

attempt at just treatment that parliament has made in the enactment of the recent land measure.

There is a general desire among the leaders of thought in Ireland to check the emigration from that country. They feel that Ireland under fair conditions can support a much larger population than she now has. Ireland, they say, has been drained of many of its most enterprising and vigorous sons and daughters. It is hardly probable that the steps already taken will entirely check the movement toward the United States, but there is no doubt that the inhabitants of Ireland and their friends across the water contemplate the future with brighter hopes and anticipations than they have for a century

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### Is It True?

Speaking in Plymouth church, Brooklyn, recently, Rev. Dr. Newell Dwight Hillis said that one of the hopeful signs of the times is the interest shown in the social problem. Dr. Hillis said that "now has come an era when it is generally recognized that individual happiness and progress mean social happiness and the well-being of all;" and he added:

"This sentiment of social obligation is so strong that we have lost admiration and respect of those men whose vast wealth represents disobedience to the laws of country and of God.

"Society still pays homage to these men because of the financial power they wield, but it is the love which we give to an earthquake, whose power for ruin we must confess, but whose desolation we fear and hate. Now and then a cheer arises for the man who, having robbed the people of much, seeks to win society's forgiveness by endowing some school or institution. But the cheers are faint.

"The people have come to recognize that the individual who enriches himself at the expense of the people has despoiled the people, and that the man who advances himself through breaking the laws of brotherhood is debauching the people."

Dr. Hillis drew the picture as it ought to be; but can we say at this moment that we have lost admiration and respect for those men whose vast wealth represents disobedience to the laws of country and of God?

Is it not true that political leaders whose party policies are in line with the wishes of those whose vast wealth represents disobedience to the laws of country and of God point to these men of vast wealth as safe counsellors and trustworthy leaders in our national policies, and generally persuade the majority of the people to fall in line?

Is it true that the cheer arising for the man who, having robbed the people of much, seeks to win society's forgiveness by endowing some school or institution, is faint? Is it true that it is only an occasional cheer? On the contrary, is it not true that the contributions which these men offer to churches or to educational institutions are looked for and longed for and gratefully received by preachers and by teachers and very generally applauded?

It ought to be true that the people have come to recognize that the individual who enriches himself at the expense of the people has despoiled the people, and that the man who advances himself through breaking the laws of brotherhood is debauching the people. But is it true? if it is true, the people have had a poor way of showing that they have profited by the lessons they have learned.

Dr. Hillis and others who preach on these lines deserve all possible encouragement, but they should not make the mistake of imagining that the evil has been cured or that the people's eyes have been entirely opened. Whenever the people really recognize that the individual who enriches himself at the people's expense, has despoiled the people, and that the man who advances himself through breaking the laws of brotherhood has debauched the people; whenever the people really appreciate the enormity of the evils under which they suffer at the hands of those men whose vast wealth represents disobedience to the laws of country and of God, the republican party will go out of power and popular government in this nation will be restored.

### Vicious Theory—Harmful Practice.

In Isaiah III, 14-15, it is written: "The Lord will enter into judgment with the ancients of his

people and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor? saith the Lord God of hosts."

In Isaiah X, 1-2, it is written: "Woe unto them that decree unrighteous decrees and that right not grievousness which they have prescribed; to turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey and that they may rob the fatherless."

With these verses as a text, Rev. S. Hogan, a Baltimore clergyman, recently delivered a sermon treating the tariff question from the moral standpoint. In that sermon Mr. Hogan said:

"Money that is placed in any man's pocket by legislation must come out of the pockets of some other person. If we levy a tariff tax upon one class of our people, for the benefit of another class, is the country made any richer thereby? It is simply a case of robbing Peter to pay Paul. It benefits the monopolist, but at the expense of the working people. It is claimed that the tariff laws enable these men to pay higher wages. It may enable them, but it does not compel them. There is no law to divide up with their employes, much less with the general public.

"The tariff is placed largely upon the necessities of life and finally paid by the consumer. It is merely advanced by the importer, the wholesale and retail merchants. They get it back, and with a profit, too, when the article is sold to the consumer and at the same time foreign labor comes into our country free of duty or tariff, and consequently we have two or three men for one job, high prices and hard times, except for the legalized monopolists. Tariff protection is a fraud and a delusion. Today it is simply a bounty to the trusts. It is a sham and a sin."

Mr. Roosevelt is delivering a great many sermons these days, and he might with advantage consult this Baltimore clergyman.

Mr. Roosevelt may find it a bit embarrassing to contradict Mr. Hogan's assertion that "tariff for protection is a sham and a sin," because, if memory is not at fault, it was Mr. Roosevelt who, in his "Life of Thomas H. Benton," wrote that political economists have generally agreed that a protective tariff is "vicious in theory and harmful in practice."

And yet at a time when there was general protest against this "vicious theory" and "harmful practice," Mr. Roosevelt forgot to refer to the tariff question in his recent message to congress.

### A Great Publicity Law.

In an editorial entitled "The Trust Situation," the Atlanta Constitution says: "There is strong reason to believe that Mr. Bryan was not so far from right when he declared that the penitentiary yawned for trust violators of the Sherman anti-trust law and the criminal codes of state and nation."

After describing some of the methods of the trust magnates, the Constitution adds:

"The criminal phases of the trust question—and those who have closely scanned the methods of promotion and wrecking employed in the shipbuilding case cannot but be aware that criminality is as thick in it as skippers in a bad cheese—are yet to be given their deserts in a criminal court."

Has the Constitution observed that while the republican administration has not employed the criminal clause of the Sherman law in its so-called fight against the trusts, neither Mr. Roosevelt nor any of his spokesmen, on the rostrum or in the editorial chair, have undertaken to explain why the very powerful weapon to be found in the criminal indictment has not been made use of?

Newspaper dispatches say that the Standard Oil trust intends to make a vigorous fight against the proposition that the representatives of the bureau of publicity have the authority to investigate the affairs of a trust; and just now in many republican newspapers are found editorials to the effect that the Standard Oil trust magnates display considerable impudence in their efforts to annul a provision of the law creating the department of commerce and labor. But is it in the least surprising that these trust magnates have a supreme contempt for the so-called publicity law, when we remember how they have succeeded in ignoring the criminal clause of the Sherman anti-trust law?

Repeatedly, The Commoner has directed at-

attention to that clause, a clause which is the chief feature of the Sherman law. Repeatedly The Commoner has directed attention to the fact that no effort has been made by the republican administration to call to account, under the criminal clause, these influential violators of the law. Repeatedly The Commoner has asked republican editors and republican statesmen to explain why the republican administration has not availed itself of the criminal clause. No republican has yet undertaken to make this explanation.

We have heard much of "publicity, publicity, publicity," and Mr. Roosevelt has pointed with pride to the law which undertook to give to the department of commerce and labor the authority to inquire into the affairs of these great combinations; and yet Mr. Roosevelt seems to have closed his eyes to the greatest publicity law on the statute books. The criminal indictment, vigorously and courageously pushed, sends even the wealthiest and most powerful of rogues to their knees. For the purposes of shedding light in dark places, of making public the secret schemes and the underhanded methods of violators of law, the criminal indictment possesses powers greater than all the so-called publicity provisions that could be written upon the statute books.

To the ordinary man, criminal proceedings would seem to be the simplest and most effective. If Mr. Roosevelt and his associates have any good reason for ignoring that proceeding in their boasted fight against the trusts, why do they not take the people into their confidence at least to the extent of explaining why no effort has been made to enforce the first section of the Sherman anti-trust law?

### The Battle of 1904.

There are many reasons for believing that the presidential contest of 1904 will be a hard fought battle. In order to command the support of thoughtful men, the democratic party must be true to the people and it can only be true to the people by being faithful to democratic principles.

It is an open secret that the trust magnates and the financiers will be undertaking to control the democratic national convention in order that the party may nominate a man who will act according to the selfish interests of these men. It is, therefore, the duty of every democrat who loves his party and who believes that it should be the medium through which popular government is to be re-established, to see to it that the schemes of the men who would republicanize the democratic party and make the organization wholly unworthy of the support of democrats are not successful.

In this great contest, The Commoner hopes to play an important part and it is therefore desirable that The Commoner's circulation be largely increased. To this end a special subscription offer has been arranged similar to the lots of five plan adopted last year. Cards, each good for one year's subscription to The Commoner, will be furnished in lots of five at the rate of \$3 per lot. This places the yearly subscription rate at 60 cents.

Any one ordering the cards may sell them for \$1 each, thus earning a commission of \$2 on each lot sold, or he may sell them at the cost price and find compensation in the fact that he has contributed to the effort to widen The Commoner's sphere of influence.

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