

and jails confining. Therefore get plenty.—New York Herald.

#### THE LAND-CRAB.

"I'm absolutely unchangeable. Nothing can turn me aside one hair's breadth from my purpose," said the little Land-crab, as he left his winter quarters in the hills and began his regular spring journey to the Sea. But during the winter a line of telegraph poles had been placed along his track. Land-crab came to the first pole. He would not turn aside one inch. He spent all day climbing up the side of the pole, and all the next day climbing down the other side, then on till he came to the next pole. Another frightful climb up and over and down again. And so he went day after day, and when the summer was gone they found the body of the poor little Land-crab dead at the bottom of one of the poles only half-way to the Sea, which he might have reached easily in half a day had he been contented to deviate six inches from his usual line of travel.

Moral: A good substitute for Wisdom has not yet been discovered.—Ernest Thompson Seton, in *The Century*.

#### THE CHURCH AND LABOR.

"Hello, central! Give me Main 542—Is this Father McCabe?—Well, this is Mr. Pullman, of the Pullman Packing company.—Yes, we were glad to send that check of \$500 to you, Father, for your new steeple, because we recognize that your church is a power for the social order of this town. I am not a Catholic myself, Father; but I esteem the Catholic church as a great conservative force in these days of shifting sands.

"And, by the way, Father, you know we employ two hundred of your congregation in our works. Well, there have recently come in among our workmen several organizers of the Industrial Federation of Labor. They are causing discontent with our wage scale. Moreover, I believe this new Federation is tainted with socialistic and even anarchistic teachings. I think your people ought to be warned against such things from the pulpit. Not all our workmen are church-goers; and I often think that the non-church-goers may contaminate the believing Christians, especially touching the contract relations between employers and employes, and the duties of the latter to the former. Yes, Father McCabe, I really think these matters ought to be discussed from the

pulpit—in the conservative view of your grand old church, Father."—Catholic Citizen of February 27.

#### TARIFFS AND PROGRESS.

##### NEW SOUTH WALES'S EXPERIMENT.

That a tariff is not a necessary accompaniment of progress the recent history of New South Wales conclusively shows. In 1896 that colony adopted the policy of progressive free trade. Duties were to be gradually reduced over a period of five years, when in 1901 only those on tobaccos and liquors should remain. The deficiency in public revenue was met by a land tax, a crude and partial application of Henry George's plan, supplemented by an income tax. The effect was startling. The decennial census of 1901 showed great gains in the population for the free trade colony, while her sister colony, Victoria, separated only by a river and enjoying a highly protective tariff, had actually lost. Sydney, the capital of the former colony, gained 102,000, or 30 per cent., while Victoria's capital, Melbourne, had gained but 3,000, or a trifle over one-half of one per cent.

For every vessel docked and repaired in the protection colony, there were seven in the free trade colony, and there were four times as many deep sea ships in the harbors of New South Wales as in those of Victoria. The census also showed one-third more men engaged in manufacturing industries in the free trade colony than in the colony enjoying a protective tariff.

A committee from the Trades Hall in Melbourne, hearing that wages were higher in Sydney, went to learn the cause. They found the wages as high, and in many cases higher than in Melbourne, while the cost of living was about one-third less. After studying the situation six weeks, they returned home confirmed free traders.

The farmers flocked across the river from protected Victoria into New South Wales for the privilege of paying the land tax, knowing when they paid this tax they got off much cheaper than in Victoria, where everything they used for consumption, or for the farm, was heavily taxed by the tariff of that country. The progressive element of New South Wales is now demanding, as a further installment of the land value tax, that it be increased to three pence in the pound.

When it is considered that up to 1891 Victoria had the larger population, these results are seen to be startling. No wonder the plutocratic agencies worked to secure federation

of the colonies. But it is probable that the little leaven in New South Wales will leaven the whole commonwealth.

So long as America has a tariff at all, there will be interested persons seeking tariff favors, with what success our tariff history abundantly shows. All tariffs are robbery. The only difference is in the degree of the robbery; and equity admits of no degree. One robber party is enough. Then why does not the Democratic party cut the Gordian knot and pronounce for human liberty—absolute free trade?

A. FREELAND.

Mt. Pleasant, Tenn., March 20, 1904.

#### A CITY'S CRIME.

At the Vine Street Congregational church, Cincinnati, O., March 13, the pastor, Herbert S. Bigelow, spoke on the Springfield Mob. He quoted the fourth chapter of Genesis:

"Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

In the story of that primeval murder the mark of Cain was intended as a protection against mob violence. "Every one that findeth me shall slay me," cried the murderer. "And the Lord set a mark upon Cain, lest any finding him should kill him."

The ethical teaching of this story is in strange contrast to the prevailing sentiments of our day. To-day the mark of Cain is a bait for the mob, and even preachers are found who absolve murderers of murderers.

Ohio is the last to respond to the roll of dishonor. The story of that Springfield mob is horrible. It is sad enough when one man does a murderous deed. But the revolting savageness of the multitude is infinitely worse. To look into the heart of that beastly mob is like looking into the mouth of hell. When the tiger leaps forth in the man—that is terrible. The tragedy is not in the loss of life. It is in the loss of reason; it is in this sudden transformation of the man into the fiend; it is in the revelation of the baseness and brutality that lie so near the surface of the human heart.

Ohio is in disgrace. The mark of Cain is on the brow of one of her fairest cities. But we do not yet merit the contempt of the world. The worst has not yet happened. The real character of a man is shown, not by the sin which he commits, but by his conduct afterwards. So with a city. The city of Springfield is now on trial. Was that mob Springfield? Was that a fair sample of her citizenship? She has yet the chance to redeem her name. She may deal with the perpetrators of that crime in such a way as

to set a needed example to the nation. She may do more now for the cause of civilization than the mob has done for the cause of savagery. Let her punish those blasphemers of justice and publish to the world that Springfield is not the city and Ohio is not the State to tolerate this thing.

Those murderers in the streets of Springfield are worse than their fellows in the penitentiary, for they boast of their crime and call it justice. Let the judge and the preacher declare and let the public also say:

That the sin they do by two and two,  
They must pay for one by one.

**SALVATION BY THE TRUTH.**

Extract from a sermon delivered by Rev. Quincy Ewing, in the Church of the Advent (Episcopal), Birmingham, Ala., March 6, 1904, from the text: "If I say the Truth, why do ye not believe me?"

The indictment that stands against scribe and Pharisee stands, and has always stood, against the world's majorities. They are not unreservedly interested in truth; they are not uncompromisingly seeking it; nor yet fearlessly ready to be sought by it, and put under obligation of its new commandments, and made witnesses of its new fulfillments. The uncompromising truth lovers, and seekers, and servers, and welcomers, are the peculiar people of our time, as they have been the peculiar people of every time.

And here we have the reason why, despite all the intellectual achievements and marvels of the race, our world to-day is not more civilized than it is in the only true sense of the word, the moral sense—the fact that so rare is the moral heroism waiting to welcome any great truth, on its own conditions, and in all its greatness; that so few are the souls willing to see, save through the mist of prejudice, or to serve, save hobbling on the crutch of custom. Do we need to ask how to get rid of incalculable misery in this world that ought not to be—how to throttle and crush out of human life barbarous sentiments and cruel practices, which are responsible for the larger part of mankind's wretchedness? There is not a social problem unsolved, to-day, which might not be solved and settled by human faculties in their present stage of development, let them but be employed in an uncompromising search and service of truth.

"If I say the truth, why do ye not believe me?" What would have happened on this earth before any of us were born; what light and glory and joy would we all be witnesses and recipients of to-day, if 100 years ago no great-souled Leader of men had need-

ed to ask that question in the face of humanity, as Jesus Christ asked it, 1,900 years ago, in the temple at Jerusalem? Who will feel disposed to return a meager answer!

Aye, the problem of 'problems, lengthened out through time, compared with which all others pale into insignificance, is how to get the majorities of men and women to love truth and welcome it, with a love and welcome that give themselves to service: is how to get them to quit being scribes and Pharisees, on a big scale or little, in or out of the church—scribes and Pharisees social, commercial, political, as well as ecclesiastical: is how to get them to clear their ears of the wax of bigotry; to strike from their eyes the scales of prejudice; to shift off their souls the stupefying incubus of selfishness; and be free, untrammelled, fit, to hear and see and walk after an uncompromising Christ!

This problem solved, others that are pressing heaviest on the heart of humanity would not wait long for solution and settlement. Their difficulties would vanish in the light of truth, let it but shine steady and strong enough. And until men are willing to will that it shall shine with all possible strength and steadiness in all the world's walks and ways, the problems unsolved of society must remain unsolved, and the old tragedies and the old wretchedness, which darkened the yesterdays will live on through the to-days, and darken the to-morrows of human existence.

Blind partisanship will never free or save. It has been everywhere tried, and has everywhere failed! Deaf bigotry will never free or save; it, too, has been tried, and has done nothing better than to weight freedom with shackles, and transfer souls from one dungeon of death to another! Narrow visioned selfishness will not free or save; as often as it has been tried, hell hath enlarged itself in the rightful territory of the Kingdom of Heaven!

Nothing can free but truth; nothing can save but truth; and truth, only on condition that it be truly loved—fearlessly, humbly, reverently, heroically welcomed and sought and served.

**PROPORTIONAL REPRESENTATION.**

For The Public.

**CUMULATIVE VOTING IN TORONTO.**

Up to January, 1904, the city of Toronto, Canada, was governed by a mayor and 24 aldermen; the mayor being elected annually by a general vote of the city, and four aldermen annually in each of six wards. The chief executive power was vested in a

board of control of five members, consisting of the mayor and four "controllers," the latter being elected annually by the aldermen from among themselves. It required a two-thirds vote of the city council to reverse a decision of the board of control on finance, contracts and other important matters.

Educationally, the city had a public school board of 24 members, elected by wards; a high school board, nominated; and a technical school board, also nominated.

In the spring of 1903, changes were made as follows, to take effect at the next election: The four controllers hitherto elected by the aldermen were to be elected by the city at large; and the number of aldermen was reduced to three from each of the six wards, thus making a city council of 23, namely, mayor, four controllers and 18 aldermen. All three school boards were to be amalgamated into one board of education, consisting of only 12 members, elected by the city at large, for a two years' term, six retiring annually, so that 12 were to be elected in 1904, and six in each year thereafter. Polling to be on New Year's day.

The new plan gave us four different municipal elections, namely: 1, mayor; 2, controllers; 3, aldermen; 4, educationists. But this year Mayor Urquhart got a second term by acclamation, and there was no mayoralty election.

The cumulative system of voting was used this year in the election of the board of control, and partly in electing the educationists; whilst the old "block vote" was retained for aldermen.

For the board of control, each elector had four votes, which he could cumulate if he chose. He could give them all to one candidate, or divide them among four candidates, or between two or three; in fact could distribute them as he liked. In doing so he marked one cross for each of his four votes.

Then for the board of education the power of cumulation was partial. Although each elector had 12 votes, he was not allowed to cumulate more than three of them on any one candidate; so that the greatest concentration he could make was three votes on each of four candidates. Subject to this limitation, he could scatter his 12 votes just as he liked.

For aldermen, the block vote was retained, and no cumulation was allowed.

These three varying modes of elec-