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The worst exhibition of anarchy, in the very worst sense of that epithet of promiscuous application, was made at Wilmington, Delaware, this week, by some 4,000 of Delaware's "law abiding" citizens.

These exemplary citizens were so strenuously law-abiding, so devoted to good order and the regular processes of legal institutions, that they not only took the law into their own hands, but, in a paroxysm of tenderness, they squeezed the life out of it in the act of fiendishly burning a Negro to death.

The Negro was a very brutal Negro, if he committed the crime for which these anarchists burnt him at the stake. But there is no legal evidence that he did commit it. A confession of his is paraded in lieu of such evidence; but inasmuch as this confession was neither asked for nor given until the Negro was about to be murdered, it can command no great credence. Just as his captors were in the act of touching the torch to the pile of fuel that had been gathered in advance for his torture, they gave him leave to speak. Then, under circumstances in which anyone almost would confess to all the crimes of the decalogue if he thought he might thereby move his persecutors to mercy, he did confess. But such confessions are naturally and notoriously worthless. The Negro said only one thing that can be freely accepted as true, and that not because he said it, but because it is manifestly true anyhow. It was con-

tained in his very last words: "You wouldn't do this to a white man." These words were gospel truth. It cannot be denied that this Negro was atrociously assassinated by "law and order" anarchists, not because he had committed a brutal crime, but because he was a Negro.

And if the press reports are true, that atrocious instance of law and order anarchy was instigated by a pulpit anarchist, pastor of a Presbyterian church at Wilmington, the Rev. Robert A. Elwood, by name, who, in his church last Sunday night preached an anarchy sermon. Mr. Elwood is reported as having taken his text from I Corinthians, ch. 5, v. 13: "Therefore put away from yourselves that wicked person," and to have said:

I call your special attention to that part of my text found in the Constitution, which says: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial." On the day of this terrible crime the officers arrested a man supposed to be guilty. He was taken before a magistrate and held without bail. To-night he is in jail, with armed guards parading about for his protection, waiting until the middle of September. Is that speedy? Is that even constitutional? Oh, honorable judges, establish a precedent, and the girls of this State, the wives of the homes and the mothers of our fireside and our beloved sisters will not be sorry, and neither will you. And, honorable judges, if you do not hear and heed these appeals and that prisoner should be taken out and lynched, then let me say to you with a full realization of the responsibility of my words, even as Nathan said to King David of old, after his soldiers had killed Uriah: "Thou art the man." The responsibility for lynching would be yours for delaying the execution of the law. Should the murderer of Miss Bishop be lynched? Yes, but only under one condition, and that is this: If his trial shall be delayed until September, and then, though he be proved guilty, if through some technicality of the law or undue influence upon either judges or jury he be not given capital

punishment, then the citizens of the State should arise in their might and execute the criminal and thus uphold the majesty of the law.

It is perhaps fortunate for the Rev. Mr. Elwood that he does not live in Illinois. This sermon of his would be evidence of his guilt as a murderer under the doctrine of the "anarchist" cases as decided by the Supreme Court of Illinois in 1887.

Probably the foremost Jew in the United States to-day is Mayer Sulzberger, president judge of the Court of Common Pleas of Pennsylvania, and by common consent without a peer among the jurists of that Commonwealth. He is reputed to be a man of deliberate action and of weighed speech. His character, his representative position as an Israelite and as an American citizen, and his prominence upon the bench, lend therefore considerable importance to any public utterance he may make. At the meeting of citizens of Philadelphia held to protest against the action of the Russian church and government in permitting the Kishineff massacre, this distinguished Hebrew is reported to have delivered, in the course of a speech characterized in an editorial article of the Philadelphia North American as "the height of impassioned eloquence," the following invective:

And now comes the unspeakable Cassini, who, insolently disregarding the government to which he has been accredited, directly addresses the people of the United States by means of the public press, and even dares to threaten evil results if we speak our minds. When an ambassador thus waives his official privilege he ought to learn that his presence in this country is considered an offense by many millions of brave men and pure women constituting our American citizenry; that for lust, rapine and murder we have here no apologists and no room for apologists, and that even a Russian grandee may receive a passport that requires him to leave