

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