

record for the State of Illinois to have hanged any man upon testimony discovered after his trial to have been perjured, and regarding which several of the jurors swear, as they do in Billek's case, that if they had known its character they would not have found him guilty.

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Woman Suffrage and Essential Democracy.

At the national Woman's Suffrage convention speeches were made, on the 18th, of a kind that indicate renewed vitality in a body that has at least faced the danger of becoming moribund. Woman suffrage is not an end to be attained; it is a means to be secured for attaining an end. And the end, numerous though its prongs may be, is all summed up in those speeches of Anna H. Shaw, Harriet Stanton Blatch, Florence Kelley and Jean M. Gordon. Their spirit was expressed by Miss Gordon when she said that the American public "is beginning to resent the hand of charity always being extended, when it asks for justice."

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There is an economic work before the woman suffrage associations. It is a work of the greatest importance. It consists in securing—and of course this can be done only through the ballot—economic justice. In other words, the woman suffrage movement is a democratic movement or nothing. Few things could be more hopeful for it than the opposition of the heartless bridge-whist crowd among women, unless it might be the growing opposition of the paternalistic aristocrats. All this opposition implies that the democracy of the movement is visible to the enemies of democracy. But the movement cannot profit by that opposition as it ought to, unless its friends clearly recognize and boldly proclaim its essential democracy. The signs of their doing this are most welcome.

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Protection for Small Stockholders.

An organization for the protection of investors in corporations has recently been undertaken in New York, which gives good promise of being a useful enterprise. It contemplates doing at a nominal charge all things that may be necessary to conserve the financial interests of the great mass of minority owners of business corporations, who are now absolutely at the mercy of majority stockholders and their inside rings. Something of this kind has become of vital importance. So much of modern business is done by corporations, that stock investments offer almost the only

means of participating in industrial enterprise. Yet small investors are incapable of supervising the management of the properties in which they are interested. They become mere pawns in the game, often grossly dishonest, of the big manipulators; and it would cost them more to protect themselves individually than their several interests are worth. By co-operation, however, they may protect one another; and it is to promote this co-operation that the organization referred to above and named "The Bondholders and Stockholders' Protective Committee" has been effected. The organization issues a periodical, "The Corporation Searchlight" (18 Wall street, New York), for the purpose of keeping its members in touch with one another and their respective interests under the common supervision.

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A Prosperity Priesthood.

In the Oriental despotisms of antiquity, as in modern China, the ruler was afar off from the people. There was an elaborate court ritual which one had to learn—and must yet in China, as recent reports regarding the Lama of Tibet (p. 687) go to show,—before access to the dread presence of the sovereign could be had. The Biblical story of Queen Esther is a familiar instance of the difficulties suppliants underwent in order to reach the king's ear. It was so, too, with the old religions. They reflected the prevailing political superstitions, for there was usually a god far removed from his worshippers, whose ear only the priests knew how to reach. As in the political world, so in the world of religion, an elaborate ritual had to be learned and followed; else the god slept through it all, and his frantic worshippers beat their breasts and tore their hair in vain. Occasionally, however, as with the priests of Baal at Mount Carmel, suspicious circumstances arose which laid bare the inability of the priests to compel their god to heed the beseeching cries of the people. Previous to that supreme test on Mount Carmel, the many years' drought notwithstanding the efforts of the priests of Baal to bring rain, had undoubtedly shaken the faith of their followers, and so must have spurred on the priests to frantic prayers upon that dread day when Elijah jeered them so mercilessly while Baal remained deaf.

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History repeats itself. As in ancient times and at that distant place, so in modern times and here, the priests of Baal are in a fix. Circumstances are exposing the hollowness, the vanity, the abso-