

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

spreading from the south to the north.

We are beginning to burn negroes here. Since the president's assassination we have had an epidemic of anarchy—anarchy to fight anarchy. That was an execrable crime, but it was for the courts to deal with, and so was any criminal utterance or act since. To palliate violence or intimidation because it is in a good cause is to play with fire.

Another form of respectable anarchy is when private interests rule the state. The state is for all. True laws are framed in the interests of all. Those who capture the state and run it for selfish profit are not citizens, but anarchists masquerading in the guise of citizens. They are the most dangerous enemies the state has. I do not state to what extent this happens, but so far as reciprocity is defeated by selfish interests, so far as tariffs and ship subsidy bills are to put gains into individuals' pockets, so far as corporations dictate laws and ordinances for their own gain, so far as the flag becomes a mere commercial asset, to this extent we have anarchy in the community rather than true law.

Laws may even thus become a short cut to wealth that men could never get by their own exertions. What do we think of patriots of this stamp?

Of all the enemies of man perhaps none is worse than self-righteousness. We are not as those anarchists are—let us hope not. But let us not think that we are not like them simply because we do not assassinate presidents or throw bombs. If, living under civil society, we take justice into our own hands our principles are indistinguishable from theirs, and if we corrupt civil society we are worse than they.

THE TEACHERS' VICTORY.

The City of Cleveland,
Mayor's Office.

Tom L. Johnson, Mayor.

W. B. Gongwer, Secretary.

November 7, 1901.

Miss Margaret A. Haley and Miss Catherine Goggin, Chicago, Ill.

Dear Miss Goggin and Miss Haley: Permit me the liberty, which I should have taken sooner but for our legislative campaign just closed which involved the question of equitable taxation, to congratulate both of you most heartily upon your victory in the supreme court of Illinois.

As I understand the case, public

service corporations in Chicago had been systematically evading taxation upon their public franchises. These franchises were of great value, as was demonstrated by the enormous balance in favor of the corporations after deducting the worth of their tangible property from the selling price of their stocks and bonds in the open market. Yet the state board of equalization, in the face of these facts and your demands, refused to make the proper legal assessment of those franchise values for taxation. Thereupon you instituted and carried through quo warranto proceedings to compel the board to act as the law requires, and in those proceedings you were completely successful.

I understand, also, that you were prompted to act as you did by the shortness of public school funds in Chicago, threatening the efficiency of the schools in which you were teachers, and that you were loyally supported in your public spirited and successful work by the Chicago public school teachers in a body. You have, indeed, performed a great service, not alone for Chicago, nor even for Illinois, but for the whole country.

Judge Thompson's sweeping decision in your favor, unanimously affirmed as it has been by the supreme court of your state, must be an inspiration everywhere to all who, like you, are struggling against the power of privilege and monopoly to secure an equitable adjustment of taxation. Your success is an earnest of the ultimate victory in this fundamental fight.

And it is fundamental. Let no one imagine that the question of equitable taxation is superficial. Seldom have the masses been subjugated, except through inequitable taxation. Not only is that the lesson of history, but it is natural it should be so, as you must have realized. Through equitable taxation, and only so, can we ever hope to relieve the industrious of their burdens, economic as well as fiscal. The fight for that most desirable consummation must, at any rate, be first effectively made along the lines of equitable taxation. It is in that direction that we must go, if we would liberate the people from the grip of monopoly.

Again congratulating you both, and also your loyal fellow teachers, upon your successful service in this twentieth century fight for freedom, I am,
Sincerely yours,

TOM L. JOHNSON.

Error is harmless, if truth is free to combat it.—Franklin.

EXPORTS AND IMPORTS.

For The Public.

I ténd mit a lecture at de Institute last week by a brofessor of bolitical economy from Columbus collech, und he talkt for more as an hour bout brosrberity.

He say dis coundry is gittin richer und richer every year, dot dere never vos such goot times as ve haf it now, und he broof it by reading a paper full of fickers, vot I can't remember me any more.

He told de people dot our exports vos much larcher as our imports; dot ve vere sending over to Europe many more goots as ve vos gittin back; und dot de more ve send oud dis vay, the bicker vos our brosrberity.

I fount oud from him dot one man in de steal bisniss vos gittin a million dollars a year vaches, und he said dot dot brosrbeet vos open to every young man, vot is.

Ven my boy Jakey vos liddle, I somedimes tell him dot he might be bresident von day, but dot million dollar a year feller beats bresidents und kings and brinzes all holler.

Anyhow, I vos glat to hear dot my boy hat so a goot chance, becos I vos vondering vot I vill put him at, since he lose his chob in de rolling mill.

You know de big mill shut down two veeks ago. De bobulist papers sait dot it vos on count of de drusts, but I don'd know how it vos. All de fellers vot got no vork in de mill, come to de lecture on purbose to hear bout dot brosrberity—it didn'd cost someding.

Jakey vos dere too, und listen mit bote ears und eyes und mout vide open, to dot brofessor, who say so much bout pauper industries, und balance of immikration, dot I got all confoozled, but I guesst it vos all right, for de rolling mill men vos a shtomping de floor und hurrying de whole lecture dru; only Jakey he sit still und don'd do anything.

Ven ve got home, I ask Jakey uf he unnerstand dot export und import bisniss, vot de brofessor talk about; und he say: "Sure, pop."

"Vell, how it is anyhow?" I sait; und den he begin.

"See here, pop, you bin in de soap bisniss, ain't it? You sell soap und buy fat. You buy fat so dot you can make soap; ven you git much fat, you can make much soap. Ain't dot so?"

And I say: "Go on, Jakey."

"Vell, pop, you stard oud in de morning mit your push cart, und