

that we have no time for "the hours of chat and walks and drives together" of which our correspondent writes, or for most of the other things that would do us good.

But is not the growth of the new friendship the greatest cause of the decay of the old? The old friendship was asexual, because one sex had the monopoly of the interests that make friendship. The new friendship between the sexes has very largely taken its place. It used to be a rare thing for a man to make a friend of his wife or a wife of her husband; it is now a common thing. The equalization of the sexes has done that; for, as Aristotle understood and Bacon, by the by, forgot, there can be no true friendship except between equals.

THE SACREDNESS OF PUBLIC PROPERTY.

In his Mark Fagin article, Mr. Lincoln Steffens sent his lance to the core of our social sore. He said: "All men know that private property is sacred. For centuries that sense has been borne in upon us till even thieves know it is wrong to steal private property. But highly civilized men lack all sense of the sacredness of public property; from timber lands to city streets, that is private graft."

Those councilmen who were prosecuted by Gov. Folk—what had they done? They had stolen. But what had they stolen? They had not stolen private property. They had assisted certain individuals to steal public property.

A promoter went to St. Louis and induced the council to give him a street railway franchise. The inducement consisted of a bribe of \$250,000, distributed among the members of the council. He did not lay a rail. He did not string a wire. He did not operate a car. He went straightway to Wall street and sold the franchise for \$1,250,000.

Now what did Wall street buy? It bought certain legal privileges in the streets of St. Louis. These privileges were worth a million and a quarter—probably much more. They belonged to the city of St. Louis. They were public property. The promoter and the councilmen found this public property in the streets of the city, took it, and sold it, and put the money in their own pockets.

If a bank robbery had been committed in the city and a million and a quarter of the bank's funds taken, so that the bank had been ruined and

many people had lost their savings—that would have been the talk of the nation, and those thieves would have been hunted down and sent to the penitentiary if possible. But when a million and a quarter is stolen from no one in particular, but from everyone in general, few take enough interest to go to the city hall to see the thing done, and those who get the plunder usually remain as before, the most respected citizens of the town.

Our richest citizens not infrequently are our most successful beggars if not our most artistic thieves.

HERBERT S. BIGELOW,
Pastor Vine Street Congregational
church, Cincinnati, O.

PUERTO RICAN IDEALS.

A new monthly magazine called "The Star of Borinquen" is issued in the interest of Puerto Ricans, and bears the native flag of independent Puerto Rico on its title page, though the place of publication is Puerto Plata, Santo Domingo. The declaration of principles of this outspoken publication may interest those who suppose that in Puerto Rico at least the new American colonial system is flourishing.

It is a matter of common assertion and generally recognized that Puerto Rico can only attain the position which is due to her civilization and to her manifold resources by the active and harmonious efforts of her inhabitants, maintaining in the eyes of the world her reputation as a nation to which free institutions are dear.

In these pages the idea of such co-operation and union takes tangible form. It will be realized whether we succeed here or no because this idea, even though it were to remain latent, will be inherent in the soul of our nation, an un fading aspiration which can never be destroyed, having its root in race feeling.

This feeling is so powerful that although in the seven years of American administration it has been steadily discouraged by subtle influences and ingeniously devised plans, it is still as strong as ever in the hearts of the people. We are so absolutely possessed by it that it was not extinguished even during the sad epoch of our national life when unbridled passions struggled in the arena of party strife.

Fortunately we have discovered that we were on the wrong path and that envy and hatred of each other did not help solve the problem that confronts us and that it is idle to direct weapons against our brethren which, in wounding them, wound ourselves.

But it is nevertheless not surprising

after all to note that, the passionate strife, the unparalleled madness which possessed all minds, the chaotic condition into which political passion has carried us, the train of endless influences which swept over the country having entirely passed away, we now enter resolutely and urgently upon a course diametrically opposed to the former one, and that now brother recognizes brother and drops the fratricidal weapon. This sudden phenomenon, this harmony and union, did not result from calculation, from design, from any premeditated agreement by the leaders that formerly urged the masses blindly onward to strife for which there was no cause. If such were the case it could not be permanent.

Something deeper has called forth this generous zeal, this saving idea, and this "something" was the race feeling which was latent and has now blossomed forth, calling into life all the energies of which it is capable, to resist the encroaching influences of Americanization which, like the irresistible overflow of a river in flood, was invading the land without meeting the resistance of dam or embankment. Far be it from us to claim for ourselves a leadership which would be unfitting from every point of view, but we are inflexibly resolved to show no favor to the false claims of any advantage to accrue from the absorption of the soul of Puerto Rico by the gigantic nation that is now governing us.

Such an absorption cannot be brought about. It has not been satisfactorily attained in those States of the Union which were settled by the Spanish or French races, in spite of the fact that continuity of territory has served as a tremendously powerful means of harmonizing racial relations. It is still more certain to fall in an island which has no more affinity to the North American continent than the circumstance that it also is inhabited by human beings! Though some persons overpowered and blinded by the Yankee power are intent to hope that Puerto Rico may form a part of the Union the only union or confederation to which we could consent would be the independent confederation of the Antilles, however remote its realization may be. Whether it were to be under an American protectorate matters little. However brought about, its promoters will render a tremendous service to civilization. It would mean undying glory for the United States to

bring about the fulfillment of such a generous and humanitarian idea. How easily it could be realized if the United States would reef the unfurled sails of imperialism and return to the pure democracy of a Washington.

Since the idea presented here is, however, only a problem to be solved in the future, we shall concentrate all our efforts unceasingly to remain faithful to the native country, earnestly aspiring and striving to make it free and prosperous. We believe that such an attitude is the proper one and that it is the one most likely to conduct us to the desired end, for, as a famous French thinker has said: "The essential merit of an object, of being, a phenomenon, consists in remaining always self-contained and true to itself."

THE DEMOCRACY OF SALVATION.

An extract from a sermon delivered by Rev. W. J. Leach, pastor of the Methodist Episcopal church at Dunlap, Illinois, Feb. 18, 1906, on the text Luke xix:1-10.

There is a deal of food for thought in the skeleton of a story here in the Gospel of Luke.

Jesus is entering Jericho, and a crowd has met him. That company is made up of various types, and from it each man, according to his prejudice, will pick out the people who will most readily fit into a movement for the new order. There is the Pharisee who declares that the new kingdom can come only through the trained representatives of the church. To his mind none but these careful students of the law can be depended on for anything valuable in the way of moral or social advance. Over against this man and his notion stands another, skeptical of the church and her trained leaders because he has watched the decline of public morals under this very leadership. It may be possible that this one thinks of himself as a radical, at least he is certain that the only hope of the future is the working class, the poor. He has argument, too, for is not this very Jesus who is now the leader of the new movement, a carpenter? And are not the men whom he has called to be with him, poor fellows from the laboring class? But here speculation must cease. Jesus has been drawing nearer to the crowd, and now he stands among them. His attention is attracted to one who has let his eagerness to see overcome his conventionality. To the dismay of all, this leader whose coming had called out a great crowd of eager people, speaks first to the rich and hated tax farmer, and worse than that, he bids him come down from his little improvised observatory in order that they two may go

together to the rich man's house. As they walk down the narrow street arm in arm they are followed not by the crowd that had waited so eagerly for the coming of the young Rabbi, but by their taunts and looks of disapproval, for have they not all been bitterly disappointed? Is this indeed the deliverer of the people, and does he turn from the teacher of the law and the representative of the organized religion of his day? Is this he who is to lead Israel out of bondage and does he turn from the patriot and the reformer to company with one who has sold his birth-right, an apostate, a traitor?

O men of Jericho, stand and listen! This is no conventional reformer who has just gone with Zacchaeus the publican. His business is not to gain votes but to gain men. He has no small thought, no immediate end to be served. He hates not the church, but he loves her and would work through her if only she will become the servant of Truth. He does not despise the patriot, he loves him also and would have him reach out with that patriotism to the farthest man and break the chains from the last slave. He has not chosen Zacchaeus because he is rich, nor because he is easy, but because he is sincere. Here is the great leader—true to the church himself, he hates the hollowness of her service and cannot call any man because of his official position. A true patriot, he stands against selfishness which would call itself patriotism and cannot call any man to his service who looks for nothing beyond the delivering of his own tribe from a foreigner. So careful is he that the kingdom he shall establish shall be an enduring kingdom that he will build it nowhere save in the hearts of men. It must be identified with no party, sect or cult. No right or ceremony can make any man a part of it. He has come to offer men deliverance from all slavery by making slavery impossible. Any man is fit for the kingdom who is willing that his life shall be guided by the truth. In this Zacchaeus he has found his man—an outcast from the temple worship, to be sure; hated of his more respectable countrymen; in very truth, a low man, sunk by greed and selfishness, yet open to the truth, and this is the one thing the teacher must find. What matters it how respectable a man or how capable, if his ears be not open? This man is the one vulnerable point in this city, and the true teacher cannot turn away from such an opportunity to conform to conventional notions. It is his business to plant the truth, and here is the open seed bed. As this teacher walks away with a corrupt

tax gatherer he has but given unmistakable proof of his right to claim the place of supreme teacher.

As they walk and talk, the truth breaks in upon the mind of the corrupt official. He sees where he has hindered the coming of the kingdom. Two ways now stand open to him—he may ally himself with this new teacher and his truth, or he may go on in the old and profitable way. There are arguments plenty that he may bring up against the new order; there are also many who will stand with him in his opposition. But he has seen a truth. To break with the past means to lose the only friend he has left, the Roman governor, with no hope of reentering the place he once forsook among his own countrymen. To turn against the system means to give up not only the hope of further unearned revenue but the parting with much that he now enjoys. It is the parting of the ways, it is the test of the man in him. Weaker men had faced the same crisis and had miserably failed. Others who think more highly of themselves are yet to face it and go down; but the spirit in the great teacher has led him aright, this publican beside him is fit for the kingdom. Zacchaeus has turned away from the old and has embraced the new. Privilege, even though it be sanctioned by government and entrenched in ancient custom and have the blessing of the church, is wrong, and the man who sees the evil of it will stand against it even to his own hurt. Now what matters it whether this man belong to this communion or that, whether he be orthodox or no, whether the party in power recognize him by elevating him to an office of trust, whether the hand of the church has ever been laid upon him in baptism? He also is a son of Abraham. He has proven his title to sonship in this body of the faithful. A wanderer he has been, but now he has come to his own. "This day is salvation come to this house." A man's salvation is a matter of his acceptance.

OF ONE BLOOD.

God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.—Acts 17:24-26.

Have we not all one Father? Hath not one God created us?—Mal. 2:10.

For the Lord your God is God of gods, . . . which regardeth not