

political and commercial life of the community appears to be honey-combed with fraud, graft and the prostitution of public office.

Will the state stand it? That is not the problem. The question is, will the people put up with it? Will the God who governs human states suffer it without the penalty he inflicts upon the disregard and violation of the very first principles of society? The old Roman empire rotted away before the greed of her princes. Venice fell prey to the avarice of her merchants. The Stuarts lost England because they stole the people's privileges. England lost her American colonies through extortion, and Spain has been stripped of her possessions through the corruption of her foreign service.

Would it then be any great wonder if our own great republic, harassed by the same internal disorders, should lose the confidence of her citizens and fall a prey to the iniquity of those to whom the people have committed the integrity of her institutions and the honest administration of her political and commercial life?

Don't ask me what all this has to do with religion and find fault with me because I mix religion with politics and business. For where in the sphere of our existence as a people is religion more needed today than in these very spheres of political and commercial existences? Religion is the life and very source of justice, honesty, and every form of moral integrity. Never before in the history of our republic has religion come to us with a more weighty message than the one she bears to the people now. Hitherto, a man's career was supposed to be built upon the principle of honor, integrity and justice. To him the great law of Sinai was as sacred as the faith that made him Christian. Thou shalt not steal was the law of his public life and his private transactions.

Now that law is changed, and the man who is to succeed in life must go forth with the warning ever speaking to his conscience, but with the crime in his face. If thou wilt succeed in life; if thou wilt have things and be something, thou shalt steal, and thou shalt steal in every shape and form anything and everything, and in every form and manner that craft, cunning, experience and the devil himself will show thee.

No law will control this degeneracy but the law of the other world, the law of religion with its sanction of eternity, with its menace of the everlasting ills of God. No other remedy is at hand. Surely not education. For our education—an education without God, and, therefore, without morality—is not only not a remedy, but without religion it only makes more cunning rascals and smarter scoundrels.

Take God out of man's conscience and you put the devil and all his words into it. Publicity is something in the right direction. But publicity only repairs evil. It will not eradicate the iniquity that is overwhelming us. Publish one rogue's trick and you but sharpen the wits of a thousand others.

The evil lies in the public conscience. It is Godless. It is without faith. It is without a Christian code. And until it shall have been renewed in the principles of Christian truth—the whole truth—the people shall remain at the mercy of the passions of evil men and still more evil systems.

"LOOMIS THE EXONERATED"

A correspondent thinks our criticism of the president for exonerating

Mr. Loomis entirely too severe—that the president relied entirely upon Secretary Taft's report to him. Yet Taft, in that report, said, in a very gingerly way to be sure:

"I sincerely hope that his bitter experience in this case makes it unnecessary further to point the moral that one who occupies the position of minister of the United States cannot afford, in any country in which he is accredited, in which business enterprises must more or less be affected by government favor and concession, to make personal investments of any sort or to leave the slightest doubt as to the absence of all personal interest in any matters which he may bring before the government to which he is accredited."

But the president had more than this before him. He had the record—the absolute proof of Loomis' guilt—as contained in the report itself. As the conservative New York Post says, "let that record speak":

(1.) Mr. Loomis exchanged checks for \$5,000 with the New York and Bermudez Asphalt company—a litigant for asphalt concessions in the Venezuela courts—whose claims he had vigorously pressed. Let this pass for a patent indiscretion; obviously he should have banked elsewhere.

(2.) Mr. Loomis advanced \$5,800 to the putative American, Mercado, on the security of contested torpedo-boat scrip issued by the Venezuelan government. In other words, an American minister enters into an unexplained note-broking transaction in the scrip of the nation to which he is accredited:

(3.) Mr. Loomis, stipulating that he should first resign as American minister, agreed with Charles R. Mayers to engineer for an estimated profit of over one million dollars the refunding of Venezuelan loans held by an American syndicate. Of this transaction Secretary Taft says:

"He (Loomis) was certainly treading on dangerous ground in bringing his official life so close to a transaction in which, after receiving Mayer's letter, he must have expected to have a great personal interest."

(4.) Mr. Loomis became the agent of a West Virginia corporation organized to obtain mining concessions in Venezuela. Like the exchange of checks with the Bermudez company, he explains that the transaction was purely nominal.

Quoting again from the New York Post:

"In a capital which fairly reeks with financial scandal, Mr. Loomis contrived to bank with a litigant concessionaire, to dabble in contested government claims, to engage to refund a large portion of the national debt, and to negotiate for a group of mines. Grant that this is the entire record of Mr. Loomis's extra-ministerial activities, concede that he drifted into these dubious transactions merely as a convenience to himself and to oblige friends, and one cannot fail to admit that he is either too guileless for this world or too restless for the diplomatic calling."

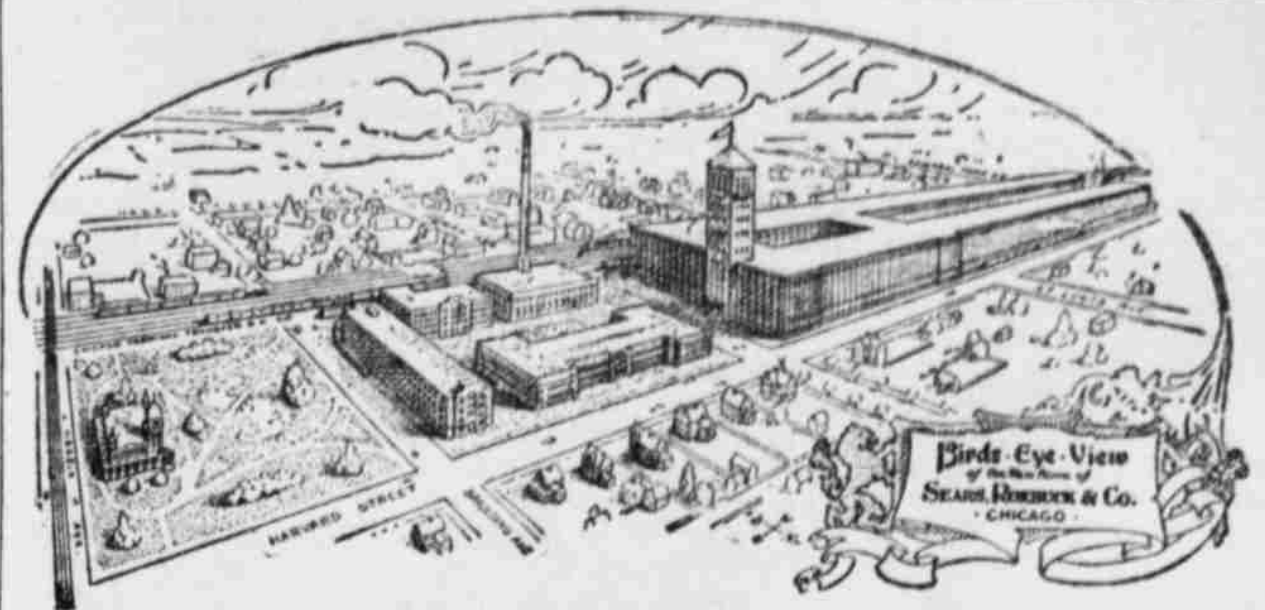
Yet the president says he is all right and has given him a "certificate" of good character.—San Francisco Star.

SAFETY VS. DOLLARS

In this land of freedom the railroads run with about as much regard for safety as they choose, the national government taking no part and the state government being frequently controlled by the road. Why is not the block system of signals everywhere in vogue? Because it costs money, and the absence of it only costs lives. Why are cheap tinder cars allowed everywhere—or anywhere? Corporations and money interests generally in this country are pretty leniently treated by the law. The amount a man's life is worth is

often less than what he can recover for being injured. The amount a steamship company can be mulcted for an accident due to cowardice or negligence of its own, as in the Bourgone and General Slocum cases, seems to be limited by the amount of property saved in the accident. Positive favors of the law, however, have less to do with the unexplained danger of

travel by land in America than its negative influence—the fact that it has so little to say in regard to methods and appliances for safety. Regarding water travel, where the government takes more part, the danger is less in inadequacy of the laws than in what may be described as indifference or as the ease with which inspectors are corrupted.—Collier's Weekly.



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