

—A decree of perpetual injunction restraining the Illinois-Indiana coal operators from entering any combine to fix prices or control the output of their mines (vol v, p. 793) was issued by Judge Kohlsaot on the 5th in the United States District Court at Chicago.

—In the Circuit Court at Carthage, Mo., on the 4th a jury convicted Sam Mitchell of leading the mob that hanged Tom Gilyard at Joplin recently—Gilyard being the Negro who murdered Officer Leslie (p. 25)—and sentenced him to ten years' imprisonment in the penitentiary.

—President Roosevelt made the last speech of his tour (p. 137) at Indianapolis on the 4th, and arrived at Washington on the 5th. The first cabinet meeting for ten weeks was held on the 6th, and Mr. Roosevelt occupied the pulpit at the dedicatory services at Grace Memorial Reformed church, Washington, on the 7th.

—The commander of the Abyssinian force cooperating with the British Somaliland expedition (p. 58) stated at Aden, Arabia, on the 8th that there are several English prisoners in the camp of the Mad Mullah, who are principally wounded officers belonging to Col. Plunkitt's column (p. 59) which recently met with a severe reverse.

—Hugh J. Cannon, superintendent of the Mormon missions in Germany; his wife, his secretary, and his assistant secretary, were ordered by the Berlin police on the 6th to leave Prussian territory within three weeks. Similar orders were about to be served by the local authorities on 86 other Mormon missionaries in Prussia, under the decision of the Prussian government to expel them all.

—The steamship Hyades, arriving at Tacoma on the 8th, brought news from Manila of the intention of the Philippine colonial government to sell to the highest bidder the monopoly of the opium business (p. 130) in the Philippines. It is expected that the monopoly will bring a yearly revenue of \$500,000, which will be expended on schools and colleges for the natives. The Spanish government under the old regime collected millions yearly from this monopoly.

—A bill of the Philippine colonial government, which became a law of that government on the 9th, creates a Moro province composed of five districts, including the Sulu islands, the Tawi Tawi group, and all the island of Mindanao except those parts inhabited by Filipinos. The bill creates an executive council to be composed of a governor, a secretary, a treasurer, an engineer, a su-

perintendent of schools and an attorney general, and places them in almost the same relation to the Philippine commission as the commission is to Congress.

PRESS OPINIONS.

CHAMBERLAIN'S NEW DEPARTURE.
The Irish Standard (Minneapolis), June 6.—We notice that the Republican papers are opposed to the new proposition of the English government. Why should they object to the application of the principle of our sacred tariff system to Great Britain? If our protective tariff is such a good thing why not pass it along and allow the English and Irish colonies the benefits of a system which it is claimed has done so much for the laborers of this country? The difficulty is that the application of the principle will differentiate against our trade with Great Britain and in favor of Canada. It might prevent us from trading with England and force us into establishing free trade relations with other countries.

NATIONAL POLITICS.
The (Independence) Kansas Populist (Peo.), June 5.—When Bryan and Tom Johnson unite their forces in the Democratic national convention next year, it is more than probable that they will have the Wall street wing of the party downed. When it comes to choosing between Roosevelt and a Bryan Democrat, Cleveland and his crowd will be in a worse fix than they were in 1896, when they turned in and helped elect McKinley.

MISCELLANY

IMPERIALISTIC IDEALS.
A portion of a poem read at "Founders' day" anniversary of Eureka college, February 6, by Prof. B. J. Radford.

"Lions ye are," growled the watchful dam
To her playful whelps in the training school;
"Gentleness leave to the bleating lamb,
And playfulness to the puppy fool.
Be thirst for blood your royal law;
By kingly title of tooth and claw
Maintain the right of your noble breed
At cost of others to raven and feed."
"Eagles are ye!" the exulting shriek
Of the mother bird above her nest;
"Smite with the sword of the bending beak
Through every defenseless breast.
Leave madrigals and notes of love
To twittering wren and cooling dove,
Whilst you maintain by bloody might
The empire of your eagle right."
Glory and honor to bird and beast!
O, young Republic of the West,
O, Island Empire of the East,
Emblazon them on shield and crest,
And teach your sons in wanton pride
Beneath their banners to "shoot and ride,"
The tameness of peace and love to abhor,
That they may be "broke to the matter of war."
O, shame! that they who boast the creed
That God in His likeness made us men,
Should train their children to blood and greed,
As if they were whelps of the lion's den,
Or fledgling eagles, to soar and seek
For helpless victims of claw and beak:
More brutal, even, in fury blind,
For lions and eagles will spare their kind.

A THEATER CROWDED OUT.
For The Public.
The Boston Museum has given its farewell performance. The historic structure is to be demolished to give place to an office building.

The chief social signification of this act is found in the fact that a modern office building, in a city nearly half of which is unoccupied, can, under present conditions of land pre-emption, levy in the form of rent a tribute upon industry greater than the profits of a successful theater. Thus, after society has created the value of land, are its members severely mulcted for their aggregate munificence.

M. L. SEVERY.

THE PASTOR AND POLITICS.

If it can be shown that religion is one thing and the civil life which a man lives in society is another, and that the two things have nothing whatever in common, and that, it is consequently of no importance to the pastor whether, on the one hand, the laws of the land be based upon and patterned after the Ten Commandments, and administered justly and impartially for all, or whether, on the other hand, they be framed by self-seeking men and executed in the interest of a favored few, then—if this be true—it might be conceded that the pastor would do well to avoid, not only taking any active part in, but even thinking about politics.

But is it a fact that religion and the civil life are wholly separate and unrelated things? Are they not, instead, like the substance and form of a temple or a tree? And is not the civil life the form of which religion is the substance? And in speaking of the civil life we not only approach but enter within the sphere of politics, one definition of which, according to the Century Dictionary is: "The theory and practice of obtaining the ends of civil society as perfectly as possible." And would not civil society in a state of perfection be the ultimate embodiment of the kingdom of God on earth? And is it not this kingdom for whose coming we petition in the Lord's Prayer? Therefore, is it not emphatically the duty of every pastor who sincerely pleads: "Thy kingdom come. Thy will be done as in Heaven, so also upon the earth." to work as well as pray for the ultimate establishment of this kingdom among men? In other words, should he not do all that he can in helping to get the laws of that kingdom introduced and enacted as the principles of government in civil

society?—Rev. F. L. Higgins, of Toronto, in *The New Church Messenger*.

THE EDUCATIONAL PARADOX.

For The Public.

R. T. Crane, one of Chicago's manufacturers, in a book recently published, has expressed a sentiment that appears to be gaining ground in so called modern thought. In one quite pungent passage he says:

I take the ground that a young man who goes to college not only is not benefited by it, after spending seven years in time and \$10,000 to \$12,000 in money, but is most decidedly and positively injured by the college. He comes out so conceited that he is at a great disadvantage in getting into business, and it takes years, and sometimes a lifetime, to get his head back to a normal size.

Now, in regard to such sentiment, some very natural questions suggest themselves. Has the United States, in the establishment and support of schools for intellectual development, made a huge mistake? Have the founders of colleges, through mistaken benevolence, done harm to succeeding generations instead of intended good? Is there any selection or predestination in regard to the limit or extent of human learning? Is the opportunity as freely offered to one as to another, if he will? Is the poet's declaration, "A little learning is a dangerous thing," true? If it be necessary in a democracy for each individual unit to know something, is there good reason why he should not know more? If the mind be capable, as it is, of improvement in thinking, in reasoning, in matters of judgment, by what authority does any manufacturer, millionaire, or what not, become the arbiter to fix the limit on that development? Is there not in human souls an innate diversity of tastes, of gifts, of talents, of powers? Should all be manufacturers, traders, contractors, coal operators, mere plodders in hand labor? Are the conditions of birth and environment the same to all? Is it to be laid at the door of learning that some young men amount to little after college? Is it all the fault of mental development? Do the manufacturers send their own sons to college? Do they make those sons acquainted with inuring toil before college? Or do they leave them to their own devices, too busy themselves to give thought to such trifles? Does popular sentiment have anything to do with the question? Does popular sentiment not rather demand that every college graduate en-

ter some profession, or seek some position higher than the substratum? Would a community, a town, a city be the better or worse, if every person of adult age in it, working earnestly and heartily in his present sphere, were a college bred individual? Would they be better to live with, to treat with, to do business with, other things being equal?

According to some readers of *The Public*, these queries may not be put in logical sequence, but never mind. Let us take a short pleasure trip on the electric car now approaching. Superior intelligence, developed intellect, expanded thought has added much to our comfort and convenience, though there may be space for improvement. Do you notice that young man who manipulates the motor crank and car brake? He is a fine specimen of well developed manhood in physique and in features. He took his degree at Harvard last year.

"What! A Harvard graduate! And running a trolley car! He must be an ambitious youth! Why does he not seek some more remunerative position? He will never amount to anything."

We all have heard such remarks, in which we have the modern idea of education, a commodity measured in dollars and cents. "How much is it worth?" Is not a man with a well trained mind a safer manager of an electric car than is an ignoramus, who knows only one thing and that by half? It is the same in other "humble" vocations. Popular sentiment receives a shock when educated men follow such vocations. But the Chicago manufacturer is acquainted with some college products, who are swayed by this popular sentiment, his own sons, perhaps, though he thinks their heads are too much expanded, who will not stoop to conquer, but whose ambitions demand recognition in some "genteel" profession, or high and remunerative position, or none. And so these would-be critics of our schools and colleges look with disdain upon the college man at humble toil, as sadly lacking in ambition; and yet in the same breath condemn the school and college system that inspires a youth to seek for higher preferment. "What fools we mortals be!"

GEORGE W. FLINT.

The Gormonizer—"If that Bryan would only keep still, the reorganizers would have some hope."

The Wonderer—"But what about the people?"

G. T. E.

A MORNING WITH THE PREACHERS.

At the Vine Street Congregational Church, Cincinnati, June 7, the pastor, Herbert S. Bigelow, told of a morning which he spent with the members of a ministerial association, discussing social problems. Mr. Bigelow said in part:

It was in the city of J—. I happened to be there for a course of lectures, and accepted an invitation to speak at the preachers' Monday morning meeting.

My theme was the labor problem. I attempted to show that millions of our fellow creatures, by reason of their scant wage, are compelled to work and live in conditions which stunt the mind and discourage, if not prohibit, the formation of moral character. I declared that it was the plain duty of the preachers to encourage every wise and just plan of economic betterment, in order that the discouragements to right living may be diminished and a more wholesome environment provided for the masses.

According to the custom in this association, the address of the day was followed by a general discussion. Then it was my turn to listen. That general discussion threw no light on the labor problem. But it threw a flood of light on the preachers.

Without the slightest shade of coloring I want to report the substance of their remarks on this important theme.

One preacher, with breezy optimism, brushed aside my contention as to low wages and bad conditions, with the assertion that the miners in the neighborhood of J— were getting \$34 a week.

It seems that he had heard of some miner who was said to have made that. He could not tell how many, if any, helpers this miner had with whom he was compelled to divide his \$34. It is true that the special commission appointed by the President reported that the average wage of the contract miner is from fourteen to sixteen dollars a week. This commission ought to know. But this preacher thought the commission must have been mistaken because he had heard of a miner who got more. How trustful men are of any evidence which justifies their prejudices!

The next speaker was still more optimistic. His assertion was that laborers in and around J— were making from \$2.50 to \$10 a day. "Moreover," said he, "if there are a few who do not get enough, we can't