in spite of the paganistic worldliness of their churches.

Among respectable law-breakers, Judge Dunne, also of Chicago, classes the wealthy who draw huge unearned incomes from the growth of the city, yet keep the city in a disgracefully poverty-stricken condition by dishonestly dodging their just taxes. "While the city of Chicago is one of the wealthiest communities in the United States," he declared at the banquet last week of the Commercial Club, "and while its citizens possess property of incalculable value, amply sufficient as a basis for all the needs of the State, county and municipal governments, it is the dirtiest, most ill-kept, ill-clad and poverty-stricken municipality I have ever known of. Both county and State are in a constant state of mendicancy. This results mostly from dishonest tax-dodging on the part of wealthy citizens and wealthy corporations." In this connection Judge Dunne pointed at the county commissioners as conniving at these respectable crimes by refusing to comply with the law by publishing the tax lists. He said:

Within the last 30 days the chairman of the County Board publicly declared that the county could not comply with the law requiring the publication of the tax assessors' lists on account of the want of income. This may be true,

but if I were in his place the assessor's lists would be published if every other arm of the government, except the poorhouse, the hospital and the jail, had to be closed. As long as these lists are suppressed tax dodging will continue. If there is anything on earth that will stop tax dodging it is publicity. In my humble opinion, if the assessors' lists had been published, as the law requires, neither the city nor the county would be in the abject condition of poverty which now disgraces them.

Another subject to which Judge Dunne called attention in this speech invites consideration wherever throughout the country the abuse exists. We refer to the custom of so organizing the courts of the poor as to foster the sale of justice. Judge Dunne spoke without reserve:

The justice court system that prevails in this community would be a disgrace to Turkey. A system which compels a judicial magistrate to depend for his living upon the fees paid him by the plaintiffs in litigation is so scandalous as to cry to heaven for redress. Aristides the Just, if selected as a justice of the peace in the city of Chicago, would not be able to retain his reputation or appellation one year after his appointment. The fact that any of the justices of the peace in the city of Chicago have preserved any sort of a reputation for fairness under this infamous system is a standing testimonial to their high and exalted integrity.

It may not be generally known, but it is a fact that in one particular this infamous practice prevails in the judicial system of the United States. We refer to the practice in enforcing extradition treaties. When arrests under these treaties are made it is by warrant from United States Court commissioners. The prisoner is brought before the commissioner issuing the warrant, and he, as a judicial officer, inquires into the presumptive evidence of the crime. As the foreign government seeking to enforce extradition may select any United States commissioner at discretion, and as the selected commissioner must look for his pay to the foreign government that selects him, no very vivid imagination is needed to understand why it is