

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.

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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