

down to the Asiatic level. Free trade has exposed New South Wales to unrestricted competition, from which high duties "protected" Victoria, and yet official returns and the evidence of trades union officials have lately shown that in New South Wales wages remained high, while in protected Victoria they fell "to the lowest level compatible with mere brute existence." The legislature had to step in, and by means of "the new protection" has raised wages in some trades to the level existing in New South Wales without such interference. In all other trades wages are still far lower in the protected than in the free trade state. What becomes of the previous contention that free trade, the unrestricted admission of the product of low-paid labor, reduces white workmen to the level of Asiatics?—Melbourne Arena of September 21.

MAYOR JOHNSON'S WAY.

"If anybody doubts that we are regulating the tough district as it was never regulated before," said Police Director Dunn yesterday, "he need only turn to the election figures of Tuesday. The Republican ticket carried every precinct in the ward but one, and that one is in a locality not inhabited by the vicious and immoral."—Cleveland Plain Dealer of Nov. 8.

"They have a just cause for complaint against me," said Mayor Johnson Monday, referring to the resolutions adopted by the Euclid Avenue Baptist church congregation against the noise made by the pavers on the street. "I promised those people that services should not be disturbed," continued the mayor, "and I took such steps as I thought would bring about the desired condition. But I did not go about it in the right way and I must admit that the blame is on me."

"What steps did you take?"

"I told the contractor, Mr. Bramley, that there ought not to be any work done at all on Sunday, but that if it was absolutely necessary to work during the day there should not be any work done during the hours of church services. He promised me that there would not be any, at least during church hours. I should have stationed a policeman there to see that the order was enforced."

The mayor sent for Bramley, and when he arrived asked for an explanation. "I didn't know any churches were there," said Bramley.

"Honestly, I have been so busy that I overlooked it."

"That is no excuse, Mr. Bramley, you know what you promised me."

"I do, Mr. Mayor, and I owe you and the church people an apology. It's no money in my pocket to work on Sunday, as I have to pay my men for a full day's work, and I do not keep them after three o'clock in the afternoon. I simply want to get this work done, for there is no telling when the weather will become so bad that we can't do anything. I want you to feel, however, that it was not an intentional disregard of your orders. It was carelessness."

The mayor then gave orders to Director of Police Dunn to see to it that street car companies and others who sometimes find it necessary to do work on Sunday do not work near churches during the hours of services.—Plain Dealer of Nov. 12.

RELIGION IN POLITICS.

An extract from a sermon delivered in the Vine street Congregational church in Cincinnati, November 10, by the pastor, the Rev. Herbert S. Bigelow.

The danger in a republic is that the government is liable to fall into the hands of politicians who have the power of kings without their responsibility. Every American citizen who taboos politics adds to that danger, and, by his indifference, puts the institutions of the country in jeopardy.

There are three kinds of anarchists. There is the anarchist who is the avowed enemy of the government and who would destroy it by violence. He is not the least dangerous. There is the anarchist who would subvert government by making it the means of private aggrandizement. His name is Privilege. Then there is the anarchist whose lack of public spirit and neglect of political duties are mainly responsible for the growth of privilege and the consequent growth of lawlessness and violence.

"I trust there will be no politics in your lecture," said a preacher in whose church I was announced to speak. From another church I have just received an invitation to attend a service commemorating the one thousandth anniversary of the death of King Alfred the Great. Thus, you see, a living prophet is nothing but a "politician." The preacher may go a thousand years into the future, or a thousand years into the past for his theme; he may talk of reforms

that have long since been won, or he may talk of reforms that lie beyond the range of the probable, but if he speaks of reforms that are being won now he is accused of dragging politics into the pulpit.

If some man, in the love of God and his fellows, is striving, through the agency of political action, to bring the kingdom of heaven a little nearer to earth, the ecclesiastical politician will be the last one to encourage him. When he has won they will make haste to claim the credit of his victory. When he has been dead long enough they will give him a place among the prophets and the saints.

A man to be a patriot must be a politician. The true politician is he who seeks to induce his fellow men to make justice the rule of their public as well as their private conduct.

Ohio has at least two mayors of whom I can say: Their politics is my religion. This nation is having a new birth in freedom. This is being brought about by the infusion of the religious spirit into political movements.

An editor, writing to a great daily, commended certain citizens as safe advisers, because, as he said, "they have no moral interest in the government." Those men are not safe guides; they are blind leaders of the blind, who cannot see in every political question a moral question, who do not know that public policies must prove harmful in the end if they are not right. Our pulpits are not being converted into political platforms, but our political platforms are being converted into pulpits where the gospel of the old Hebrew prophets is heard again, that gospel of public justice, of civic righteousness, which is the salvation of the nations.

ANARCHY BY OTHERS THAN ANARCHISTS.

Extract from an address on the above subject delivered before the Chicago Society for Ethical Culture, Sunday morning, November 3, by William M. Salter, as reported in the Chicago Chronicle.

Anarchy may be practiced by others than those who call themselves by this name. The essence of anarchy is taking the law into our own hands, being our own judges and executioners. Lynching is anarchy. It is advocated by respectable people, but under civil society all private violence or intimidation is outlawed. It should be punished. It is