

Government of New South Wales expended over \$4,000,000 endeavoring to exterminate the vermin. In addition to this, private enterprise was also directed to their extermination. Royalty was paid in one year on 25,280,000 rabbit skins.

Charles W. Kent, of London, who is now on his way to the antipodes to obtain special information on the rabbit question, was interviewed recently by a San Francisco *Chronicle* reporter, and gave some inside history in relation to the little animal which is making so much trouble. The royalty paid by government for killing a rabbit is two cents, the skin sells for six cents, and the meat for four cents. So that an active man can make good wages killing rabbits. In the skin trade alone there are ten companies in Australia and four in New Zealand engaged. One-half of these combine with it the industry of packing the meat. They are not anxious to see the rabbits exterminated.

The farmers are doing everything in their power to mitigate the rabbit pest. It was through their agency that Pasteur undertook to exterminate the animal by means of chicken cholera inoculation. He would have done so, but was thwarted by the skin and meat dealers. They are supporting a bill now before the Sydney legislature which it is expected will solve the problem. This bill provides for the building of a brick wall entirely around the agricultural region of New South Wales. The walls will be sunk 2½ feet in the ground, because it is said rabbits cannot burrow beneath that depth. Then within the enclosure will commence the exterminating process, and once clear, the district can easily be maintained so. Outside the wall the rabbit cannot well thrive, and its gradual extinction is looked for.

HOT WEATHER IN CHICAGO.

ACCOUNTS from Chicago give a rather dismal picture of the weather in the Wigwam City. During the days of the National Democratic Convention the heat was reported intense, but no casualties were chronicled. The Democrats got away safely. It is different now. People are dying from the heat at the rate of fifty a day. A local paper portrays the condition of the fat man on Sunday last as follows:

"It seemed to him that some one had played a joke on him and lined his clothes with gelatine. He felt as though, if some one would stick a fork in him, it would be found that he was ready for the dressing. He felt as though his tight shoes were made of cast iron fresh from the moulds and that if he should spill water on them they should sizzle. He had a feeling between the eyes as if some one had hit him with a hammer and started a salty leak from his forehead. His collar seemed to chafe like a noose, and from the dizzy pains that chased one another around his seething intellect he would have sworn that a steam coil was concealed in his hat band. The eyebrows were afloat and the landscape had the teeters. A cold drink gave him but a moment's relief, but the exertion of setting down the glass brought back all the symptoms. His back felt like a laundry smells, and when he dropped into a chair he discovered that he had an alcohol lamp under the seat."

NO SYMPATHY FOR ANARCHISTS.

THERE are three of the notorious Chicago anarchists in the Illinois penitentiary at Joliet. Their names are Neebe, Schual, and Fielden. Great efforts are being made to secure a pardon for them. Advantage is being taken of the heat of political partisanship to push for their release. A short time ago matters seemed favorable to their release. But the development at Homestead caused a change. Even the immediate friends of the men in prison deemed it advisable to postpone the direct movement for a pardon.

The report that Bergman the assailant of Frick, is an agent of the anarchists has hurt the chances of the liberation for the Chicago men, though it has not yet been clearly ascertained whether Bergman is an anarchist or not. Because he is foreign born and happens to be a Jew a great many harsh things are said about him, reflecting on foreign born citizens in general, and on the Hebrew race in particular. As a race the Jews are, perhaps, the freest from disorder and anarchy in the world. And as to enormity in crime, the murders of Garfield and Lincoln were as heinous as ever committed in any country. Both the perpetrators were native products.

If Bergman is a member of a murder society let it be shown conclusively, and then let the law take its full and perfect course. If not, the poor wretch should meet the penalty for his crime individually, and without prejudice as to race or country. Anarchy cannot be put down by anarchy.

THE INCREASE OF CRIME.

A WRITER in the *Nineteenth Century* gives some facts and statistics on the rapid growth of crime during the last three decades. These have special reference to England and Wales. But the same remarks and conclusions, though the figures may be different, apply equally to affairs in the United States. Notwithstanding the establishment of philanthropic institutions for the benefit of the fallen and the destitute, the prison records show that the number of criminals has rapidly increased, and this out of all proportion to the increase of population.

Reform schools and other places for the correction of juvenile offenders, have taken away from the prison population a considerable number which were formerly included in the regular criminal statistics. If these were added, the figures would be still more formidable. And it appears that the increase of commitments to those reformatories has been in a greater ratio, even, than of those to the regular prisons. Thus crime is making rapid strides in civilized nations, in spite of the march of intelligence and the spread of education.

It is shown also that the augmentation of the police force has been remarkable. It has not been a mere steady growth, but has advanced by leaps and bounds which have been necessitated by the rapid increase of crime. Police statistics are thus shown to be in striking confirmation of prison statistics, and both lead

to the conclusion "that crime during the last thirty years, for which we possess official returns, has not decreased in gravity and has been steadily developing in magnitude."

The explanation of this unsatisfactory state of things is scarcely sufficient. It is attributed to the growing tendency to congregate in large cities. The great cities of today are pronounced "the nurseries of modern crime." There is no doubt that "the aggregation of large multitudes within a very limited area," increases the chances of conflict and thus multiplies "occasions for crime." But this, we think, does not reach the root of the evil. That we believe to be the increasing godlessness of the age.

As a clever writer has it: "A man with no God, whether he is a savage or a nineteenth century philosopher, recognizes no obligations except those which will best promote his pleasure or probable well being." It is a fact that the large majority of civilized humanity is practically "without God in the world." Trained in schools from which all religious teaching is excluded, and in which no devotional exercises or feelings are promoted, the youth of the country grow up with perfect indifference as to their responsibility to God and without that moral restraint which religion only can afford. Were it not for the religious influences outside of the public schools, the downward tendency would be far greater and the restraints to crime a great deal less.

Belief in a Supreme Being to whom all mortals are accountable, and who will render unto every man according to his works whether they be good or evil, must of necessity be a powerful incentive to virtue and a great deterrent to evil. By this we mean not a mere theoretic recognition of the existence of Deity, but a real, practical faith in God as the Almighty Ruler and Judge of all. This faith is rare. The tendency of the times is to what is called agnosticism, which means in effect: "I don't know and I don't care." Present enjoyment, present aggrandizement, individual advantage, are the objects in view, and the future may take care of itself. The old-fashioned ideas about human responsibility and divine retribution are treated with indifference if not contempt. The result is recklessness, rebellion and moral ruin.

Where personal ends are the aim of existence and future accountability is ignored, the step is not far to selfishness when necessity or inclination lead the way: Godlessness and crime are closely related. They increase together. Rejection of divine law prepares the way to defiance or evasion of human law. Teaching that ignores the former is an unconscious aid to the latter. That is not true education which does not include religious training, part of which is the development of sound morality.

Crime will therefore increase as religious institutions decay. And the wise among men who are desirous of the common welfare, will unite their efforts and combine their influence to bring about such a change in the methods of modern schooling that the spiritual and moral as well as the intellectual faculties of the young will be trained and perfected. The heart needs educating as well as the head!