

garded their oaths, could not acquit them. The constitution has frequently been suspended in Ireland during the last century, but never without the authority of parliament, never by the mere proclamation of the executive, as in this case.

This opinion confirms that of Fred-eric Harrison, which we published recently at page 443.

In his Thanksgiving proclamation, President Roosevelt takes occasion to flatter the American people upon having "been able to work for our own uplifting in things intellectual and spiritual." It is not to be presumed that the president would play upon words in so solemn a state paper; yet what can be made of that sentence except that we have "been able" to work for spiritual uplifting but haven't done it? If ever a people were guilty of visible spiritual backsliding, this people has been since it began its career of sanguinary conquest. Tried by the president's own idea of spirituality as phrased in the same proclamation—"we can best prove our thanksgiving to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men"—what claim can the American people honestly make to spiritual elevation? The memory of thousands of Filipinos whom we have slaughtered for defending their country against our invasion should be a perpetual rebuke, until we repent of that national crime, for any pretense that we are doing our duty to our fellow men.

Nominally for the suppression of anarchy, but really for the manufacture of anarchists, for that will be its practical effect even if it is not the actual intention, an organization has sprung up under the incorporation laws of Illinois which calls itself "The Republic." Like the "A. P. A.," of evil memory, it is a secret organization. And one at least of its methods of work is peculiarly vicious. We quote from its circular soliciting membership:

to ostracise anarchists socially and financially, thereby rendering them helpless and dependent creatures.

Could any better plan than that be conceived in the minds of a million devils, for making wild beasts of ostracized men? Here is a private organization, an irresponsible organization, a secret organization, which collects its own evidence by secret means, sits in judgment upon it in secret conclave, gives the accused no opportunity to be heard nor even to know that his opinions are being investigated, and then pursues him mysteriously and relentlessly, not only cutting him off from social relationships, but closing to him all opportunities for making a living. If he is in independent business, he finds his business sinking under him as if by some spell of black magic. If he is a workingman, his jobs melt away as fast as he gets them. In all cases the victims become, in the language of the circular, "helpless and dependent creatures." Yet they don't know where the blow comes from nor why it comes. They are victims of a secret band which assumes to decide whether they ought to live in society or not, and in its own lawless way executes its own lawless decrees. This band is itself in the wicked sense of the term, an anarchistic organization.

Whether anarchistic opinions ought to be suppressed or anarchists outlawed is not the crucial question in this connection. The question which this organization brings forward is whether what constitutes an anarchistic opinion or who shall be treated as anarchistic persons may be determined in that manner or punished in that way. What guarantee is there that law-abiding persons would escape outrages on the part of this society? Every man's rights would be subject to the vindictiveness of its malicious members and at the mercy of its secret decrees. No government can safely tolerate such a society within its jurisdiction.

In addition to the outrages upon innocent individuals of which a society like that would be guilty, consider its effect upon the public peace. It would provoke assassination and nurture assassins. When men found themselves ostracized financially, their business ruined and every avenue of employment closed, by a mysterious but palpable influence, what would they be apt to do? No matter whether they had been anarchists or not, they would have to be men of strong minds not to become homicidal lunatics, or, escaping that malady, they would have to be superlatively angelic in spirit not to become wilful assassins. Feeling that every man's hand was against them, they would raise their hands against every man. No one's life would be safe, who, though for the best of reasons, declined to employ one of these desperate outcasts. And where would the fault lie? Manifestly at the doors of the secret society which had set about condemning and ostracizing them "socially and financially, thereby rendering them helpless and dependent creatures." Such a society is a criminal conspiracy. If incorporated, as its promoters say it is, the charter should be revoked. Of course these men may be fools rather than criminals. Or their circular may be a fat-witted hoax. But criminal or foolish, serious or a joke, their circular, which bears the name of L. R. Hazen as "supreme president," and A. E. Gosso, "29 South Forty-eighth avenue, Chicago," as "supreme secretary," should receive the attention of the grand jury.

If this secret organization were the only thing of its kind, it and its notoriety-seeking promoters might be ignored. But secret agencies with similar sinister purposes are indirectly at work, more discreetly, yet no less viciously and lawlessly. Instances are reported of the discharge from employment recently of peaceable, law-abiding, estimable and competent persons for no other reason than that they hold views which inspire igno-

rant and malicious people to denounce them falsely as anarchists. The discharges seem to have been made by the employers in obedience to secret influences, and the victims appear to have been blacklisted. Whether this is the kind of work the Marquette club has been fostering, or is part of the persecuting scheme that Pinkerton, the private detective, outlines in the North American Review, is known, of course, only to the dark room conspirators themselves. But whoever is behind it should be ferreted out by the grand jury, in the interest of good order and respect for law. It is especially important that the grand jury take the initiative in these first cases. The victims are non-resistants and will take no revenge nor make any complaint themselves. But the matter concerns others as well as themselves. It concerns society as a whole. For there is danger that future victims of these stealthy conspiracies will not be non-resistants, and that they may be provoked by the lawlessness of the conspirators to lawlessness in retaliation. In view of that possibility, it is the duty of the grand jury to demonstrate at once that the law may be trusted to put down such persecutions. That body cannot wisely or justly leave outraged victims to infer that their wrongs will go without redress and their rights without protection unless they become their own avengers. Upon no other public men does the responsibility rest so heavily at this time as upon grand jurors, to convince all classes that the law is not a respecter of persons.

The supreme court of Ohio, on the 29th, dismissed the last of the cases which ex-Attorney General Monett had brought against the Standard Oil trust. It did so at the request of Attorney General Sheets. This was entirely regular, not only judicially, since it is proper for a court to dismiss an attorney general's suit upon application of the attorney general, but also politically. For the Republican convention had "turned down"

Mr. Monett, refusing to renominate him because he brought these suits against the oil trust. It nominated Mr. Sheets in his place, and the people of Ohio approved this action of the convention. Politically, therefore, Mr. Sheets was under orders from the people of the state to undo Mr. Monett's work. He has obeyed with all reasonable expedition. His ostensible reason, as announced to the court, was that the trust had dismantled its plant in Ohio and left the state. But Mr. Monett asserts that nothing of this kind has been done except evasively, and that the evidence against the trust is abundant. At any rate Mr. Sheets has faithfully obeyed the mandate he received in his nomination and election to supplant the attorney general of his own party who had been officially upright in his attitude toward the trusts.

The lower house of the Georgia legislature has made a move in the right direction with reference to taxation. By the passage of a franchise tax bill, it aims at taxing franchise values. This it does by requiring the state authorities to deduct the value of the tangible property of corporations from the total value of their stocks and bonds. The difference so arrived at is to be regarded as representing the value of the franchise, and is to be taxed accordingly. As the senate has yet to act, it is too early to be enthusiastic over this measure; but the fact that the measure has passed the lower house has an encouraging significance.

One of the able and influential Democratic papers of the west, democratic with a little d as well as Democratic with a big D, has long been known as the Dubuque Telegraph. By merger with another paper it has recently become the Dubuque Telegraph-Herald. Fortunately for the readers of these combined papers, and for the Democracy of Iowa, John S. Murphy, whose ability as editor made the Telegraph what it was, is the editor of the Telegraph-Herald. A few such editors as Mr. Murphy would

soon change the political complexion of Iowa.

Dr. Hiram W. Thomas, for many years an independent preacher of Chicago, one who left the orthodox fold because he rejected, among other doctrines, what has been perhaps irreverently called the "slaughter-house theory of the atonement," has retired from regular ministerial work. It is to be regretted that this was necessary. Christian preachers are not too numerous in these imperial days, when it is unhappily more than half true that, as Swinburne phrases it, we have "a Christian church which spits on Christ." But Dr. Thomas has done a good work in the past, both as clergyman and citizen, and from what may yet remain to be done, whether in the pulpit or out of it, he is not the man to shrink.

The German tariff on cereals, intended nominally for the benefit of the farmhand class, but really, of course, for the farm landlord class, has worked out precisely as its projectors expected, but not precisely as they promised. Says the New York Evening Post:

It was supposed that these duties would make possible the payment of higher agricultural wages, by enabling landowners to get better prices for their products, and thus keep the peasants from drifting to the cities in search of work in manufacturing enterprises. The main error in this notion is, of course, found in the failure of the new law to provide any means of transferring the higher returns in agriculture from the pockets of landowners to those of laborers.

That is the main error in all plutocratic schemes for "enabling" employers to pay higher wages. What is especially noteworthy about the above quotation, however, is its recognition of a truth of far-reaching importance, the truth that a tariff on products of land—and all goods are products of land—in so far as it is effective at all as a protection to home industry, protects only the industry of owning land. The industry of using land gets none of it.

As an answer—after the Yankee