

at Rome; about half a dozen people were injured, some seriously, but no one was killed; many arrests of supposed Anarchists have been made.—Mr. Gladstone has been ill during the week, but is now steadily improving.—On Thursday of last week the Spanish Ministry resigned, on account of difficulties arising out of the finances, but Señor Sagasta has formed a new Cabinet.—The New York Senate's investigation into the charges against the police of New York City has begun.—The Sheffield Blanket Ballot Bill has been abandoned by the Republicans in the New York Legislature, and a new bill is to be drafted.—There has been fighting between the British and Portuguese on the Zambezi River in Africa, growing out of alleged aggressions by a party of British telegraph constructors.—Cable dispatches from India state that advices from the British column commanded by Captain Maxwell, which is operating in Assam against the Abors, show that it has sustained serious losses at the hands of the tribesmen, and is retreating on Sadiya.—The Russo-German commercial treaty passed its second reading in the German Reichstag last week by a vote of 200 to 146.—President Peixoto's fleet is now said to be lying off the entrance to the Rio Janeiro harbor, and an engagement with the insurgents is expected; the relations of the newly elected President (Dr. Moraes) to the contending parties are not yet well defined; latest advices state that Admiral Da Gama has gone on board a Portuguese man-of-war, and offers to surrender on assurance of personal safety for himself and officers.—The Seigniorage Bill in the Senate has been very unexpectedly advanced beyond the stage where amendment is possible. When the Chair announced that the bill was open to amendment, most of its opponents supposed that an amendment had already been offered by Mr. Stewart, and so offered none of their own. As Mr. Stewart had withdrawn his amendment, the opportunity for prolonging the debate in this way was lost. The Democratic majority in favor of the bill is very strong.—Sir James Fitzjames Stephen, the eminent English judge and writer on criminal law, died on March 11.



## The Revised Tariff Bill

The tariff bill reported by the Senate Finance Committee is no longer the Wilson Bill, but the work of a combination of protectionist Democrats whose votes were necessary to the passage of any bill at all. The main principle of the Wilson Bill—free raw materials—is whittled down to free wool. The second principle of the Wilson Bill—untaxed or lightly taxed necessities—is squarely repudiated by the imposition of a tax of one cent a pound on raw sugar. The main defense of the changes made is the increase they will effect in the revenue. On the basis of last year's importations and unreduced Federal expenditures, the Wilson Bill would leave a deficit of \$26,000,000 a year. Its advocates, however, contend that importations would increase under the lowered tariff, and that the economies pledged by the party would fully offset any possible deficiency of revenue. The Senate bill proceeds upon no such assumption. On the basis of last year's importations and expenditures, it would create a surplus of \$34,000,000. This great increase in revenue is chiefly due to the tax on sugar. Prior to the passage of the McKinley Bill, when the tax on sugar was two cents a pound, the revenue therefrom was over \$50,000,000 a year. With the fall in the price of sugar that came with the removal of the tariff, consumption greatly increased, and the proposed tax of one cent a pound is expected to yield about

\$40,000,000 a year. As this tax will impose a burden of three dollars a year upon most families, without distinction as to means, it is in a peculiar sense a tariff for revenue only, having no regard to the requirements of justice. Its reimposition was occasioned by the fact that the Senators from Louisiana threatened to vote against the bill unless their sugar-planter constituents were made the recipients of the bonus which the protection of sugar would afford them. The planters in Hawaii are not to be permitted again to share in the bonus, as the old treaty with that island is by the Senate bill formally abrogated.

The restoring of the duty on bituminous coal and iron ore is important for the principle thus abandoned rather than for the revenue that would be afforded. The proposed duty is forty cents a ton, as against seventy-five cents in the McKinley Bill. The revenue in each case would be less than one million. Senators Gorman and Wilson, of Maryland, are believed to have been chiefly influential in securing these changes. Many detailed changes are made in the schedules of manufactured articles—largely, it would seem, at the dictation of the Democratic Senators from New York and New Jersey. In these changes there is no principle perceptible. Altogether they recall Murat Halstead's description of our tariff in 1874, when he said that it meant neither protection nor revenue, but that "salt had a few votes, iron a few votes, leather had a few, grindstones a few, and so on, and they all combined together." It should be said, in conclusion, however, that the Senate bill increases the tax on distilled liquor to \$1.10 a gallon (instead of ninety cents as at present, and \$1 as proposed in the Wilson Bill), and that, in retaining wool upon the free list, it withdraws the largest part of the protection hitherto accorded to the farmers, and may result in arraying that class still more generally against the entire protective system. The income tax is retained.



## A Lenten Meditation

God is love. It cannot be said that God is justice, or mercy, or pity, or righteousness, or wisdom, or power; but God is love. Wisdom and power are the instruments of love; justice, and mercy, and pity, and righteousness are inflections of love. There is no virtue that is not love; there is no sin that is not a violation of love. Holiness is love because holiness is health, and there is no health but love. Perfect love is perfect health. Righteousness is life according to a right standard; and the only right standard of life is love. Pity is love looking on suffering; mercy is love looking on a sinner; justice is love looking on the community. All moral attributes of God are phases of love, as all colors of the rainbow are phases of sunlight. If God ceased to love, he would cease to be God. If his love were imperfect, qualified, limited, or restricted, he would be an imperfect God.

God is love personified; Christ is love incarnate. But love incarnate is God incarnate; for God is love.

There is no real incongruity between justice and mercy, for both are love. They have not to be reconciled; for they are eternally and essentially one. Justice is love considering the welfare of the sinner; mercy is love considering the welfare of the community. But the welfare of the sinner and the welfare of the community are not inconsistent; they are identical. Whatever cures the sinner protects the community. Merciful penalty is the only just penalty. Penalty inflicted in wrath inflicts a threefold injury: it injures him who inflicts it, him who suffers it, and those who observe it. If a teacher strikes a blow in anger, he degrades himself, he injures the pupil whom he strikes, and he impairs the discipline of the school-room and lowers the moral

sense of his pupils. The penalty that is best fitted to reform the offender is also best fitted to vindicate the law and serve the community. Redemption and punishment are not inconsistent. No punishment is just which is not also merciful; that is, no punishment is beneficial to the public which is not also intended to be beneficial to the offender.

Jesus Christ did not suffer and die to reconcile God's justice with his mercy: he suffered and died to reveal that suffering love of God which is both justice and mercy; which by the same act saves the individual and the community; which is both social and individual; which is punitive because it is redemptive, and redemptive because it is punitive; which forgives as much when it punishes as when it pardons; which suffers, not that it may relieve us from suffering, but that it may cure us of sin. The passion of Christ is not the ground on which penalty is remitted, but the means by which sin is cured.

The blood of Jesus Christ his Son cleanseth us from all sin.



## The Economic Value of Man

Mr. John Rae is known by his work on "Contemporary Socialism" as a man of wide learning, judicial temper, and conservative instincts. His paper in the "Contemporary Review" for February on "The Eight-Hours Day and Foreign Competition" is for these reasons the more significant. Political economy, at least as it is interpreted in many newspapers, has assumed that the more hours a man works and the less wages he is paid, the better for his employer. It has made merry over "nine hours' wages for eight hours' work." It has treated it as axiomatic that one employer could not afford to pay greater wages or allow fewer hours than his neighbor and compete with him successfully in the public markets. That is a short and easy way of solving the industrial problem which leaves out of account the character of the workingman himself and the industrial value of his intelligence, his worth, and his enthusiasm; but it really solves nothing. The value of Mr. Rae's paper lies in the fact that it brings out with great clearness, by the remarkable facts which he has gathered, the economic value of the man. The better-paid and less hardly worked English workingman produces more in fewer hours of labor than his Continental competitor, and very much more. "From a very careful investigation made into this subject recently by Dr. Schulze-Gavernitz, it appears that there are only 2.4 operatives for 1,000 spindles in Oldham, while there are 5.8 in Mulhouse, 8.9 in Alsace generally, 6.2 in Switzerland, Baden, and Württemberg, 7.2 in Saxony, and 25 in Bombay. That circumstance alone shows the personal superiority of English labor, telling on the production to the extent of 140 per cent. above the best Continental labor. But, besides that, the spindles run at greater speed in England, and the stoppages are much fewer and shorter." "In weaving, the state of the comparison is the same as in spinning." As compared with Alsatian weaving, "the English weaver attends to 160 per cent. more looms, running 70 per cent. faster, and loses 10 per cent. less of his working time. Moreover, the English worker requires less supervision." "There is one overlooker in England for every 60,000 or 80,000 spindles, one overlooker in Alsace for every 15,000, and one overlooker in Saxony for every 3,000 or 4,000."

The result of Mr. Rae's figures—and we have given only a very few of them—is to demonstrate what the German manufacturers have testified to, namely, that "the country where

labor was really cheapest was the country where the wages were highest and the hours shortest." The critic may reply that these differences are due to race conditions. It is probable that they are partly due to race conditions; but certainly not wholly. Mr. Rae compares Lancashire and Glasgow weaving. The cotton industry of Glasgow is going down before the competition of Lancashire, though the Glasgow wages are considerably lower. The reason is that "the Lancashire weaver works *with a will* [italics our own]; she earns a higher wage (on an average, double that of her Scotch sister in the same class of work), and is anxious to maintain it. She will take charge of four power-loom without hesitation." In Scotland experienced weavers take charge of only two looms, or are with difficulty persuaded to take a third. A still more striking evidence that shorter hours add to the worth of the employee is offered by the experience of Messrs. Shortt in ship-building and of Mr. W. Allan in engineering. Both tried the eight-hour system with the same workmen, "with the result in both cases of a positive increase of product and a positive diminution of cost."

Doubtless there is a limit beyond which hours cannot be reduced nor wages increased; doubtless also the same standard of day is not the best standard for all kinds of employment. The eight-hours movement is, in one sense, a crude movement, because it lays down an arbitrary standard. But, if so, it is necessarily crude, because only an arbitrary standard can be adopted in the absence of greater scientific knowledge than we now possess. What is of special value in the facts which Mr. Rae has brought together is their demonstration of the fundamental moral principle that no industrial system is economically advantageous which dwarfs and stunts men in order to make things. The hours of labor and the rate of wages which develop the best workingman also give the greatest product at the least cost. Destroying and dwarfing and stunting men in order to make goods is not only inhuman but extravagant. The law of economy and the law of ethics are identical.

These figures also have some relation, though indirectly, to the tariff question, for they indicate that the productiveness, and therefore the wage-earning quality, of any nation depend in a very large measure upon the quality and the character of the workingmen. If, as we believe to be the case, and as we think was demonstrated during our Civil War by the unexpected and surprising engineering and mechanical work performed in road and bridge building by our troops, the American workingman is more intelligent, more energetic, more active—in every respect more capable—than his foreign competitors, he can earn better wages, even though no artificial price is put upon the product of his labor by a tariff. At all events, this is a factor which should be taken into account by any honest seeker after truth considering, in a scientific spirit, the question of American industry and American wages.



## The Inspiration of Faith

The secret of getting the best and the most out of people lies largely in a temperamental quality of encouragement and faith. It is astonishing to how great a degree many people depend upon the atmosphere of others for the drawing out of their best selves. Some men and women are so sensitive that they are either strong or weak, inventive or commonplace, according to the atmosphere in which they find themselves. This dependence on the atmosphere of others is undoubtedly in many cases a