

erate a fellow feeling between colony and master land. Here we were not in a position to establish a bureau of foreign missions, as England could have established, or such as Spain maintained here before the insurrection. We had no state religion, and the various Protestant and Christian sects could never have united on any form of Christianity which all would have been willing to see taught here. Besides, these people are in very large percentage Catholic Christians, and there would have been opposition from American Catholics to any bureau of foreign missions which would have undertaken professedly to change the form of Christianity now in vogue in these islands. These reasons of political nature made it impractical for us to do what all other colonizing nations have found it an advantage to do in similar circumstances.

We, therefore, have established a bureau of education, with the avowed purpose of introducing in this region the light of modern civilization, the helps of modern methods, etc. The effect of our schools has been largely good. We have some good teachers, and in circumstances, such as those prevailing here, the individual has great liberty to develop the very best powers that are in him. This, however, has operated for evil whenever the teacher was not a good man. We will probably succeed in introducing some modern methods, will probably destroy the native dialects, rob the people of their traditions, and breed a religious indifference which will eventually produce disintegration in a country where there are so few of the ties that go to hold a nation together in one great whole. Thus, with a disintegrated population, it is hardly probable that these islands will ever be competent to undertake the arduous task of self-government.

A PARABLE. For The Public.

In the early springtime a certain man, whose name was Labor, planted seeds of grain in a field, the name of which was Opportunity.

Then Nature, who was Labor's mother, sent sunshine and warmth, the rain and the dew, and behold, the seeds sent forth tiny shoots, and the man Labor was exceeding glad.

The growing plants he nourished tenderly, like unto his own children; and in their youth he christened them Wealth and Capital.

Now, when another moon had

passed, behold, certain strange plants grew in the field of Opportunity, and their name was Monopoly plants, though the man knew it not. For when the man Labor was a little feller he went with other little fellers to a certain Rocky Feller's school, in which great and wise men taught the little fellers many strange and wondrous things.

Now it happened the wise men lived on Monopoly plants, and the great man who built the school—he, too, lived on the same strange food; and the Monopoly plants lived on the plants of Wealth and the Capital plants which the man Labor had planted.

So the wise men fooled the little fellers, and taught them to call all plants in the field Opportunity, Wealth and Capital plants.

And it came to pass that to save his little soul that little feller knew not a Monopoly weed from a Capital plant. So when the man Labor beheld the Monopoly plants, which he had not planted, thriving among the Capital plants which he had planted, he was again exceeding glad.

Now it happened the Monopoly plants could not grow up into the sunshine without help of the Capital plants; so the man Labor wound a Monopoly creeper 'round every Capital plant, and went away exceeding glad.

With another moon came again the man Labor to gather of the fruit of his labor; and behold, there was no fruit to gather, for the plants Monopoly had taken unto themselves the juices of the plants Wealth and Capital.

Now the man was filled with a great hate for Monopoly plants; and he cursed the wise men of his youth with a great cuss, because they taught him all plants in the field of Opportunity were Capital plants. And he went with a great hoe into the field to cut down the strange plants which had eaten of the fruit of his labor.

The blindness of anger was upon the man Labor; and, behold, when the anger was gone, the Monopoly plants and the Capital plants were gone also, and there was no fruit for anyone.

Then the man Labor went away and thought a long think.

C. D. JAMES.

The people's will, like some other wills, would be executed if the lawyers couldn't pick any flaws in it.—Puck.

WHY GRANTING SECRET REBATES IS A CRIME.

An extract from the speech of Robert Baker at the dinner given by the Radical Democracy of Brooklyn, January 10, in honor of Mr. Baker's recent election to Congress.

Perhaps no better illustration of the inability of some men to realize that there are fundamental principles in government which are always applicable to the affairs of men is needed than the remarks of a Brooklyn paper which in its Sunday issue said: "Why does Congressman Baker brand as criminals those tradesmen who secure freight rebates. . . . Would the paint grinders accept a rebate if they could get it?" If the writer had asked: Would these men secure rebates—that is, lower prices from their grocer, baker or butcher—if they could get them? it would be a natural question. The grocer, baker or butcher has a right to make as many different prices as he pleases; no one need trade with him unless he so desires. But men must use railroads; and when an exclusive franchise is granted to build a railroad, an essential condition of such franchise is that it shall not be so used as to favor some or oppress others.

It is not a question of whether paint grinders or others would or would not accept rebates if they could get them, any more than it is a question of whether any of us would commit murder under certain circumstances. The taking of human life is regarded by society as wicked, and it has decided that for its own protection it will punish whoever attempts to take the life of another. The granting of secret rebates is also wicked, and those who are parties to it should also be punished. Every freight discrimination is an abrogation of the equal rights to which all are entitled, this equality being involved in the very grant of the franchise under which the railroad operates. Not even so corrupt and boss-ridden a legislature as that of Pennsylvania would ever have dared to grant a franchise for a railroad, if those applying for it had even suggested that varying freight rates would be charged to different shippers.

It makes no difference who the beneficiaries are; it matters not how rich or powerful they may have become as a result of receiving such rebates; it makes no difference whether they did or did not divide the rebate with the railroad manager or

president; it makes no difference what disposition they make of the wealth thus illegally and wickedly obtained—even if some of it is used to endow universities—it is fraudulent wealth, and like all such wealth, it is most likely to be used to corrupt public officials so as to secure further privileges; for, like Oliver Twist, privilege is ever demanding more! Whether others recognize the immorality of the act or not, by us the granting of secret rebates is a matter to be unsparingly condemned, and to be fought with all the forces at our command. We at least will be true to democracy by denouncing all who are parties to freight rate discriminations.

CATTLE BARONS TO LEASE GOVERNMENT LAND: SETTLERS DEPRIVED OF RIGHTS.

The cattle barons appear to have friends at court who are helping them to perpetuate their monopoly of the government lands in the Western States. A special dispatch from Omaha to the Washington Post says:

The land-leasing bill, as now constructed, was introduced into the Senate and House at the last session of Congress. Its advent created a furore of indignation in the Western States, and its effect on the approaching elections was the cause of the laying aside of the measure. Opponents of the measure denounce it as a glaring attempt to create a land monopoly in the Western States.

It is proposed to lease for a period not exceeding 20 years any government land remaining unapplied for, at the rate of from one to six cents an acre per annum. The proposition on its face means the acquiring of a revenue by the government from lands now unoccupied and seemingly worthless. The reality, it is claimed, will be an increasing annual draft on the Federal treasury for costs of collection, the establishment of a large number of new fat offices, the control of immense areas of Western land, and the consequent prevention of settlement by industrious individuals, by a few great cattle and sheep-raising corporations, and the consequent absolute and unrestricted control of prices of meats by the land monopoly.

The dispatch further says:

Col. Mosby was rapidly informing the public of the actual facts when he was recalled.

As Col. Mosby was the special agent of the land department at Washington, and had been given orders to remove the wire fences the cattle barons had erected, his recall must mean that the administration has given up its fight against the cattle men.

The land leasing bill was introduced in the Senate by Senator Milard, of Nebraska, and in the house by Congressman Bowersock, of Kan-

sas, and if passed by Congress will effectively perpetuate the hold the cattle barons have on the government lands of the West, on their own terms.

The farmers of every State in the Union are directly interested in opposing the bills now before Congress, for they cannot compete with the price that beef cattle, sheep and wool can be produced in large herds on land for which no rent or interest is paid and upon which no taxes are assessed.

In the past the free range for cattle on the public lands was participated in by all droves, great or small, but in the last few years the large cattle companies have fenced in vast tracts of the public land and have therefore monopolized its use. The homestead seeker has during this time been gradually encroaching more and more on this public domain that the cattle barons have come to look upon as their own, and the result is the conflict now before the public and Congress.

The leasing of these public lands at the rate of from one to six cents an acre, or an average of three cents, is out of all proportion to their value and the collection will cost more than the government will receive. There will be no protection for the homesteader, for the cattle barons would lease all the lands adjoining his homestead and shut him off from free range for his cattle and perhaps access to the rivers and streams, which are few and far apart on the plains.

The policy of the government from the first has been to reserve the public lands for those who wish to make homes upon them, and its reversal by the present administration, in the interest of the cattle barons, should be denounced by all. Senators and congressmen should be written to, demanding that the honest settler be protected and the cattle barons' fences be removed so that all can have free access to the public domain.

B. W. H.

THE FAITH THAT SAVES CITIES.

Portions of a sermon delivered by the Rev. John Howard Melish, at Christ church, Cincinnati, January 4, 1903.

"Ye are saved through faith."—Ephes. 2:8.

Many will remember the complaints a few years back that Cincinnati would not support this and undertake that, that she was not up-to-date, that her citizens are people of "little faith" and that conse-

quently the city was falling behind her neighbors in the race for honor and glory.

To-day there is a change in the right direction. Men and women believe in Cincinnati, and this confidence is the most hopeful sign of the times. For it is true of a city as an individual, that "ye are saved through faith."

I want to talk to you to-night about the political situation in Cincinnati, and direct, if I can, this new faith in Cincinnati in that direction. I suppose I ought to begin with an apology. All ministers do when they hint at politics. But I do not feel like making any apology. To often have we in the pulpit pilloried, as G. W. Curtis once put it, the timid Peter, the foolish virgins, the wicked Herod, to the great satisfaction of the Peters, the virgins and Herods dozing in the pews.

But when some ardent preacher, heading out of his metaphor, and jumping from Judea and the first century into the United States and the nineteenth, disturbs Peter's enjoyment of his ancestor's castigation, by saying vehemently to his face, with all the lightning of law in his eye, and its thunder in his voice: "Thou art the man!" Peter recoils with decorous horror, begs his pastor to remember that he and Herod are sheep who were to be led by still waters; warns him not to bring politics into the pulpit; to talk not of living people, but of old pictures. So the poor shepherd is driven back to his pictures, and cudgels Peter once more from behind a metaphor.

The Bible is the book of politics as much as it is the book of religion. The men we reverence in its pages did conspicuous service for their country. Abraham founded a nation. Moses led a revolution. Joshua fought battles and won victories. The prophets were patriot orators who preached politics with all their might, and were tremendously concerned about public life. Why, if Amos lived to-day he would suddenly appear before the Board of Legislation and surprise some of those members with a sermon, as he once surprised some other representatives who did not represent the people. The political question in those days was supremely a religious question. Last winter I made some remarks about the school board, and I was rebuked by a member, and told in the press that