

ANGLO-SAXON SUPREMACY

OR

Race Contributions to Civilization

BY

JOHN L. BRANDT, LL.D.

AUTHOR OF

"TURNING POINTS IN LIFE,"
"MARRIAGE AND THE HOME,"
"SAVING SERMONS," ETC.

WITH INTRODUCTION BY JAMES W. LEE, D.D.



BOSTON: RICHARD G. BADGER
TORONTO: THE COPP CLARK CO., LIMITED

COPYRIGHT, 1915, BY JOHN L. BRANDT

All Rights Reserved

The Gorham Press, Boston, U. S. A.

INTRODUCTION

BY DR. JAMES W. LEE.

THE difference between the Law of Survival under the reign of which animals make their way in the world, and the Law of Survival by the observance of which human beings attain supremacy, is infinite. According to the Law of Survival which prevails among animals and plants, only the fittest, the physically strongest, have any promise of a career. The living creatures in the natural world tend to multiply at so rapid a rate that any one species, were it not kept in check, would in a few generations over-populate the globe and utterly outgrow all possible means of subsistence. Bishop Randolph S. Foster calculated that if all the English sparrows that are hatched were permitted to live and propagate their species, it would not be many generations before enough of them would come into existence to cover the face of the earth more than a mile deep.

Because so many more animals are born than can find food enough to live on, and because there are so many more seeds produced by the trees and plants than can find soil enough to grow on, there is necessarily a great struggle for existence perpetually raging everywhere. According to the Law of Survival in the natural world, the many that are weak are sacrificed for the sake of the few that are strong. According to the Law of Survival in the human world, the few who are strong sacrifice themselves for the benefit of the many who are weak. The law of animal survival is aristocratic; it preserves and justifies the struggles of the few against the many. The Law of Survival in the human

world is democratic; it pours life into the failing hearts of the weak to make them fit to live. The animal Law of Survival is physical. The human Law of Survival is moral.

If man is a brute and nothing more the law of the physical is as completely adapted to him as to the living creatures beneath him. If death closes the career of man and beast alike, then it is well for both, if inefficient and weak, if ailing and diseased, to go down together in the struggle, in order that the strong and the efficient may have wider opportunity to complete their lives. But man is not a brute. He is essentially a spirit. Therefore, the law of his life, the law in obedience to which he attains supremacy, is not summed up in Darwin's famous sentence: "The survival of the fittest in the struggle for existence." The rule Darwin defined from a study of life in the plant and animal kingdoms, is the law of economy, under the sway of which the many are sacrificed for the few. It is the law by which the superfluous and unfit are destroyed that the strong may have room in which to flourish. But human beings do not become strong by driving the weak to the wall; they become strong by lifting the weak. They become good by sacrificing for the bad in order that the bad may become good. Human beings do not become wise by destroying the foolish but rather by sharing their wisdom with the foolish so that they may cease to be foolish. Human beings do not become strong by ousting the morally weak, but by lending them their own moral strength that they may become strong. Human beings do not become holy by eliminating the vicious and depraved: they attain sanctity by sacrificing for the erring, by sympathizing with them, by helping them in order to lift them to a higher moral and spiritual level.

The supremacy of one race of people, therefore, in comparison with that of other races, is to be determined by finding out which one of the peoples under consideration conforms most completely to the Laws of Survival in obedience to which human supremacy is attained, which one pos-

sesses most of the elements that constitute supremacy in the kingdom of human life. Dr. Brandt has made a careful survey of the history of the different races of the world, ancient and modern, and he presents in this book abundant evidence to establish his contention that the Anglo-Saxon is entitled to the place of supremacy among the races of mankind. He shows that supremacy among human beings is not achieved, as it is among lions and tigers, by the expenditure of brute force in crushing the weak, but that it is attained by the expenditure of spiritual force in sacrificing for the helpless and the erring in body, mind and soul.

If supremacy among men were achieved just as it is among the lower animals, then the question of establishing the truth of Anglo-Saxon supremacy would simply consist in showing that the Anglo-Saxon people had more bowie-knives, more battleships, more rifles, more cannon, more dynamite, more aëroplanes, more brute force than any of the other nations of the world. Supremacy based upon the single element of physical strength represented by iron and gunpowder is not permanent, and if it were it would be on the same level with that of the lion, who is known as "the king of the jungle" because of his physical strength. Supremacy among animals is won and maintained in obedience to the single dominant principle of physical strength. Among them this principle has complete mastery and all animal life is developed in subordination to it.

In a great speech delivered at Yale College more than thirty years ago, Dr. Andrew D. White called attention to the fact that no nation could win and maintain permanent supremacy when the whole of its life was subordinated by any single principle. He called attention to the generalization of Guizot, where he pointed out the broad difference between the civilizations of antiquity and that, for instance, of modern England. According to Guizot, Dr. White declared, the evolution of each of those great phases of ancient civilization was in obedience to some dominant prin-

ciple, to some element which gained a complete mastery and developed civilization in subordination to itself. He showed as a consequence of this domination of a single element how each of those ancient civilizations sank into immobility, as in Egypt or in India, or was developed with astonishing rapidity and brilliancy, only to decline and decay just as rapidly, as in Greece and the commercial communities of the Mediterranean. He pointed out that in the modern civilization of England no one element was powerful enough to exercise permanent despotism over the others; that many strong elements existed together, stimulating each other, restraining each other, as monarchy, hierarchy, democracy, aristocracy, municipal liberty, and that as a consequence English civilization is far more rich and valid than that of any ancient people, and far longer-lived because enclosing within itself principles and powers which, by their action on each other, constantly renew the youth of the English people. He showed that England beginning with the Reform Bill, passed in 1832, had since that time been renewed and largely rebuilt, religiously, politically and socially; that working together for the making and enrichment of England since 1832, there had been a great strong middle-class endowed with political rights; a new race of political thinkers; a new race of men of letters, artists, scholars; a new press; Pusey and Arnold; Newman and Tait; Sir William Hamilton and Herbert Spencer; Cobden and Ruskin; Carlyle and Tennyson; Havelock and Wolseley; Disraeli and Gladstone; Thomas Huxley and Goldwin Smith; Millais and Robert Stephenson, Oxford and London Universities; Cambridge University and Owens College; aristocrat and plutocrat, constitutionalist, monarchist and democrat; all working together, the ideas of neither supreme, and as a result giving the most astonishing example in history of a great, rich, well-balanced state, a result far more satisfactory in the present, far more prophetic of good in the future than any one of these men of principles, even the best, could have brought about alone.

CONTENTS

	PAGE
RACE CONTRIBUTION	I
THE EGYPTIANS	7
THE ORIENTALS	21
THE HEBREWS	29
THE GRECIANS	33
THE ROMANS	37
THE SPANIARDS	44
THE ITALIANS	56
THE FRENCH	66
THE GERMANS	78
THE RUSSIANS	99
ANGLO-SAXON ORIGIN	104
ANGLO-SAXON LIBERTIES	113
ANGLO-SAXON COLONIES	125
ANGLO-SAXON LANGUAGE	138
ANGLO-SAXON EDUCATION	144
ANGLO-SAXON PEACE	158
ANGLO-SAXON HOMES	172
ANGLO-SAXON WOMEN	179
ANGLO-SAXON RELIGION	192
ANGLO-SAXON INTERESTS	208
WEALTH OF NATIONS	215
ANGLO-SAXON DESTINY	228

ANGLO-SAXON SUPREMACY

ANGLO-SAXON SUPREMACY

RACE CONTRIBUTIONS

IN the light of modern thought, history is something more than the recording of dead letter facts. It may be embellished with picturesque descriptions and enlivened with moral instruction, but it must be written so that the student may be able to trace the mind and purpose of God in it. The annals of events must acknowledge the government of a Supreme Power back of all nations. Men, in the search of bare facts, may not discern the hand of God in the deeds recorded. Men in quest of social and political conditions may not see the hand of God directing the affairs of nations. Men in writing the history of revolutions and the clash of arms, may not see the Majestic Judge that presides over the struggle to make the wrath of men to praise Him. The multitudes may pass before Jehovah as "A God that hideth Himself," but the intelligent Christian finds God in the depths and meets God on the heights of history, which is no longer a confused mass of records, but a majestic temple reared by the hands of God and rising above the rock of humanity to proclaim His glory. God makes known His purposes, not by sudden events and violent revolutions, but by the slow and steady unfolding of eternal principles. He can reveal no more to men than their capacities admit. It required ages of preparation for the coming of an enduring civilization. It required a preparation that involved the mission of Egyptians, Orientals, Hebrews and Pagans. It required a preparation that was physical, intellectual and spiritual. It required a preparation that made it necessary for mighty empires to precede and prepare the way for the establishment of these principles and institutions that belong

to and flow from the kingdom of heaven and that will abide till the end of time.

Why so many races of men? Why so many nations with their different rulers, parliaments, languages, ideals and ambitions? From the moral and spiritual view of the question, what could be the divine plan? Surely it is neither isolation nor antagonism, but for brotherhood, for mutual helpfulness and to make the nations complements one to another. One race may develop a certain feature that may make it superior in that respect to all other races—one nation may produce some product or evolve some institution, that may make it, in that particular, superior to all other nations. No one national type contains all perfections; every nation has its limitations and deficiencies. Withdraw from any one nation everything it has received from the other nations, and it would be impoverished. The sciences teach us that we are indebted all around; Botany teaches us that the Jasmine came from the East Indies; the Lily and Tulip from the Levant; the Tube-Rose from Java; the Pink from China; the Dahlia from Mexico; the Heliotrope and the Fuchsia from Chili and the Shrubs from Japan.

Commerce teaches us that the nations depend upon each other for many of the necessities of life. They live and become prosperous by an exchange of their products. No nation can isolate itself and say, "I can live without an exchange of the products and arts of civilization with other nations," any more than the head of man can say, "I can live without the heart." In literature, art and music, in ideals and institutions, nations give and receive for their mutual benefit.

The Bible teaches, "God 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 habitations, that they should seek the Lord, if haply they might feel after Him and find Him, though he be not far from every one of us: for in Him we live, and move

and have our being."

As civilization advances, the ties that bind nations together become more numerous and stronger, and they should be cultivated and strengthened by every possible consideration for the welfare of the human family.

On account of rapid and inexpensive means of transportation, and opportunities for advancement, members of the human family have moved hither and thither, from locality to locality, from nation to nation, from continent to continent, and mingled with the people of other nations inso-much that distinct racial types are being modified and changed so that what may be termed as racial features and instincts are not so marked as in times past, therefore, in speaking of racial antipathies and wars, terms may be used that are misleading unless they refer to national antipathies and wars.

While there are many elements that make the members of races cohesive and preserve their unity, yet differences may arise that may create a racial enmity and result in war within the boundaries of one nation. On the other hand, under one government, there may be distinct types of many races and the national ties be so many and sufficiently strong as to create a national patriotism that surmounts racial instincts and features and obeys the mandates of the government, even to the waging of war upon another nation whose people may be related by blood and language.

With this explanation, it is evident that racial enmity and war refer as a rule to national enmity and war. There are many ties and interests that bind the people of a nation closely together. These may include blood, language and religion, but as these elements may be widely different, there are other considerations, such as political unity, commercial and industrial interests, community of emotional life that forms the basis of every day habits, feeling and action; national protection that enables the individual to pursue the common activities of life; and to these considerations may be added national education, literature, hymns and songs;

and devotion to national ideals, institutions and standards of ethics, as the paramount duty of all, which takes hold of the mind and heart and soul of the people that may engender a national patriotism and a feeling of hostility to other nations.

This view and condition that commonly prevails amongst the nations of the earth, places national interest above human interest, and fails to recognize the brotherhood of man and to consider the rights and interests of other nations.

The Anglo-Saxons above all other people have sought to take the broader view of humanity and to give consideration to the human race as a family unit and at the same time to preserve and conserve the racial and national ideals, interests and institutions. With the foregoing explanation, we shall use race and nation interchangeably as the subject discussed may demand.

Different nations have different ideals, customs and religions that do not always harmonize; these racial or national characteristics together with an inherited and cultivated military spirit, and the ambition for territorial and commercial expansion on the part of some of the nations, develop a rivalry, malice and antipathy that sometimes leap beyond all bounds and defy all efforts of adjustment of kings, statesmen, parliaments and peace conferences of the world, and therefore war is declared.

Their conflicting interests and ambitions and this mutual distrust have made Europe an armed camp. Each nation has been maintaining a great army and navy ostensibly to conserve the peace of the world, to keep intact the status quo, and if necessary, for the purpose of war to defend their boundaries, protect their interests and to carry out the ambition and pet schemes and plans of some of their crowned heads and cabinets.

War is essentially, economically, morally and spiritually wrong. It is not of God but of the devil. Nations that think war, teach war, idolize war heroes and prepare for war, shall

reap war and its terrible results. It is the principle, "Whatsoever a man sows that shall he also reap." "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

War is not in harmony with God's program. He said, "Thou shalt not kill." It was prophesied that Christ should be a "Prince of Peace." The heavenly heralds announced His coming as an event that should bring "Peace on earth, good will to men." He said to one of his belligerent disciples, "Sheathe thy sword." Man was not created to kill. The nations of the earth were not appointed to wage war upon each other, but to enrich one another in art, industry, literature, language, government and religion. Every nation has a contribution to make to civilization. Every nation should make the most of itself, develop its special talent and do the best it can for the good of other nations.

If the nations of the world ever have a mutual and helpful understanding and relation that deepens into a true and vital concord in the exchange of their material products, their arts, science, culture, etc., they must become less suspicious and jealous, get rid of the idea of war, banish militarism and look and hope for the best in each other, respect the rights, treaties and institutions of each other, consider the human family as a unit and be willing to submit all disagreements that cannot be adjusted between themselves to an international board of arbitration or court for adjustment. And while these ideals may be the ultimate aim of international relationship, yet so long as one powerful nation maintains heavy armament and has no respect for international treaties and for Christ and the church, other nations will be compelled to maintain heavy armaments for the protection of their own interests, rights and treaties.

The object of this volume is not to discuss the causes, issues, effects and outcome of wars, but to discuss some of the valuable contributions made to the world's civilization,

by some of the nations and races of the past and present, and to discuss the principles, ideals and institutions that give supremacy to the Anglo-Saxons and the promise of permanency to their civilization. The Anglo-Saxons have no monopoly on these institutions; they are free to all to adopt and to incorporate in their constitution and life.

From the many ancient races I have selected the Egyptians, the Orientals, the Hebrews, the Grecians and the Romans, because they have made the most valuable contributions to our present civilization. From the present nations I have limited the discussion principally to the Occidental and their colonies.

It is not within the scope of this volume to discuss all the contributions made to civilization by these various races and nations, but to select those that have proven most valuable and that shall always be treasured as a rich inheritance bequeathed to mankind.

In conclusion: this book is not written in a boastful spirit, but in the spirit of love for all mankind; not to create racial antipathy but to help awaken the conscience of the community of mankind; not to widen the breach between nations, but to help bring them together in a common organization for their common interests and mutual helpfulness; not to unduly exalt the Anglo-Saxons, but to emulate and commend the institutions that have made them so powerful in the civilization and the activities of the world. And finally to encourage the cultivation of the true patriotism of which Emerson speaks in his address on "War," "That consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity."

THE EGYPTIANS

NO country in all the world has received so much attention from the explorer, artist, historian and traveler as Egypt. Her ancient monuments, her mystic river, her cities and their inhabitants are all of intense interest. Here words were coined that we use in our daily conversation, here science was cradled, and here many a civilization came to its culmination, decadence and death.

In crossing from Europe to the land of the Pharaohs, you pass from countries historically new to one that is very old; from modern zoological and botanical districts to those much more ancient; from modern empires of power to an old empire where mighty monarchs reigned in wealth and affluence.

In the early history of civilization and its evolution, Egypt took the lead of all the nations of the earth. The Nile Valley is a vast museum of Egyptian Antiquities, and here may be found the germs of ancient classical art and the beginnings of science. In ancient times it was occupied by people who carried on, by trade and war, intercourse with the civilized world, and their powerful monarchs extended their frontiers to the utmost limits of civilization and imposed heavy tributes upon the people whom they conquered.

From the early history of Egypt down to the present time, it has been a country of great interest to the Bible student. Here came Abraham on a visit to Pharaoh; here Joseph came as a slave and afterwards ruled as prime minister; here the Israelites suffered a cruel bondage until Moses delivered them; and here came Jesus as a little child to escape the wrath of Herod. Many references are made in the

Bible to Egypt, and many prophecies as to the destruction of her cities. It is the land of "Mizraim" described as having large green fields, feathery palms and canals of sweet water, "Even as the garden of Jehovah." Egypt and Syria lie side by side and in many respects are intimately associated.

By an examination of the map of Africa you will see Egypt occupies a strategical position between Europe, Asia and Africa. It lies in the extreme northeast corner, with the Mediterranean on the north, Asia and the Red Sea on the east, Nubia on the south and the Great Desert on the west; but the Egypt of ancient and modern times embraces but a narrow strip bordering on the Nile, that mysterious river that has been styled "The Preserver of the Land" and "Father Protector."

The Nile River ranks with the Amazon, Congo and Mississippi as one of the four longest rivers of the world. It is greatly surpassed in volume and tributaries by other rivers, yet in historic interest it is second to none. It is more than four thousand miles in length and with the exception of two interruptions, is navigable nearly its entire course. It is formed by the confluence of the White and Blue Nile at the town of Khartum and from there to its mouth it traverses a barren country and has but one tributary.

The White Nile flows from the lakes of East Africa and the water is clear with a steady flow. The Blue Nile flows from Abyssinia and during the rainy season of the year rises suddenly and sweeps on like a mountain torrent and is the sole cause of the fertility of Egypt and the inundation. The valley through which the Nile flows varies in width from four to ten miles in Nubia, and fourteen to thirty in Egypt, while the fertile soil adjoining the river ranges from only two to nine miles in width. The soil is unsurpassed in its fertility, made so by the mud that contains much phosphate and alkaline matter deposited during the overflow; thus constituting the Nile the life of Egypt.

At the beginning of June the river slowly begins to swell

and by the middle of July the increase becomes very rapid. By the end of September the water ceases to rise and remains at this height for about thirty days, when it begins and rises again and attains its highest level and then subsides steadily. In January, February and March the fields gradually dry up and in April and May the river is at its lowest. The mean difference between the highest and lowest stage of the river is twenty-five feet at Cairo, thirty-eight at Thebes and forty-nine at Assuan. The Nile deposits each year about one fifteenth of an inch and the deposits indicate that the entire delta was once a shallow bay and has been gradually filled up by these deposits.

This delta, which has been the meeting place and scene of contention of Asiatic and African colonists, is younger than the Egyptian people. It is carefully described by Sir J. Wm. Dawson in the volume on "Egypt and Syria." "The delta is a triangular plain, having its apex at Cairo, where the narrow valley of the Nile begins to widen out to the north, and its base on the Mediterranean. The distance from the base to the apex of the triangle is a little more than a hundred miles, and the length of the base about one hundred and fifty miles. The western side is formed by the Libyan desert, and the eastern side by the Arabian desert, both dry and sandy, a little higher than the level of the delta, and based on somewhat older formations.

The delta being composed of Nile mud brought down by the river, must occupy what once was a bay of the Mediterranean Sea, into the head of which at Cairo the Nile began to pour its muddy deposits. It must have been a shallow bay with a sandy bottom, for on the seaward margin there are ridges of soft stone composed of fragments of shells and of sea-sand which was thrown up by the sea before this was any delta. Farther, in various parts of the delta there are sand banks, which are portions of the old sea bottom projecting above the alluvial deposits, which are now often occupied by the towns and mud villages of the people. Had

the Nile begun to pour its waters into a deep bay, there might have been no delta, or only one of very small dimensions."

According to the same author, taking one fifteenth of an inch as the probable average deposit, it has required upwards of six thousand years of time for the Delta deposits, and while Dawson's estimate is only approximate truth, he feels convinced that all geologists who weigh the facts, will arrive at the same conclusion and therefore he fixes the date of about six thousand years as the geological limit for the possible existence of man on the alluvial land of Egypt, in so far as the delta is concerned.

Those who have traveled extensively through Egypt examining the ruins and antiquities, or have read to any extent on the history of the ancient inhabitants of the land, arrive at the conclusion that the early Egyptians who dwelt upon this land, were not barbarians, but industrious and skillful tillers of the soil and possessed some of the arts of civilization, especially a knowledge of irrigation and construction in wood, brick and stone, all of which were practiced in the valley of the Father of Rivers. They began at an early period to erect public works and were a cultivated and civilized people at a period of time when the Asiatic people were for the most part wandering tribes.

From whence came these early settlers? Ethnologists and anthropologists, having examined a large number of skulls of mummies, have come to the conclusion that the Egyptians for the most part belonged to the Caucasian race. It is highly probable they were the immediate descendants of the survivors of the deluge. Mazar, the Son of Ham, may have been the leader of the first colony that settled on the Nile.

Many centuries before the Christian era, some people set out from Asia, journeying westward, crossed either the Isthmus of Suez or the Red Sea and entered Africa and founded there a mighty kingdom. This also agrees with what Moses states in the table of nations, given by this emi-

nent historian, "And the sons of Kush and Mizraim and Phut and Canaan." "Ham" or "Kahm" is the same as "Khem" in Egypt. The same may be deduced from the Psalms, "And smote all the first born in Egypt. The chief of their strength in the tabernacle of Ham," and again, "Wondrous works in the land of Ham." The "Mizraim" nation in the Table of Nations is "Egypt."

There is an ancient tradition of their own which fixes their first settlement at Abydos, where was said to be the tomb of Osiris, who is probably the same as the Mosaic "Mizraim," son of Ham. At this ancient town is also said to have been the first seat of the earliest king "Menes," who afterwards extended his power into lower Egypt and established his capital at Memphis.

Those familiar with the location of Abydos, agree it is the place where a tribe crossing from Asia would be sure to effect their first settlement. This also accords with the importance of the ark or sacred boat as is evidenced by the sculptures on the magnificent temples erected here by early Egyptian kings. Egyptologists have fixed many dates for the reign of this king, ranging from 2400 to 5800 before Christ, but a correct chronology is at present impossible, and only approximate data can be given. All are agreed that "Menes" was the first historic king of Egypt. According to Herodotus, he built a great temple, founded the city of Memphis, built a large dyke to protect the city, which to this day protects Gizeh from excessive inundation. He was a mighty warrior and waged war with the Libyans.

Among the linguistic triumphs achieved by the scholars of the nineteenth century, the mastery of the Cuneiform inscription and the Egyptian hieroglyphics by their decipherment, two of the greatest nations of antiquity have been assigned their proper place amongst the nations of the past and their history has been unfolded and their wisdom and achievements made valuable for all students of history.

In 1799 an artillery officer named Boussard discovered,

while digging the foundation of a house at Ft. Julian near Rosetta, a large black stone, since called the "Rosetta Stone" and now in the British museum. The stone is approximately three feet long by two feet six inches wide, and contains inscriptions in three kinds of writing; one in ancient hieroglyphics, one in the language of the people and one in Greek. This discovery furnished the key for the scholars to unlock the mysteries of the ancient Egyptian language. The decree upon this stone was drawn up in honor of King Ptolemy, about 200 B.C., and the same decree was written in three different languages. After the Greek part of the inscription was read, repeated attempts were made to unravel and arrange an alphabet of the other characters, and finally success crowned the efforts and the work of deciphering the Egyptian hieroglyphics was accomplished for all time to come. It opened the door to solve the mysteries of ancient Egypt.

It is almost impossible to convey an idea of the contribution made to civilization by the ancient Egyptians. These people were the originators of many of the arts and sciences of early historic times. They were teachers of both the Asiatics and the Europeans, and many of the arts of civilization attributed to the ancient Greeks and Romans existed ages before amongst the Egyptians. Recent years have brought to light much of the scientific knowledge acquired by these ancient people.

The Nile River exerted a remarkable influence on the various civilizations of Egypt and stimulated physical and intellectual exertions that ranked them, with the Babylonians of Asia, as the most famous and civilized of the nations of antiquity. The necessity of controlling the course of the Nile and utilizing its water for irrigation taught them the art of river engineering and land surveying, while in the starry heavens they beheld the eternal calendar which regulated the approach and departure of the inundation. Thus the river gave an impulse to the study of astronomy and as each succeeding year left all land marks obliterated and made it

necessary to measure the land anew, there arose amongst the people disputes which necessitated the establishing of laws and enforcing of judicial decisions. The Nile thus led to the foundation of social, political and legal order. Moreover the Nile afforded a convenient route for the transportation of building materials and the products of upper Egypt, so that the people were stimulated in the construction of vessels with oars and masts, sails and cabins.

Their knowledge of Geometry is well tested by architecture and by documents in a good state of preservation. They possessed great mechanical skill in cutting the vast blocks used in their buildings and in transporting them long distances and in standing some erect. For example the Obelisks: there being a total of fifty-five of these, thirty-three standing and twenty-two prostrate. Twenty-seven of them are made of hard syenite granite and some of them weigh as much as two hundred tons. These obelisks are the creation of Egyptian genius which all nations have adopted as the finest of all monumental forms.

They were experts in Astronomy, as is ascertained in their observing the cycles that formed the basis for the adjustment of different reckonings of time, and in the erection of the pyramids; these being placed so accurately north and south.

They attained high proficiency in medicine and surgery and anatomy. They understood the art of embalming perfectly and records show that during the period of thirteen centuries there were more than five hundred million Egyptians mummified, many of which are preserved in a perfect state to this day.

Dentistry made considerable progress as is evidenced by mummies found at Thebes whose teeth were filled with gold. Cuvier found incontestable proof that a fractured bone of a bird had been set while it was still alive.

Their progress in chemistry and metallurgy is evidenced in their ability to harden bronze tools with which they cut

the granite, and the manner in which Moses destroyed the golden calf.

Of the various arts, architecture claims first place. They built temples unsurpassed in size and splendor. These were erected not to contain statues, but the statues were to adorn the temples of which they were a part. They were familiar with the importance of pillars, columns and the arch. The walls were covered with sculpture and paintings for decorative purposes. The pyramids may justly be ranked as one of the seven wonders of the world. These were erected as sepulchers for the mummies of the rulers of Egypt and their families.

There were five groups of pyramids within the precincts of the necropolis of the ancient city of Memphis. They stand on the margin of the plateau of the Libyan desert in a line twenty miles in length. It is said that each king began to build a pyramid when he ascended the throne, and as years rolled along, enlarged it by an addition from year to year during his reign. The size of the monument, therefore, was in proportion to the length of the king's reign. When he died the work was completed and the last coat finished. The great pyramid of Gizeh covers an area of thirteen acres. It is four hundred and fifty-one feet high and seven hundred and fifty-five feet square at the base. Each stone contains about forty cubic feet and there are two million three hundred thousand separate stones in the pyramid. It contains more stone than any single building ancient or modern. It contains stone sufficient to build a wall across the United States six feet high and one foot thick. It is claimed it required one hundred thousand men twenty years to build it. This pyramid was opened by sacrilegious robbers during various dynasties and occasionally restored only to be opened again. The entrance to the Pyramid may be seen on the north side. It is through a small passage about three feet square and leads to three chambers: the subterranean chamber, the Queen's chamber and the King's chamber; each of these has

a different location. The King's chamber is the largest and contains a huge sarcophagus but the mummy is gone. It is necessary to crawl through these narrow passages over slippery floors, breathing gaseous atmosphere, with bats flying about, but the investigation and knowledge that one gains fully pays for the effort.

The ascent of the Pyramid is fatiguing though it can be made by people of climbing ability. Once upon that dizzy height a magnificent panorama is spread out before us. There is no other prospect in the world in which life and death, fertility and desolation are seen in such marked contrast. At the feet of the Pyramid the sad-eyed Sphinx, cut out of solid stone, stands as a monument of ages past and gone. To the west the Libyan desert, an immense monotonous stony table land nearly a thousand feet above the level of the Nile, with neither mountains nor valleys, nor any trace of volcanic formations. To the south pyramids may be seen rising from the rocky and sandy plateau. Away to the south, not far from the site of Memphis, can be discerned the famous steppe Pyramid of Sakahro. To the east quaint and curious Cairo, with its three hundred mosques glittering in the sun; with the citadel overhanging the city from an elevation of six hundred feet, while on beyond are the massive Mokattam Hills. To the north of Cairo is the Delta of the Nile interspersed with its countless channels and rivulets winding about like threads; while to the south of the city the river, with stately palms rising from its banks may be seen for scores of miles, till finally like a silver ribbon it is lost to view; all of which, added to the wreck of empires, makes a radius of vision sufficient to overwhelm one's soul.

If this Pyramid were humanized it could tell you it had witnessed dynasty follow dynasty, each with the same inevitable cycle of progress, culmination, decadence and death. It could tell you it had witnessed the glory and decline of Memphis, Thebes and Heliopolis; the building of the temples, tombs and obelisks; the advancing Persian hosts led on

by Cambyes, Darius and Xerxes to the subjugation of Egypt to Persia; the march of Alexander's army followed by the founding of Alexandria and the power of the Ptolemies. It could tell you of the visit of Abraham and Sarah to the court of Pharaoh; of the coming of Joseph and his exaltation to power; of the King's welcome to the Israelites, followed by their bondage to the Egyptians, and their final deliverance effected by Moses; of the protection Egypt gave to Jesus and his parents from the wrath of Herod; of the introduction and growth of Christianity; later on the flashing swords and devouring flames of the Mohammedans, followed by centuries of darkness, pestilence and misery under Turkish dominion, and finally the occupation by the French and the advent of the indomitable Anglo-Saxon who has brought regeneration to Egypt. It could speak of distinguished authors, generals, emperors, artists, explorers, astronomers and students who have come from afar and during all ages, to weigh its bulk, scale its height, penetrate its interior, speculate as to its purpose, marvel as to its endurance and draw inspiration from its age and magnitude. It could tell you how it had withstood the ravages of time, the storms of ages, the depredation of robbers; and how it stands to-day watching the working of a new race; and how it will continue to stand as a monument and witness of a king's desire to preserve his body, perpetuate his name and immortalize his soul.

They had experts in sculpture who were able to produce accurate, realistic and spirited outlines of animals and birds both in form and movement. The painting upon the plaster and panels was practiced by them 2,000 years before Christ. They painted beautiful designs upon the walls and ceilings of the houses and tombs. A wall painting on stucco in the Boulack Museum at Cairo, taken from an early Egyptian tomb, is said to be the earliest painting extant. It displays the characteristics of the old Egyptian art.

They were expert and skillful manufacturers. They were

wonderful workers in gold and precious stones, as is evidenced from the fine jewels dangling from the ears and around the necks and limbs of the old mummies.

They understood the art of weaving white linen from fine flax; they produced valuable fabric that found its way to Palestine. These Egyptian looms were also famous for their fine cotton and woolen fabrics, many of them worked in patterns of brilliant colors, some beautifully wrought with needle, some striped with golden threads alternating with red as a border. A specimen of this work may be seen in the Louvre at Paris and also in Egypt showing various patterns. Sir G. Wilkinson states they had a secret of dying cloths of various colors. Many of the patterns were borrowed by the Babylonians and the Greeks.

Long before the Christian era potters were numerous and the wheel and forming cup and other processes of this art were in use and are prominent on the monuments.

The Egyptians were glass workers. Their art of glass-blowing is shown by glass beads inscribed with the name of the queen that lived more than 1,200 years before Christ. They produced richly colored bottles with waving lines and some inlaid with Mosaics. Wilkinson tells us that this work was so fine, it must have required a strong magnifying power to put the minute details, such as feathers and hair, together.

They understood the art of engraving and embossing, as may be seen by the porcelain, rich in color and inlaid and studded with precious stones.

They were experts in manufacturing fancy ornaments. Beginning with their beloved Lotus and other flowers they proceeded by degrees to purely imaginary devices.

Music was much used in Egypt. The harp, lyre, flute, tambourine and cymbals were used in religious services in which music constituted an important element, as well as sacred dancing in connection with their ceremonies. The dancing of the Israelites before the golden calf may have

been an imitation of what they had witnessed in Egypt. This love of music has passed down during the succeeding ages until this day the Egyptian musicians are quite numerous throughout the country.

Agriculture was carried on quite extensively in order to support the teeming population that settled along the Nile, and the early kings were much occupied with works of embankment and drainage in order to protect the land from excessive overflow.

The Egyptians were a literary people. The inscriptions on their tombs and temples and many papyri of a religious and historical character and other productions have been preserved and handed down to us. The alphabet that affords us the means of expressing phonetically in writing, existed in its primitive form in Egypt. These products of the early civilization of Egypt give evidence of the people having attained a high degree of civilization and mental culture, and to them we are indebted for either the beginning or the preservation of many of the arts and sciences of modern times.

It was this country, so rich in art and culture, that an All Wise Creator selected as the school for His chosen people. Herein through prosperity and adversity, they were trained for a period of four hundred years, and Moses their leader, learned in all the wisdom of Egypt, was chosen to be their great law-giver. Without detracting from the inspiration of Moses, it is evident that most of his literary ability and artistic fame were derived from the Egyptians. Be it said to the credit of Moses that the Egyptian idolatry and oppressive autocracy were eliminated from his laws.

At a later period Egypt sheltered the Jews from Asiatic despots and afforded the means of reproducing their literature in one of the noblest languages of the West. It sheltered the infant Savior and the prophecy was fulfilled "Out of Egypt have I called my son."

The early church grew and prospered in Egypt and pro-

duced many able writers, whose works exercised a great influence on the subsequent history of the church. Through the downfall of the Roman Empire and the spread of Mohammedanism, Egypt declined, and the valley of the Nile, that was the seat of the highest civilization of the ancient world, lapsed into gross darkness; and fell under the yoke of the people who were barbarians when the ancient Egyptians were enjoying the highest civilization. As for the future, there are gleams of hope that Jehovah will return to Egypt and that Egypt will return to Jehovah and he will heal them, a prophecy which may have a larger fulfillment in the future than its partial fulfillment in the long ago.

In 1882 France threw all responsibility for Egypt on England, and it left to Great Britain either annexation, an absolute protectorate or temporary occupation. She chose the last course, and during the great European War England proclaimed her protectorate over Egypt. England has taken hold of Egypt with a will and is now doing for those people what French lawyers, French engineers, and French men of learning failed to do—regenerate Egypt. The regeneration consists of a complete reorganization of the government, in an effective administration of justice, in the placing of each province under the authority of police, in a new system of sanitation, in draining the large cities, in reforming the educational system or rather introducing a system of education, and favoring and encouraging Christian missions until there is great hope of Egypt becoming thoroughly Anglo-Saxon and Christian. A great responsibility rests on the British nation to carry forward the work so auspiciously begun, which divine providence has thrust upon these world civilizers.

If Egypt is to become free and happy, her people must be educated for the capacity of self government and freed from interference on the part of Turkey and other aggressive nations.

Strange that the people who were amongst the first to re-

ceive the Bible are now amongst those who need it most, and be it said to the credit of the American and English missionaries, they are foremost and most successful in their missionary work in Egypt, and in quickening the nation to life and in preparing the Egyptians to join in the onward march of civilization and Christianity.

The Egyptians of to-day are a mixture of different races, of which the Copts most nearly approach the ancient peoples, best represent the old Egyptian Christians and are best prepared to take the lead. The Copts are now being brought under the inspiring and educating influence of the Anglo-Saxons, who are so practical and successful in teaching, encouraging and inspiring the people, that under their blessed leadership, Egypt may yet hold up her head in the hope that redemption draweth nigh.

“Wondrous Egypt, land of ancient pomp and pride,
Where plenty reigns and still the seasons smile,
Where Beauty walks by hoary Ruin’s side,
And rolls, rich gift of God, the exhaustless Nile.”

THE ORIENTALS

IN the study of the beginning of civilization amongst the ancient peoples, we must not look with contempt upon their attainments in art, science and culture. If many things from the modern standpoint appear to be crude, it must be remembered that the first steps of civilization were hard to take, but each succeeding step became easier, and as empire succeeded empire, it enabled each succeeding one to raise higher the structure of civilization and to improve it with a more vigorous intellect and with a deeper religious instinct.

Modern excavations and keys to their inscriptions open up to us the treasures of the early civilizations and the influence of Asiatic art and culture upon the European civilization. As modern civilization received a rich inheritance from Greece and Rome, so they in turn received valuable gifts from the older civilizations of the East.

There is a close connection between the arts of Egypt, Assyria, Babylonia and Persia and those of Greece and Rome. The genius of the Grecian and Roman artists enabled them to transform and improve on what they borrowed. Ferguson declared, "Egypt was the schoolmistress from whom the ancient world borrowed half her arts and sciences." The nations from whom we are the descendants, were born in Asia and out of her they brought their early civilization. Rawlinson asserts in his "Ancient Monarchies," "It was from Egypt and the East that Greece derived her architecture, her sculpture and her science, her philosophy, her mathematical knowledge—in a word her intellectual life."

The researches of modern scholarship tend to confirm the

Hebrew records and traditions that the parent nation after the deluge dwelt in the valleys of the Euphrates and the Tigris and from this land between the rivers went forth those tribes that settled in Assyria, Egypt, China, India, Persia, Media and Phœnicia. The Babylonians in the progress of centuries built walled cities of tremendous size, each ruled by a Priest-king. The legendary founder of Babylon was Nimrod, that mighty hunter whose exploits are set forth in the Bible and also celebrated in two Babylonian epochs, written on tablets of clay, over four thousand years ago, and legible at the present time.

The tower of Babel, which caused the dispersion of the human race, was erected at an unknown date in Babylon. It was constructed of sundried clay and was above six hundred feet in height and crumbled to the earth soon after the dispersion. From the various records and researches, it is evident that Babylon was peopled by several kindred races. The oldest of these were the Sumerians in the south and the Accadians in the north. These people were of Turanian origin and are supposed to have been the true ancestors of modern Europe.

The Sumerians invented a written language, the hieroglyphics which have been preserved on clay tablets from the ruins of Nineveh. They contributed much to that early civilization: they laid the foundation of astronomy; they invented a calendar of twelve months constituting the solar year; they devised a system of weights and measures; they were experts in the weaving of cloth, delicate linens, muslins and silks; they made use of the potter's wheel in fashioning exquisite vases and bowls; they drew maps and had a table of squares; they domesticated the horse, cow, goat, dog and other animals; they selected and domesticated edible plants for their sustenance which suffice for the sustenance of men to-day; they were proficient in metallurgy with copper, iron and tin and were the first to discover the method of making bronze.

Sargon I, a Semitic king, was the first great historic personage that conquered the priest-kings of Babylon and extended his sway to the shores of the Mediterranean, thus constituting the first of the world's great empires in the East. He established great libraries of engraved tablets, many of which have been unearthed in modern times in Nineveh. Later on, about 2000 B. C., Hammurabi, the Babylonian Moses, united Assyria to Babylon and established a vast empire whose seat was in Babylon. He rendered a valuable service to the ancient world and devised a code of laws, the first of the kind recorded. This code was discovered in 1902 by French excavators in Elam, and was in use in the East for upwards of two thousand years. This ancient code fixed the scale of wages, fees, prices for carpenters, brick-makers, tailors, surgeons and landlords; explained in detail the rights and duties of husbands and wives, masters and slaves, tenants, gardeners and merchants; defined punishments, "a limb for a limb," "a tooth for a tooth" and "an eye for an eye."

It is not within the scope of this volume to deal at length with these ancient monarchies and to trace their movements and changes from century to century. We shall therefore confine the remainder of our article to the Babylonian monarchy of a later date, with Nebuchadnezzar the greatest and perhaps the most powerful king of Babylonia. With the energy of Napoleon he conducted many brilliant campaigns, superintended gigantic movements, that made Babylon one of the wonders of the world and caused her name to pass into history and literature as the symbol of power and magnificence. He waged war with nearly every nation in Western Asia and rivaled the Egyptian rulers in executing enormous works requiring the labor of hundreds of thousands of men and millions of dollars. He repaired and completed the walls of Babylon, the outer line being fifty-six miles in circumference, the wall being more than three hundred feet in height and surrounded with a moat

proportionate in depth and width to the elevation and width of the walls.

He constructed the royal palace and built vast quays along the River Euphrates, and gigantic reservoirs and canals. He built the hanging gardens, which acquired from the Grecian writers the appellation of "one of the wonders of the world." It is said that Nebuchadnezzar constructed them in compliance with the wish of his queen to possess elevated groves, such as she had enjoyed in the hills of her native country. Babylon was level, and to accomplish so extravagant a desire, an artificial mountain was raised four hundred feet on each side, with terraces, one above the other, to a height that overtopped the walls of the city. The ascent from terrace to terrace was made by flights of steps. On the walls were spread beds of matting, then a thick layer of bitumen, after which came two courses of brick which were covered with lead. The earth was heaped on this platform and in order to admit the roots of large trees, hollow piers were built and filled with mould. Water was drawn up from the river Euphrates by means of machinery for the purpose of irrigation. It is said that it had the appearance of a forest overhanging mountains. When all was completed, Babylon doubtless was the greatest city in all the world. So great, that after its capture by Alexander and final downfall, four great capitals were built out of its remains—one by the Greeks, one by the Persians, one by the Parthians and one by the Caliphs, besides towns and villages without number, the materials being transported along the rivers and canals.

In addition to these works, he repaired almost every city and temple throughout the entire country over which he ruled. The Jews having been conquered by this Oriental monarch, arose in frequent rebellions, and after having been subdued four times, the temple was stripped of its sacred vessels of silver and gold which were carried away into Babylon, and the people numbering many thousands, save

a miserable remnant, were also carried into captivity.

Zedekiah, under whom the last revolt took place, after witnessing the slaying of his son, had his own eyes put out. During the reign of Nabonidas, one of the successors of Nebuchadnezzar, Babylon was besieged and captured by the great Persian general Cyrus. It is doubtful if Cyrus would have been able to reduce the city to submission, had it not been for the gross neglect, fancied security and bacchanalian feasts of Belshazzar, the son of Nabonidas and associated with him in the government. The river gates that led into the city were left open or improperly guarded, and at the dead of night when the young king and his court were giving themselves to song and revelry; during the great Babylonian feast, Cyrus, who had previously dug great channels, turned the course of the Euphrates and then led his troops along the river bed until they arrived within the ramparts of the great city. The cry of alarm ran along the avenues until it fell upon the affrighted ears of the revelers of the great palace and the terror was increased by a supernatural writing on the wall, "Mene, Mene, Tekel, Upharsin," which Daniel the prophet interpreted as meaning, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and found wanting. Thy kingdom is divided and given to the Medes and Persians;" and that night Belshazzar the king was slain.

Cyrus, the great Persian general, the greatest of all Eastern conquerors, consolidated a number of provinces and kingdoms into one grand empire, commonly known as the Persian or Medo-Persian. It embraced one hundred and twenty-seven states or provinces, which included all the countries from the Indus to the Mediterranean and from the Black and Caspian Seas on the north to the Indian Ocean on the south; an empire which included some of the most magnificent cities of the world, cities unrivaled in wealth, in beauty, in splendor and fortifications.

Cyrus, notwithstanding his seeming love for war and con-

quest, possessed a kindly and generous disposition. Almost universal testimony has ascribed to him the purest and most beneficent character of any Eastern monarch. Indeed some have exalted him to be the prototype and fore-runner of Christ. Upon the capture of Babylon he set free the Hebrews, whom the Babylonians had held in long captivity, and aided them in rebuilding Jerusalem and the temple, which had been sacked and burned by Nebuchadnezzar. He was succeeded by Darius and Xerxes. The latter led a vast army of three million soldiers besides a great number of attendants and slaves into Attica and laid Athens into ruins, but his fleet was cut to pieces by the Grecian ships. He made a precipitated trip back to his capital Susa, where he dwelt in his palace, which, including the treasures, cost the enormous sum of sixty million dollars.

The Bible story of Esther throws a vivid light upon the Persians, for undoubtedly the Ahasuerus of the Hebrews is the Xerxes of the Persians. This monarch finally fell a victim to palace intrigue and was slain in his own chamber and with him fell the power and supremacy of the Persian kingdom.

Alexander, the son of Philip of Macedonia, was the destined destroyer of the Persian Empire. In the three great battles of Granicus, Isus and Arbela, the fate of the Persians was decided. When Alexander was pushing in close pursuit of Darius, the third and last of the Persian Kings, he came upon the body of the murdered king, who had been treacherously assassinated by one of his own generals. He burst into tears and covering the remains with his own mantle, said, "With this pathetic scene closes the story of the Persian Empire."

These great monarchs of the ancients left an impression upon the world's history and civilization that will never be erased. No student of history can believe that these great empires that existed so many years before Christ were without a purpose, that these great conquerors, though

possessed of ignoble motives, failed to make a contribution to civilization. These Oriental empires seem to have served a four-fold purpose to preserve and carry forward the achievements in the arts, sciences and philosophies of the Oriental world and transmit them, principally through Greece and Rome, to the Western World, to prove the insufficiency of material power, riches, grandeur, luxury and magnificence to satisfy and save man.

It appears also to have been their purpose to furnish an agency for the Jewish dispersion and thereby disseminate the germs of the world religion. The Jews, having been conquered by these Oriental monarchs, rose in frequent rebellion, and therefore made it necessary for the warlike monarchs to conquer them, overrun their country and carry them into captivity. Thus at one time more than two hundred thousand Jews were carried into captivity and the ten tribes were scattered over the Eastern world, never again to return to Palestine. The Jews exerted a great influence over the heathen world through their dispersion. They placed their religion first and by so doing scattered the seeds of it throughout the Orient. That the Jews became prominent may be inferred from the fact that a Jew was the prime minister of Xerxes, another Jew the cup bearer, and a Jewess the wife. They must have enjoyed many privileges in their new home, for when they were granted permission to return to their native land, the majority of them refused to go. Jewish colonies in the far East began at the time of this dispersion and continued down to the days of the Apostles.

Another purpose of these monarchs seems to have been to chastise the Jews and cure them of their idolatry. Back in the time of Solomon the descendants of Abraham began to worship idols. Their idolatry was introduced from other nations and idols were set up in the Holy City and throughout the Holy Land. This idolatry continued to a greater or less extent until the Jews were carried into captivity, at which time they saw so much idolatry among the pagans

and the evils resulting therefrom that they were forever cured of it, and from the time of their captivity we never again hear of them worshiping idols.

After the seeds of their religion had been sown among the Orientals, Cyrus, the great general and king, sent back to Palestine thousands of them with presents to erect their sacred temple and to rebuild their sacred city. This was a great boon to humanity, the restoration of the Jews at that time to their capital and country, and the rebuilding of their temple and their city, thus enabling them to contribute their part to the fulfillment of prophecy and to the preparation for the coming of the Kingdom of Heaven, whose King would rescue the world from decay, and with his coming bring a new spiritual life into humanity and give it a new start toward its distant and perfect goal.

THE HEBREWS

THE ancient Hebrews made no contribution to science, made little or no advancement in architecture and did comparatively nothing in sculpture, as their religion forbade them to make graven images. Their mission was to teach religion. As Humboldt calls it, "a talent for religion." In this respect they have been the teachers of the world. Their literature, which is of a purely religious character, is contained in the sacred books of the Old Testament.

These writings, patriarchal traditions, laws, histories, dramas, poems, prophecies, and personal narratives blend in one beautiful mosaic, that pictures in terse and beautiful language, their various calamities, experiences, conflicts and deliverances. They had gone forth from the valley of Euphrates and had Abraham of Ur of Chaldea for their father. They were God's chosen people. Like a lamb in the midst of wolves, they kept alive the idea of one God amongst the adulterous nations of the earth. Their religion was a pure Monotheism, taught by a long line of holy men, patriarchs, law givers, prophets, priests and scribes.

They were the depositories of the knowledge of the one only God. From the time of Abraham, to the season of their bondage in Egypt; from the crossing of the Red Sea, to the uniting of the tribes in one grand kingdom under David; from David to the carrying away of the Jews into captivity; and from the captivity to Christ, their distinguishing feature was religion. Their belief in God was written on tablets of stone, was enshrined in symbols and ceremonies, was impressed upon their hearts, was taught their children and children's children. Everything in their history was con-

nected with a revealed religion; their festivals and sacrifices, their collective and private life, their poetry and their songs, their heroes and their worship, their homes and their employments were all touched by their religion.

The will of God was their motive; the will of God was their support; the will of God was the power which raised them above their weakness. They felt the keenness of their sins, and in God there was hope. When they were carried into captivity, God was their hope. Their government was a theocracy and Jehovah was the ruler. When a king was set up, he was only a visible representative of the invisible King. Their prophets were considered as direct messengers of God. Their literature was of the most religious character. For ages, their conceptions of God were crude, but through much training and providential lessons, they finally conceived of God as one eternal, holy and perfect being.

Their conception of God has formed the foundation of the highest civilization of the earth. Faith in God was their religion and the one characteristic of their civilization. Their prophecies and symbols directed them to some one who was to come from on high to set up a kingdom that would have no end. Abraham was called from his native land, and it was revealed to him that all families of the earth should be blessed through his seed. Moses promised that God would raise up among them, one like unto himself, that would rule over the people forever. David's keen eye pierced the future and he sang of the coming of King Emanuel. The prophets declared that when this king came, a new covenant would be made with the house of Israel and the law would go forth from Jerusalem and the Word of God from the Holy City. And while other nations grew weary of their gods and were without anything in their religion to satisfy the cravings of their nature, the Jews continued with an unabating attachment to their sacred institutions and to the fixing of their eyes upon the Holy One that was to come.

The idea of God, the necessity of worshiping Him, and

the expectation of the Deliverer, they carried with them everywhere they went, to the shores of the Caspian Sea, to the Indus, to the banks of the Euphrates, to the borders of China, to the plains of Phœnicia and Syria, and to the islands of the sea, to the colonies they planted in Alexandria, to the capital of Egypt, and to the coast towns of southern Europe. Everywhere they went, they built their synagogues, read the law of Moses, sang the psalms of David, and delighted in the predictions of the prophets. Everywhere they went they founded congregations and made proselytes. Everywhere they went they told the story of Abraham, Isaac and Jacob—the God who delivered them from the Egyptian bondage, the God who gave the law on Mount Sinai, the God who had preserved them and had promised to be their refuge and help in time of trouble. Everywhere, for a period of more than fifteen hundred years, they kept alive their doctrine concerning the true God, and for a period of more than fifteen hundred years, they taught their doctrines and prophecies throughout all the civilized nations of the earth.

Their religion, so ancient in history, had identified with it a galaxy of heroes unequaled by any other ancient people. Their achievements had filled the world with wonder; their literature was most majestic and charming; their commerce was one of universal prosperity, and their religion was one of tireless proselyting; their mission was to Judaize the world. To them, all other people were dogs and heathen.

They claimed to have had the true and only succession, and what they touched and consecrated was clean. Their leaders were sectarian, dogmatic and high tempered. They boasted of their ancient history, their beautiful temple, their elaborate ritual and their silvery-tongued Levites that made the very welkin ring with impassioned songs and psalms. They served their purpose; they preserved the sacred scriptures, kept their annual feasts and kept alive faith in the true and living God until the fullness of time had come. But as their religion pertained largely to temporal affairs

and blessing, they looked for a deliverer who would eject the Romans, establish an earthly kingdom and reign in glory.

No wonder they could not believe that the babe in the manger at Bethlehem; the man of sorrows at the tomb of Lazarus, and the Jesus of Nazareth on Calvary's cross was the promised Messiah of whom David sang and Isaiah prophesied; yet out of their old and exclusive religion, grew the Christian faith and the New Testament, which is better understood by a knowledge of the Jewish faith and the Old Testament. The old is transformed and spiritualized by reading the life and teachings of the Savior of men who spake as never man spake and who brought God into human life with a force and intensity never known before; who brought life and immortality to light through His gospel; made life worth living, rekindled within the heart the hope and consciousness of the Eternal, and came as "a hiding place from the wind, a covert in the tempest, rivers of water in the dry place, and the shadow of a great rock in a weary land."

His coming was unquestionably the greatest event in the history of the world. The events and movements in the past were preparatory to it, the prophecies of the Jews centered in His coming. Prophets, priests and kings longed to see Him and hear Him. His coming was a dividing line between the old and the new civilization. His coming furnished the solution for the great problems of life, death and eternity. His appearance amongst men gave them the high ideal of perfect manhood, and a demonstration of God's love for humanity; His coming lifted nations from their hinges and changed the course of history. Without the learning of universities; without an army, and without writing books and without adopting the methods used by leaders of men, he established a kingdom of love, joy and righteousness that shall endure until the end of time.

THE GRECIANS

THE Greeks had a valuable contribution to make to civilization. The scattering of the nations of the East resulted in such divergencies of speech that languages and dialects were multiplied until people of the same origin no longer understood each other. There was need, therefore, of a common medium of communication. The Hebrew was a majestic language, yet it was not so well adapted to become a world language as the Greek.

The Greek language was the most perfect of the ancient languages; it was the richest and the most delicate; it was the best adapted to the expression of the highest thought of the intellect and the deepest feelings of the heart; it was the best adapted to be the tongue for Christ and the apostles to teach all nations. It was no accident, therefore, that the evangelists and apostles wrote the epistles in the Greek tongue.

In order that this language might be spoken throughout the world at the advent of Christ, it was necessary that the Greeks be great colonizers. The small territory which they originally occupied, together with its large coast line, helped to make the inhabitants explorers, adventurers, travelers, traders and colonizers; therefore, at an early period of history, they were found traversing seas and lands. Miletus became the mother of three hundred towns. Alexander and his victorious army marched throughout the East and planted colonies, founded seventy cities, encouraged intermarriages of races and everywhere left Greek civilization in their wake. These Greeks, like the modern English, carried their arts, literature, philosophy, amusements, mythology and language

with them and gave them to one half the people of the globe. In their forward march they penetrated the far East and conquered the Orientals, from whom they learned much about a civilization far more ancient than the Grecian. There was a fusion of the East and the West. Two modes of thought and two civilizations came into direct contact. The philosopher of the West met the Magi and the scribe of the East, and to some extent they coalesced. The culture of Platonism, the monotheism of Judaism and the idolatry of the Persians came into contact and each exerted an influence on the other. At Alexandria, the Septuagint, or Greek version of the Old Testament Scriptures, was made three centuries before the advent of Christ.

As the result of this colonizing power of the Greeks, separate peoples were united, new cities built, new lines of communication opened, a new culture was imparted to each civilization and a new language spoken.

The Greeks also demonstrated for all time to come, the insufficiency of human reason when taxed to its utmost limit, to save a man from sin and vice. The Greeks did everything for man that could be done by a purely intellectual civilization. The Grecian civilization was a magnificent garden in which the beautiful, the ideal and intellectual were cultivated with the greatest care, where the reason of man soared to its loftiest heights, until it was lost in speculation and subtle niceties. From this well tilled soil, grew and blossomed Greek philosophies whose deductions were carried to their utmost limit: poetry from whose fragrance the poets of all ages have drawn their sweetness; architecture, which has ever been the marvel of the world; eloquence, whose unrivaled climaxes still ring in our ears; sculpture, to whose divine beauty our boasted age bows in admiring worship; mathematics, whose intricate problems the world is still solving.

In literature they surpassed all the people of antiquity; in art and architecture, they are still teachers of the world.

Their great travelers imparted to their countrymen the knowledge they had acquired in other lands; here were scientists versed in the history of plants and animals; here were astronomers observing the movements of the heavenly bodies; here were theologians inquiring into the nature and immortality of the soul; here were the greatest schools and the greatest teachers on earth; here were Greek poets, historians, dramatists, mathematicians, astronomers, sculptors, orators and statesmen; and to these Grecian schools and teachers, came the youth and age from all nations to quench their thirst for knowledge at the fountain of Grecian lore; and notwithstanding these great triumphs of the human mind, the civilization became corrupt, and finally, as degraded as any into which man has ever fallen. Their philosophies, arts and literature arose, shone, grew dim and passed into darkness. Their amusements became frivolous and degraded. The nation was republic only in name. The Greek State rested on slave-labor. The slaves had no rights. Mechanics could not be citizens. In Athens, for example, there were only twenty thousand citizens and four hundred thousand slaves. When the Greek, therefore, spoke of the good of the whole community, he meant only the good of the small minority who had political rights and were citizens. Their rulers became cruel and tyrannical. Their great conquerors quarreled between themselves and waged war upon one another until their political integrity was finally lost.

They considered those of another race as Barbarians, whose cities might be plundered, men slain, women and children sold into slavery and their property confiscated. Their philosophers became mere sophists. Their women were held in awful subjection to men, did menial work, worshiped no gods save those prescribed by their husbands; some lived in seclusion, and some lived in awful profligacy; Demosthenes said, "We have wives to bear us children and heteræ for our pleasure."

Their gods and goddesses were myths or magnified human beings, possessing vices as well as virtues. Many of them were monsters. Vice was the handmaid of religion. Their temples were supported by the hire of prostitution. Their oracles were founded on superstition and perpetuated by deception and fraud. Death was a calamity and their future was one of darkness.

The Greeks, notwithstanding their valuable contributions to civilization, demonstrated for all time to come that culture alone will not save the human race from sin, vice and crime and will give no assurance to the endurance of a nation's existence.

Their intellectual powers needed redemption from above. No wonder Socrates, the noblest of all the philosophers, declared they would have to wait until God saw fit to send them someone to teach them how to worship Him and how to live. Strange prophecy for a pagan philosopher. But in the fullness of time, God sent his Son who linked the human and the divine in a unity of experience that will never be dissolved, and designed that the gospel of Christ should be first preached throughout the civilized world in the Grecian language, which at that time was the common vernacular of the people.

THE ROMANS

THE Romans made a valuable contribution to the civilization of the world. The Roman Empire was the most extensive in territory, its population the greatest and the government the most powerful of all the ancient nations.

The Roman civilization was one of military power. It has appropriately been called "The Iron Kingdom." There were skillful and resourceful generals and trained veterans that constituted an army that could withstand the allied armies of all the world. The Romans sought universal conquest and permanent occupation. Strength and organization characterized their advance. By the power of her army Rome defeated the Carthaginians, humbled the Egyptians, conquered the Syrians, subdued Greece, overran Gaul, made Britain tributary, and the rivers of the world roll along her great victories. The Roman Legions went everywhere, pursued, disarmed and conquered the peoples of the earth, unifying and blending them together into one mighty empire.

The Roman civilization was a legal one. Her work as expressed by one of her own writers was, "To rule nations." The idea of law grew up with the Romans. They carried it with them everywhere they went. When their irresistible army opened up the way, their tribunals of justice followed; and so they gave law, appointed judges and governors and enforced obedience throughout their great empire. So much attention was paid to the subject of law, and the experience of centuries being incorporated therein, that Roman law became the foundation of jurisprudence for the civilized nations of the world. It has greatly influenced all the legal systems of modern Europe. The Justinian Code is the groundwork

of the present law system of Italy, France and Germany. It has modified the laws of the Anglo-Saxon nations. Thus did the Palatine city on the Tiber, exert an influence that still rules in the world.

It was also a commercial civilization. They built gigantic roads that crossed the empire to the Eternal City, so that all men could wend their way into the capital and along which the Jew might carry his wares and his religion to the ends of the earth. They built magnificent palaces and villas, harbors and bridges, theaters and amphitheaters, viaducts and aqueducts, triumphal columns and arches, temples and structures of all kinds. These great works may be safely taken as symbols of the wealth, magnitude, strength and grandeur of the empire. They also stood as symbols of the tyranny and cruelty which the Romans exercised over the slaves who constructed them.

It was a civilization of statesmanship. In this lofty attribute the Romans excelled. Their oratory was senatorial, popular or judicial. These different styles of eloquence were represented by the dignified debates of the senate and the impassioned harangues of the forum and the learned pleadings of the court. We have heard of the eloquence of Brutus, who aroused the Romans to the overthrow of the iniquitous Decemvirate; the oratory of the aged Appius Claudius, pleading with his countrymen not to treat with a victorious enemy; and the eloquent Cato, closing his peroration with the declaration, "Carthage must be destroyed"; of Tiberius Gracchus pleading the cause of the poor, and of his brother Caius, in vehement eloquence urging the masses to commit actions of violence against the ruling classes; of Mark Anthony stirring Rome to mutiny over the dead body of Caesar; of Hortensius, the famous lawyer, who Cicero declared only required to be heard to be admired and whose forensic talent won for him a law practice that made him an immense fortune; and of Cicero's oratory, who has been designated the Edward Everett of antiquity. These great

orators and statesmen of Rome, together with the victories of her mighty armies, built the civilization that made Roman citizenship of such great value that in the mind of a Roman, it was better to be a citizen of Rome, than to be a king of any other nation.

Rome not only supplied the material conditions necessary to unify the people, and to bring them under one government, but she demonstrated the powerlessness of human strength to save mankind. She failed as sadly and badly as the Oriental and the Greek. She gathered into her strong embrace the whole world with its achievements, and yet her glory was succeeded by shame, her strength by weakness and her virtue by vice. The great men of the nation blazed forth in glory and power, but the masses lived in a deplorable condition. They became a perverse people. In social life, all were at liberty to seek their pleasures and their games. Amusements were the fashion of life. The great amphitheaters of Rome would collectively accommodate hundreds of thousands of spectators. These were built for bloody cruelty and licentious exhibitions. They were used for animal exhibitions, fighting and gladiatorial combats. Beasts were secured from various parts of the world, and sent to the Eternal City at enormous expense. Northern Europe furnished bears and wolves; Africa, leopards and lions; Asia, tigers and elephants. These creatures were pitted against one another in deadly combats. To further stir the blood of the Roman population, gladiatorial shows were introduced. The combatants were slaves, captives and condemned criminals. Sometimes the gladiators fought in pairs and sometimes engaged in companies in the deadly fray. They fought on foot, on horseback and in chariots. They were armed with daggers, swords, lances and every conceivable weapon. They were provided with nets and lassoes to entangle their adversaries before they slew them. Training schools were established for the training of the combatants for these gladiatorial games. The sport became so interesting that

knights, senators and even women descended into the arena.

Trajan at one time celebrated his victories with shows that continued for more than a hundred days, in the progress of which ten thousand gladiators fought in the arena and more than that number of wild beasts were slain, but Claudius eclipsed all his predecessors in a naval battle, in which nineteen thousand gladiators were engaged and fought in a regular sea fight.

Extravagance in living knew no parallel. Their entertainments were accompanied with everything that could excite the passions; there were jesters; male and female dancers; musicians and gladiators. Gluttony was carried to the highest pitch. The delicacies of all lands were sought and bought at enormous price to set off the tables. Some of the tables of the rich were made of pure gold, couches were made of silver, mattresses were covered with carpets of golden cloth and stuffed with the down found under the wings of partridges. Banqueting rooms were strewn with lilies and roses. Millions were spent in gluttony and debauchery. The land was filled with slaves until they formed half the population. They were bought and sold like horses, and beaten like dogs. Woman's happiness was in extravagant attire, in elaborate hairdress, in rings, in bracelets, in servants, in luxurious couches, in licentious dances, in exciting banquetings, in frivolous gossip, in demoralizing sports and inglorious idleness. The women possessed but little love for their husbands, and many resorted to perpetual devices to disown them; they cultivated no elevating friendships, engaged in no lofty reforms, cherished no ennobling sentiments, taught no schools, wrote no books, went on no errands of mercy. Jupiter, their great god, was a foe to humanity rather than a blessing. He was jealous of human happiness, not a promoter of it.

The ruins of the baths show that they were decorated with pictures, statues and ornaments to inflame the passions. The frescoes still seen on the walls of the excavated baths of Pompeii, bring the blush of shame to every visitor. Many

of the baths of Rome were scenes of orgies consecrated to Bacchus, and were engaged in, not for cleanliness, but for demoralizing pleasures. Money was pursued by every artifice imaginable. Juvenal in his Fourteenth Satire, tells us about the universal passion for gain, and the demoralizing devices that followed in its train.

Rome became a Vanity Fair. Such were the internal conditions of Imperial Rome, a sad, gloomy and dismal picture. Her conditions were well known to the Apostle Paul, who fitly describes them in the first chapter of the Epistle to the Romans in which he declared that God gave them up unto vile affections, insomuch that they were filled with all unrighteousness, covetousness, maliciousness, full of envy, murder, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, covenant breakers, without affections, implacable, unmerciful, etc., and thus, at the time of Christ, there was a wail for deliverance going up from all the earth. Human nature had exhausted itself in its efforts to ameliorate the conditions of the world.

The land of the Pharaohs where science had been cradled, had fallen into such a condition of pollution that the name of "Egypt" became a synonym for shame and misery. The Orientals had given a fresh start to the arts of civilization, had brought about a dispersion of the Jews and cured them of their idolatry; but they had given reign to human desires and were perishing in their wealth and splendor, and thus demonstrated the insufficiency of magnificence and luxury to heal the woes of man.

The Hebrews had served their purpose in keeping alive the monotheistic religion, and in planting synagogues in all the civilized world they helped to prepare for the advent of Christ. But in their hopes of an earthly kingdom, they were blinded to the spiritual significance of the kingdom of heaven.

The Grecians had attained the highest round of culture, had stamped the die of their civilization upon the world and had given their language to the complex peoples of the earth;

they had given fullest scope to human reason and were perishing in the very glory of its creation, and thus demonstrated the insufficiency of esthetic culture to save man from his sins and miseries.

The Romans had brought the various nations of the earth under their authority, and by a crushing power taught them justice and loyalty to the law; but they had demonstrated in the midst of undisputed power and glory that rulers and subjects could sink to the lowest depths of misery and shame and that militarism and earthly grandeur are insufficient to heal the woes of man.

Thus did the ancient races of men make valuable contributions to civilization. Yet each race proved the failure of human agency to cleanse the heart of man from its impurities. Each nation under the hand of God, worked together unconsciously for thousands of years for the accomplishment of divine purposes. Each nation did its part in preparing for the coming of the kingdom of heaven.

When the Caesars were established on the throne of the Roman Empire, it reached from Gibraltar and Britain to the shores of the Caspian; it embraced the East and the West; it embraced the Oriental, Judaic, Hellenistic and Imperial phases of civilization. The fading glory of Roman citizenship was bespeaking the need of citizenship in a kingdom that cannot be moved. The philosophy of the Greeks was reaching forward to a higher manifestation of the truth. Sadducees and Pharisees were waiting to be vivified for a new purpose. The sins of the whole world were crying out to heaven for deliverance.

God's hand is seen in permitting men to follow their evil ways, until their weary souls cry for deliverance. God's hand is seen in the making of men and nations prepare the way of the Lord, in preserving the dispersed people of Israel until Shiloh came, in the manner in which he used the Greek tongue as the medium of communicating His last will and testament to man, in using Romans to establish peace on earth

that the apostles and evangelists might go unmolested and protected as they traveled up and down the earth to proclaim the glad tidings of His kingdom, and at the same time when it was most needed and at the time most suitable for the extension of its doctrine. The hand of God is seen in sending forth His son in the fullness of time to set up a Kingdom of love, joy, peace and righteousness that shall never be destroyed, but shall endure forever.

If earthly glory and magnificence, science and philosophy, military power and the genius of statesmanship could perpetuate a people, then the nations of antiquity would still be in existence. But alas, their history is recorded as the rise and downfall of empires, the growth, culmination, glory and decay of nations, therefore, the logical conclusion is that no nation will ever be able to perpetuate its civilization by military, material and intellectual achievements. Armies and navies are no guarantee of peace and permanence. Only the civilization that is founded upon the teachings of Christ; that recognizes the common brotherhood of man and the Fatherhood of God, and has these principles incorporated into its very soul, has assurance of peace and prosperity and permanency.

THE SPANIARDS

IN the southwestern corner of Europe, cut off by a range of mountains, is the beautiful country of Spain. It is a country of level plains and lofty mountains; the climate is genial, the soil rich and the crops abundant. There are sections, however, where the heat is intense in summer, and the cold extreme in winter. Thus Spain is divided into a paradise and a wilderness.

We first hear of Spain about 600 B.C. when the Phœnicians established flourishing colonies on its coast and engaged extensively in agriculture. Three hundred years later we hear again of this country when Carthage sent a general with an immense army to conquer the inhabitants of the peninsula. About one hundred years later, the Romans expelled the Carthaginians from Spain. It required a war of many years, but the tenacity of the Romans won at last, and their authority was planted over eastern and southern Spain, and for years this land was the home of Roman letters and civilization and the birthplace of some of Rome's best statesmen.

The rapid decline of the Roman Empire permitted the German tribes to pass the barriers of the Rhine and to cross the Pyrenees into Spain. They ravaged Spain with fire and spread desolation on all sides. There were thirty-two of these Gothic kings who did little except to quarrel and to make war with their neighbors.

The Moors were the next to conquer Spain. These people were of mixed race, partly Arab and partly African and bore but little resemblance to the Turks of to-day. They came over from Morocco in the early part of the eighth century.

They were tireless on the march, fearless in battle. They soon overran Spain, captured the cities and took their spoils. They were skilled artisans, industrious farmers, and good business men. Their wealth was heralded throughout the East, and people came from Syria, Egypt and Africa to live in the rich valleys of Spain.

While many of the Goths and Visigoths, that were conquered by Spain remained in the land, and accepted the terms of submission, others took refuge among the mountains, in the north, where they could readily defend themselves against an enemy. They became inured to hardships, and fortified cliffs and mountain heights. Here they multiplied and built up a strong and hardy race of men who made forays upon the Saracen population as a military necessity and religious duty and came back laden with spoils of their guerilla warfare. It was a long period of life and death struggle against the Moslems, but it was the quickest and easiest way to get the necessities of life and it led to a perversion of intellect that came to take possession of the Spaniard's mind in the way of a conviction that the path to wealth and prosperity was to find some one who possessed it and take it from him by force. This spirit has been dominant in every conquest and every colony of Spain for centuries. In every territorial acquisition, the riches of the subdued race were carried away by Spain to enrich the conquerors. This spirit of ravage, plunder and despoil, eventually became the ruin of the nation. It took years of fighting to conquer the Moors and expel them from northern Spain, and finally from southern Spain. The Moors offered a stubborn resistance by fleeing to the mountains and barricading the passes, or by submitting in form, if not in heart, to baptism. Others who refused to repudiate their religion, were burned at the stake by the Holy Inquisition. It was said of those who were not killed and did not submit to the conquerors, that at least three million were driven into exile, which embraced at least one fourth the entire population of

Spain. Amongst those who were exiled were many learned people, skilled in art and agriculture. The cross now took the place of the crescent and a polite and skilled people made way for a proud and arrogant people.

The reign of Ferdinand and Isabella, in addition to the conquest of the Moors, was signalized by the establishment of the Inquisition, the expulsion of the Jews from Spain and the discovery of America. The Spanish Inquisition, formally constituted by the papal bull, was first published at Seville, Jan. 2, 1481. Prescott says of the first Inquisitor, "his zeal was of such an extravagant character that it may almost shelter itself under the name of insanity." Its penalties were confiscation, penance, imprisonment, infamy and death. Terrible tortures were inflicted, not as a penalty, but as a means of obtaining evidence. As a political institution, it poured confiscated wealth, by the millions, into the monarch's treasury. Other nations may have dealt wickedly with weaker races, but no nation has a story of desolation, cruel torture, exterminating barbarity, and ferocious crime as stands to the credit of Spain in her conquests in America, in the expulsion of the Jews and in the conquering and banishing of the Moors.

Spain tried compelling people to accept religion by the infamous Inquisition, but in vain, and the world has condemned it, swept by it and left it a wreck of ignominy on the shores of time. But Spain has never recovered from the effects of this system that was instituted by her monarchs in the days of pomp and glory. As a result, she soaked the soil of Holland with blood. After her legions were worn out and broken in battle and the grinding tyranny had been endured by the brave men and women of the provinces of the Netherlands, Spain was compelled to acknowledge the independence of Holland as a free republic in the year 1609. Thus did these Burghers defeat the veteran troops of Spain and throw off the barbarous yoke and contribute their part in building the great bulwark of modern constitutional freedom. The

story as written by Motley is one of the most thrilling in the literature of the world.

The condition of the country during the reign of Ferdinand and Isabella improved, and the people became more prosperous and hopeful. Cities became numerous and rich. Some of the Christians learned the methods of agriculture, manufacturing, and art from the Moors, and they tilled the soil, wove silk and wool, worked in bronze, copper and leather. Factories and foundries sprang up. The wealthy people lived in houses with mosaic floors, beautiful ceilings and delicately carved windows. While Ferdinand and Isabella were crushing the Moors and torturing people in dungeons, a poor sailor appeared, who directed their attention to a far more sensible undertaking. This was Christopher Columbus, who was born at Genoa, Italy, about 1435, and thirty-five years thereafter, married the daughter of a distinguished navigator, which event brought him into association with men interested in discovery. This man availed himself of every opportunity to study navigation. He finally conceived the idea that the earth was round and by sailing westward, he would reach the coast of India.

He was a child of the Renaissance, who might have heard the eloquence of Savonarola or seen the statues of Angelo, or studied the heavens with Copernicus, or viewed the Madonna of Raphael, or read from the type of Gutenberg, or listened to the wit of Erasmus, or the celestial language of à Kempis or gazed into the impetuous eye of Luther, yet above them all he towered as the greatest history making personality of the age, the man who opened a new world to human enterprise.

At this time in Italy, thought turned to art, in Germany to religion, in England to literature, but in Spain to discovery. The progressive portion of humanity, a thousand years before Christ, populated the Euphrates and the Nile; in the time of Christ it was gathered along the northern and eastern shores of the Mediterranean; at the end of the Dark

Ages, it was crowding the shores of the Atlantic, and there the people stood, tiptoe, looking with almost prophetic vision toward the golden sunset of the west. The new world was a necessity. The ambition of man required it; the development of the race demanded it; the growth of commerce called for it; the progress of liberty insisted upon it and the sway of Christian ideas demanded it. It was a logical demand. The very salvation of the race seemed to depend upon it. There had been destruction of races and national ties; there had been dark ages and stagnation of civilization. The hearts of men yearned for a wider field of usefulness. Conscience and reason were becoming restless under the galling yoke of political and theological despots. Democracy was in the air. Political and religious liberty were calling for opportunity and development. It was man's extremity and God's opportunity.

Columbus had studied the rotundity of the earth, and his dreams and waking thoughts were around the world to India. He had faith in God and in his enterprise and he sought opportunity to execute his plans. In those days, nearly every enterprise depended upon the favor of kings. In Florence the revival of arts depended to a large extent upon the patronage of the Medicis; in Germany the Reformation depended upon the patronage of the princes, and the discovery of the new world depended upon the patronage of Isabella. The reason and genius of Columbus had struggled against the superstition and prejudice of ecclesiastical authorities and everywhere he was laughed at as a visionary. Financiers have been laughed at; reformers have been laughed at; inventors have been laughed at; Christ was laughed at. Oh for men to be laughed at. Galileo was laughed at. Harvey, who discovered the circulation of blood; Jenner, who discovered vaccination; Fulton, who built the steamboat; Howe, who built the sewing machine, and Morse who gave to the world telegraphy, were laughed at, but to be laughed at is sometimes a sign of genius.

Columbus made divers applications for assistance, but only to be refused, and after years of futile efforts and discouragements, he was introduced to Isabella of Castile and Ferdinand of Aragon, and the former undertook to furnish Columbus with vessels to prosecute the enterprise for the crown of Castile. It was a supreme moment when Isabella said, "I will pledge my jewels to raise the money." Little did she know that she was contributing to woman's power and influence for ages to come. She never dreamed that she was contributing to the discovery of a land that would be adorned by the most enlightened and most powerful people on earth.

It is highly probable that these crowned heads thought there was not more than one chance in three that Columbus would ever be heard from again, but this one chance was well worthy their effort. It was at least a prospect of adding to the extent and glory of the Spanish monarchy. It may be that Columbus and Isabella had some idea of converting the heathens to Christianity, but the probabilities are, their motives and ambitions were chiefly worldly. Columbus was considered by many as a saint, but he was certainly very anxious to secure honor and wealth and exceedingly jealous of his dignity when he attained it. It is declared in history that Isabella undertook the enterprise for the crown of Castile, which may be plainly interpreted for the honor and wealth of the crown.

On the evening of August the 2nd, 1492, Columbus and his crew partook of the communion and set sail from Palos the following day. It was a great idea that dominated his soul; an undertaking that ranked him with Gutenberg, Franklin, Watt, Fulton, Edison and Marconi. Be it said to his credit that with his great idea and dauntless courage, he trusted in God. He sailed in a propitious season of the year under serene skies, crossing a sea as smooth as the waters of an inland lake. He had only two objects of solicitude; the variations of the magnetic needle and the mutinous spirit of his seamen; but his faith, courage and fertility of resources

were equal to the occasion. On the morning of October 14th, there was a new world, the beginning of a new history. What a thrill of joy it must have been to the sailors when they beheld the green islands in the distance. Charles Sumner has been pleased to call it, "the greatest event in secular history." One need not detract from the greatness and glory of other discoveries, but Columbus is the star of greatest magnitude. He had no prophetic vision. He could not see what the Spanish-French explorers and English colonizers and emigrants from all nations would do for the new world, but one thing Columbus surely did, and that was to open the way to a new world for truth, liberty and an expanding humanity and Christianity.

"Four hundred years ago Columbus sailed
From Palos westward. Till land his eyes regaled.
He sought Cathay, but found San Salvador,
The new world's open, welcome door.
A splendid, thrilling accident this.
Well may he kneel the sacred cross to kiss,
And utter prayers of gratitude to God,
For guiding him to the green island sod."

He cruised among the Bahama Islands to Cuba and Hayti, explored their coasts, held intercourse with their natives, left a small colony on the island of Hayti, and with some trophies of his discoveries, returned to Spain. His discoveries filled the whole world with wonder. He was accorded a most cordial and enthusiastic reception. Sovereigns rose at his approach and gave him a seat beside themselves on their gilded, canopied thrones. He entered into the most august circles to receive dignity and honor. He was loaded with presents and favors, and the world gazed upon him with admiration.

A new era dawned upon Spain. The nation was ripe for the harvest. She had had hundreds of years of desperate contest with the Moors and the people had become bold,

heroic, adventurous, warlike. They had unfurled the banner of the cross; they had discovered a new world, and their imagination became unfettered and their hearts filled with joy and enthusiasm.

As a result of this discovery, a marvelous stimulus was given to maritime adventures. All Spain and Europe became inflamed and ambitious to add new countries to their possessions. Expedition after expedition was undertaken; but no country sent so many expeditions and was so fortunate as Spain. During the sixteenth century, portions of the new continent were colonized by the Spaniards, Portuguese, English, French and Dutch, but Spain remained far in the lead. The Spaniards made excursions along the coasts of Asia, Africa and America. They went in both directions around the world, and joined hands at the Antipodes; they planted Spanish names upon half of the headlands of the ocean; they planted colonies in wake of their discoveries; they went forth in hope of finding more land, more gold, more precious stones. Many of them were adventurous broken-down noblemen, and all were possessed with the same covetous desire for wealth.

Spain had contributed a great service to humanity in the discovery of the Western Hemisphere, but was Spanish civilization with its glaring defects, to become supreme in the New World? Was it an accident or Providence that directed the course of the vessels and landed them far to the south of the United States? Washington Irving has justly observed that "if Columbus had resisted the counsel of Martin Alonzo Pinzon, and continued to steer westward, he would have entered the Gulf stream and been borne to Florida, and from thence, probably to Cape Hatteras and Virginia—a circumstance of incalculable importance, since it might have been the means of giving to the United States of America a Spanish population in the place of the Anglo-Saxon with which those regions were subsequently settled." "It seems to me like an inspiration," said Pinzon to Colum-

bus, "that my heart dictates to me that we ought to steer in a different direction." It was on the strength of this circumstance that, in the celebrated lawsuit, which Pinzon brought against the heirs of Columbus between 1513 and 1515, he maintained that the discovery of America was alone due to him. This inspiration Pinzon owed, as related by an old sailor at the time of the trial, to the flight of a flock of parrots, which he had discovered in the evening flying toward the southwest, in order, as he might well have conjectured, to roost on trees on the land. Never has the flight of birds been attended with more important results.

The Spaniards' cruel treatment of the Moors, their torturing, beheading, hanging, starving, shooting of the Netherlands and confiscating of their territory and terrible devastating wars in Europe, had their counterpart in the new world. Their conquests in Peru and Mexico are the most dismal and infamous in history. They were conquests that imposed despotic yokes, low standards of morals that sowed seeds of vice and crime. They, however, opened up mines of silver and gold that flowed into the coffers of Spain, but this wealth that they had obtained by discovery, war and plunder, led only to luxury, arrogance, idleness and degeneracy. It had a demoralizing effect. The rulers were better known for their vice than for their virtue and for their covetousness than their liberality. The cruelties and covetousness of the Spaniards at this time led such men as Drake, Raleigh and Sidney to say, "The name, 'Spaniard,' is only another name for 'Hell' and the living Spaniard is a visible ally of the devil."

Industry declined in proportion as Spain became enriched by precious metals. Spain became poor in spite of the influx of gold from Peru and Mexico; in spite of the confiscated properties from the citizens of the Netherlands. The people became proud and luxurious. Spain was like an army of speculators, adventurers and robbers. Her story, in course of a few centuries, runs in industry, wealth, corruption, de-

cay and ruin. As soon as the people became rich and powerful, they began to degenerate. The questions may be asked here, "Why could not the primitive nations maintain their civilization? What was the cause of the decline of the Roman Empire? Why did not Spain maintain her power in the new world? Why did civilization gain nothing from Spanish discovery and colonization?" Why the downfall of Spain unless it be that the people became proud, ambitious, corrupt and cruel? Why unless it be that the Spanish doctrine that the end justifies the means, is wrong? Why unless it be that they abused their privileges and became selfish, arrogant and avaricious? Why, unless it be that the government was administered for a favored few and to oppress and pillage the many, and that their national diplomacy was one of subtlety and intrigue? No wonder they were supplanted by another race.

The Anglo-Saxons were the people destined to conquer Spain. The battles were fought on both land and sea, especially on the latter. In 1587, Sir Francis Drake, with thirty ships, ran the batteries at the mouth of the harbor of Cadiz, defeated the Spanish navy and thus destroyed their rich cargoes, in their own waters.

In 1588, the invincible Armada, in the shape of a crescent, seven miles long, with one hundred and thirty ships, carrying a fleet of more than thirty thousand men, besides a vast number of galley slaves, monks and priests, entered the English channel. All Europe looked on with breathless suspense to see what the greatest power in the world would do with the island queen. Howard, Drake and Hawkins, commanding sixty-seven English ships, slipped out of the harbor into the open sea and gave battle. The superior marksmanship of the English, with waves, wind and fire as favorable elements, defeated the proud Armada and with less than one third the number of ships and men, the shattered remains of the Invincible Armada returned to the coast of Spain from which it had formerly sailed with such ostentation and

pride.

Again in 1718, the Spanish navy was destroyed at Cape Pessaro off Messina by the brave Byng and again the combined French and Spanish fleets were defeated at Trafalgar in 1805 by Nelson. It was a signal victory, but cost the brave commander his life. Again, in April, 1898, Admiral George Dewey won the victory over the Spanish fleet in Manila Bay to be followed by another victory off the coasts of Cuba under the command of Admiral Sampson. The continual defeats of the Spaniards on the sea, as well as the land, were the logical outcome of all their history. A nation that despises and destroys the industrial and mechanical pursuits and that opposes the political rights and religious liberties of a people, cannot prosecute war successfully, even when that is her cherished vocation and her instrument and method of forcing her civilization.

Says Lyman Abbott in the *Outlook*, "One other element which the skill of man cannot foresee and against which it cannot guard is perhaps more important than either skill in leadership or quality in the soldiers." Military history is full of illustrations of the fact quaintly expressed by the ancient Hebrew historian in the saying, "The stars in their courses fought against Sisera." It was the incoming of the sea which co-operated with William of Orange to save the Netherlands from Alva's army. The Spanish Armada was bravely and wisely fought by Drake, Howard and Hawkins; but says the historian Green, "the work of destruction was reserved for a mightier foe than Drake." The storm completed what he had begun but could not have completed without its aid. After the battle of Trafalgar the English fleet was close to the rocks and, their cables shot away, had not an anchor ready. Lord Collingwood, who had succeeded to the command on the death of Nelson, wrote to his friend, "Providence did for us what no human effort could have done; the wind shifted a few points, and we drifted off the land."

History does not sustain the saying that God is on the side of the strongest battalions. The strongest battalions were not with the church when pagan Rome endeavored to destroy it; nor with the "tapsters and serving-men" who under Cromwell's leadership defeated the organized armies of the Stuarts; nor with the ill-clothed, ill-shod, ill-equipped soldiers of Washington who defeated the best troops England could draft or hire to subdue the American colonists. We do not undertake to interpret the will or purpose of the Almighty. But we believe with Hegel that God has a plan and that history is nothing but the working out of his plan in human affairs.

The civilization of the new world gained nothing until it was settled by Anglo-Saxons who founded homes, schools, and churches and organized a benign government. Thus we see, in looking back over the centuries, God wrote in His book of destiny that Spanish vices, follies and cruelties should not obtain in the new world, and the Spanish flag should not be permitted to float over the homes of America.

Spain made her contribution to the world in the discovery of the Western Hemisphere, and after planting numerous colonies in that hemisphere, she was compelled, because of her vicious government, selfish and grasping viceroys and generals, to withdraw in defeat and retire to the borders of her native peninsula.

The Spanish language is spoken by many of the people in Mexico, Central and South America and the West Indies, where also may be witnessed types of Spanish civilization. Since the Spanish-American War, it is evident, Spain's dominant purpose is to develop her native resources, foster her industries and improve the economic and social condition of her people.

THE ITALIANS

ITALY ranks supreme in rich treasures of ancient and mediæval art, architecture and sculpture. Ancient Greece and Rome contributed to Italy the treasure of their art, which for years had embodied the loftiest conception of the beautiful and prepared the way for those skillful artists, sculptors and painters of mediæval Italy, whose celebrated works may be seen in the cities as the chief attractions to tourists.

The nation has not, since the seventeenth century, given birth to nor nurtured any distinctive art life, yet the art of past ages has held the artists of all nations spellbound and makes the nation the university of art. From these ornaments of civilization we turn to the "Renaissance," considered by many scholars as Italy's greatest contribution to the civilized world. It was a short and brilliant era of about one century, but it was an intellectual awakening that prophesied ages of enlightenment and universal civilization. This brilliant period of intellectual awakening belonged to the fifteenth century. A brief history of events which led up to this epoch may help us to understand its importance.

Five hundred years after the golden age of Augustus, Rome had lost her power; her greatness had passed away; her eloquence was no longer heard in the forum; her academies were closed; the voices of her poets were silent and her armies had marched to their graves. The fire and sword of the Northern barbarians had made havoc of the Roman people, monuments and civilization. When we turn to the East we find the glory of Greece had vanished like a dream. Greece, that had been such a beautiful flower garden of ethic

culture, had fallen into desert of chaos and darkness.

Turn to the north, and we find that the light and power of art and letters had not yet penetrated the gloom of barbarianism. The Teutonic tribes were still strangers to polite learning. Turn to the south and east and we find the Moslem conquerors destroying every trace of ancient culture and refinement and keeping the masses in ignorance and poverty, but saddest of all was the corruption of the church. She had become the mother of many abominations. The dogmas of men were substituted for the word of God. Paganism and Christianity had become amalgamated. The hierarchy had become tyrannical and oppressive. Thus Europe passed under what justly may be called the Dark Ages. No progress was made in art, science, literature, freedom or religion. It was the disorder that followed paganism. Christianity had to meet and contend with and overcome barbarianism, fanaticism and a corrupt ecclesiasticism. No wonder it required a thousand years for Europe to awaken to this new light.

Finally Dante appeared, using his pen as never warrior used his sword, pleading for righteousness and liberty. He was but the herald of the new era. Following him came painters, sculptors, artists, architects, orators and poets till darkness changed into gray and the morning dawned full and glorious upon Florence. It was no longer considered pious to be ignorant nor impious to be learned. There arose a mania to study language and to search for ancient manuscripts and monuments. Men came forward with money consecrated to the revival of culture, to found academies, to build libraries, to support lecturers and encourage the study of art. Printing was invented and presses enriched the land with noble editions of classics. There arose a new order of thinkers, an era of genius, and Italy enjoyed a peace and prosperity she had not known for a thousand years.

Giotto, Donatelli, Leonardo Da Vinci and Michael Angelo belong to this period. Following them came Raphael, Titian,

Veronese and Tintoretto. It was a most wonderful and brilliant period. The mind was set free in search of truth. Contemporaneous with these great characters was Savonarola, who grew tired of the vainglory and pomp of the world and the sins and miseries of the corrupt church. When he came to the city at the age of thirty, the city was a Mecca of learning and the Medicis were in the meridian of their greatness and splendor, but alas! the churches were empty and the Bible was neglected and the people were intoxicated with love of pleasure and learning. He threw his great soul into the work of reforming society. He preached against gambling and usury, against political intrigue and business dishonesty and against all forms of excess and vice. He preached reform in the church. His perfect storm of eloquence at first swept everything before him.

The people began to reform, but denunciations came from the ruling powers that death must be the penalty of the Friar, that he must die at all events and make a famous blaze, and amidst the darkest scenes in the history of fair Florence, the orator of the Renaissance gave back his life to God. But the crowning glory of the Renaissance was the revival of learning and the regeneration of art and forever more will the fifteenth century be remembered as the period when the intellectual was awakened to its tremendous possibilities.

Millions of people may think Italy's greatest contribution to civilization is the Papacy, an institution that influences the lives of more than two hundred millions of people scattered throughout the world, but as the discussion concerns Italy, let us confine the influence of the Papacy to the land of its nativity.

Italy with her beautiful climate, fertile soil, with her art, literature and music, with her princes and Popes, had an opportunity to become supreme in the world's civilization. Why did she not improve her opportunity? There is blame, where? There is responsibility, on whom?

The rule of the Popes was almost supreme in Italy, but they declared themselves in opposition to the discoveries of science and the general progress of mankind. The chief rival of Italy's supreme ruler was progress. When other nations were laying the foundation of their future greatness, Italy dropped behind; notwithstanding the great powers of Europe urged upon Pope Gregory the necessity of great administrative and organic improvements in his dominions, he remained immovable and proclaimed eternal hostility to modern civilization and thundered anathema after anathema against the liberty of speech, press and worship, the general circulation of the Bible, missionary societies, and all social, political and religious advancement. Being irreconcilable to the rising spirit and glory of modern civilization that was blazing throughout the world, he busied himself with religious dogmas and religious orders that tended to perpetuate the Holy See.

The priests directed the affairs of the government. Employment was scarce, wages small, the press bridled, science discouraged, enterprise withheld, vaccination not permitted, steam navigation between Rome and the towns of the sea-coast was opposed, and official antipathy was manifest against every social, political and religious change. On Pope Gregory's death, Pius IX. was elected Gregory's successor, and while secret societies undermined his dominion and discontentment on the part of his subjects threatened a revolution, he occupied himself about the sinlessness and prerogatives of the Mother of God.

On the 8th of December, 1854, while sitting on his throne with a triple crown of gold and diamonds on his head, arrayed in silk and damask, with red and white vestment on his shoulders, surrounded by five hundred mitred prelates with more than fifty thousand people at his feet in the magnificent cathedral, St. Peter's of Rome, he then and there, speaking ex-cathedra, promulgated the dogma:

"By authority of the Lord Jesus Christ, of the beloved

Apostles Peter and Paul, and by our own authority, we declare, pronounce and define that the doctrine which holds that the blessed Virgin Mary, in the first instance of her conception, by a special grace and privilege of the Almighty God, in view of the merits of Jesus Christ, the Savior of mankind, was preserved free from the stain of original sin, has been revealed by God and is therefore to be firmly and steadfastly believed by all the faithful. Wherefore, should any presume, which God avert, to think in their hearts otherwise than has been defined by us, let them know and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards faith, and have fallen away from the unity of the church."

As soon as this was pronounced the Pope intoned the *Te Deum*, the bells of three hundred churches rang out, the cannons of the cathedrals were fired, and the doors of heaven were shut against those who refused to believe it. The dogma was fiercely discussed by bishops, priests, nuns and laity, but it had to be accepted as a dogma of the church. Since its promulgation the catechisms teach "The blessed Virgin Mary, by a special privilege was preserved from all stain and sin," etc., and Mary is Rome's most conspicuous object of worship.

They attribute more than one thousand miracles to Mary. They have made her the patroness of the United States. Ligouri, in his "Glories of Mary," declares, "she has all power in heaven and on earth" and says, "she is omnipotent to save." In the Rosary they call on the "Father" fourteen times and on "Mary" fifty-three times.

Of course Protestants believe and teach the worship of Mary is contrary to the scriptures, which teach that "There is one Mediator between God and man, the man Christ Jesus." This same Jesus said, "I am the way, the truth and the life; no man cometh unto the Father, but by me."

Ten years after the promulgation of the dogma of the Immaculate Conception, Pope Pius IX published his celebrated "Syllabus of Errors." In this he compiled a catalogue

of eighty heresies against which he thundered his anathemas. Some of these bore reference to religious heresies and some to political heresies. Foremost among the latter was the opinion that "The Pope can and ought to become reconciled to progress, liberalism and modern civilization." Equally offensive was the opinion that "Civil liberty of worship and freedom of the press do not conduce to the corruption of morals." All who held these poisonous doctrines of liberty of worship, freedom of speech and faith in modern civilization and progress were anathematized by the Holy Father. This cursing took place Dec. 8, 1864. The century up to that time had been marvelously rich in freedom of thought and action, in scientific discoveries and mechanical inventions, and in progress. It therefore behoved the Pope to express himself upon this modern civilization. He announced himself as being irreconcilable to the very spirit and glory of the age. He cursed the progress of the Nineteenth Century. He condemned the development from a lower to a higher well-being. He declared himself antagonistic to the aims and achievements of the Nineteenth Century. He sought to impede the greatest progress to civilization the world had ever known. He preferred the imperfect development of the Middle Ages. The millions of his subjects made no protest against the "Syllabus of Errors," but to the contrary, their dignitaries canonized him and declared that error in the matters of faith and morals on the part of the Pope was impossible.

In 1867 the sorrows and difficulties of the Vatican became so numerous that a council was required to find a remedy for the evils of the times, so the twentieth ecumenical council convened in Rome. Eight hundred Cardinals, Arch-bishops, Bishops, Patriarchs and other dignitaries formed this august assembly. The distance from which they came illustrated the extended authority of Rome. They came from the four corners of the earth. Thirty nations were represented. Amongst the number were those representing the slow and unprogressive societies of the East and those representing the fiery and

restless activities of the new world. These saintly men hastened to Rome to save society from the calamities of liberty and progress. They met in the great hall of St. Peter's and it was called the "Vatican Council." The Pope clothed in white with a golden miter upon his head, sat upon his throne. The white-robed Bishops advanced one by one, and knelt down and kissed his knee. The Pope then blessed his children and addressed them upon the sorrows which they had come to heal. The council had much to do; they debated upon a multitude of topics; the discipline of the church, the affairs of the East, the Religious Orders, the garments of the clergy, the catechisms, the authority of Bishops over priests, and of the Pope over Bishops, etc., etc., etc.; these subjects occupied the meeting for five months. It is said: "Witty Fathers" on being asked when the council would finish, would reply by asking when it would begin. The question of infallibility had not been mentioned.

At length preparations were made for the great contest; the Pope advocated the dogma and blessed its supporters; there were public prayers, masses and processions to kindle the enthusiasm of the faithful. The question was seriously discussed; the Bishop of Savannah denounced it as sacrilegious. Another American Bishop said it would be an obstacle to the conversion of Protestants. As many as one hundred bishops desired to speak in a single day; it became necessary to limit the speeches to twenty minutes. Finally the majority became impatient and voted to close the general debate.

Some liberal Bishops disliked this proceeding and quit the council; it was excessively hot and many became ill and some died; some besought the Pope to adjourn the council, but the Pope would not be baffled and the petition was refused. The Council met in public to confirm what was done in private, and on July 18, 1870, the Pope's infallibility was voted upon. Out of 800 dignitaries that had gathered in Rome, 451 votes were cast in favor of the dogma and the balance either voted against it or did not vote at all. Many

of the minority hastened from Rome through fear for their personal safety. Robert McKenzie says: "While the vote was being taken, the thunder pealed and the lightning flashed around the Fathers, and the enemies of Infallibility recognized the voice of Divine indignation."

The Pope in a short speech acknowledged the dignity conferred upon him and his courtiers gave expression to the joy which the victory inspired. The public buildings of Rome were illuminated. The official Journal announced the decision to be unanimous. The declaration solemnly anathematizes all who deny the Pope's infallibility. And the dogma of the Pope's Infallibility, that Protestants contend is contrary to scripture, history and reason, had to be accepted by two hundred millions of people whether they believed it or not.

It is claimed the Pope's Infallibility only concerns faith and morals, but he extends faith and morals to almost every question. He claims the right to regulate literature and dictate to the government; he claims the right to control the utterances of the press and to select the text books for the public schools; he claims the right of forbidding his subjects joining benevolent and patriotic orders and attending religious congresses where they come in close relation to Protestants.

There are other dogmas Rome has promulgated and embodied in faith and practice, like a mill stone around the neck of the church, that have impeded the progress of the Italians.

The Auricular Confession; the celibacy of the priesthood; the monastic conception of women; transubstantiation and withholding the cup from the Laity; Purgatory and Extreme Unction; Masses and Indulgences; the Veneration of Relics, Images, Saints and Angels; and last but not least, the dogma of the Jesuits. These are some of Rome's objectionable dogmas. They are the product of the Dark Ages and are more fit for Pagan darkness than evangelical light and the civilization of the twentieth century and yet Rome con-

tinues to practice them despite the counsel of many of her most advanced thinkers who favor breaking away from outworn traditions and dogmas and readjusting their faith and practices to the changed conditions, and, by so doing, save the church from bitter antagonism and enable her to enter on a new life.

Rome published her dogmas, announced her opinions, issued her encyclicals and pronounced her anathemas upon the progress of modern times. She undertook to change and modify the free institution to suit her views and being unable to reconcile her position to the ever advancing world, she undertook to arrest and change it. No wonder Italy fell behind the other nations as a great power in the movements and progress of the world. No wonder ignorance, superstition and poverty reigned throughout the land.

Vast estates were held by the church, while the masses were in poverty and many in destitution. Italy became a land of magnificence and of poverty; with splendid cathedrals but with irreligious people. The rule of the Popes had been a misrule, they had deprived Italy of her just heritage, which resulted in a revolution that divided the church and state and transferred the government with an overwhelming majority to the king. The heroes who are now being honored by the Italian government and people, are those who favored the very progress the Vatican opposed, and those who by statesmanship and sword, won the independence of Italy, the Vatican bitterly denounced.

Since Italy has been set free the nation has made rapid progress in all the arts of civilization. The cities are better governed, the streets are clean and an air of prosperity is manifest everywhere. The people are rapidly becoming educated and are enjoying the fruits of liberty and enlightenment.

The church of Rome to-day presents an extraordinary spectacle. It throttled liberty in her own native country and betrayed her to the borders of ruin. The hope of heart

regeneration was divorced from the church, and there is not a country in Europe in which the vital and progressive manhood of the people is not arrayed against the hierarchy, and while the Catholic church is discredited in Catholic countries, it prospers in Protestant nations by virtue of the very liberty she enjoys, which she has for ages persistently opposed. It would be well if the Vatican would give heed to the progressive spirit of her scholars and change and modify her position and institutions to harmonize with the progress of mankind.

THE FRENCH

WHEN Cæsar invaded the country we call France, he found it inhabited by the Celts, a people belonging to the same family as the Welsh, Irish and Scottish Highlanders. They were called Gauls by the Romans. After the Roman legions conquered the Gauls, the country became and remained a Roman province for more than four centuries. Rome gave her laws and languages to the people.

The Romans killed the priests of Gaul and propagated the creed of Christianity among the inhabitants.

The Franks, a branch of the Teutons, moved into the Gaul territory, defeated the Romans and put an end to their aristocratic rule. Clovis was made the first king of France with Paris the capital. There were now three distinct peoples in the country; the Gauls, who had been oppressed and enslaved by the Romans; the remnants of the Roman aristocracy, and the conquering Franks. The descendants of these three distinct peoples were subsequently to figure in the history, conflicts, and revolutions of France. When the church and state became united, they joined together in creating abbots, bishops, priests, dukes, lords and nobles, and in creating positions for the sons of the aristocratic and privileged classes that they might live in idleness and luxury on the labor of the masses.

The lines between the favored classes and the oppressed masses were carefully drawn; the former became so numerous, so powerful and so burdensome to the masses that they rebelled and established the "communes" or associations for mutual defense, which was a form of popular municipal government that gave the people the right to govern them-

selves in local affairs and was the forerunner of the French Republic. As time passed the gulf between the ruling and oppressed classes widened and in the reign of the Bourbons, the usurpation and revenues of the priesthood, nobility and the ruling powers became unbearable to the masses, whose great heart was beating for equality, justice and liberty; it eventually became so evident that absolute monarchy, titled nobility and the power of a profligate priesthood must come to an end.

Louis XVI came to the throne in 1774. Shortly thereafter the demand of the people made it advisable and expedient for the king and his advisers to consent to an election throughout the kingdom to select men to represent the people in States-General, to adopt measures that would satisfy the demands of the people. The nobles and clergy chose men to represent them and the people elected their representatives. The latter demanded that they sit in one body—to this the priests and nobles objected in order to prevent any reforms from being adopted that would be detrimental to their titled interests.

The king took issue with the representatives of the people and informed them that they could not treat his allies in such a humiliating manner, but that they should submit to the powers that were controlling the kingdom. To this appeal they paid no heed. The king and his nobles and clergy were ignored. The representatives of the people were assembled for a purpose. They were there to expose the false doctrine of the Divine Right of Kings to rule. They were assembled to declare the rights of the people to govern themselves. They soon declared themselves the National Assembly; they were there to give a constitution to France. They had assembled to bring relief to the down-trodden and oppressed millions in France, and there were not enough noblemen, kings and priests in France to prevent their action. One hundred and fifty years before, Louis XIV, the king, had declared, "I am the state;" now the people replied,

"We are the state."

There were four members in this assembly who were to take a conspicuous part in the affairs of France; Marquis de Lafayette, Count Mirabeau, Robespierre, a lawyer, and Dr. Guillotin. The latter had perfected a machine for decapitating criminals, and urged the assembly to adopt the machine because of its merits of taking the head off in a twinkling and producing a sensation of refreshing coolness. The machine was adopted, and later on a number of the members who voted for it tried its merits with their own necks.

On the dead walls of Paris had been written and carved, liberty, equality, fraternity, blood. The people associated their misfortunes with the Bastile, the royal prison. This stronghold was to Paris what the White Tower was to London. In it had been imprisoned many of the noblest patriots of France, who were, from the day of their incarceration, doomed to a living death.

The prison towered like an evil spirit in the midst of the city. Over the portal of the prison might have been written the legend which Dante placed above the gates of his "Inferno," "All hope abandon ye who enter here." The authorities became apprehensive lest the people should assault the prison and they reinforced the garrison and furnished the magazine with one hundred and thirty-five barrels of gunpowder. The oppressed people assembled in the streets, along the boulevards and on the bridges, desperate with hunger and unspeakable hardships, and raised the cry "To the Bastile, to the Bastile!" The mob first marched to the Hotel-de-Ville, battered down the doors and secured twenty-eight thousand muskets, then on to the Bastile. For hours the multitude raged to and fro under the towering walls. In the meantime De Launey, the warden, had loaded a cannon with grape shot and had dragged loads of paving stones to the summit of the walls. At noon July 14, 1789, a blacksmith named Louis Tournay, climbed to the roof of the guard

house, reached the great chain that held the drawbridge and with bullets whizzing past him he cut the chain, the drawbridge fell and the mob crossed over into the open court. The firing from above was met by the firing from below.

An improvised battering ram was hurled against the gates and at half past five o'clock the shout from the multitude rent the air as the gates fell in. Hundreds of frenzied men pushed their way into the enclosure, De Launey was seized as he was about to fire the magazine with a torch and he was forced to pass along the dark passage of the prison from which the infuriated mob delivered the inmates. The wretched condition of the victims wrought the people to a higher pitch of fury. Many of the prisoners were insane. One man proclaimed himself "Master of Immensity" and invited the people to his hospitality; others with unkempt hair and beard grown to the waist had suffered from years of confinement until they looked more like wild men than inhabitants of a civilized nation. The women fell upon De Launey with knives, his head was severed and raised upon a pike and out from the gates of the Bastille came the mob carrying prisoners on their shoulders and with eight gory heads of prison keepers carried aloft. The destruction of the Bastille continued until there was not one stone found upon another. A messenger carried the news to the king at Versailles who said, "This is a revolt," to which Duke Liancourt replied, "No, this is a revolution," and indeed it was a revolution, the result of long years of oppression, misrule and tyranny.

The people revolted against the exhausting and continuous wars, the blood tax arising from the war debt, the support and the extravagant habits of the kings and their courts, the usurpation of valuable lands on the part of the nobility and the clergy that were almost wholly exempt from taxation, and finally the arbitrary rule of kings without regard to the needs, voice and will of the people.

Carlyle asks, "What then is this thing called 'La Revo-

lution,' which, like an Angel of Death, hangs over France, noyading, fusillading, fighting, gun-boring, tanning human skins? La Revolution is but so many alphabetic letters; a thing nowhere to be laid hands on, to be kept under lock and key: where is it? What is it? Is it the madness that dwells in the hearts of men? In this man it is and in that man; as a rage or as a terror, it is in all men. Invisible, impalpable; and yet no black Azrael, with wings spread over half a continent, with sword sweeping from sea to sea, could be a truer reality. To explain the march of this Revolutionary Government, be no task of ours. Man cannot explain it."

Lafayette arose in the assembly and moved the adoption of the Declaration of Rights of Man, modeled after the American Declaration of Independence. This, with some modification, was accepted, and the assembly drafted a constitution, which after much discussion and delay, was ratified. The constitution swept away the power of the king and the special privilege of the nobility and clergy; declared all citizens were equal before the law; vested the power of legislation and taxation in representatives chosen by the nation; guaranteed liberty of worship, liberty of the press and full civil rights to the inhabitants of the land.

The great reforms promulgated were to redress the wrongs of the people and to give them the power of self-government. With the adoption of the constitution and its sweeping reforms, came the confiscation of the crown lands, the vast estates held by the nobles and the large possessions of the clergy. The whole of this wealth comprised, at least, one third of all the land of France. It was taken to be the dowry of the constitution. Monasteries and nunneries were suppressed; the election of bishops and the appointment of priests was placed in the hands of the people. The king and queen and clergy were required to take an oath to support the constitution and to maintain the liberties of the people.

The clergy were also compelled to take an oath of allegiance to the constitution, for which act they were condemned

by the Pope, who declared that all clergymen who took the oath, should be cut off from communion of the Catholic Church.

Mirabeau, who was the champion of the constitution, passed away in death saying, "I carry with me the ruins of monarchy." His death was a great loss to the people, as it placed power in the hands of violent radicals. The people began to distrust the king and the privileged classes, who had been oppressing them for centuries, and they determined to wipe out their power during the great revolution. Louis, the king, knew it would be useless and dangerous for him to remain in Paris, so he and his family fled from the city, with a determination to appeal to the powers of Europe for military aid, to help in suppressing the will of the people. As the royal family were nearing the northeast frontier, they were overtaken, captured and brought back to Paris. As they passed through the streets to the Tuileries, government notices were placed in conspicuous places declaring, "Whoever applauds the King shall be flogged; whoever insults him shall be hanged."

The Tuileries was attacked, the Swiss guard massacred, together with some twelve hundred nobles and gentlemen of the palace. The king and royal family were imprisoned in the temple, from which he was later taken to the guillotine, where he gave his life in expiation, more on account of the sins of his predecessors than his own. The queen was sent to another prison and later on to the scaffold. Marie Antoinette had been haughty and frivolous in time of power, but in the time of sorrow she was patient, brave and full of dignity. When Burke saw her at Versailles, he said she glittered like the morning star, full of life and splendor and joy; prior to her execution, she was brought before the tribunal, where with premature age and deep sorrow, she refused to plead in her own behalf, only saying, "I was a queen and you took away my crown; a wife, and you killed my husband; a mother, and you took away my children; my

blood only remains, take it, but do not make me suffer long."

In the meantime the royal monarchies of Europe formed a coalition against France. They looked with suspicion upon the revolutionary spirit of that country. If the oppressed people of France could rise up and overthrow their monarchy and execute their king, would it not incite the masses of other monarchies who were wearing the galling yoke imposed upon them by other crowned heads of Europe to declare the national rights of the people against monarchies and to declare themselves free and independent? Five nations agreed to send armies to invade France to restore the monarchy and suppress the liberties of the people.

While the nobility, who were termed emigrants and traitors, were at the royal courts of Europe arranging with the sovereigns for the army to invade France, the people arose in their power and defiance and prepared to resist the invasion. Danton, the leader of the Mountain party, said, "Let us throw them the head of a king in defiance."

Two bodies were formed in France to suppress the war, to direct the government and to punish the enemies of France. The two bodies were known as the "Committee of Safety" and the "Committee of General Security." In these committees was invested the power of the republic. Then came the Reign of Terror that drenched France in blood and brought sorrow, suffering and death to the land, such as the civilized world had never known. It was a nation suffering the throes of anguish as the result of the misrule of centuries. It was the logical result created by the monarchs of France and their allies. Danton declared, "To be safe, we must kill all who are not our friends."

Marat was kept busy signing death warrants. His turn soon came when Charlotte Corday, a young girl from Normandy, stabbed him to the heart and then expiated the deed on the guillotine. The jails were crowded with victims awaiting trial and death. The guillotine in France was never idle, it was the executive means of governing; universal sus-

picion and universal terror reigned. Men distrusted their friends, until no one felt safe. The trial of prisoners was a mockery, for their doom was sealed at the time of their arrest. The Tribunal said, "it is only the dead who never come back." The Girondists went up to the fatal scaffold singing the Marseillaise, "Come, children of our country, the day of glory has arrived." The song grew fainter and fainter until the last head fell.

Madame Roland bared her neck for the guillotine, and looked upon the image of liberty that had been erected nearby, and cried out, "Oh, Liberty, what crimes have been committed in thy name." The death cart was kept busy going to and fro with fresh crowds of victims for the falling knife. Sunday was abolished, the churches were closed, mourning for the dead was prohibited, over the entrance of the burial ground was written, "Death is an eternal sleep." An actress was enthroned as the Goddess of Reason to receive the homage of the people. The royal tombs were broken open and the remains of the kings thrown out.

This reign of horror and terror spread throughout France. Everywhere barons, nobles and priests were crowded in prisons and led like sheep to the slaughter. Everybody who was suspected of aiding the royalty was punished by imprisonment and death. Liberty must take no chances. The whole number that perished during the revolution and the Reign of Terror, by massacre, civil war and guillotine, has been estimated as high as a million. Finally it wore itself out in the destruction of life and property.

The convention arose against Robespierre, who was arrested and beheaded, and with him the Reign of Terror virtually ended. The period closed with reaction and with an effort to organize a more stable government. The permanent results of the revolution were the establishment of civil and religious liberties, the equality of all citizens before the law and the overthrow of the absolute monarchy.

To carry on the war against the combined powers of

Europe, it was necessary that the republic should have more power and a new constitution was adopted and the executive branch placed in a directory of five.

Napoleon Bonaparte now appears on the scene as the minister of war, at the head of the French army, to repel the invaders. He developed into the greatest military genius the world has ever known. Amidst the conflict and carnage, he flooded Europe with blood, humbled kings, conquered generals, routed armies, ransacked treasures, and made the nations of Europe resound with the tramp of his victorious army. Napoleon was not inhuman. He loved peace, but engaged in the business of war on the behalf of the oppressed millions against the combined monarchies of Europe. It was his ambition to give every man a chance in the race of life. He did more than any other man of Europe to break the social, political and religious bonds of the oppressed and enslaved millions of Europe. He directed the government with the same determination and force that he directed the war. There was not a general in Europe but feared to meet him in open battle. He represented the masses as against the classes. Notwithstanding his mistakes, notwithstanding the upheavals, strife, conflict and bloodshed; truth, justice and liberty must prevail in the end. The Sovereignty was vested in the people and the government was simply their agent to execute their will.

France, through her conflicts, revolutions and victories, has made a great contribution to the civilization of the world. Guizot said, "There is hardly any great idea, hardly any great principle of civilization, which has not had to pass through France in order to be disseminated."

France has done much to preserve and perpetuate Roman law and Roman culture. During the Middle Ages, the University of Paris was considered by many the greatest intellectual center of Europe, and the mother of many other universities that were founded throughout the world.

The edict of Nantes proclaimed religious tolerance and

the principle of liberty of conscience. True, this edict was revoked the next century, but it had set a precedent that was not wholly lost. The principle that all men are created equal and should have equal rights and privileges before the law, some claim to have had its origin and first expression in France. The United States will ever be indebted to France for her friendly assistance and the aid of General Lafayette during the American revolution. France has originated much and disseminated more. Following on the footsteps of Spain, France had her opportunity to shape and control the destinies of the New World, but her principles of government at the time, and the vices of her people, illy prepared her to compete successfully on either land or sea with her powerful rival.

The thirteenth of September, 1759, settled the question as to whether America should belong to France. On that eventful day, the gigantic ambition of France was foiled by the red-haired hero of Quebec. The power of France was destroyed in the new world, the power of England confirmed and Canada was forever ceded to the latter. Had France gained the victory instead of England, it would have probably meant the sway of the despots and the Jesuits on the continent of the free. But that unseen hand that rules in the affairs of men, destined the new world should be controlled by another race of men.

The great French scientist and socialist, Edmund Demolins, in the preface to the French edition of his Anglo-Saxon volume, says, "Although we do not acknowledge Anglo-Saxon superiority, we all have to bear it, and we all dread it; the apprehension, the suspicion, and sometimes the hatred provoked by L'Anglais, proclaims the fact loudly enough. We cannot go one step in the world without coming across L'Anglais. We cannot glance at any of our late possessions without seeing there the Union Jack. The Anglo-Saxon has supplanted us in North America (which we occupied from Canada to Louisiana), in India, at Mauritius, the old Isle

de France, in Egypt. He rules America by Canada and the United States; Africa by Egypt and the Cape; Asia by India and Burmah; Australasia, by Australia and New Zealand; Europe, and the whole world, by his trade and industries and by his policy." Were the keen-sighted Frenchman to revise this preface and bring it up to date, he might make worthy mention of the Philippines, West Indies and the Hawaiian Islands, "The Paradise of the Pacific."

The French are people of lofty ideals to which they give clearness of speech which they seek to transmute into power. There is an air of contentment, a perfect deportment and personal courtesy pervading French society that deeply impress the alien observer.

France, more than any other modern nation, has cultivated the love of the beautiful, and in this respect she has been the teacher of the world. Her people have an æsthetic taste and have given expression to it in their creations of art and architecture.

Paris is the guardian of art treasures which in their variety and beauty are unsurpassed. The city is adorned with artistic monuments and noble structures and beautified by broad streets and lovely parks. French authors have contributed priceless treasures to the profit and pleasure of the intellectual world. The city is the fashion dictator of the world. To say it is a Parisian model or style, is sufficient to give it the stamp of fashion and start the craze for it. Paris, the city of beauty and power, is the envy and admiration of other cities and many of the continental cities of Europe imitate and copy the styles of the capital on the Seine.

This same delicate taste is displayed in the homes of the rural folks of France. Many of the homes, gardens and little farms are planned with an eye to the beautiful, as if it was all done by an expert landscape artist.

France is getting a new start in life. The nation is developing rapidly as a republic: democracy is bearing fruit,

class distinctions are being eliminated; the rule of the people is bearing sway and bringing the nation together in a friendly and inseparable union. The rights of women are more extended, children are better protected under the child-labor laws; the common workman enjoys the advantage of industrial insurance; the old age pensions add to the comforts of those who have grown old in the service of industry as well as state: the educational system is instilling morality as well as patriotism, and an air of contentment is pervading society.

There is an increased efficiency in the departments of government and a marked improvement in the administration and control of her colonies. Such are the aspirations of France, that with high ideals, with an unbounded patriotism, with a pride to retain her place amongst the great powers of the world, with a constant internal improvement physically, mentally and morally, the forecast for the nation is the diffusion of aspirations and experiences that will contribute to a higher and purer civilization.

THE GERMANS

GERMANY has come up out of great tribulation. Her history has been written in blood. From the days of Julius Cæsar down to Bismarck, enough human blood has been shed in warfare upon the soil of Germany to enrich it. Modern Germany is the consolidation and union of twenty-six states effected by subtle diplomacy and war, inspired and directed by Bismarck.

Germany's contributions to the world in art, literature, science and music have been of great value, but unquestionably her greatest contribution was that of firmly establishing the Protestant Reformation, one of the greatest epochs in the history of the human race. The central idea of the Renaissance that preceded the Reformation, was culture, while that of the Reformation was religious faith. In Italy the effort was to restore learning, while in Germany it was to restore the faith once delivered to the saints.

The Renaissance filled the South with classic splendor; the Reformation filled the North with simplicity of worship and liberty of conscience. The Reformation followed close on the Renaissance to bless and purify. This great intellectual activity was on the decline when the Reformation was inaugurated and it stimulated and blessed the revival of learning and thereby gave to our modern civilization its high intellectual and religious character. The religious revival saved the intellectual revival from complete failure.

During the dark ages there crept abuses into the church that poisoned Christian doctrine and faith, such as veneration of relics, the invocation of saints, the worship of the Virgin Mary, the celibacy of the priesthood, purgatory,

masses, indulgences, the union of state and church, etc., and under the weight of these errors the spiritual power of the church was crushed out.

Amidst these stirring times, Luther appeared on the arena as the harvester of earlier sowing. He was preceded by Wickliffe of England, who translated the Bible into the common vernacular of the laity, and by John Huss of Bohemia, the great scholar who cried out in the darkness of those days, "Back to Christ." Luther was born in 1483, the same year that Raphael was born, at the very time Savonarola was preaching in Florence, Michael Angelo chiseling beautiful statues, Copernicus studying the heavens and Columbus preparing maps of the world.

Well did his mother pray that he might become the refiner of the church. Fifteen hundred years before Christ, God chose Moses to bring His people out of Egyptian bondage; fifteen hundred years later he sent his own Son to change the course of history and human destiny, and just fifteen hundred years later, that same kind Providence that shapes human destiny for the universal dominion of Christ, brought forth Luther. God makes history. He is in it, Christ and truth are in it.

One of the greatest epochs in history was when Luther stood at the diet in Worms, in the presence of the great council assembled to try him on the grounds of heresy, and said, "I cannot retract, God help me." Carlyle says it was the greatest scene in human history. He stood there in defense of liberty of conscience. From that very hour the Reformation swept on. It swept across Germany, Holland, France, Switzerland, England and Scotland. Other champions arose to help on the work that Luther inaugurated. The movement was bitterly opposed but the hand of God was in it and it could not be overthrown. It changed the educational methods and modified the religion of the civilized world. It set the conscience free and proclaimed universal knowledge and righteousness. It separated church and state. It gave

a mighty impetus to the cause of liberty. It solved the destinies of nations; it shaped the course of all future history, and all ages till the end of time must be grateful to the mighty men of this providential epoch of the sixteenth century.

The writings of Luther, his translations of the Bible and his noble hymns, fixed a literary language for the Germans, and to this day constitute one of the greatest literary treasures of the kind since the time of Luther.

Germany has produced a number of great men that have imparted renown to the literary, scientific, and philosophic annals of the nation. Education is as widely diffused as in any country in the world. She has more than a score of great universities, besides many well equipped schools of technics, agriculture, military science, etc.

One of the greatest features of recent German history has been the marvelous growth of German agriculture, trade and commerce. Agriculture has reached a stage of high scientific perfection in Germany. The productive capacity per acre shows the largest average yield of any country in the world. Her manufactories have made equally great progress and her mercantile navy together with her trade relations have brought Germany into competition with the other great nations of the world in every field of industry and she has beaten them in many markets.

Every German is supposed to be educated for his chosen life work, so there is very little drifting from one trade or profession to another. The state has discouraged the love of ease and luxury and seeks to develop the resources of the nation, therefore, but few men are out of employment. She has taught self-denial as opposed to self-indulgence and compels, by legal enactment, the saving of money on the part of the workmen, through simple insurance laws.

In many things Germany runs to extremes: There are too many officials, there are more officials in her army than men in the regular army of the United States. Her towns and

cities are burdened with officials who go about with official airs attending to official business and yet Germany's criminal record is a dark page on the history of the nation.

The poorer classes are overworked: the "Made in Germany" articles selling throughout the world are made by a class of people "worked to death." They arise early and work late and receive small wages. Her people pay a heavy penalty for the prosperity of the nation.

There is over-legislation. The German legislation entering into the minute control of the affairs of the people is repressing and restraining the people and enfeebling their political and social condition. The insurance legislation, the excessive taxes and small wages keep the great masses of the people in reduced circumstances and are discouraging to individual enterprise and development.

German culture is over-rated. The professors are too professional. They assume an air of knowing the secrets of nature that the rest of the world has not found out. Culture should improve and refine the mind, morals and tastes of the people. Knowledge should lead to wisdom and its fruits should be seen in the life of the people. The German cultured class, together with the nobility and officers, have had but little or no association with the middle and lower classes and therefore, German culture has done very little to mold the character of the masses and to train them in the ways of the world.

German culture and legislation have done but little to restore the rights of women; the women of Germany are still held in tutelage and subjection and are overworked. Many of them have work assigned to them that should be performed by men. The Emperor's wishes to have the work of women confined to the kitchen, children and church still prevail. The men show too little respect for women. There is no city in Europe where true, pure women have more to suffer in the street, in the tramways and on the highways, from the insolence of the males than in Berlin. There is

an excessive percentage of illegitimacy in Germany, with Berlin at the head of the list showing that one child out of every five that are born is illegitimate.

German culture and legislation have not suppressed beer drinking. Everywhere throughout Germany one is impressed with the complacency with which the German sits by his glass of beer and apparently considers it the highest enjoyment of his leisure moments.

German legislation and scientific culture have not eradicated disease. There are more head, heart, liver, kidney, back, rheumatism and anæmic cures in Germany than in all the rest of Europe.

German culture has done but little or nothing for Christianity. Nietzsche, Von Treitschke and Von Bernhardi have smitten the church hip and thigh, undermined and sneered it nearly out of existence. The preachers of Germany have had their mouths muzzled and have made no strong appeal for peace and uttered no strong protest against militarism. The Christian idea of compassion for the weak, and protection for the defenseless, has been repudiated as the product of an obsolete notion which should be ignored with contempt. German science, culture and militarism have bound religion with iron chains and advocated the "mailed fist" of physical force as the supreme consideration and vitality of the nation. German culture runs into materialism, agnosticism and rationalism; it hardens the heart, brutalizes nature, chills the intellect and undermines faith. There is always danger in extremes and Germany has run to the extreme in imperialism, autocracy, militarism, officialism and legislation. There is lack of social enjoyment and the absence of the spirit of independence that is the outgrowth of the sovereignty of the people. There is a stolid indifference throughout the country. The people do not laugh as we laugh; they are not happy as we are happy; they do not enjoy life as we enjoy it. They are lacking in the dignified spirit of individuality, equality and sovereignty.

There is no democracy in Germany as we have it in America. "In Prussia the voters are divided into three classes. Every male adult who pays an income tax is entitled to vote, but his vote is not direct. The aggregate of the income taxes is divided into three equal parts, beginning with the man who pays the most and down to him who pays but a copper. The list of the heaviest tax-payers, who are first on the rolls and who pay one third of the total income taxes, compose the first class of electors. The names of those next on the roll, who pay in the aggregate the second third of the taxes, compose the second class of electors. All the others are comprised in the third class. Taking the income tax list and the election returns of the several elections, it is found on striking an average, that the first class of primary voters embraces only three per cent. of the whole number, the second class twelve per cent. and the third class eighty-five per cent., although in the larger towns the disparity is much greater.

"Each class of electors in each parliamentary constituency meets and chooses one elector. Then the three electors chosen by the three classes of voters separately, meet and choose the deputy to represent the constituency in the Prussian diet. As a matter of course, the first and second class of electors, representing only fifteen per cent. of the voters, outvote the one elector representing the eighty-five per cent. of the people." "German Nation," *National Geographic Magazine*.

Germany has a world program. I have made a number of visits to Germany and the conviction has become deeper with each successive visit. On a lengthy itinerary around the world in 1910, traveling on a German Lloyd boat from Hong-Kong to Singapore, I heard the subject discussed by a German official who made the statement that as soon as their preparations were completed they would take the balance of power from England, smash the Monroe Doctrine and Germanize the world. He spoke with apparent authority, the statement was accepted as semi-official and subse-

quent events proved that he was familiar with the German program.

Prof. Lomprecht, of the University of Leipsic, an eminent German historian, expressed the German plan in a public address in the following terse sentence, "The German world to-day is one and Germany is now the protector of European civilization and after bloody victories the world will be healed by being Germanized."

Col. Roosevelt, in an address to the students at Princeton Oct. 30, 1914, said, "I have seen the plans of two empires, now involved in war, to capture our great cities and hold them for ransom because our standing army is too weak to protect them. I have seen deliberate plans prepared to take San Francisco and New York and hold them for ransom that would cripple our country and give funds to the enemy for carrying on war."

Prussia's program for the future is unquestionably that of territorial and commercial expansion. The empire is largely inland. She is hemmed in on all sides by other nations and the valuable land beyond the seas is occupied by other nations. Her rapid growth in population, and her ever-increasing industries, demand more room and more markets. Notwithstanding the changing of boundary lines, as the result of war and diplomacy, modern Germany occupies about the same territory, with about the same arable land as she occupied four hundred years ago. Imperialistic Germany declares the nation has reached her present boundary limits, and therefore, expansion has become necessary, even if it requires the acquisition of what other nations either hold or control.

This controlling element in Germany believes such an expansion is necessary for the further development and survival of Germany's trade. Her program is that of Pan-Germanism. This term is described by Prof. Roland G. Usher in his admirable work on "Pan-Germanism," as follows: "In 1881 nearly five per cent. of the total population emi-

grated and in the two succeeding years the number was scarcely smaller. Most of them came to the United States. German emigration at present is almost negligible. The name Pan-Germanism at first denoted a movement for the creation of a greater national unit out of these emigrants and the Germans at home. It aimed at maintaining the emigrants' devotion to the Fatherland by preserving their language and German habits, and at preventing their amalgamation, so far as possible, with the nation to which they had migrated. Its hope was to eventually draw them back to the Fatherland or to provide for them new homes under the German flag elsewhere. The methods employed were mainly educational, by means of German newspapers, active German departments in American universities, German societies, frequent visits to the great German 'colonies' by German authors and professors. This movement, however, was soon merged into and dwarfed by the greater scheme now known as 'Pan-Germanism.' "

This program of Germany means expansion westward to include Belgium and probably Holland, with their rivers and seacoast and splendid harbors, and their valuable colonial possessions. It means expansion to the east and south-east, in the possible creation of a great federation of states including Austria-Hungary, the Balkan States and that portion of Turkey adjoining the railway from Constantinople to Bagdad and perhaps Persia, Arabia and India, Egypt and Syria to be included in this movement; all of which are to come under the dominion and control of Germany. This program includes some of the rich colonies of England and France, in the Islands of the Sea and in Africa; the lessening of French and English influence; the control of French territory; the control of the North Sea and the English Channel; the taking of the balance of power from England; the smashing of the Monroe Doctrine and the planting of German colonies in the Western Hemisphere and dominating it with German influence and power; in short, the supplanting

of Anglo-Saxon ideals and institutions with German ideals and institutions.

Germany feels keenly that in parceling out the valuable unoccupied land of the world by the world powers, she was not recognized and did not receive her due portion, especially considering the energy, industry and needs of her rapidly increasing population. Her colonies, in comparison with those of France and England, are few in number and less populous and fertile. With a population much greater than either England or France, and increasing with a greater rapidity than either, Germany's desire to extend her territory is born of commercial necessity, of envy, of ambition, of imperialistic power and of an inherent and cultivated militarism, and the false philosophy of some of her professors and writers.

To carry out her world program, to extend her territorial boundaries in Europe, to become a great colonial Empire, to maintain the divine right of her Emperor, to defeat her competitors and rivals on land and sea, and to enjoy the balance of power in the world, she has developed all her resources and summoned every power that her skill, diplomacy, ingenuity, knowledge and wisdom could devise.

The execution of her program brings her into competition with other nations. The greatest obstacle in her way is England. A people with many kindred traditions and ideals, many sacred ties that should bind them together and not permit them to be rent asunder by bitter rivalry, racial antipathy and bloody wars. Germany considers that she has grown so great and powerful that she has less to fear from England than formerly; she considers England relatively weaker in social status and administrative ability than formerly; that her population is so dense that were she deprived of food supplies, her people would be on the verge of starvation; that her long years of peace have made the people of England less warlike and less willing to bear the burdens of a war tax, that they have grown so lax through years of prosperity that the nation has become effete; but time has already

demonstrated that Germany was wrong in her estimation of England's power, especially the loyalty, cohesiveness and support given to the mother country by her colonies.

Germany considers France weaker as a republic than as a monarchy, that her people are disunited, lacking in both administrative and military ability; the nation has grown weaker physically and declined in birthrate with each succeeding decade. Germany considers Russia as masses of people; hardly thinks their soldiers and army worthy to be considered an effective fighting force. In declaring war in August, 1914, Germany doubtless had in view her World program and if she is successful the enterprise will be unrivaled in all the history of the world.

To accomplish her purpose, she has trained diplomats throughout the world to advocate the cause of Germany, to protect German interests and to help prepare the way for German dominance. She has a trained secret service the most extensive in the world; these subtle secret agents have appeared in all quarters of the globe in the interests of Germany. Scarcely a colony of either England or France can claim exemption from an effort of German diplomacy and secret service to stir up trouble and if possible insurrection.

In Africa their presence has been manifest among the Boers in the south, and in Morocco and Egypt in the north; in Asia their presence has been manifest in Persia, India, Japan and China; in the New World, in Canada, the West Indies, Central and South America; in Europe they have kept the pot boiling in the Balkans and in Turkey; and they have been present at the great capitals, commercial centers, mountain and seaside resorts, with a liberal purse, an astute diplomacy, open ear and subtle tongue, all in the interests of the German program.

To effect her purpose, she has built up a military force, the most powerful the world has ever witnessed. Her military service is compulsory and universal with the usual exceptions. She has an effective fighting force of five million

men equipped with the most deadly weapons that science can devise, deadly machines of war for the destruction of human lives and property on land, in the air and on and under the sea. This force of men is officered by commanders whose training has consumed years of time in studying the game of war. Her war machine has as its head, the German Emperor, a man of the Bismarck type, with bluish steel gray eyes set in a strong face, with a commanding physique that gives him the appearance of mastery. His large family with the numerous wealthy marriages, besides his private fortune, gives him a powerful influence in the commercial world, as well as in the military world. The Emperor believes that his office is God-given, his crown by divine grace, his wedding ring by divine sanction, and his rule a divine rule.

A word as to the Emperor. In a speech made at Bremen in 1897, he said, "Our house possesses a tradition by virtue of which we consider that we have been appointed by God to preserve and direct for their own welfare, the people over whom he has given us power;" at Königsberg in 1910, "I consider myself an instrument of Heaven and shall go my way without regard to the views and opinions of the day;" at Brandenburg, March 5, 1890, "I look upon the people and nation handed to me as a responsibility conferred upon me by God, and that it is, as written in the Bible, my duty to increase this heritage for which one day I shall be called upon to give account and those who interfere with my task I shall crush." These sound like strange claims to the people of America. Men who make such claims are but few and in a class by themselves.

Unto whom shall we liken this Emperor, and with whom shall we compare him? Some may liken him to Washington and Lincoln, but these statesmen believed in the rule of the people; some may liken him to King Ahab who through covetousness killed Naboth and confiscated his vineyard; some may liken him to King Nebuchadnezzar, of whom it was said because of his majesty and power all people feared him, whom

he would he put up and whom he would he put down, whom he would he slew and whom he would he kept alive; but in his pride he lifted up his heart against God until he was deposed from the throne, driven to the wild beasts of the field, his body wet with the dews of heaven, and he did eat grass with the oxen, until he was brought to recognize that God ruled in the kingdom and would appoint over it whomsoever He would; some may liken him to Mohammed the prophet, who claimed to act by the will of God in spreading his kingdom by sword and fire; some may liken him to Joseph Smith, the founder of the Mormon Church, who claimed to have a revelation from God to lead his people to their chosen destiny; some may liken him to Phillip II of Spain, who sent his army to overrun the Netherlands, kill the people and confiscate their goods; some may liken him to the Pope who claims to be infallible and to have a special commission from on high to direct the affairs of his flock. The latter comparison would be more charitable. Some may think he is mentally unbalanced. Price Collier thinks "He is indiscreet." M. Tibal says of him, "Many of the faults and follies of the Emperor are due to the fact that he is a Berliner on the throne. Like his subjects in his capital, he loves pomp and show; he speaks too much and too loud, often inadvisedly. Like the Berliners he cannot keep still, is nervous, ever embarking upon new enterprise. Moreover, like them he lacks taste and has evoked a never failing source of raillery by the statues and monuments with which he has disfigured their city." Say what you will of him, one thing is sure, he dominates everything in Germany, the will of Germany is subordinate to his will. Around the Emperor is a company of military men at the head of army and navy, together with the big gun manufacturers and shell makers and the representatives of the war party.

Her military authorities argue that Germany has something that the rest of the world has not and she ought to give it to them, and that other nations ought to be submissive and

make way for her coming; that Germany's needs are so urgent that her plans must be accomplished, if necessary by war; that Germany needs colonies more than England or France and that she can give them protection and as good government in return for exchange of exclusive trade relations; that the balance of power cannot be taken from England and her adjoining rivals, and enemies cannot be conquered, without war. They further argue that they have been made powerful by war; that modern Prussia is the result of war, and that the expansion of most nations has been the fruit of warfare. To further effect these purposes, militarism is taught in the German schools. The boys are taught that one day they will have to fight and it will be to their honor to wield the sword in the advocacy and defense of Germany's interests; and the girls are taught it will be to their glory to have a brother, sweetheart, husband or son in action upon the battle field.

Germany has thus taught war, talked war, believed in war and written her history in war, until militarism takes first rank in Germany. It ranks higher than the church and has led many of her people to put their trust in princes and guns rather than in the Lord of Glory.

Heinrich von Treitschke, for years Germany's popular lecturer and enemy of Anglo-Saxon sovereignty, draped militarism with German culture, clothed it with fine phrases, and would have us believe to be ruined by Germany is the first step to intellectual greatness. He belittled England's services in developing constitutional government. "Civilization suffers when a German becomes a Yankee." Like the Emperor and others, he was drunk with the victories of war and German Destiny. "War, always," said he, "recurs as a drastic medicine for the human race."

Nietzsche advocated the greatest man is not he who is greatest in service and sympathy for his fellow man, but he who is capable of inflicting the most horrible suffering without heeding the cries of the sufferer. He considers himself

free from all debt or obligation to the lower and unfortunate masses. He advocates might as the supreme right,—he sneers at the moral law of the Bible. "The greatest curse in life is sympathy. Sympathy does not serve any purpose except that of increasing the amount of suffering on earth without adding to its beauty. Sympathy does not help him to whom it is proffered, but it drags down him who proffers it to the level of others. I denounce Christianity as the one great curse, the one corruption, the one great instinct of revenge for which no means are too poisonous, treacherous and small, I denounce it as the one undying disgrace of humanity."

Gen. von Bernhardi in his book entitled "Germany and the Next War," argues that Germany has a right to make war, that it is her duty, that it is necessary for Germany's development to maintain her social and political position. He ridicules the pacific ideals the United States employs to maintain peace "as a cloak under which to permit their own political aims." He argues "War is a biological necessity and the first important element in the life of mankind which cannot be dispensed with;" "It is necessary for every advancement of the race and, therefore, all real civilization." "War is the father of all things, the weaker must succumb to the stronger, it is not the possessor but the victor who has the right." "The only course left is to acquire necessary territory by war." He opposes courts and arbitrations on the ground that they would deprive the strong nation of its right to realize its highest ideals "and give the weak nation the same right to live as the powerful and vigorous nation." He claims that Germans have a great and urgent duty toward civilization that can only be fulfilled by the sword. Peace efforts he regards as foolish, as "Christian morality is personal and social and in its nature cannot be political." Peace proposals and ideals and arbitration courts are vain pacifists and hindrances and not helps to civilization, in other words, we have guns and do not need God. In Bernhardi's book on "How Germany Makes War," he says, "The peace of

Europe is only a secondary matter to us," and again, "It is impossible to change the partition of the earth as it now exists in our favor by diplomatic artifices. If we wish to gain the position in the world that is due us, we must rely on our sword, renounce all weakly visions of peace, and eye the dangers surrounding us with resolute and unflinching courage."

The author goes on to declare that "Germany's output in brainwork is greater than that of any other people." The importance of Germany as a "civilizing nation" is enormous, and the nation has become a necessary factor in the development of mankind. As a result, Gen. Bernhardi believes that there is imposed upon the Germans the obligation of spreading their mental and moral influence, "and of paving the way everywhere in the world for German labor and German idealism." He refers to the increased influence of "Teutonic culture." Political power is the medium through which the "Civilizing tasks" of the nation are to be carried out.

It is claimed by some that these war writers have left little or no influence in Germany. Then how about Dr. Fuchs' book on the preparedness of war in which he concludes, "Education to hate. Education to the estimation of hatred. Education to the desire of hatred. Organization to hatred. Let us abolish unripe and false shame before brutality and fanaticism. We must not hesitate to announce: To us is given faith, hope and hatred, but hatred is the greatest among them." Had this author inserted "love" instead of "hatred" in the last passage, he would have quoted the scriptures. But alas, this whole military business of Germany has left God out of their reckoning and it may come to pass, as has often been the case, that "they who draw the sword shall perish by the sword." German Autocrats have encouraged the war advocates and discouraged the peace advocates. Some years ago when Wilhelm Lamszus wrote a book about the horrors of modern war without any personal accusations, he

was expelled at once from the position he held as teacher in Hamburg. When Prof. Dr. Ludwig Quidde, an eminent scientist, a prominent Pacifist and member of the Bavarian Landtag, wrote a letter from the Hague pleading for peace, measures were taken at once to expel him from the party and all political organizations. Were the cosmopolitan Goethe living to-day he would be condemned by the war party for writing his letter to Thomas Carlyle. It is an indisputable fact that the Germans who preach war and excuse war receive the highest honors and those who preach peace are persecuted and punished.

Cramb tells us that 700 books on military subjects appear in Germany every year and as a result the terrible fruits of war are now being reaped throughout Germany, Europe and the world. Since the war began many of Prussia's ablest editors and authors are writing article after article justifying the war and upholding militarism and supporting Germany's program.

Herr Harden, probably the most influential journalist in Germany, says:

"Let us drop our miserable attempts to excuse Germany's action. Let us have done with paltry abuse of the enemy. Not against our will, and as a nation taken by surprise, did we hurl ourselves into this gigantic venture.

"We willed it; we had to will it. We do not stand before the judgment seat of Europe; we acknowledge no such jurisdiction. . . .

"Germany is not making this war to punish sinners, or to free oppressed peoples and then to rust in the consciousness of disinterested magnanimity. She sets out from the immovable conviction that her achievements entitle her to demand more elbow room on earth, and wider outlets for activity. . . .

"Germany's hour has struck, and she must take her place as the leading Power. Any Peace which did not secure her first position would be no reward for her efforts. . . .

"What Germany needs is free access to the ocean, and unquestioned validity for her spirit and speech, for her goods and her bills of exchange. . . .

"The object is to hoist the storm flag of the Empire on the narrow channel that opens and closes the way to the Atlantic. . . .

"We will remain in the Belgian Netherlands, to which we will add the narrow strip of coast as far as Calais. This done we will voluntarily close the war, from which we have nothing more to gain after having vindicated our honor."

Major General von Disfurth, another defender of the German ethics, writing in the *Hamburger Nachrichten*, says:

"No object whatever is served by taking any notice of the accusations leveled against Germany by their foreign critics. . . .

"There is nothing for us to justify and nothing for us to explain away. Every act of whatever nature, committed by our troops for the purpose of discouraging, defeating, and destroying our enemies is a brave act, a good deed and is fully justified. There is no reason whatsoever why we should trouble ourselves about the notions concerning us in other countries. Certainly we should not worry about the opinions and feelings held in neutral countries. Germany stands supreme, the arbiter of her own methods, which must in time of war be dictated to the world.

"It is of no consequence whatever if all the monuments ever created, all the pictures ever painted, all the buildings ever erected by the great architects of the world be destroyed if, by their destruction, we promote Germany's victory over her enemies. . . .

"War is war and must be waged with severity. The commonest, ugliest stone, placed to mark the place of burial of a German Grenadier is a more glorious and venerable monument than all the cathedrals of Europe put together. . .

"Let them cease to talk of the cathedral of Rheims and of all of the churches and all the castles of France which

have shared its fate.

"These things do not interest us. Our troops must achieve victory. What else matters?"

German-American Professors and journalists have come to the rescue of the Prussian militarism and are endeavoring to justify Prussia's declaration of war and ethics. German-American statesmen are likewise seeking to justify and defend Prussian militarism and are making every possible effort to influence the American public in favor of Germany, and to create throughout the country a prejudice against the allies. It is useless to quote extracts from their writings and addresses, as the press, for the most part being neutral, has given them wide publicity. After a careful examination of the German authorities on militarism and the most authentic information at hand of the German methods of prosecuting the war, for example in Belgium, there can be but one conclusion and that is: German militarism knows no ethics or morals in war. The end justifies the means. Everything goes under military expediency and necessity. What matters the bombarding and burning of a town occupied by noncombatants if it will be another step toward the final victory? Let the hellish work be done if it will serve the purpose of the militia and an excuse will be found for it. If military authority says it is right, that authority must be respected and vindicated and citizens have no right to call it in question. It is on the same principle that the officer believes himself to be a fine fellow, superior to the citizen, and that what he believes to be right must not be called wrong by the citizen.

Those acquainted with German militarism know that there is a vast difference between the peaceful German citizen and the military German. The hard-working, honest German farmer, mechanic, merchant or servant in America, for whom we have the highest respect, is entirely a different person from the military man in Germany. The citizen is content with the environments of peace, lives in peace in the midst of

his family, enjoys the peaceful fellowship of his friends and rejoices in the peace of the nation. The military man delights in the study of war, in the preparation of war, the maneuvers of war, and the thunder and butchery of war, and if necessary is willing to trample over the dead bodies of his comrades and wade through the blood of his enemies to have the guns of Germany thunder the triumph of the hosts of imperial and military Germany, and the rivers, crimson-dyed, roll along her victories.

The scriptures describe these military men: "Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Surely no one entertains any thought of the dismemberment of Germany or of the destruction of any of her good institutions or worthy ideals.

No one need fear as to Germany's destiny, for her star has ascended to the zenith in the past and shone in splendor and then passed down beyond the horizon only to rise again and if conquered she has an inherent recuperative power to rise, and doubtless with a more democratic government and with much less autocracy and militarism.

Many of the Germans who have come to America, from the first settlement at Germantown in 1682, down to the present century have taken rank with our foremost and most prosperous citizens, in commerce and industry, in education and literature, in scientific inventions and mechanical devices, and I regret to say in the liquor business, especially the brewery and saloon business. The opportunities and advantages in free America for individual enterprise have developed the best qualities of the Germans and the galaxy of German names among the eminent men of America in commerce, literature and philanthropy is all to the credit of the Germans, but that is no reason for upholding the German militarism, imperialism and agnosticism, that are arresting civilization and darkening the hopes of mankind and

may yet force the United States to join the nations of Europe in the training of military men to protect us from this very power that is being emulated and extolled to the skies.

The people from Germany or any other nation who come to the United States to make it their home, should become citizens of the United States and identified with its institutions and interests. They should not seek to maintain in our free country a colony or race of people foreign to our institutions. They may cherish the memory of the land of their nativity, but if the United States is to be their future home, then their allegiance should be to this government. It is contrary to our nation to receive a vast number of foreigners to dwell in our midst and grow fat on the wealth of the land and at the same time to retain their citizenship in another nation and pay allegiance to another ruler. Such a course pursued by all nations, would not only engender race envy and hatred but it would undermine the very foundation upon which our republic rests, therefore, let the German-Americans drop the word "German" and forgive the Kaiser for wishing all Germans everywhere to retain their citizenship in Germany and to advocate Prussian militarism and diplomacy. Let them encourage Germany to rid herself of militarism as the chief asset of her greatness and as necessary to maintain her position and dignity amongst the nations of the world.

In conclusion, the Prussian standard of ideals is wrong and the hour is at hand for all true Germans to demand a change of these ideals. The ideal of militarism as expressed in German literature and exemplified in the autocracy and bureaucracy from the standpoint of humanity and God, instead of being a strength and glory to Germany, is her weakness and shame. Now is the time for all true Germans to demand a more democratic form of government; now is the time for them to throw off the heavy yoke of militarism and to make peace with the nations of the earth; now is the time for them to declare in favor of obeying the di-

vine command for the strong to help the weak, instead of obeying the general's command to crush the weak; now is the time for them to obey Christ's command to forgive, bless and pray for their enemies instead of obeying the Kaiser's command, given on Christmas day, "To the dust with all the enemies of Germany"; now is the time for them to arise to the conception of the human family as being one great brotherhood with equal rights for all and with special privileges for none.

THE RUSSIANS

AMONGST the first inhabitants of Russia were the Slavs, Fins and Russes, the latter gave the name to Russia. Russia has had two great dynasties, the Rurik and Romanoff. The former began its rule when the people were pagans and barbarians. It continued for a period of eight centuries with forty-two sovereigns. It was a period of ignorance, superstition, servitude, vice and misrule. In the thirteenth century the Tartars invaded Russia and amalgamated with the Goths and the union resulted in a fierce and cruel race of men. The Creed of the Greek Church has been the religion of the people since it was publicly accepted by Queen Olga in 945 A.D.

Russia was not considered as a European power until the dawn of the eighteenth century. Peter the Great did more to make Russia and shape her destiny, than any other man. A little intercourse with the Western civilization impressed him with the inferiority of Russia. He resolved to give his subjects the civilization of the West. He wrought wonders within the domains of his country; he raised an army to an equal with other European states. He had no fleet, but within a few years he placed a formidable Russian fleet in command of the Baltic.

The seat of government at Moscow was too far from Western interests, so he established upon the shores of the Baltic, with tremendous energy, the new capital of the empire, from whose towers he could look out upon Western seas and oceans. He introduced cotton, silk and woollen manufactures and the art of printing among his people; he built roads and canals, he perfected a police and postal ser-

vice; he made laws and executed them; he founded schools and hospitals and introduced reforms in the church. He fostered industries and prepared Russia to take rank as a great European power. When he ascended the throne, Russia's dominion covered five million square miles of the earth's surface, but to-day the Czar's Empire extends over ten million square miles.

During the intervening period it has been one tremendous expansion on every side. Nothing has dared to stand in the way of Russia's unparalleled growth. To accomplish her expanding idea, she has crumbled thrones, routed armies, crushed people, and blotted nations from the face of the world. Since her career of expansion began, Russia has pushed her frontier boundary eight hundred miles westward into Europe; she advanced and pushed that boundary five hundred miles nearer the Mediterranean; she pushed eastward until her outposts are contingent to the territory under the protection of the British flag, and in her imperative need of an Eastern outlet, linked with her avarice, aggression and inevitable destiny, she has carried her frontier to the Pacific Ocean.

Russia is imposing by her vast bulk. She is the embodiment of brute force. Her territory is the largest domain in the world. The Czar gives law to the people of one seventh of the earth's surface. Sitting in the palace at St. Petersburg, he governs with an iron hand, a people nearly eight thousand miles away on the remotest coasts of Asia.

Russia has not only made rapid strides in the enlargement of her domain, but she has in more recent years undergone great internal improvements. Nearly fifty millions of peasants who were formerly bought and sold with the properties on which they labored, have been given a large measure of liberty.

Flogging has been discontinued in her army; some measure of tolerance has been extended to different religious sects; amnesty granted to many who have been banished from the

country; the cost of passports reduced to a trifle, and a more liberal spirit has been manifest in all departments of the administration.

Many of the Russians are deeply religious. I have met some of their religious leaders and teachers and have been favorably impressed with their religious convictions and pure and simple lives. Every town has its church edifice and the cities have splendid cathedrals. There are many externals in connection with the worship but everywhere the people seem devoted to their churches. Russia has not been considered a favorable missionary field because no one is permitted to sever his connection with the church which is closely allied to the government, and yet there are thousands, who in faith and worship are widely different from the Greek Catholic Church and whose lives are bearing fruits favorable to the restoration of the primitive gospel.

Notwithstanding her magnitude, resources and developments, yet many of her people are almost without education. Many a Russian peasant lives in ignorance, squalor and vice. The school master and the clergy do little for him, and while he is no longer bought and sold, yet he is still slavish to the great lord of his district. The Czar claims that sixty-five per cent. of the adult men can read and write and the number is rapidly increasing. He also favors equal opportunities for education for both male and female.

The Russian is a heavy type of man, hardy, well built and inclined to be overbearing in manner. The officials have more ability than is generally accredited to them, and are men of much dash and courage. The Russian soldier is fearless, faithful and obedient. In many military wars they have demonstrated to the world that they are a mighty force to be reckoned with. Russia is the only nation, without the assistance of allies, that defeated Napoleon.

The empire has been everything. The individual subjects amount to nothing. Not until recent years has light dawned upon them, and they are becoming conscious of pos-

sessing a latent power. For years the sacred rights of individuals slept. The people were forced to believe the Czar was head of both church and state and could do no wrong.

The stifling of the individual under the oppression of the autocratic government has bred nihilism. The severe and destructive measures they have adopted, together with the clamoring of the people for a recognition of the natural rights of the masses as opposed to the rights of the privileged classes, have reached the ears and heart of the gentlemanly Czar and the Douma may be the entering wedge of a constitutional government, recognizing the rights and privileges of the people to govern themselves.

It must be remembered that Russia has emancipated her serfs, helped to hold the Turk in subjection, proposed the Hague conferences, and lately offered autonomy to the Poles and equal rights of citizenship to the Jews, prohibited the sale of "Vodka," the Russian whisky, to the great good of her people. Russia has lately been producing a splendid literature, an inspiring music, and many of her people are seething with lofty ambitions and high ideals.

To those who are acquainted with the writings of Tolstoy and are aware of the veneration in which he is held in Russia, it is known that he typifies the Russian character and Christian spirit and is in full sympathy with the gospel teaching that force is no permanent remedy for evil but that evil must be overcome with good.

The large cities of Russia have splendid galleries and those at Moscow, Warsaw and Petrograd contain paintings from Russian artists sufficient to prove Russia's claim to an honorable place in the world of art.

Russia is deeply interested in the Slav, in the extension of his power, the enlargement of his dominion and the protection of his interests, and in 1914 when Servia's independence was threatened, Russia came to her rescue as if she was her protector. Why not? They had some common interests and were of the same faith and blood.

Russia has been much criticized for the severe methods employed in governing her people, and undoubtedly much of the criticism is just, but it must be remembered that many of her subjects are a stubborn, fierce and benighted people. They are hard to govern. The rulers have developed their own way of governing and civilizing their people. Her way of governing is by force; the Anglo-Saxon way is by a gradual commercial, social and intellectual development. Russia forces civilization, Anglo-Saxon develops civilization.

Russia is a vast expanding domain. Unquestionably the nation is in need of an ice-free port, so indispensable to her commerce with the world. She needs an ice-free port on the Pacific, a similar outlet to the Atlantic and to the Mediterranean. Her rulers, statesmen and authors agree, if such outlets could be obtained, Russia would be forever content with her territory and devote herself to internal developments and the arts of peace. It is said she can open her windows only at the expense of Germany.

These mighty people should be considered as belonging to the brotherhood of man and having the right to live and to enjoy the pursuits of liberty, happiness, prosperity and to have the privilege of an opportunity of an exchange of their products in the commerce of the world, and in being represented in the international conferences and treaties.

ANGLO-SAXON ORIGIN

THE present century is the greatest of all centuries; it is crowded with wonders and ablaze with glory. Century after century has passed away, each accomplishing greater results than the one before, until we have handed down to us the accumulated histories and blessings of all past centuries. We have focused into this century, all that has been for the world in the way of philanthropy, heroism, thought and love by the fathers and forefathers of all nations. We have the failures of the past to give us warning; on the other hand, we have all the discoveries and achievements of man's wisdom and device, for our use, profit and inspiration. Taking the world at large, there have been magnificent strides out of the darkness into light; out of weakness into strength; out of oppression into liberty; out of ecclesiastical bondage into the joyous freedom of knowledge and truth. "We are drawing water from wells that are sixty centuries deep." We are on the topmost round of civilization. The mechanical inventions and scientific discoveries of the past, have made the present century a grand panorama of practical and bewildering achievements. By the innumerable applications of steam power and electricity, man has been enabled to reduce space, conquer and master the elements and flash his intelligence across the centuries and through and over the billows of the deep. In the material universe, he has the dominion of what centuries ago, was announced to be his purpose, "Thou madest him to have dominion." Lord Bacon said, "We are the ancients." We are the legitimate heirs of the ancient treasures of intellectual and moral wealth which all past ages have bequeathed to us.

It is, therefore, a great privilege to live in the present century and to be the recipient of the labors of love and sacrifice of faith of our ancestors, and to witness the activities, movements and products of the nations of the world. As the present century is the ripe fruitage of all centuries, so the Anglo-Saxon race is the product of all races. The present may be better understood by a knowledge of the past.

The preponderance of authority is in support of the Anglo-Saxon race, as being a branch of the ancient Aryan race. Some of those primitive people are said to have migrated into India and Europe, from Central Asia, and are the parent stock of the Hindus, Persians, Greeks, Latins, Celts, Teutons, etc. For centuries it has been argued that the path of the sun is the path of progress and culture. Bishop Berkeley has expressed in a stanza the old argument,

“Westward the course of empire takes its way.
The first four acts already passed,
The fifth shall close the drama with the day,
Time’s noblest offspring is the last.”

Jacob Grimm, an eminent philologist, affirms as an accepted conclusion of science, that few will be found to question that all the nations of Europe migrated anciently from Asia; in the vanguard those related peoples struggled onward, their forward march from East to West being prompted by an irresistible impulse, whose precise cause is hidden in obscurity. The further to the West any nation has penetrated, so much earlier it must have started on its pilgrimage, and so much more profound will be the footprints which it impressed upon its track.

In 1859, Prof. Max Müller, in his history of ancient Sanskrit Literature, adopted with sturdy poetic embellishments, Grimm’s theory of the “irresistible impulse.” “The main stream of Aryan nations,” he says, “has always flowed toward the West and Northwest. No historian can tell us by what

impulse those adventurous nomads were driven on through Asia toward the isles and shores of Europe. . . . But, whatever it was, the impulse was as irresistible as the spell which in our own time sends our descendants toward the prairies or the regions of gold across the Atlantic. It required a strong will or a great amount of inertness to be able to withstand such national, or rather, ethical movements."

This theory of the origin of the Aryans has been stamped with the approval of many eminent scholars in Europe, Great Britain and America, but of recent years there has been another theory advanced as to the origin of the Anglo-Saxons, that would shift their earliest history from East to West; from Asia to Europe. The advocates of this theory are Dr. Latham, Dr. Schrader, Prof. Penka, Isaac Taylor and others. They base their arguments on evidence supplied by the new sciences of Anthropology, Philology, Craniology and Archæology. They argue the most ancient records, of any actual events which we possess, are no longer the slabs with cuneiform writing disinterred from Babylonian mounds, but the older memorials of successful hunts preserved in the caverns of Dordogne, which were inscribed by the contemporaries of the mammoth on the bones and tusks of extinct animals.

The Iranian traditions may take us back from three to four thousand years; the Babylonian and Egyptian records from four to six thousand at the outside. The new science of Comparative Philology has made possible another science; the science of Linguistic Archæology, which takes us back to a period older than all written records, to an age before the invention of writing or the discovery of metals, when the first rude plough was a crooked bough, and the first ship was a hollow log, propelled by poles.

It appears from the science of Craniology, that those who now speak the Aryan language, do not belong to one race, but to several, and that the same races which now inhabit Europe, may have inhabited it continuously since the beginning of the neolithic periods, when the wild horse and rein-

deer roamed over Europe.

The sciences of prehistoric Archæology and Geology have extended still further the history of the human race, and it appears by these studies, that in Western Europe man was the contemporary of the mammoth, the woolly rhinoceros and other extinct pachyderms. When it was recognized that Europe had been continuously inhabited from such remote ages, it was at once asked if there was any reason for supposing that the present inhabitants of Europe are not, in the main, the descendants of the Neolithic races, whose rude implements fill our museums? If not, what became of these primitive people? But may not this question be answered more readily and satisfactorily than the other question: If the people that migrated from Asia did not settle in Europe, what became of them? If these regions were inhabited by other tribes at the time of the Aryan migration, it is highly probable that the conquering Aryans drove them from the land or utterly destroyed them.

There is indisputable historic evidence that there were successful migrations of tribes from Asia to Europe, and that they brought with them germs of language, civilization and religion that spread all over Europe, and their descendants have a stateliness of person, power of intellect, energy and moral capacity, unsurpassed by any other race of men. As they traveled hither and thither through Europe, they established new settlements, formed new associations, acquired new manners and designations, so that no living man can fully trace their progress or write their history. But in this volume, we have to deal with the Anglo-Saxon race, derived from the Latin "Anglus" and "Angles" or Englishmen; the combining form for English or England. Saxon,—a term used to refer to a member of the Saxon-English race, formerly referring to a member of the Teutonic tribe.

I shall use the term "Anglo-Saxon," as referring to the entire English race wherever found; in Europe, America, Africa, Australia or any other part of the world, and the Anglo-

Saxon language as referring to the English language. I use this term in want of a better one, and believe that common usage as well as lexicographers and philologists will uphold me in the general use of it.

Fifty-five years before the Christian era, when Julius Cæsar, with a force of about ten thousand men, invaded Britain, he found tribes similar to those he had subdued in Gaul. There were Belgæ, Cimbri, Gomerians and Celts, the latter predominating. The natives resisted the Roman invasion, but after many hard fought battles, they were subdued and Romanized, as the Germans before them had Germanized the old Celtic Britons, a more ancient tenantry of the island. The country became a Roman province and was called "Britain." Walls were built to hold back the wild Celts, sometimes called Scots, paved roads were constructed, fortified cities built, the native youth learned to talk Latin, commerce flourished and London became a considerable city.

Troubles in Italy made it necessary to recall the Roman legions. The wild Celts now swarmed over the deserted walls and ravaged the country and cities. Some of the most peaceful inhabitants, in their dire extremity, called upon some of the adventurous Teutons who were cruising off the coast, to assist in repelling the invasion. It was barbarism against barbarism; it resulted in various squads and tribes of Angles, Jutes and Saxons, of the Teutonic family, invading the country.

The two former tribes then dwelt in the peninsula of Jutland, now within the limits of Denmark, and a portion of the province of Holstein and Schleswig. In the former there is still a district called "Anglin," a small kingdom, but a type of the more illustrious one.

The Saxons then dwelt a little south of the Jutes and Angles, now occupied by a portion of Belgium and reaching back from the English Channel toward the Baltic. These people were fond of adventure, strong and daring, loving combat and aggressive in warfare.

Many of the natives of Britain resisted the invaders, and fought to drive them from the land, but they themselves were defeated, many were killed and others driven into Wales. It seems the women were left unharmed, and the Anglo-Saxon-Jute-Teutonic men entered into marriage with the women who were left, thereby producing a mixed race of strong, vigorous and healthy people. The invasion supplanted the native tongue and customs with Teutonic language, customs, politics and religion. The tribes settled in various parts of the island, but as the result of conquest and defeat, there were many migrations.

These early settlers were large limbed, courageous, given to field sports and owing to their strength, bravery and stature, they became a great conquering race.

It is a result of Teutonic conquest that the landed gentry of Europe are largely descended from this race,—Goths, Lombards, Normans, Franks, Saxons, Angles—and they preserve with singular persistency, the physical characteristics and the mode of life of their remote ancestors.

The Saxons exercised over the Angles a profitable social influence by their superiority of private life, capacity for work, greater devotion to home, and by the inherent power of their civilization. The name of the island was changed into Angland or England. To this early parentage, England may not only trace her alliances, but her passion for the sea, her success in warfare, her love for outdoor life, her stateliness of person and prosperity in business. "As the twig is bent, so the tree is inclined." The amalgamation of the races in the early history was a type of their descendants, who are at present assimilating in their civilization, the emigrants from all parts of the world. As A. Campbell says, "The past therefore, explains the present; the process and its results are explained by the term Anglo-Saxon." These tribes found many things on the island to suit their tastes. They dwelt together, intermarried, commingled, coalesced and formed themselves into a land-loving and sea-

faring people. They were subsequently softened in disposition, refined in manner and inspired with higher ideals of civilization by the introduction of the Christian religion, and were finally united in one nation by King Egbert A. D. 827, a friend and contemporary of Charlemagne.

During the ninth century, England was invaded by the Danish conquerors who ascended the rivers, fought and killed many of the peaceful inhabitants, seized their horses and plundered the country. They were finally defeated by Alfred the Great and order was restored (871-901).

During the eleventh century, the Normans invaded England and were victorious in the battle of Hastings. Their kings were placed upon the throne; most of the large domains of the natives were confiscated; offices of state and church were filled by the Normans; many castles were erected and nobles lorded it over their poor Saxon dependents. Many Norman traders and workmen settled in the land, and the people lived side by side, married and intermarried, until the two peoples became one, and two languages coalesced; Saxon industry and independence and Norman skill and learning blended together and gave new life and enterprise and better laws and institutions to the whole people.

The race to-day preserves with singular persistency many of the physical characteristics and modes of life of the early ancestors. They are in many respects the same people, armed with the complicated appliance of civilization, in pursuit of wealth, intelligence and comfort. Instead of engaging in the sports of the fair-haired young barbarians, mentioned by Matthew Arnold, they are now engaged as children of light, pursuing the arts and industries of civilization. By centuries of progress and the absorption of the best traits of character from other peoples that come to dwell among them and the sure inheritance of their ancestors, they have developed an energy and genius in producing the loftiest civilization in the world and by adventure and expansion, they have extended their rule over fully one third of the inhabi-

tants of the globe. They have produced captains of industry, statesmen, classic writers and men of science and invention, that have made them supreme among the races of men. The early history of the Anglo-Saxons shows the civilization to be composite rather than original in character. It is a mixture of the best people and character of many races. Just as the best flour is the mixed flour and the best soil the crossed soil, so this powerful race is formed of many races. In its assimilating power, it has molded a heterogeneous people into a homogeneous people. After the centuries have come and gone, this race in its enlarging and absorbing processes, conquests and movements has drawn from the ethics, sciences, arts, languages and religions not only of their ancestors, but from the great nations of the past, including the Egyptians, the Orientals, the Hebrews, the Greeks and the Latins. This splendid talent and character of the Anglo-Saxon continues with more power than ever. As a melting pot of all races, it is still producing the most vigorous race. This power is manifested in England, Canada, and Australia, but to a greater extent, in America. In the latter, this trait of character is so pronounced that it is transforming into the Anglo-Saxon civilization the cosmopolitan Jap, the ingenious Chinaman, the hard-working Slav, the tyrannical Spaniard, the artistic Italian, the polished Frenchman, the brawny sons of Scandinavia, the sturdy German, the witty Irishman and the stalwart Scotchman, all of whom are gradually adopting the customs, the language and the civilization of Anglo-Saxons. Every nation and race has been contributing to the greatness and power of this race until, like the Corinthian brass that is formed from the fusion of various metals, there is produced a type of humanity, the most noble and powerful the world has ever seen.

A Frenchman, named Crèveœur, who lived more than twenty years in New York, speaking of the American civilization, says, "What then is the American, this new man?

He is either a European or the descendant of a European, hence that strange mixture of blood which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a Frenchwoman, and whose present four sons have now wives of four different nations. Here individuals of all nations are melted into a new race of men whose labors and posterity will one day cause a great change in the world. Americans are the Western pilgrims, who are carrying along with them that great mass of arts, sciences, vigor and industry which began long since in the East. They will finish the great circle." Vandyke, "The Spirit of America."

The writer's father was of German extraction, whose ancestors came to this country from Germany in 1745; his mother was of Huguenot English extraction; he married a woman of Scotch-Irish blood and his daughter married a Swede. Such types are common, and represent the inheritance of many civilizations with their assembled ideals, manners and powers. Other nations may embrace within their boundaries divers races of men, but there is no one national type that possesses to so great an extent as the Anglo-Saxons, that peculiar power of absorbing, assimilating and blending together many races of men into one common brotherhood, and of continuing the same essential work and character from generation to generation.

Men come from the ends of the earth with their different ideals and languages, but their children and their children's children come out of their homes and the public schools full fledged Anglo-Saxon, speaking the Anglo-Saxon language and imbued with the spirit of Anglo-Saxon ideals and institutions. They sing "America," "Columbia" and "The Star Spangled Banner" with genuine enthusiasm, deliver patriotic addresses with a zest, and cheer "Old Glory" with a ring that proclaims their love for America. Such is the history and spirit of the Anglo-Saxon race.

ANGLO-SAXON LIBERTIES

THE largest measure of constitutional liberty is enjoyed by the Anglo-Saxons. True, other nations have experimented with it, and some are enjoying it, but the people who won it, love it and are preserving it as the apple of their eye, are the Anglo-Saxons. The love of it was early manifest in the Teutonic blood and to-day it is influencing all the great branches of that family, but it was left for the Anglo-Saxon branch in England and America to fully recognize and establish the right of the individual to govern himself. These two great nations stand to-day for the sovereignty of the people. Whence comes this idea that the will of the people must be the ultimate authority in government and legislation? Sovereignty is the people themselves, governing themselves through their chosen representatives; it is an inalienable, indestructible and undeniable right of the people; it is the author and source of law; it is the doctrine of the consent of the governed; and the one great hope of mankind for liberty.

Greece and Rome have been considered the birthplace of our republican institutions; not so, they were only republics in name. The masses had no voice in the government as now enjoyed by the Anglo-Saxons. The world is indebted to the Anglo-Saxons who had a large measure of representative government before they had a written constitution. Even before the tribes migrated to Britain there were developing the principles that governments existed by the consent of the governed.

"These Teutonic people in their early days had a union of

localism and nationalism held together by a common compact, and here is found the first conception of our local and federal government. Their government derived its authority from the people and had its origin in the people. Their rulers were rulers by consent. Their government was a government conceived on the principle of the 'consent of the governed.' Of course, it was crude in many respects, and their conceptions were not fully developed, but they had the original principles of popular government in mind, and put them in practice as no other people had until their day. Here we see the idea of local government for local affairs, and general government for national affairs, it was thoroughly inculcated into the minds of the Teutonic people—that part at least, composed of the Angles, Saxons and Jutes—that government was made for man and not man for government, and that government is subject to the will of the social body which created it." Sidney C. Tapp in "The Story of Anglo-Saxon Institutions."

Thus it was that the will of the people was asserting itself for centuries before the Magna Charta of England and the Declaration of Independence of America were adopted, that has made these two nations in all their movements, the enlighteners of the world on this subject. To deprive the Anglo-Saxons of this right of self government, would be to deprive them of that which contributes so greatly in making their life worth living and making them so confident and progressive.

There is no idea more inspiring to the Anglo-Saxon than that of true liberty. Liberty is not license to do wrong, but the function of right doing. It is not to do as we wish, but as we ought. It is not the absence of law, but the result of law. It is not to follow the impulses of appetite but the dictates of reason. It is not infinite opportunities for drunkenness, rioting and crime, but it is the correlative of order. Man's liberty ends when it becomes a curse to his neighbor. Milton declares, "To be free is to be pious, temperate and

magnanimous." Liberty is not lawless self-assertion, but manly independence. It is the happy equilibrium between stability and advance. It is freedom that belongs to truth and righteousness. Personal liberty is the lawful right of a person to come and go at pleasure, and is opposed to all bondage and slavery.

Civil liberty is the liberty of an individual to conduct his own affairs as he pleases with only so much legal restraint as the public good demands. It is the freedom of action without trespassing on the rights of others. Religious liberty is the freedom of religious opinion. It is the right to worship as one's conscience may dictate.

Political liberty is the possession and exercise of self government. It is the state of being exempt from the domination of others. It stands opposed to bondage, subjection and slavery. It should not be confounded with public anarchy and demagogism, nor confused with tyranny and wire pulling. Political or constitutional liberty, in the highest sense, secures for man his inalienable right to life, liberty and the pursuit of happiness. It is the realization of the declaration that "All just governments derive their just powers from the consent of the governed." It is the outward expression in forms, customs and institutions of the inward life, ideals and sentiments of a people.

Now these great ideas of liberty are not the offspring of a single day; they are the fruitage of the plant of liberty that has been rocked by the storms of ages, cherished by the prayers of oppressed millions, watered by the tears of countless heroes, and sprinkled by the blood of many earnest patriots. With tremendous energy men have fought for their personal freedom and the freedom of their nation. The story of Leonidas and Miltiades is a story of heroes who fought for the freedom of their people. The war of Holland against Spain, is the record of battles for freedom. The "Thirty Years War," instigated by the Hapsburg house of Austria, in which eighteen millions were slain, was a terrible

struggle for liberty.

The struggle for liberty is written in English history in the many conflicts in England between the liberty loving Anglo-Saxon people on the one side and the haughty Norman nobles and kings on the other. France had a bloody revolution and a Reign of Terror before the nation became a republic. The plant of liberty, to attain the growth of a tree that would bear ripest fruitage, needed to be cultivated in the virgin soil and free atmosphere of the New World.

The history of liberty during the past ages of the world, unless read by the eye of faith, did not justify the colonies in attempting the experiment. Tyrants had reigned through all the long bloody past, and they had ruled for the benefit of the few and not the many. They had pandered to their own interests, lusts and passions, regardless of the rights of others. For centuries every attempt made at self government was put down by kingcraft and priestcraft. England's first experiment was to make a commonwealth without planting its foundation in the firm bed of popular sovereignty. The French endeavored to overthrow the Tyrant's rule and in doing so brought great disaster by overpassing the lines which mark the limits of human authority and human liberty. They gave free course to their feelings against kingcraft, but it was to the destruction of religion and society. These experiments—these attempts and failures, taught valuable lessons to the statesmen of the American revolution and gave them courage to push on to the solid establishment of liberty on principles which are eternal.

Out of the nations of Europe, especially England, God brought brave men and women to the new land for the high and holy purpose of establishing, defending and maintaining civil, political and religious liberty. They were the oppressed people in Europe, but a liberty loving people in America; victims of persecution in Europe, but apostles of liberty in America. They came to the new country to live and enjoy the fruits of their industry, to govern themselves

and to worship God according to the dictates of their own consciences. They were men of faith, determination and prayer. They were the chosen people culled from the best blood of the Normans, Saxons and Celts. They were people whose consciences were their only masters—people whose sense of equality was crystallized in the words, "He knew no lord but the Lord Jehovah."—people who were well prepared to give to the world a republic surpassing in freedom and prosperity all the political creations of the past. But George III followed them and in proportion as they were happy and prosperous, did he seem eager to exercise arbitrary power over them; in proportion as they maintained their rights, did he endeavor to circumscribe them. But as Cæsar had his Brutus, Charles I his Cromwell, so George III had to reckon with his host. He mistook the temper of his own people and blood. He had not learned the secret of governing colonies. The principle of autonomic government for colonies would not be considered. He thought kings had the divine right to rule instead of that right being vested in the people. The cry for liberty was ringing throughout the land. Patrick Henry declared, "An appeal to arms and to the God of hosts is all that is left for us." Washington declared, "Nothing short of independence, it appears to me, will do." R. H. Lee introduced a resolution into the Constitutional Congress declaring, "The United Colonies are, and ought to be free and independent States." This resolution precipitated a serious debate. With masterly eloquence its supporters fought fearlessly for every word of it.

These brave men determined to realize their ideas of liberty. They issued the Declaration of Independence in which they named the causes impelling them to declare their separation from Great Britain and then closed the great document in the following words, "We, therefore, the representatives of the United States of America, in general congress assembled, appealing to the Supreme Judge for the

rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, that these United Colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain, is, and ought to be totally dissolved; and that as free and independent states, they have full power to levy taxes, declare war, conclude peace, contract alliances, establish commerce, and do all other acts and things, which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes and our sacred honor."

This declaration was read throughout the land with great joy. It was read by generals to their troops drawn up in battle array. It was read by ministers to their assembled congregations, and every where at the close of its reading, men broke forth in tumultuous applause. In New York City it was read amidst the ringing of bells and the booming of cannon. In Boston it was read in the town hall in the presence of a large number of citizens, and at its conclusion the shout was passed along like an electric message till it was caught up by the batteries of the forts, each of which fired a salute of thirteen guns, and the infantry scattered in thirteen divisions also poured forth thirteen volleys corresponding to the thirteen States in the Union. In Virginia and South Carolina it was read to multitudes amidst great rejoicing and military and civic processions. In Europe monarchs, parliaments and cabinets read it in awe and started in dismay to their feet, while their subjects rejoiced in the declaration that all men are created equal. It was an Anglo-Saxon flood tide of liberty rolling its waves over the new world. It was the inauguration of a new nation. It was a new beginning for liberty. It was a fresh assertion of the inalienable rights of the people to be free and independent. It was an event that

Adams prophesied would be celebrated by succeeding generations as the great anniversary festival and commemorated as the day of deliverance.

Of this declaration the great Pitt declared, "That for solidity of reason, for force of sagacity, wisdom of conclusion, under such a complication of circumstances, no nation or body of men, can stand in preference." The mighty Mirabeau of France, in his address in the National Assembly, passed a most eloquent eulogy upon the American Declaration. "I ask," said he, "if the powers who have formed alliance with the United States, have dared to read that manifesto, or to interrogate with their consciences after its perusal? I ask if there be at this day a government in Europe—the Helvetic and Batavian Confederations and the British Isles excepted—which, judging after the liberties of the declaration of congress, is not divested of its rights?"

These liberty-loving patriots felt the touch and inspiration of freedom, and believed themselves the ministers of Heaven to secure for themselves a personal and inalienable inheritance and to transmit liberty to their descendants as their grandest portion, and to be a help and inspiration to other people in the cause of constitutional liberty.

The world was six thousand years in struggling up to the declaration, "That all men are born equal." Six thousand years in giving birth to a people to whose hearts and hands were intrusted the grave interests of liberty. The people were stirred to the depths of their soul to defend their rights and privileges. Van Dyke says, "It was not a revolution, but a resistance." The crisis was passed at Saratoga and Yorktown and the broad wings of liberty were unfurled to float over the homes of America. When the victorious tidings reached Europe, France, Spain and Holland acknowledged the independence of the American people. Several years thereafter the constitution was adopted acknowledging the sovereignty of the people in the following terms, "We, the people of the United States, do ordain and establish this

constitution," etc.

The influence of the independence of America was a signal for liberty the world over. Its political and moral force in the United States exerted a mighty influence throughout the whole world. When our constitution was adopted, Europe was a mass of despotic powers. Imperialism reigned everywhere. The rulers put up whom they would and put down whom they would and disposed, at pleasure, of the lives of their subjects. Kings held in their hands the unquestioned right to dispose of the property of the people. They levied taxes, engaged in wars to avenge personal slights, sent men to prison without any crime laid to their charge, and acted as if the people belonged to them and had no other value, save to minister to their enjoyment.

Next to the kings stood the noble families to which belonged the superior clergy, officers of the army, judges and Ambassadors; they were exempt from taxation and were possessed of extended power to oppress the poor and waste their substance. Lower down were the people separated by an impassable gulf from the wealth and position of the aristocrats; their lot was much harder than we can fully realize, the laws were neither made nor extended to their interests, the heavy taxes collected were not used to improve the condition of the masses, they were sore oppressed; but when the glad news of the success of the American Revolution reached Europe, they began to cherish extravagant hopes that the poverty and suffering of the masses would disappear—hope that excessive taxation would cease—hope that the tyranny of their despotic rulers would soon come to an end. Everywhere throughout Europe the masses began to believe they were brothers, and here and there, they leagued together to arrest any avowed enemy. Everywhere men's minds were taken up with political thoughts and discussions, and the love of liberty became so powerful that year by year the rule of despotism became more hopeless.

On the other hand the kings and nobles leagued together

to oppose and oppress the people. The struggles which ensued, the gigantic wars which were fought, the life and treasure wasted by the various peoples of Europe to gain liberty and to assert their inherent right to self-government, knew no parallel, and the victories gained were unsurpassed in grandeur and beneficence. The people of Great Britain settled once and forever the resistance of the privileged classes, accomplished their desire for parliamentary reform and asserted their right of self-government.

The French people, through prolonged and repeated seasons of fire and blood, asserted their rights to self-government. Spain has adopted a constitution of universal suffrage. Greece has broken away from Turkish oppression and asserted her liberties. The Swiss have overthrown the undue authority of the ruling families of the States, have secured equal rights for the rural districts and have consolidated a government on a purely democratic basis. The Sardinians have obtained constitutional government. Italy has been formed into one free and self-governing kingdom. The German states have been united, but unfortunately a government for the people, of the people and by the people has not been established. The German government represents class legislation and not the rule of the people. It is no more democratic than Russia; much less democratic than Turkey. Austria has consoled her people by the gift of a parliamentary government. Russia has the Douma, and Turkey opened a constitutional parliament in 1908.

The people of all western Europe to some extent, have become free and self-governing. Since the United States adopted the constitution, more than two hundred million Europeans have risen from oppression to the rank of self-government, from ignorance to education, from ecclesiastical bondage to religious liberty. Every throne in Europe, whose king claims the divine right to rule, is wavering. The divine right to rule is vested in the people. The success of the American revolution was one of the influences that helped to bring free-

dom to the republics of South and Central America. The inhabitants of the Spanish possessions in the Western Hemisphere, long governed by the despotism of Spain, were encouraged by the American revolution, and one after another, asserted their independence.

One of the greatest epochs of history is the overthrow of tyranny and the progress of self-government throughout the world. Robert McKenzie in the "Nineteenth Century," says: "Despotism thwarts and frustrates the forces by which providence has provided for the progress of men; liberty secures for these forces their natural scope and exercise. The nineteenth century witnessed the fall of despotism and the establishment of liberty in the most influential nations of the world. It has been all that the most ardent reformer can desire—the removal of artificial obstacles, placed in the path of human progress by the selfishness and ignorance of the strong. The growth of man's well-being, rescued from the mischievous tampering of self-willed princes, is left now to the beneficent regulation of great providential laws."

The people of the Eastern nations are emerging from darkness and are looking upon the flags of light and liberty and are crying for a representative government. Thus it is, the constitutional liberty that guarantees to a sovereign people the liberty of speech, press, worship, the right of popular assembly and petition and the protection of their lives, liberties and properties, in its ripest fruitage is essentially Anglo-Saxon.

Their liberties are not only expressed in their constitution and laws, but the spirit of liberty is manifest in the life and activities of the whole people. It is manifest in their sentiment, history, education, literature, government and religion. No king or potentate, no priest or pope, no legislature or president has any power to make any law to abridge the freedom of the people.

The United States that was founded upon constitutional liberty has experienced a marvelous growth in territory, in

population, in development of natural resources, in asylums, in industries, in schools, in churches, and in all that contributes to make life worth living. Our people have become the freest, the happiest, the most prosperous, the most enlightened and the most pious in the world. This nation has undergone the most severe tests and has withstood every one; it has been tried by wars with foreign powers, by a civil war as hotly contested as any in the world, by heavy national debts, by corrupt legislators, by traitors, by panics, by the assassination of three presidents, and it has withstood every test, thwarted the desire of demagogues and traitors, and has gone on from victory unto victory vindicating the right of man to self-government and to his unimpeded development, until it stands to-day amongst the nations, supreme in the sovereignty of the people, as well as supreme in peace and wealth and in recognition of the brotherhood of man and the fatherhood of God.

But what of the future? Is there no duty incumbent upon us? Is there no pressing need of the hour? Yes, the institutions that make the masses intelligent, sober and virtuous must be carefully fostered if their existence would be perpetuated. The foundation of the republic must be carefully guarded and her liberties must be wisely used. The laborer must enjoy the right to the freedom of labor and must be protected against the tyranny of heartless capitalists. Women must be given the freedom of the ballot and if there is a suffrage test, it ought to be citizens of lawful age with ability to read and write the English language.

The liberty we want now is liberty from anarchy and riot which endanger property; from the brothels of our towns and cities which debase our race to the brute creation; from the dens of vice where the poisoned cup is dealt out to unstable souls; from the monopolies which are wrecking private enterprises and destroying the enlargement of personal labor; from corrupt politicians who are seeking their own interests instead of the interests of their constituents; freedom

from the fashions of society which force men and women into the adoption of customs which are contrary to good sense and to health; freedom from militarism; freedom from political corruption of demagogues; freedom from the desecration of the Lord's Day; freedom from mad materialism; freedom from priestly influence in government and public schools; freedom from the liquor traffic, and freedom from every weight that hinders us as a people from contributing our part to the high destiny of the world and the working out of the purpose of God in man.

ANGLO-SAXON COLONIES

THE early environments of the Anglo-Saxons naturally inclined them to a sea-faring life and made many of them adventurers, travelers, traders and explorers who visited far-away countries, largely for commercial purposes. Their descendants have inherited this trait of character and the natural inclination of the Anglo-Saxons, as they go around the world, is to plant colonies, which they foster and develop till they become centers of trade and influence. England, the early home of this race, has been a pioneer in this work. She has been the greatest colonizer in the world. She has planted colonies and endeavored to govern them as a trust for civilization with the full sense of responsibility that such a trust involves.

During the nineteenth century fully ten million people left the British Islands to find homes beyond the seas; during the same century Great Britain extended her control over one fifth of the land surface of the globe, and above one fourth of its population. Her possessions are more than two hundred times larger than the parent state; three score separate colonies or groups of colonies varying in area from Gibraltar, with two square miles, to Canada with three and one-half millions. The population of her colonies is rapidly increasing. In all colonies where self-government is possible the colonies elect their own parliament by suffrage, the chief executive officer being appointed by the crown. The most important colonies have ceased to be burdensome and bear the charge of their own governing and defense, and in their greatness and expanding power bid fair to eclipse the Mother Country in grandeur and glory.

Other nations have colonies, but with few exceptions they are mostly colonies of officials who exercise a military dominion over the territory; they do not populate them, transform them and take root in them like the Anglo-Saxon colonies.

Bismarck was opposed to Germany planting colonies. He knew the German people had not proven a success in colonial enterprise. Budapest was founded by Germans in the thirteenth century but at present not more than one tenth of the population are Germans. As a rule wherever the Germans settle amongst foreigners, they are de-Germanized. They take on the language, customs and habits of the people amongst whom they settle. For this reason they make good citizens of their nation but are not good colonizers, and this may explain the effort of the Emperor and the German propaganda to keep the Germans German.

On the other hand, the Anglo-Saxons have no sooner established themselves on any spot in the world than they transform it by introducing, with marvelous rapidity, the latest progressive innovations of their own civilization. What England has done the United States has done even in a better way. The United States no longer clings to the Utopia of isolation, but yields to the necessity of national expansion. The possession of distant islands means farewell to the alleged traditions of the fathers. The assuming of new duties, the facing of vexing problems and prolonged hard work in the distant Pacific, does not mean "imperialism" but shows faith in God and in democratic institutions.

The United States at first was not prepared to give answer to the governing of other people, but that made no difference; neither time nor tide nor God Almighty waits for man. Providence got ahead of us and gave the signal before we were ready. The steamship and railway to reach distant places with less expenditure of money, time and energy; the successful method of governing colonies and the obligation the strong owes to the weak are being recognized by the United States, hence the undertaking.

We are mostly of the "Anglo-Saxon" breed; our political morals recognize that revolutions do not go backward. Bad history does not repeat itself when a better conscience rules. The Philippines under the American flag will never be a mere "plantation" or "possession" to be worked only for the profit of the conquerers. Forced labor of natives will not be tolerated. American acceptance means a sacred trust in the interests of civilization; it means education and elevation of the natives, whatever their creed, color or previous condition, to the stature of intelligent freemen. It is impossible to consider the problem as political only.

We owe a trust to civilization. Our rule in the Philippines, West Indies and Hawaiians is far beyond the experimental stage. We have displayed an aptitude to govern colonies. It would fill a volume to describe the large equipment used, the mechanical forces employed, the governmental methods applied, the educational facilities afforded and the liberties granted in bringing about the great transformation in those islands that providence has placed under our protection. Old Glory floating so proudly over those fair islands is the herald of light and law, liberty and progress.

Our American explorers, diplomats, merchants, missionaries and educators in the Pacific have not made a failure of their delicate and difficult tasks. They have shown what American wit, grit, pluck, perseverance, and character can do at the ends of the earth, and even in the midst of unpromising circumstances, among savages and semi-savages. With all due respect to our academic friends in the sanctum of study, we believe that the triumphs in the Far East afford a purer guide for decision and action than certain recent utterances which seem to have more of the odor of the lamp than of outdoor acquaintance with facts.

For years it was considered impossible for the white man to live and enjoy health in the tropics, but since the general expansion of the Anglo-Saxon race and the planting of numerous colonies in the tropical regions, it has been demon-

strated that despite the warm climate, deadly malarias, venomous insects, reptiles and plants, and the malice of the natives, thousands of white men and women are spending long years of service with good health in the tropics. I have seen and conversed with soldiers, traders, teachers, government officers and missionaries who have been living in the tropics decade after decade and are hearty and strong.

Some of the most brilliant achievements of the Anglo-Saxon race are to be noted in the service in the tropics. The West Indies were once called the White Man's Grave, but now they rank among the best sanitariums. The death rate of the European troops used to be one hundred and twenty per thousand, but it is now as low as twelve per thousand. The control of the tropics, the trade of the tropics, the spheres of influence in the tropics and the ownership and territories in the tropical countries have been vital questions for the great statesmen and rulers of the world's movements and destinies.

The eighteenth century closed in the midst of the thunderings of war, in the midst of deadly conflicts over questions of thrones and dynasties and the political division of Europe. In these mighty conflicts four million of people were set apart by their government for the business of fighting. Four million people were drawn from the occupations of peace and their energies were put forth in the effort to destroy and kill, from the Arctic shores on the North, to the sunny shores of the Mediterranean, and from the confines of Asia to the Atlantic; they struggled and fought to burn each other's cities, rob each other's treasuries, ransack each other's galleries, waste each other's fields and destroy each other's lives. On one hand the earth rang with the shout of victory, and on the other hand it was rent with the wail of defeat. They were fulfilling the statement made long ago that "War is the history of man." The nineteenth century closed in the midst of social developments, discussions and adjustments at home on the one hand, and an effort to possess and control the Tropical territories of the earth suitable for the white

man's industrial and political ambitions; and during the morning of the twentieth century amidst the thunderings of war there looms up the question of the control of the tropics.

Shall the great region of territory designated as the "Tropics," with its boundless resources, remain undeveloped and run to waste under the management of the dark races of low social efficiency, intellectual acuteness and moral power; or shall these regions, so attractive, so productive, be brought under the political control and industrial development of the civilizing power of the white man? It is a question that must be met upon its merits. It is a question that must be looked fairly in the face. It is a question that nations are compelled by force of circumstances to answer. It is one of the most stupendous questions of the day: The relation of the white man to the tropics. It is not so much indeed for the possession of the tropics, as has been well put by Benjamin Kidd, but for the control of the tropics.

The tropical and subtropical regions of the world may be said to embrace that belt of territory on each side of the Equator between the parallels of thirty degrees north and thirty degrees south. North of this parallel lies practically the whole of the United States, of Europe and the greater part of Asia, and while the wonderful and active races of the white men for the most part are north of this parallel, yet the sustenance of their complex life requires the products of the tropics to the extent which the average mind scarcely realizes, and the present indications are that the time is not far distant when the world will recognize that it is in the tropics and not in the temperate zones that we have the great food producing regions of the earth, and that the natural highways of commerce should be those which run north and south, and that the white man should have the highest possible interest in the material development, efficient political administration and religious liberties of those regions.

The white man is greatly indebted to the tropics for his food supply. Statesmen have been greatly interested in past

years in discussing and settling questions of their own industrial productions and yet it is a fact, that year after year has witnessed a marvelous increase in the trade with the tropics. To pass down the list of imports the eye will observe that from the tropics come most of the bananas, rubber, coffee, tea, cocoa, cochineal, logwood, camphor, gums, indigo, licorice, opium, sulphur, jute, ivory, rice, drugs and dye stuffs, spices, silks, sponges, tin, tobacco, hardwoods, besides fruits of all kinds. These products show a wonderful list and exhibit a vast amount of commerce, direct and indirect with the tropics, and show to some extent the dependence of the white man upon the middle zone of the earth for both necessities and commerce. The combined trade of the Anglo-Saxon nations with the tropics, has been ranging from thirty-five per cent. to forty-five per cent. of their total trade with the rest of the world. Statistics could be given, but as they vary from year to year I make the statement general.

The importance of these facts is evidenced and has a deep significance. No wonder the Western people have a deep interest in the control and development of the tropical regions. No wonder there is such a keen rivalry as to the disposition of the trade and the political divisions of the tropics. No wonder that the eminent Frenchman said, "Colonization is for France a question of life and death. Either France must become a great African power or she will be in a century or two a secondary European power. She will count in the world scarcely more than Greece or Roumania counts in Europe." No wonder Germany has been seeking spheres of influence and planting ground for her people and determined to have them, if necessary to take them from other nations by force of arms. No wonder the Anglo-Saxons possess and control the two great canals that divide the continents and bring the white man into closer relation to the tropics.

In the present condition of many of these regions there exists either a state of anarchy, or of primitive savagery or lethargy. Over a portion of the remainder the white man

exercises control. The government of these regions is most perplexing. Native government, for the most part, has been a deplorable failure. The natives have been living there for centuries and yet have not developed their country, neither have they been a success at self-government. The native does but little toward the development of the resources of his country. What is the condition of Mexico, the Central American States, a large part of Africa, and many islands of the seas? Unexplored districts, undeveloped resources, bankruptcy, ignorance, superstition and anarchy.

Those who are acquainted with any considerable portion of the tropical regions, know that while the country is wonderfully productive, the natives do nothing to develop it and seem to know but little of its possibilities and to care less. That while nature has given to them great pasture lands, wonderful forests of rare woods, fruits in abundance, mineral treasures and soil rich enough to supply the world with food products, the inhabitants act like a lot of semi-barbarians in a beautifully furnished, but unkept house. For the most part they seem to have no desire whatever to attempt the task of developing their natural resources and of administering self-government.

In Hayti, where the blacks have been independent of the white man's control for a century, there is a gloomy picture, revolution has succeeded revolution, often accompanied by revolting crimes. Its commerce, at times, has almost been extinguished by political revolutions; the country has remained undeveloped; stately buildings have been falling to ruins; harbors once crowded with ships are in a state of decay; great warehouses are roofless and overgrown with tropical creepers, and the republic instead of advancing is said to be drifting slowly backward.

What is true here is true in many of the tropical states. Corruption in the government adds insolvency and bankruptcy; political revolts succeeding each other at short intervals; everywhere a manifest lack of energy and enterprise

amongst the people; everywhere a commercial stagnation; everywhere uncertainty in government; everywhere superstition reigning supreme. A careful study of the whole tropical region reveals one fact, that the tropics with their unbounded resources will not be developed by the natives themselves. No matter how much disinclined to reach this view, the white man must assent to it in the face of the facts everywhere present. If the tropics must be developed and have an efficient government, if the natives of the tropics must be Christianized, it can only take place under the control of the white man.

There have been two methods of controlling the tropics by the white man. The first method has been to control them and work them as an estate in the interest of the controlling party. The second method is that which prevails throughout the Anglo-Saxon world—to govern them as a trust for civilization and with a full sense of the responsibility that such a trust involves to govern them for the benefit of the governed.

In the British colonial department we find an example of this kind of control, at the head of it coming the great self-governing states like Victoria, New South Wales, South Australia, Natal, New Zealand and others, all offshoots of England, for the most part in temperate regions of the world. Most of them are engaged in the solution of great problems which are agitating the modern world. And England deals with them practically as she deals with other states and nations, and they are splendid examples of the success which England has attained in colonial control, and as England has had more experience than any other nation, it may be well to refer to her control in India as an example as to what may be done by a civilized nation in developing the resources and governing the inhabitants of a foreign people of a different tongue and religion. In this country she has had some of the most difficult and discouraging, and yet some of the most successful work which has ever been done

in the name of civilization.

One hundred years ago India was in a deplorable state of darkness, her resources undeveloped and her people given over to heathenish customs the most abominable. English rule and civilization have increased in power and influence and the result has been remarkable. There has been a steady development of the resources of the country. There have been public works constructed on the most elaborate scale, roads and bridges have been built, mines have been opened, agriculture has been developed, sanitary reform has made progress, railways have been built, tea, cotton and other industries have entered upon a friendly rivalry with the rest of the world, and India to-day stands third on the list as a contributor of produce.

Those who have traveled over the country declare that there is now a new India. On all hands there are witnessed copious systems of irrigation, large canals and reservoirs, stately bridges spanning her rivers, splendid roads out through pathless jungles, thousands of miles of railway open for traffic, rigid sanitary system enforced, medical schools for the training of medical doctors, etc. The foreign trade of India, including both exports and imports, already has reached the billion dollar mark annually and the amount is steadily increasing. She has striven to afford adequate protection from poverty, to save from the ravages of disease, a people before leprous and helpless. She has made wonderful progress in bringing the poorest classes under instruction. She has expended millions of dollars for the education of the natives, and year after year marks an increase of expenditure as well as an increase of attendance at the schools. She has opened schools of art, medical and engineering colleges, normal schools and universities. Of universities, England has given to India five, of colleges one hundred and seventy-five, of high schools five thousand, of primary and middle schools one hundred and sixty thousand, and she has an attendance at these various schools of millions of pupils. Gradually she is

bringing the people to desire an education and to believe in its power and influence.

One by one the government officials and teachers, in co-operation with the missionaries, have led to the abolishment of the Suttee system and infanticide and are gradually breaking the awful shackles which have chained down the Hindoo women. The girls are one by one entering the schools, widows are being permitted to marry and are led to believe that they have souls as well as men.

There has been a continual increase in the demand for postal communications. In ten years the number of letters which passed through the post offices doubled. Missionaries, traders, tourists and educators declare it is fast becoming a land of progress, that gradually but surely the old customs are being changed for the more enlightened ones of the new world. They lavish all praise upon England for undertaking to rescue from the debasement of ages this enormous multitude of human beings, and declare that it is the greatest enterprise that was ever undertaken by a people. They affirm that posterity will look upon the majestic picture of a people who once were utterly barbaric, numbering one fourth of the human family, subdued, governed, educated, Christianized and led to be a free and self-governed nation by a handful of strangers who came from an island twelve thousand miles away. And what has been the benefit to England? None, save through the legitimate profits of trade. She has never spent a rupee of the money collected from India outside of India; she has governed India for the good of India, and instead of numerous petty kingdoms quarreling and fighting amongst themselves and serving as a prey to more powerful nations, the whole vast country is enjoying a reign of peace and prosperity, never before equaled in her history.

What England has done in India she is doing in Egypt. She has taken that old and benighted country and brought it out from a condition of chronic and apparently hopeless bankruptcy to a position with a revenue surpassing the ex-

penditure. The public debt has been gradually reduced, the trade has been greatly increased, profitable industries have been fostered, education is encouraged, and yet there is a new Egypt as well as a new India. Everywhere throughout the tropics and East where England has control, their sterling worth is known by the term, "The word of an Englishman."

There may arise here and there natives who will complain and criticize, but similar grumblings against governments are heard amongst all people and races of men, but this fact must be noted that the people belonging to the Colonial Empire of Great Britain show their loyalty by rallying with substantial gifts and tremendous energy in arms and equipment when England's interests are imperiled or when she is approached by an enemy. This expression of gratitude must be most encouraging to England and result in binding the empire together in indissoluble ties of economic interests and governmental policy; and at the same time it will silence those carping critics who declared the Colonial Empire of Great Britain would fall to pieces as soon as serious trouble came. As Lord Rosebery has expressed it, "Instead of being dislocated at a critical time, it is more closely bound together, and the schemes to disrupt by envious and malignant persons and powers have not materialized."

In the study of the control of the tropics by the nations who have controlled them for selfish interests and the Anglo-Saxon and the French of to-day who control them as a trust to civilization, we are led to the inevitable conclusion that God does not intend to acknowledge the rights of any nation to the tropics which are not based on the intention and ability to develop those regions and to lift them above the sordid level into which they have been degraded. It is also evident that God does not intend any nation to permanently control any region of the tropics on the mere principle of self-interest surrounding them with the laws and tariffs operated in the exclusive interest of the power in possession. It is also evident that the government must be largely directed by

competent white men who make their residence in those regions, and assisted by competent natives. It is also evident that the rivalry for the control of the tropics will continue until the nations which are the best qualified to develop and control them are in the supremacy. It is also further evident that the whole question must be settled on the ground of the white man's indebtedness to humanity, on the principle that all power is indebted to all weakness; all light to all darkness, all knowledge to all ignorance; all Christianity to all superstition and idolatry. On such a high ground the control of the tropics by the white man is a trust for civilization, and while he may breathe a political, ethical and moral atmosphere of the temperate regions that produced him, and while he may refuse to be acclimated to the tropics and while the people amongst whom he lives may be separated from him by years of development, he cannot live in the sight of God and turn his back upon these people, for they are his brethren and he is debtor to them just as Paul was debtor to both the Greek and the Barbarian.

The Anglo-Saxon civilization in the tropics aims to represent the highest ideals of humanity, the highest type of social order, the highest type of government, the highest type of education, and the highest type of religion.

If the United States has a hand in the control of the tropics, it ought to be in the spirit of the Crucified One; yes, it must be because we have something good in the way of civilization to give them; it must be because we desire to make their homes like our homes; to develop their country like our country is developed, to give them the enjoyments of liberty as we enjoy it; to teach them the benefits of science and the beauties of art as we see them; to teach them about God and Christ as we know God and Christ, and our whole object must be to make those tropical regions with their nations and peoples a happy Christian people.

In placing one hand upon the West Indies and another hand upon the Philippines and the Hawaiians, it is not

merely to furnish opportunity for our expanding nation, for our industrial enterprise, but it must be on the ground of the trust of civilization, on the ground of our indebtedness to humanity, considered a duty placed upon us by the hand of Almighty God. It must be because Divine Providence has directed us to these islands and has cast their lot in with us. If this be true we are not to turn a deaf ear to a guiding providence, but we are to shoulder the responsibility with all of its difficulties and trials, with all of its vexing questions and perplexing situations. Let us shoulder the responsibility and try to set an example to the other nations of the world who are scrambling for territorial acquisition by sending with our trade, our school teachers, our missionaries, and alongside of the railroad let us build the school house and chapel, let us give to them our literature, our ideas of domestic life, of commercial integrity, of moral worth, of good habits, of moderation in judgment, of faith in God and of brotherly love to man.

ANGLO-SAXON LANGUAGE

THE Anglo-Saxon language, in the widest use of the term, consists of several dialects. The Northern or Anglican group, including Old Northumbrian dialects, the Midland or Mercian and the Southern and Kentish. Divers conquerors introduced divers dialects, but Low German prevailed, a language akin to High German on one hand and Scandinavian on the other. Missionaries were sent from Rome A. D. 597 to convert the natives to Christianity; at that time the Roman alphabetic writing was introduced and under the influence of learning and of the native ecclesiastics, a single tongue gradually came into use for literary purposes throughout the nation and a large part of the literature was translated or imitated in style from Latin authors. It is not to be doubted, therefore, that the Latin exercised a great influence on the Anglo-Saxon; if it did not lead to the introduction of wholly new forms, either of etymology or syntax, it led to the extended and uniform use of those forms which are like Latin and to the disuse of others, so as to draw the grammars near each other.

This language continued to be written till the colloquial dialects, through the influence of the Anglo-Norman, had diverged so far from it as to make it unintelligible to the people; then under the cultivation of the Wycliffite translators of the Bible and of Chaucer and his contemporaries, there grew out of these dialects a new classic language—the English.

As the Anglo-Saxon race is made up of many races, so the English language is made up of many languages. What its many tributaries are to the Mississippi, so other languages

are to the Anglo-Saxon, for all tongues and dialects seem to have ministered to its origin, structure and combination. It has been well argued that the language of a people expresses the mind, character and civilization of that people. As the Hebrew, Greek, and Roman civilizations were fully expressed in their respective tongues, so the English language is the exponent of the mind, character and civilization of the Anglo-Saxon race.

The reason the terms printing press, electrical machinery, steam engine, telephone, telegraph, audiphone, sewing machine, bicycle, automobile and a thousand other terms are not found in any dead language, is because they had no such thoughts in their civilization. The reason the name Jesus is not found in any of the dialects of Asia and Africa, is because he is not in the hearts of those people. It is evident, therefore, that the civilization and language of a people are commensurate. The deduction is also evident that the English language is the most comprehensive on earth because it is the language of the people possessing the most energy and most inventive ingenuity, the best mechanical instruments and the best ideas of civilization.

The construction of the English language is pre-eminent. It has the sinew of the Roman and the Saxon tongue, the endurance of the German, the beauty of the French, the genius of the Italian, the culture of the Greek and the wit of the Irish Celt. Its capacity is also pre-eminent; there is nothing written in all history and literature that cannot be translated, body and soul, into it. No one has given an idea to the world that cannot be fully set forth in the Anglo-Saxon. But how difficult to set forth all of our learning in any of the dead languages.

The English language, on account of its capacity, can scarcely be translated into any purely Asiatic or African tongue now extant. In order to express the Anglo-Saxon science, art and literature, in a dead language, it is necessary to originate new words and to form new combinations. The

man, therefore, who understands the Anglo-Saxon tongue perfectly is fully equipped to read any translation and understand it as perfectly as though he read it in the original.

It seems destined to become the language of the great business world. Mr. Orton, ex-president of the Western Union Telegraph Company, says, "English is twenty-five per cent. cheaper for telegraphic purposes than any other." A large importer of lumber in Europe, in a conference with me during a visit to Brussels, said, "It is the business language because it is pointed and practical."

It is a missionary language. This language, by the providence of God, has been spreading with marvelous rapidity. In the year 1800 English was spoken by twenty millions of people, in 1900 one hundred and twenty-five millions, in 1915 by one hundred and seventy-five million people. It has advanced from the fifth place to the first. To-day fifty million more people speak the English language than the German, seventy-five million more than the Russian, one hundred million more than the French. The desire to learn this language is everywhere on the increase. Wherever the civilization of the English touches the Old World, there springs up immediately a desire to study the English language, and as a result it is being taught as a branch of instruction in all the leading universities of Europe and Asia.

English and American missionaries have gone everywhere and have planted amongst the people with whom they have lived and worked a desire to know the English tongue and literature. These heralds of the cross have been the means of introducing English, through their missions and schools, in countries of which neither William Shakespeare nor Webster ever dreamed.

Anglo-Saxon tourists are globe-trotters and everywhere they go there has sprung up a desire to speak their language. In traveling in foreign countries the English tongue is everywhere in evidence. You can travel the world over and you will find in all the leading cities of the world, in all the

great hotels, in all the great mercantile establishments, and in all the great railway stations, of all the nations of the world, those who speak English.

Neither the Englishman nor the American finds it necessary to study another language in order to travel; in fact he travels on the principle that those who desire his patronage must be able to speak his tongue. An Englishman or American in traveling through Europe does not find it necessary to know the European languages, but the European who travels through England or America, finds it necessary to know the English. It is claimed that more than one-half of all the steamship and railroad tickets sold in the world are purchased by English-speaking people, and these travelers carry with them, not only their language, but the "Life, thoughts, character and institutions of which this language is the exponent and advocate."

The English language is taught in the schools, colleges and universities of Japan. The education of a Japanese is not considered complete until he can converse in English. Most of the Japanese railroad and steamship tickets are printed in English as well as Japanese. It is the technical language of the Chinese and is taught in her universities and is spoken by many of her natives, especially in her coast cities. It is studied throughout all India and when Indian native statesmen and scholars assemble in national gatherings the deliberations and questions for consideration are generally discussed in the English tongue.

Another evidence of the pre-eminence of the English tongue is found in the historic fact that the people conquered by the Anglo-Saxons learn their language. It is the prevailing language in many of the English colonies, and in other colonies where the natives have a language of their own, they are studying the English tongue and many of them speak it fluently.

Those who move into an English speaking community of a different race and tongue, study the English language and

their children adopt it as their language in conversation, reading and business transactions. There are numerous examples of where an equal number of families of different nationalities and tongues settled in a new community and the English tongue finally prevailed as the common medium of business and social intercourse.

The commercial activities of the Anglo-Saxon are spreading the Anglo-Saxon tongue. Their vessels are upon all seas and in all ports; their manufactured articles and the products of their soil are in demand. Distributing houses have been planted in the utmost corners of the earth to introduce the goods and products and the inventions of the Anglo-Saxon world. This enormous volume of business which is dominant in the commercial world, is transacted with but few exceptions in the English tongue; the letters written, the telegrams and cablegrams exchanged, bills of lading, exchange and correspondence in general, must be in English. The deduction is evident as the race is paramount the language must be supreme, hence the increased desire on the part of the peoples of the earth to study this splendid assimilating tongue. Another deduction is evident, as the religion of the Anglo-Saxons is the Christian religion, wherever this tongue is spoken, the religion of Jesus Christ is disseminated.

The English language contains approximately 600,000 words; the vocabulary of the New Standard Dictionary of the English language aggregates 460,000; the German word book contains not more than 300,000 words including personal names. Grimm's dictionary of the German language contains approximately 150,000 words; Littré's dictionary of the French language 210,000; the dictionary of the Russian language 140,000; the Italian dictionary 140,000; the Spanish dictionary 120,000 words. These statistics are taken from a table by the managing editor of the Standard Dictionary. It shows that the English language is dominant in the number of words it contains. These have become necessary to express ideas and describe the inventions of the people

who speak the language. This language by its origin, structure, capacity and growth seems destined to become the language of mankind.

Grimm, the German philologist, says, "The English language seems chosen like its people, to rule in future times, in a still greater degree in all corners of the earth." He predicted that the language of Shakespeare would eventually become the language of mankind. Dr. Schaff declares that the progress of humanity and Christianity requires the preponderance of one language as a common medium of international intercourse—the connecting link between the various members of the civilized world.

ANGLO-SAXON EDUCATION

THE public school originated centuries ago, but the peculiar merit in the universality of its work in educating the masses of humanity, belongs to the nineteenth century. During this century, the public school became a subject of much study and wide application, and the civilized governments energetically took up the question of pedagogy, school houses, school furniture and school books as being of great public importance. In short, the nineteenth was vastly more prolific in the establishment of public schools, in pamphlets and books upon school subjects and in the education of the masses, than all preceding centuries put together.

During the Middle Ages, the schools were chiefly intended for the education of the clergy, but few being open for the laity. There were no public schools supported by the nation for the people in general. The schools for the most part, were church schools, scattered here and there—a few good, some indifferent, but most of them poor. The church kept the school under its control, and if someone founded a private educational institution, she demanded the right of directing or at least of supervising it. The school was therefore subordinate to the clergy; the monks being almost the only members of society who were educated and the only persons capable of educating others. Education, therefore, tended largely to make monks. The masses knew comparatively nothing of literature, history, statesmanship and the rudiments of education. A thirst for knowledge was quickened during that great epoch in human history, known as the "Renaissance," that I have discussed in another chapter. The "Protestant Reformation" that followed the "Renaissance" also contrib-

uted to the dissemination of knowledge among the populace, because the reading of the Bible was necessary for the acceptance of the Protestant faith. Education, therefore, became the means of advancing the cause of religion. For the priests taught the catechism. The main object of education, during this period, was to make adherents to the Christian religion, and both Protestants and Catholics were solicitous that the instruction of the young should not deviate from this purpose. For this reason the clergy was vested by the civil power with authority over the schools. In many countries they maintained this authority for a long time after the people determined that instruction should be the principal aim of the school. It was left, however, for the Anglo-Saxons and Germans to establish schools in every locality to benefit every class, for the value of education in itself, irrespective of its effect upon religion, or in the name of humanity. They made education a matter which belongs to and is administered by the state.

The laws promulgated prior to the nineteenth century for public education, were, for the most part, inoperative, inasmuch that at the opening of the century, the majority of the people of the civilized world could neither read nor write.

When it began to dawn upon the people that it would be exceedingly profitable for the inhabitants of the country to be able to communicate with one another through ability to read and write, there were those who began to raise objections; for instance, some claimed the instruction of the masses would lay open their minds to new and dangerous religious beliefs; others that instruction would develop a spirit of inquiry and investigation that would lead to atheism; others that instruction would incite domestics and common laborers to become dissatisfied with menial and arduous work; others that instruction would inspire the lowly to occupy lofty positions, for which, by birth, they were not qualified; but there were others who were convinced that general education would break down the barriers which cut off a large part

of the people from the influence of the intellectual life of the nation, and would also, in a measure, efface the inequality caused by the neglect to provide instruction for the masses. They believed it to be the debt of society to ameliorate, as far as possible, the physical, intellectual and moral condition of its members. They declared that general education would be instrumental in bringing about the intellectual advancement of society, which in turn, would influence its physical and moral amelioration, and consequently education must be a debt which society owes to the young, which debt it should pay by assuming the expense of popular education. These ideas have gained the ascendancy to such an extent that the great governments of the earth have, by degrees, provided for the education of the masses. The people are now baptized with the baptism of education as a means of their intellectual regeneration. National education is a national duty; national education is a sacred duty; to leave national education to chance, church or charity, is a national sin. Daniel Webster said, "The power over education belongs essentially to the government." It is one of those powers, the exercise of which is indispensable to the preservation of society, to its integrity and to its healthy action. It is the duty of self-preservation according to the mode of its existence for the sake of common good.

The public school, as it is to-day, in its present state of enlargement, extending from the kindergarten to the university, has been of gradual and slow growth, and often of imperfect and capricious manifestation, but be it said to the credit of the government of every civilized country in the world, that since 1800 they have either enacted a law, or taken measures for the general introduction of public education. In Holland, the first laws regarding public instruction were those of 1801. Compulsory laws were promulgated in 1878, and now one inhabitant in seven and one-half attends school. In Prussia, the ordinance of 1819 laid down the condition of compulsory attendance in that state, and

therefore education of her people is almost universal. In Switzerland, the greater number of the cantons created a system of public schools between 1830 and 1848. The Swiss take great pride in their public school buildings and in the education of the people. In Protestant cantons, the attendance is one in five; in mixed cantons, one in seven; in Roman Catholic cantons, one in nine.

In France, at the beginning of the century, education was not encouraged because Napoleon had no need of educated men, believing it was easier to govern ignorant than an educated people. Not until 1833 was the basic law adopted which provided and adequately endowed thirty-five thousand primary schools, so that at present, about eighty-five per cent. of the population of France are able to read. In Italy, priestly influences were hostile to education, so that in 1864, only one-fifth of the people could read; but since then, the government has diligently applied itself with becoming energy to remedy the evils which were deemed incompatible with their institutions so that a parliamentary grant of a million sterling was voted for public instruction, besides the confiscated monastic funds. At present, about fifty per cent. of the Italians can read. Illiteracy prevails amongst the masses of Mexico and the Central and South American Republics and in Russia and Turkey.

In England, at the beginning of the nineteenth century, the education of the people was alarmingly defective. The nation had only 3,363 public and private schools; in 1818 one-half of the children were growing up without education and not more than one-third of the men and women who came to be married could sign the register. England had fallen into a depth of ignorance, the rescue from which forms one of the brightest pages in the annals of the history of the nation. The committee of the Privy Council in education was instituted by the English Parliament in 1838, and the extension of the franchise of 1867 forced on Parliament the necessity of making better provision for the educa-

tion of the people. Said a cynical statesman, "Now we must educate our masters." Early in 1870, a bill for the education of the people was introduced, and the nation entered in good earnest upon the work of abolishing ignorance by educating, compulsorily if need be, every child living under its dominion. It considered the labor vast and toilsome, but necessary to the welfare of the individual and state. At present ninety-nine in every one hundred, over ten years of age, can read and write.

Great Britain has also applied herself with a noble earnestness to the education of her colonies. She has not only sought to save them from ravaging diseases, to draw out the vast wealth of the soil, to open up the country by the construction of railways and roads, to lay the foundation of the system of self-government and offer protection to life and property, but also to foster every kind of education from the lowest to the highest, and to bring the whole of the poorest classes under instruction, and as a result, year after year has marked throughout the colonies of Great Britain, a steady and rapid increase in education.

In the United States, the colonies gave early attention to the subject of education, and in spite of all the difficulties that presented themselves, the public feeling was that the best should be done that the times would permit. Connecticut, at an early period, laid the foundation for public schools by setting aside for that purpose, in 1795, the income of the soil of certain lands. Rhode Island established a system of free schools by legislation in 1800. New York followed in 1805, Maine and Massachusetts in 1820 and other states followed in close succession. It was not, however, until 1840 that a thorough and comprehensive plan of popular education was put in operation by the legislative bodies of the various states, and liberal provisions were made for first-class systems of common schools with all the needed accessories. The system of instruction, at first, was scant, and the school-house accommodations were of the most improvised

character. The school building was scarcely more than a hut or cabin, made, in many cases, of logs, with clapboard roofs, with two or more four-paned windows, with a narrow door of rough boards at one end, with low benches without backs and with a chair or stool for the master. The teacher's attainments were quite inconsiderable. This was not objectionable as the standard of education was correspondingly low. In the sparsely settled districts, the farmer best qualified to teach would spend a few weeks or months during the leisure season of the year, in teaching the children of the vicinity. The education of those days consisted in reading, writing, arithmetic and spelling, and if geography and grammar were added, these were considered exceptional privileges. Compare all this with the architectural splendor of the modern schoolhouse, finished with palatial beauty, arranged with an eye to convenience, furnished with every possible apparatus which ingenuity and money have been able to devise, with full and free ventilation necessary for the health; an abundance of light so as not to strain the vision of the pupil; comfortable seats of different sizes formed to best accommodate a sitting position; blackboards of all kinds; clocks to demonstrate the geometrical figures; maps in endless store and variety; models for representative teaching; geological, mineralogical and botanical collections; instruments for instruction in music; atlases, globes, gymnastic appliances; microscopes and telescopes; libraries and hundreds of text books; specialists in every department from the kindergarten to the classical, and text books beautifully illustrated; all of which fill up the foreground of this wonderful contrast of the present with the past, all of which speak of the zeal of the American people in educational affairs, the readiness with which they tax themselves to educate their children, and the great liberality of the government in giving of the public domain for the support of the schools and universities. President McKinley said, in a public address delivered at Chicago, 1899, "Education has not been overlooked. The

mental and moral equipment of the youth, upon whom, in the future, will rest the responsibility of the government, has had the unceasing and generous care of the state and nation. The number of pupils enrolled in the public schools in 1897-8, was 20 per cent. of our population. Is not this a pillar of strength to the Republic? With the increase in population, there has been a corresponding increase in equipment, expenditure and improvement in methods."

There have been marvelous changes in the system and methods of education as well as in its development. It is considered essential to have blossom and fruit, prosperity and power. The Hindoo's idea of education has been contempt for life rather than the cultivation of individuality. The Chinese education has been one calculated to suppress research and independence of thought. The Hebrew idea of education was that of moral instruction; the Greek's ideal was purely æsthetic; the Roman's idea of education was military. The idea during the Middle Ages was that calculated to make monks; the idea during the Reformation was to propagate religious beliefs. The education of the youths of the great nations of continental Europe, has been conducted to a great extent, to make candidates for government positions and to make efficient soldiers and military chieftains. Herein is where the Anglo-Saxon school system differs. It teaches self-reliance. Its aim is to train the whole people by methods and branches of instruction that will make effective manhood and womanhood and prepare for good, useful citizenship in the various duties and callings of life. Instead of a one-sided development, it is a system calculated to make a harmonious development of body, mind and spirit.

The last hundred years has witnessed a marked change in the religious creeds and the forms of governments, in the fashions of society, in the habits of home life, in literary and artistic culture, but nowhere has it witnessed a more marvelous change than in the general education of humanity, the attempt to lift the masses out of ignorance and plant them

on the firm foundation of a well-organized educational life. With this growth of universal education has come the change in its ideals, for the nations are being emancipated from the idea that is still supreme in the Orient, that education consists in learning what has been laid down by the fathers, that the canons of science, art and religion are to be committed to memory, and that all must conform to an absolute authority that is supreme.

Anglo-Saxons are especially free from this tyranny of the ancients that has oppressed Europe. In the United States especially, it requires no moral courage to assert that education must touch modern life more closely, that the curriculum by which the intellect is developed should always be adapted to social and industrial conditions. The whole man is to be educated and with this in view all branches are taught and all kinds of schools are established from the kindergarten to the university. The manual training schools of the United States may well be designated Humanitarian Education; more and more is the belief gaining ground, that at school much more than books should be studied. The average parent can do but little toward teaching his children the fundamental principles of science and their application in the arts of active life; so, if these are taught at all, they must be taught at school where apparatus may be used by many in common and the people taught in classes. Educators are, therefore, traveling in the right direction when they aim to teach the children a knowledge of mechanics and the industrial methods, to discriminate between right and wrong, thrift and waste, fitness and unfitness, and countless other matters of every day concern that are wholly remote from old time methods.

More and more emphasis is being placed on manual training as an educational feature that embodies the modern ideas of substituting things for words, observation for printed instruction and personal experience for the recorded experiences of others. More and more our schools are imparting some knowledge of the developing and progressive occupations.

More and more they are teaching the functions and correct use of tools. More and more boys and girls are being prepared to earn livelihoods and to make themselves useful members of society and good citizens. More and more they are being fitted for trades and for business as well as for professions. More and more children are being considered as having hands as well as minds to be introduced into the world of work for which they are destined. Why not train the hand as well as the head? It is the necessary complement of the mind in dealing with matter in all of its forms. It was the hand that painted the beautiful pictures that adorn the great art galleries of the world; it was the hand that framed St. Paul's Cathedral and rounded the dome of St. Peter's; it was the hand that carved the lovely statues of marble in the Loggi at Florence; it was the hand that built the ships that sail the seas; it was the hand that built the machinery that is applied to the industries of the day; the hand has enabled the mind to realize in a thousand ways its profound reasonings, its highest conceptions and its most practical inventions. Why not then educate the hand to go along with the education of the mind? Why not make good workmen as well as good intellects? Why not teach the boy to make a locomotive as well as to read Shakespeare? Why not teach a girl to make a dress with as much ease as she plays the piano? Why not teach a boy to live by labor as well as by literature? Why not teach a girl to be a good house-keeper as well as a good entertainer? Why not train the girls and boys in the school to be able to do something worth doing when they quit school, instead of turning them out upon society unable to earn a livelihood? No need to detract from the literary education, but alongside of this, let there be a manual training that will make our boys and girls more respected, more influential citizens, and more successful in the various businesses, professions and trades which they enter.

The credit of giving manual training to boys of fourteen

and younger, as a feature of general education, distinctly belongs to America. Co-education is emphasized by the Anglo-Saxons. The public and private schools in educating both sexes together are developing a mutual interest and quickening a mutual sympathy. Each has an ennobling and elevating influence over the other. Boys and girls are better prepared to mingle with one another, to understand one another, to respect one another. Another idea of Anglo-Saxon education, has been to make the object of education, not so much what the child knows, but his capacity to find out; not how much he receives, but how much he receives that he is able to transmit into power; not so much to think the thoughts of other men, as to develop the power of thinking for himself; not so much dependence as independence and self-reliance.

Nowhere has the value of general education been so great as in America. Nowhere have the public schools done so much to make intelligence general, and to impart a knowledge of science, statesmanship and literature. Nowhere has the light of education shone with such beautiful luster on all the acts of life. In America, the people claim the absolute right to use their accumulated wealth to educate the entire body of their children into that type of mental, moral and political manhood and womanhood that culminates in good American citizenship. Nowhere have the results been so satisfactory, for the plain American citizen, in one respect, is the most powerful sovereign on earth, for by casting his ballot, he may elect a president of the United States, who, for four years, is the ruler of the most progressive nation in the world. Nowhere, and at no period of human history, have the home, the school, the social, the industrial, the public and the church life of every grade been so free to put forth their utmost energy, and as a result, nowhere is a wise, righteous and efficient man or woman at the present hour so powerful for good, as in this republic. Nowhere is the ideal of general education, the ideal of training the whole people

by the whole people for the greatest good of humanity more potent than in free America. Its value is seen in that it is one of the most vital and influential elements in the life of that portion of the state or country which first adopted it, and to-day it is one of the most powerful agencies in the social, civil, literary and religious affairs of the entire Union. Its value is seen in the fact that no society advances faster than the rapidity with which all the people are educated. Its value is also seen in the ease and rapidity with which the masses communicate with each other, in opening up to humanity in general, the great facts of philosophy, the great discoveries of science, the great treasures of literature, the great characters and events of history, all of which become the possession of all who take the pains to secure them, as much as is the air they breathe or the sunshine they enjoy. The public schools of America have changed the mental equilibrium of the world.

The increase during the century, of books, reviews and journals, of letters and printed matter transported by mail, is far in advance of any other nation of the world, and furnishes a numerical proof of the progress of the widespread influence of general education. Price Collier says, "there are 22,806 newspapers published in America; 9,500 in England; 8,049 in Germany; and 6,681 in France: or 1 for every 4,100 of the population in America; 1 for every 4,700 in Great Britain; 1 for every 7,800 in Germany, and 1 for every 5,900 in France." In America, a group of 200 daily papers have a circulation of 10,000,000, while five magazines have a total circulation of 5,000,000.

The poor man in America may enjoy an education, may enjoy his library and his daily paper; and his son may avail himself, without cost, of the rudiments of a good education.

Out of these schools have come our best men, our strongest patriots, our sweetest daughters, our truest wives and our most devoted mothers. For these methods and principles the American schools stand, and their displacement, as one of the

chief corner stones, would undermine the foundation of the whole republic. These schools represent the labors, research and progress of many generations—they have been transmitted to us as one of our fairest heritages from our forefathers and we must preserve them, as well as the spirit that instituted them—an enemy of the public school must be considered an enemy of the Republic.

The intellectual life of a race is also manifest in their literature. What people have produced such a vast volume and high quality of literature as the Anglo-Saxons? Who would be so bold as to match the classic poets of any race with those of the Anglo-Saxons? True, other nations have produced poets, but few in number in comparison with the English.

During the reign of Elizabeth, no less than two hundred and thirty-three great English writers appeared, and for the three hundred succeeding years, there has been unrivaled splendor in the wonderful succession of poets, essayists, historians, novelists, philosophers, scientists and scholars. America's interest in this Anglo-Saxon thought is not wholly inheritance, for she has produced a fair share of it. While other nations may have made precious contributions to philosophy and science, yet the Anglo-Saxons rank with the foremost. Is the doctrine of evolution uppermost in modern science? It is most truly English. Is inventive ingenuity a sign of intellectual life? This is also characteristic of this race of people; it places them on a standing pre-eminent in the triumph of mind over matter, for their inventions exceed in number and value those of any other people. Is the evolving and securing of constitutional liberty a sign of intellectual power? Then the Anglo-Saxons take first place, as they have the most pronounced democratic governments of the world. This intellectual life is also expressed in their able and efficient diplomacy; in their skillful adjustment of difficulties; harmonization of conflicting claims, and combination of apparently opposite principles; in their ability to

adjust themselves to existing conditions; to satisfactorily arrange internal economies; to secure large liberty; to establish foreign relationships; to promote progress, general intelligence and prosperity, and to put knowledge into practice. The cheap literature, the penny postage, the industrial revolution, the factory system, the new agriculture with improved implements, Trade-Unionism and the most conspicuous achievements for the general advancement of mankind, were evolved by the Anglo-Saxons.

General education must not be considered as a panacea for all social and moral questions; it may contribute much toward the making of a manly character and a good citizen, but it has not dispensed with immorality and crime. It is evident, therefore, that the education of the intellect is not sufficient. An educated people may desire to read debasing literature, as the corrupt character of more than one periodical and novel and the frequent venality of the press will testify. But let us not despair of the future, for though our schools and intellectual life may present a mixture of good and bad, and the people exhibit a confusion of ideas in their transformation from ignorance to knowledge, yet a great work has been done in the establishment of public schools, libraries, colleges and universities; and a great question has been settled in the education of the masses.

It remains, therefore, for the twentieth century to educate the heart as well as the brain; the morals as well as the intellect. The education of the intellect alone, will never save society from its wrongs and never redeem man from his corruption. *Æsthetic* culture did not save Athens from idolatry and vice; Poetry did not save Burns and Poe from intemperance; Philosophy did not keep Bacon from corruption; Artistic Culture has not redeemed France from debasing customs and literature; and the boasted scientific and philosophic learning of Germany, has not saved her from rationalism, militarism, socialism and Imperialism; and the Anglo-Saxons must not depend upon popular education and intellectual

achievements to redeem society from its evils. There must be another great forward movement in education, and that movement must be along the line of the moral and spiritual development of the man. Hand in hand with the training of the intellect and body, must go the training of man's moral and spiritual nature. Until this is done, man's whole nature will not be educated and the corruptness of society will continue, but when that glorious age, that alluring pensive dream of ages comes, when men are educated in heart as much as in head, there will be a new earth and a new society wherein will dwell peace and righteousness.

ANGLO-SAXON PEACE

THE Anglo-Saxons declare war only as a last resort. It is a remedy for an awful situation. The sword, in other words, no longer means that they propose to cut their way by force in the world, but that they will sacrifice everything, life, property and happiness, if necessary, to maintain peace, freedom, justice and social order, which they believe to be the supreme considerations that make life worth living. An eminent Frenchman declares, "the Anglo-Saxons fight only for principles worth fighting for." War becomes to them an act of homage to the conscience; it becomes the moral conviction of the people; it becomes the only means of liberating the conscience of fixed principles, and when engaged in war, though they prosecute it with mighty energy, yet history shows that they are generous to the conquered, give them comfortable quarters and humane consideration.

The skirts of England and America are stained with bloody wars, some of which, waged especially by the former, appear as unwarranted and unjustifiable, but in modern times they have been opposed to war, have used every possible measure to prevent it, worked hard to maintain peace and only surrendered to the proclamation of war as the last resort to secure justice. They have endeavored to settle disputes by peaceful methods and have favored disarmament. They have sought to live in peace with all people and are opposed to Militarism and war on the following grounds:

Militarism is wrong in theory, in principle, in practice and in its effect. What is militarism? It is giving undue prominence to military training, military men and military glory. It is the maintaining of a government by military force. It

is the manifestation of a warlike and military spirit; it is a term used mostly in reference to the Continental policy of Europe in maintaining great standing armies in order to conserve peace.

It is wrong in theory. For years we have been informed that peace is best kept by armies and navies, huge war instruments and machines and secret diplomacies and alliances. We have been told that peace is best preserved by trained soldiers ready to march to the battle field and military men have been urging congresses and parliaments to increase the standing army and multiply their equipment, to build more battleships and to train more men for the navy. This theory is now exploded; this principle is now proven to be fraudulent, this claim of the militarist is now shown to be hypocritical. The dogs of war are turned loose. Primeval chaos has come again. The nations of Europe are reaping what they sowed. They sowed militarism and they are reaping war; they built guns, aeroplanes, dreadnaughts and war machinery and now they are reaping financial disaster, broken homes and tomb-stones. This spirit of militarism has had such a deep hold upon the nations of the earth that to oppose it was considered unpatriotic, unwise, and contrary to the best interests of the nation. The war of 1914 has demonstrated for all time to come, that competitive armaments, the drafting of the able-bodied male population in the army, the constant drilling of the militia and planning of the campaigns against neighbors will not preserve peace. For fifty years this constant preparation has been continued and now the world knows the result of the system. Thousands of speeches have been made and many books have been written that armaments would guarantee the peace of the nation. War leaped out of an armed peace. The theory has been a delusion and a snare. Instead of the nations preventing murder, they have been preparing year by year to commit it. When the preparations were nearing completion, it required but the striking of the match to kindle the flame.

Once for all there has been a lesson of immense value taught to mankind; the utter futility of militarism as a trustworthy method of preserving peace.

Militarism is wrong in principle. It is inconsistent with the highest ideals of civilization. It is opposed to individual liberty. The nation that teaches its boys to play at soldiering, to consider the generals of armies who have led in the butchering of men as the nation's greatest heroes, is inculcating ideals that belong to paganism and barbarianism, and not to the Christian civilization. The nation that teaches its children that the soldier's life is desirable, to die upon the field of battle for the glory of the country is commendable, and to study the war stories in the school readers, geographies and histories, as inspiring literature, is inculcating ideas that will perpetuate a military spirit and retard the progress of civilization.

The nation that teaches the patriotism of the people is best displayed in military force, and the leaders of the military party belong to a special caste, and the young lady who forms a matrimonial alliance with an officer in the army will have her station in life elevated, is setting up standards of ethics and character that are unworthy the respect of the truest and most progressive manhood in the world. If you have ever attended a banquet in a European city or on a transatlantic steamer, you may have noticed the undue respect paid to an official of the army when he enters the banqueting room. If you have traveled through Continental Europe, especially in Germany, you have witnessed, no doubt, school boys passing from school and walking with lock step down the street like a regiment marching to war. With these national ideas of militarism before the boy's mind in one generation, what may be expected in the generations to come? Is modern civilization devoid of great national ideals? Are there no visions of great statesmen, reformers, poets and painters? Is the world devoid of great leaders in other directions besides upon the field of battle? Is

there nothing inspiring in the way of the heroism of philanthropy, the devotion to duty and the great achievements in arts of peace? A man's ideals are the guiding and molding impulses of his life; they represent what he believes, loves and desires; they are his closest companions; they build his character and shape his destiny. May God have mercy upon the nation that sets militarism as the greatest ideal to the youths of the land.

Militarism is wrong economically. Armies and navies are exceedingly expensive, and statesmen, rulers and parliaments have been put to their wits' end to finance vast military preparations necessary to preserve the so called "armed peace." Here and there men and parties have arisen in opposition to the heavy burden imposed upon the people, but they have been whipped into silence by the assurance it would preserve peace. Murmurings have arisen from the masses of the people who have been taxed to the extremity to support armament, but they have been silenced with the dogma that it would preserve peace and save them from bloody battle, and when the dogma was crippled by the Spanish-American and the Russo-Japanese wars, it was smoothed out by the argument that Germany, the nation that had made the most extensive preparation for war, had not used her army for more than forty years. The billions of dollars spent by the nations of Europe for armament would have provided comfortable homes for all of their poor people; or would have paid off all their national debts, or invested in home industries, would have doubled the wealth; or invested in institutions of mercy, philanthropy and education would have greatly improved the social, moral and intellectual condition of their people.

Think for a moment of the expenditure of these vast sums and where it goes. A few men are enriched; the manufacturers of armament, the magnates that are engaged in making swords, revolvers, muskets, guns, cannon, aëroplanes, battleships, cruisers, submarines, gun powder and explosives

of all kinds. These men have been enriched and have joined in the argument that peace will be preserved by armament and have at last pushed the nations into war. A vast horde of officials have received fat salaries from the people to drill the armies, man the navies, and join in the concert of an "armed peace." Vast sums have been expended in the armaments that will never be used, much of it being already obsolete, and from the whole outlay, there has been no valuable return. It has been an unprofitable investment. For all taxes paid there should be an equivalent received. For this heavy tax there have been received the awful horrors of war, with all of its train of abuses; the loss of limbs and eyes and the disfigurement of bodies of men made in the image of God. There has been received a harvest of sword thrusts, piercing bullets and cutting shrapnel; impoverished people and heavy national debts, whereas, had the money been saved, the masses would be reaping food, shelter, clothing, competency, books, institutions of benevolence and learning and enjoying all the instruments of peace and civilization.

Militarism is wrong intellectually. It discounts statesmanship. It sets at naught peaceful diplomacy. It occupies the mind with war theories and precludes peace proposals. It makes the brain a devil's workshop to prepare and plan war machinery for the purpose of killing men and undermining civilization. President Nicholas Murray Butler, of Columbia University, has tersely put it in the following words, "The only apparent use of science is to enable men to kill other men more quickly and in greater numbers. The only apparent service of philosophy is to make the worse appear the better reason. The only apparent evidence of religion is the fact that divergent and impious appeals to a palpably pagan God, have led him, in perplexed distress, to turn over the affairs of Europe to an active and singularly accomplished devil. What are we to think? Is science a sham? Is philosophy a pretense? Is religion a mere rumor? Are the long labors of scholars and statesmen to enthrone justice in the

place of brute force in the world, all without effect? Are Lowell's lines true:

Right forever on the scaffold,
Wrong forever on the throne?

The answer is No; a thousand times No!"

Every combatant declares he is on the defensive, and he summons his scientists, philosophers, educators and fellow countrymen the world over, to prove it. It is remarkable that no one nation has the courage to come to the front and claim the credit for war. All are ashamed of it and are seeking to find a scapegoat for the bloody work in which they are engaged.

Militarism is wrong socially. The military caste is separated from the peaceful citizens of the nation. The military man assumes a special rôle and asks for special consideration. Crowned heads, their cabinets and military advisers are the favorites of society. It therefore fosters social distinction and widens the gulf between the people and the military clique. Chesterton, in *Everybody's*, describes the Prussian officer in witty terms: "What does specially exist in Prussia, and does not exist anywhere in the world except in Prussia, is the idea of an officer really thinking himself a fine fellow, not only because he wears a sword when other people do not, but even when he draws the sword on people who haven't any. Prussian officers really talk with a monstrous solemnity about honor and vindication in connection with an armed man attempting to murder a shop-keeper. I may thrust with my rapier; you must not thrust with your rapier; that is the soul of the barbarian. He is in the true sense half-witted: he can see only half of every question that is presented to him."

It creates a rebellious spirit that is manifest in socialism in one country, anarchy in another and nihilism in another. It creates within the heart a spirit of revenge that drives men

to desperation and forces many to resort to violent means to secure relief.

The masses are opposed to militarism and have grown tired of the whole system. I know this not only from books and papers, but from extensive travel, observation and conversation with many people in Europe.

It is the firm conviction of the heart and will of the people that militarism has become unbearable, is opposed to the highest civilization, is unnecessary and inexcusable, and the time has come when the whole business of armament and military power must cease and a new political order must be introduced. The general public is coming to the conviction that justice is better than force; peace better than war; arbitration better than battles and the Gospel of Christ better than militarism.

Militarism is wrong ethically. It has no moral law to guide it. Its doctrine is that might is right; it is brute force against brute force, and that Goliath is Lord of all. Its trust is in princes and guns rather than in the Lord and His religion. General Von Bernhardi has set forth in a volume on "Germany and the Next War," the doctrine that "war is a good thing," "the greatest factor and furtherance of power," "that efforts directed toward the abolition of war are foolish and immoral and must be stigmatized as unworthy of the human race." He argues the right to make war in order that a nation may reach its ideals and ultimate destiny. Its dogma is that military necessity knows no law and regards no treaty that stands in the way of reaching the goal. The end justifies the means.

Militarism is not only a preparation for war, but it tends to war and finally leads to war, and war is the most destructive force in the world. It decimates the flower of the nation, destroys the best manhood and leaves the weakest in body to perpetuate the race. It destroys homes and multiplies by millions widows and orphans and entails untold suffering and distress upon the innocent; it turns loose the basest pas-

sions of men to wreak their savagery and lust upon helpless women and children. It fosters a race hatred and engenders a brute desire to exterminate by butchering the enemy. Think of myriads of men, sons of God, hunting, wounding, maiming and murdering one another.

It is destructive to property. Everywhere the conquering hosts go there is a burning of houses and towns, the destroying of railroads and bridges, the sacking of churches, robbing of treasuries, reducing fields to desolation, imposing of fines and penalties and the pillaging of homes. It thwarts and ruins peaceful industries and impairs the means of livelihood of many peaceful inhabitants. It leads to terrible reprisals in maltreating or putting the captives to death. Retaliations are one of the worst features of war in the destruction of peaceful commerce, destroying trade relations and international treaties.

It is an inhuman way to settle disputes and more frequently fails than succeeds as the final arbiter. The Franco-Prussian war of 1870 did not settle the disputes between Germany and France. France was defeated and had to pay a billion dollars in gold and to cede Alsace and Lorraine to Germany, but the prize has been a curse to Germany, and instead of settling the dispute, it deepened the revenge and strengthened the resolution of France to have redress. It is claimed that it has cost Germany more than four billion dollars to protect and keep the spoils of that war, and the end is not yet. No human being will ever be able to record the cost in suffering and the loss of productive energy as the result of the Franco-Prussian war of 1870 that failed to settle the dispute, and was no small factor in the launching of the great war of 1914 and may result in another conflict in years to come.

War is contrary to Christianity. It has no part with Jesus Christ. It is the crime of Cain multiplied a million fold. It is anti-scriptural. It contradicts all the teachings of Christ. It makes Christianity the object of ridicule to the

sceptic, and the butt of criticism to the agnostic. If we believe in the brotherhood of man as the right relation of Christians, then war with its train of rapine, hate, carnage and murder is utterly and absolutely wrong. It undermines a civilization that requires centuries to build. It raises the question as to the success or failure of the Christian civilization.

The idea of relationship between men from the Christian standpoint, is that of brotherhood. Nations have their justification as units, but not as hostile units. Humanity is the unit. There is but one great brotherhood upon earth, with one common fatherhood. The belief in God necessarily involves a belief in the brotherhood of man, and all peace conferences and arbitrations are the result of this faith.

Peace among all men and all nations is the Christian ideal. Justice, humanity and fraternity is the Christian order, not for one nation, but for all nations. The nation that does not recognize this principle is not Christian at heart and needs to learn more of Christ until this ideal will be attained. Civilization rises in the scale as the principle of the peace of God is recognized and accepted as the rule of international relationship. Christ, the apostles, the early disciples and fathers of the church, taught peace, not war; lived in peace, and not in carnage. They place special emphasis upon brotherly love, forbearance, forgiveness of enemies, and peace and good will toward all men. Theories of life and human intercourse strange to the civilizations prior to the Christian era, and apparently unknown to modern militarism. The early Christians were only excused when engaged in a defensive war or forced into compulsory service. Even then many refused to fight.

An anecdote is related of a certain Christian, Maximilian by name, who was brought before a Roman tribunal to be enrolled as a soldier in one of the legions of Rome. On the proconsul asking his name, he replied: "I am a Christian—I cannot fight." He was enrolled, but still refused to fight.

He was told that he must either serve or die. He replied again, "I am a Christian! I cannot fight, even if I die!" whereupon he was executed. Another instance is given of a centurion named Marcellus, in the legion of "Trajan." He became a Christian, and believing war not permitted by his faith, he threw down his belt before his legion and declared that consistently with his principles, he could not fight. He was sent to prison, but still persisting in his refusal, and in his declaration that it was not lawful for a Christian to engage in war, he was put to death. Another officer in the same legion resigned for a similar reason, and was also executed. A number of such instances are recorded, and probably many more that have not come down to us.

Many of the early fathers took the ground that no Christian could lawfully be a soldier or engage in war. Justin Martyr and Tatian speak of soldiers and Christians as distinct characters, and Tatian says that Christians decline military commands. Clemens calls Christians "followers of peace," and says they use no implements of war. Lactantius states repeatedly that it can never be lawful for a righteous man to go to war. Tertullian argues against it in "De Corona," and states that in a large portion of the Roman armies, embracing more than one third of the best legions, not a Christian is to be found. In another passage speaking of the prophecy of Isaiah as to universal peace, he adds: "You must confess that the prophecy of Isaiah is accomplished, as far as the practice of every individual is concerned to whom it is applicable." He calls Christians, "priests of peace." Irenæus says, "Christians have turned swords and spears into pruning hooks, and know not how to fight." Justin Martyr declares that "the prophecy of Isaiah is fulfilled, as you have reason to know; for we who in times past killed one another do not now fight with our enemies."

"Le Blant, in his investigation of Christian inscriptions, mentions that among 10,050 Pagan inscriptions which he

had examined, 545 were those over the bodies of soldiers, while in 4,734 Christian inscriptions, only twenty-seven were memorials of military men." C. L. Brace, "Gesta Christa."

What is the remedy for militarism? Get right internally. If the national system is badly infected with militarism, it must be cured. If the system of war preparation has resulted in the most accursed war of all history, then the first step to be taken by the nation is to overthrow the system. It is not the Slav, or Teuton, or Latin, or Briton that is the enemy of mankind, it is militarism. That is the enemy to be throttled and every honest effort must be put forth and encouraged to overcome and drive this monster from the nations infected with it.

"It cost the United States of America half a million lives to extinguish the curse of slavery. It would be worth many times that number of precious lives, together with all the accompanying suffering and sorrow, if by a realization of its horror, the greater curse of militarism, the worship of force, interspersed with ejaculations to the God of peace could be forever extinguished."

Autocracy is another enemy that must be overthrown. There have been experiences enough, fortunately, to demonstrate the imperative need of a more democratic form of government in Central Europe. It is unsafe to leave such vast interests in the hands and to the decision of a few rulers and diplomats. Decisions of so vast moment should be acted upon by the people.

It is said that a score of men plunged Europe into war, and that the masses had not the slightest idea that they were to be called from their peaceful occupations and happy homes to go forth to kill and be killed by men they never knew and with whom they had no grievance whatever. In Kant's famous essay on "Perpetual Peace," he declares we can never have universal peace until the people and not the kings rule.

There is no hope for peace without democracy. I have

examined the published correspondence between the powers involved in the great war, and it is evident the democratic governments worked valiantly for peace and urged arbitration, and the three governments in which the people have but little voice, looked with disfavor upon conferences and arbitration.

It is the same old trouble of autocratic rule that has been the curse of the common man. In the past ages, as well as in the present, these autocrats, arrayed in royal apparel, faring sumptuously every day in their glittering palaces of wealth, have cared but little or nothing for their common people except in so far as they obeyed their arbitrary laws, did their work and fought their battles. Can it be that these people will return from the field of carnage and again meekly submit to the same autocratic rule? I cannot believe it. If there is to be war, let it be a war against arrogant militarism and rank autocracy; let it be war against war.

Dwight L. Hillis, in drawing lessons from the great war, voices the same sentiment, "This great war has revealed the inadequacy of autocrats and aristocracy to safeguard the interests and lives of the uncounted millions. Society represents an organism so vast and complicated that no single mind can control and develop it. When life was simple, it was possible for a man like Julius Cæsar to rule an empire, but in 1914, there is no single man intellectually equal to the full mastery of the facts as to what is best for a great nation. The power of governing a nation has long ago passed beyond the gift of the autocrat or the group of autocrats, and democracy has become a necessity. The simple fact is, that Germany, Austria and Russia have outgrown the old governments. The common people have become too strong through education to be controlled any longer by the wisdom of a single man. Within the last century, under the leadership of this country, more than thirty nations have adopted the principles of democracy and founded

a republic. And everywhere, in foreign newspapers, and books and their plays, their conversation and their public discussions, the people show that they no longer believe that one man should have the power to plunge millions of men into war. And all the battles, with the burning of cities, the wasting of the harvests and the blowing up of the bridges, the destruction of railways, with the poverty and the breaking up of families, have become teachers, educating the people away from confidence in the government of one or of a few, toward a form of self-government. Old plows, old carts, old astrology, old medicine have all passed away, and old autocracy is going with them. All things are becoming new in government. The hour for the reign of the common people has come, and for once, liberty may be riding forward upon a powder cart. What will happen in Berlin, Vienna and Petrograd on the morrow, no man knoweth."

Following the reformation within, there should be a reorganization of the peoples of Europe on the basis of an abiding peace, with the ideals of Christ spread on the new map of Europe. The next alliance should be an alliance of all the nations in which they agree to an international court of justice and arbitration, to international laws, international peace, international coöperation and an international police system to set the people free from the burdens of armament, militarism and autocracy and to help and encourage them to advance in science and scholarship, to make progress in all the arts of peace and to raise humanity to a higher level than the world has ever seen.

The walls of partition that divide the church must be broken down and the clergy must be free to preach the gospel of peace as one of the efficient remedies as opposed to war. The Christian people of Europe must learn that the kingdom of Christ is one of peace that leaps all national boundaries and that the members of His kingdom are not to kill one another. England, the Anglo-Saxon nation, has been forced into this war against her will. She took a brave stand for

peace and did everything in her power to prevent it. Twice before she prevented the outbreak of this war. It may be the divine order that she is compelled to share the sorrows in order that Anglo-Saxon diplomacy and principles may be present to influence at the final settlement that justice and righteousness may prevail. Be it said to the credit of both Great Britain and the United States, that for a period of more than one hundred years, the two great nations have been at peace, and in difficulties that arose between them that could not be adjusted by their own diplomacy, they have been willing to submit the disagreement to arbitration. The treaties existing between them on this subject are a practical exemplification in modern times of the wisest, the most expedient and best method of settling national disagreements.

Furthermore, peace among all men and all nations is the ideal presented by Christ and when His teaching has thoroughly permeated mankind, this ideal will be attained. The real civilization of a nation may be judged by the degree in which it has approached this ideal.

ANGLO-SAXON HOMES

THE Anglo-Saxons are real home makers. Commensurate with the growth and development of the race has been the evolution and love of the home.

Sociologists and philanthropists of all races know the importance of the home in the formation of character. I have traveled through many nations and have seen the homes of many people and have noted the differences in the homes of the various races of men, and I have seen no people who attach greater importance to the home than the Anglo-Saxons; they associate it with social and moral excellence. Amongst many nations, the great majority of the so called homes continue the integral transmission from generation to generation; families of the same blood continue to live, decade after decade, in the same miserable hut, generally in one, or two, dark, dirty, dingy rooms with a few ill kept articles of furniture; oft-times the bed room, dining room and kitchen occupied by the entire family and not infrequently the stable adjoining the house, separated only by a crude plank partition through which the unpleasant odors betray the presence of the domestic animals.

The poor inhabitants of these hovels have a strong attachment for the paternal house and the family property, hence it is preserved from generation to generation. They seem to be leaning on ancestry and places, rather than depending on themselves for improvements. Such conditions may be witnessed throughout Asia, and in Europe, amongst the Balkans and Slavs; also amongst many of the Latins of Southern Europe and in parts of Ireland as well as in the Spanish-American Republics of the Western world. Such

conditions are unbearable to the Anglo-Saxon.

One of the noblest ambitions of these people is to establish a home and to furnish and beautify it; they recognize in the ownership of a home they are freed from the necessity of paying rent and are independent of landlords; they have every incentive to improve and beautify their homes, knowing that by so doing they are increasing the value of their own property; their companions and children have every incentive to cultivate flowers and plant gardens, and yet they will change their location to another community if an opportunity presents itself of bettering the position in life. This desire for improvement, so innate in the Anglo-Saxon character, will lead families to make a change of residence from one city to another and not infrequently across the continent. In these removals they have in view future prosperity and comfort; early attachments, no matter how dear and sacred, are not strong enough to prevent them from making the change.

The Anglo-Saxon, established in his home, whether rented or owned, seeks that which will contribute to the comfort of the family; taste is displayed in the furniture, rugs and decoration, be the home humble or elaborate; constant additions are made to the home until an ideal is reached before money is saved for investment or security against sickness or age. In the meantime, the man of the house, as a rule, protects the family with insurance.

The Anglo-Saxon women have wonderful tact in arranging cozy-corners, dens, sewing rooms, parlors, reception halls and the like. They exchange views in the many magazines that others may take advantage of their plans and ideas. With a few dollars or pounds they can make a few rooms look home-like, which, if occupied by a family of some other race, would remain dingy and unsightly. They study how to get the most comfort, the best furniture, the best garments, the best food and the best books out of the income, with something saved for a rainy day. Year after year marks the evolution of the home conveniences and comforts, and as

children grow older, each is assigned some duty and taught to take a pride in keeping the home comfortable, respectable and attractive, and as a result, out from such homes go men and women trained to self reliance, and prepared to occupy positions of usefulness and honor. The influences of such homes are far reaching.

Such home life encourages exertion. The family has something to live for that makes life worth while. In order to make the home more comfortable, the man will work the harder and the woman will save the more, that their heart's desire may be gratified. But few motives will furnish a greater incentive to a man's energy and economy than the desire to place the object of his affections in peace and affluence. This motive impels man to hard work and careful economy; this is the motive for many an honorable and heroic effort. When a man knows that the happiness of others is entrusted to him, he moves forward with an arduous exertion; with the happiness of the loved ones in view, he toils on, struggles with adversity and braves the storms of life; when failure is near at hand he has but to call up the remembrance of home, and his heart is revived, and his soul takes on a firmer courage. He who is blessed with the ties of home enjoys a world of happiness; they elevate man and prevent him from making a shipwreck of virtue. But few men with happy homes are guilty of profligacy and crime. To the true man no flowers are so pure and fragrant as those which bloom in the home of his love; no jewels so brilliant as the loved ones of home around whom his heart twines; no crown of glory seems so resplendent as that which encircles the brow of his wife and child; no smile is so eloquent, no voice so melodious, as those that meet and welcome him on the threshold of his home.

The Anglo-Saxon home tends to develop a man's dignity and independence. What a beautiful sight to enter a home with the man as the king and the wife as the queen, loving each other, and the dimpled arms of children playing about

the hearthstone with the greatest of glee and happiness.

Many people are cursed into the world in miserable hovels and reared among environments that curse them all along the journey of life; they receive no strong impulses to a higher and nobler life from their parents; they get a poor start in life, and are never able to overcome it. The early and degrading influences of the home life of many men may account for their conduct in after life; their ideals are low and vulgar. On the other hand, there is a dignity and independence in the bearing of those who come out of the bonnie cottages of the Anglo-Saxons.

The Anglo-Saxon home is an institution of learning. Papers, magazines and books may be found on the center table and in the little library of the home, and the young and old vie with each other in introducing new and useful topics of conversation, in talking about what they have read, seen and observed.

More and more the parents exercise greater discrimination in the selection of the books for the children to read, knowing that when the children are interested in reading good books, there is well grounded hope for their future safety and happiness. Such homes often present the appearance of a school room in which the children are actively engaged in studying the lessons that were assigned to them by the school teacher.

In the home school, the mother is often the most effective teacher. Herbert Spencer says, "She is worth a hundred school teachers." She inspires and encourages all around her; the father often holds up ideals and recites family traditions to stir the ambitions of the youthful spirits.

The Anglo-Saxon home has a refining influence. If manners are not learned in the home, they will not be learned away from home. Manners help to make the man. Parents are beginning to realize the children live and move and have their being in their presence, and that the conversation and conduct at home will be reflected in the social and business life. May not this manliness that surrounds the early home

account for the confidence and superior skill of the Anglo-Saxon in the transaction of business?

I have heard more than one mother tell her son, as he was leaving home to occupy some position or to undertake some business enterprise, that he must never forget his home training and habits, and with his mother's love, his father's benediction and his sister's affection clinging to him, he passes out into the world to fight life's battles and to win life's victories. Such young men generally start in life poor, but they mount up a step at a time until they are found at the top of the ladder. Fully eighty per cent. of our successful men in business and professions began life in humble circumstances, but the lessons of thrift, industry and economy, taught at the mother's knee, are never forgotten, and the blessed influences and memories of their early homes, serve as a constant inspiration and encouragement.

Franklin in early life was a maker of candles; Peter Cooper served as an apprentice; Stewart sold notions on the corner of the street; Garfield drove a mule on the tow path; Grant worked in the tanning yard; Studebaker came from the blacksmith shop; Lincoln was a rail splitter; Cleveland was a grocer boy; but back of all of them was mother and home.

May not this early home influence also account for the fact that the Anglo-Saxon women are seldom found working as domestic servants? Not that it is beneath their station, but they find a more congenial position in life. These inferior stations are, as a rule, occupied among the Anglo-Saxons, by Germans, Austrians, Italians and Irish. That the Anglo-Saxon women know how to do such work is evident from the fact that tens of thousands of them attend to their own household duties, as a matter of economy and independence.

This marked difference may also be seen in the homes of the different peoples in our large cities; those we term foreigners are huddled together in slum districts, along dirty alleys, in illy ventilated tenement houses, whereas the Anglo-

Saxons seek for quarters where there is more space, purer atmosphere, better drainage and more congenial surroundings.

The Anglo-Saxon home is conducive to good morals. It becomes a garden of virtue, a planting ground of morality and a nursery of religion. Seeds of morality are sown in the home to spring up to bless humanity. The kind thoughts and blessings herein develop into rivulets of love that support the great benevolent societies and institutions for the unfortunate.

The home religion becomes the national religion. Children rise from the family altar to the sanctuary of God. The religious instruction of the cradle directs the heart to the cross. Take away the family religion and you take away the religion of the nation. Without religion in the home, religion would degenerate into outward forms, and the Lord's day, instead of being observed as a day of rest and worship, would become a day for games, festivities and acts of violence.

The home influence is felt in the life of the nation, its habits, principles, and ideals govern the business life. The nation comes from the nursery and is but a magnified home. Congress is a home on a large scale. The home government maintains the national government. The school is important but it sinks into insignificance when compared with the home as a means of promoting morality and supporting the institutions of the nation. The home is the university of the Anglo-Saxon race. Smiles says, "Civilization mainly resolves itself into a question of individual training and according as the respective members of society are well trained or illy trained in youth, so will the community which they constitute be more or less humanized and civilized. Law is the reflex of home. The tiniest bits of opinions sown in the home afterwards issue forth and become its public opinions." Thus nations are gathered out of nurseries. There is no civilizing power greater than that of home, and

there can be no Christian civilization without the sanctity of home.

These things being true, every effort should be made to encourage the building of more homes, and the conserving of home interests. The enemies of the home in the way of intemperance, disloyalty and social clubs that break up the home, should be discouraged and guarded against as evil influences that undermine one of the strongest foundations of the race. Knowing the importance of the home, workmen should be encouraged to give up useless and sinful desires and to form habits of industry, temperance and frugality that may enable them to enjoy the comforts, independence and blessings that flow from the home life; knowing the importance of the home, the philanthropic associations should more and more direct their efforts to instruct the foreigners that throng our cities, in home economy and management.

If these Anglo-Saxon virtues are practiced in the home, forgiveness, love and kind sympathy will reign supreme, and we shall have no need of angel visitors to teach us joy, happiness and love, for the home will have its own angels. The practicing of these virtues will not only make the home life happy, but will contribute to the happiness of the community, will strengthen righteous conduct in business, uphold virtue in society, support pure and undefiled religion in the church and be a bulwark of safety to the nation.

ANGLO-SAXON WOMEN

WOMAN'S position to-day is entirely different from what it has been in the past. From time immemorial the rights of one-half the human race have been prescribed.

Woman has been burdened with civil, social and religious customs. She has labored under the sting of centuries of wrong and cruelty. By some she has been considered as a mere ornament; a thing of beauty upon which to look; by some an instrument for singing and merrymaking; and by some a servant of domestic utility. Masters have considered her a slave. Libertines have considered her an object of lust. Polygamists have considered her unworthy of being equal to man in love. She has been the toy of courts, the pleasure of religion, the servant of fashion, and the object of flattery. She has been deprived of her education, cheated out of her rights, and despoiled of her purity. Where society and morals have been low, woman has been debased. Where woman has been kept in ignorance, society has been degraded. Where woman has not been respected, intemperance and rapine have reigned supreme.

During all ages and in all countries, with but few exceptions, women have, prior to the nineteenth century, been abused, degraded, wronged, kept in slavish subjection and in woeful ignorance. Men have filled the pages of history with their own deeds. Their skill in peace—their daring in war—their triumphs in science—their revolutions in government—their strides in literature—their changes in religious customs have all been faithfully recorded. Their magnificent schemes, their marvelous undertakings, and their heroic deeds have all been emblazoned upon the pages of

history.

It is said that history is the lengthened shadow of great men; and a review of the conflicts and wars, oppressions and victories of men confirm this declaration. Women have had but little share in the history of the nations. Here and there is a record of a heroine who won perilous fame through the power of loveliness, or the daring of courage. But woman in the home, in the quiet of domestic life, in the gentleness of love, and in the work of charity has had no place in history. History has left out her goodness of heart for the achievements of men.

In the constitutions of most countries she has had no recognized status. In the political world she has been classed with minors, idiots, insane, Indians, criminals and aliens. Man, for his rights and liberties, has waded through seas of blood, undergone fatigue, suffering, struggles, conflicts and battles without number, but woman, who has ever stood by his side and endured his hardships, shared his dangers and been his patient slave for thousands of years, has never been allowed to share his victories.

In order to fathom the depth of woman's degradation in the past, we must study the social customs and incidental allusions to her in the histories of the earlier civilizations. Let us then consider woman's place in the Roman civilization. What was her position during the balmy days of classic Rome?

The Roman law is the foundation law of the civilized world. It is everywhere extolled; from this fountain issued the waters of jurisprudence. Then to the law and testimony of the Romans: Cicero declares that, "All women, on account of the infirmity of their judgment, our ancestors determined should be under the power of tutors." "According to our ancestors," says Gaius, "even women who have attained their majority, on account of their levity of mind, require to be kept in tutelage." In Hadley's "Introduction to Roman Law" occurs this remarkable passage, "If an only

child who, by his father's death, came into possession of large property, died himself without a will, the nearest male relative, though he were only a fourth or fifth cousin, could thrust out a widowed mother from all share in an estate which had belonged to her husband and child."

Augustine declares that "The Roman law prohibited a man from making a woman, even an only daughter, his heir." Quotations could be indefinitely multiplied to show that from the early history of Rome down to the second century of the Christian Era—a period of probably eight hundred years—woman's position was one of deep degradation.

The object of this perpetual tutelage was to keep her property in the family and to separate her from public affairs. As a daughter she was under the absolute authority of her father. At no age had she the right to control her time or to regulate her conduct. All her earnings and presents belonged to her father. At the father's death, the scepter of authority passed into the hands of a brother or some other representative of the male sex.

Woman as wife was under the rule of her husband. Her wedding gifts and possessions became the property of her husband. She had neither control nor voice in the government of the family, for this also centered in the father. The children were not regarded in the family of the mother but in that of the father. She was considered the elder sister of the family and the adopted daughter of her husband. In no respect was the mother equal to the father. The father could give away the daughters regardless of either their consent or that of their mother. If the wife was guilty of certain offenses, the husband could inflict upon her the severest of penalties, but were he guilty of the same misdemeanors she could do nothing with him.

Woman as a widow could not become the guardian of her own children. This sacred trust was delegated to some masculine relative. He could squander her estate and send her children adrift and she could not prevent it. Against

this absolute control there came a reaction under the name of "Free Marriage," through which the wife held property, observed her family relations, and worshiped her own gods, but this change led to a most appalling frequency of divorce. Juvenal mentions a husband who had eight wives in five years. Seneca speaks of daily divorces. Tertullian represents divorce as the end of Roman marriage. Cicero repudiated his first wife and married another in order to secure her property to pay his creditors, this being done he repudiated her. Many women reckoned their years by the number of their divorces. Modesty was considered the presumption of ugliness. Vice reached its lowest depths. Juvenal declared that no crime or deed of lust was wanting. Seneca, feeling the depravity of the time, stigmatized woman as a foolish, wild creature unable to control her lusts. There were beautiful exceptions, but these records are sufficient to give an idea of woman's position in ancient Rome.

Much that has been said of Rome applies to Greece, only that woman in Greece was the more degraded. In Greece she was the drudge and slave of man. If the husband owned no slaves, all the menial work, such as chopping wood and feeding the stock, was performed by the wife and daughters. The houses in which they lived were no better than American stables. They had no carpets, pictures or other embellishments. Art was consecrated to the state and to religion. She could not unveil her face in the presence of men; she dared not go to the door to greet her husband and son when they came home from battle.

The education of the Grecian woman was mostly confined to instruction in spinning, weaving, etc. Only the abandoned women were permitted to attend the lectures and admitted into the society of the poets and the philosophers. In business the wife was not allowed to go on errands unless accompanied by a female spy. She could make no bargain that was legal, not even for her wearing apparel even though the purchase money was her own. Demosthenes states, "The

law of Solon declares that all acts that are done under the influence of a woman shall be null and void." Greek women were given in marriage without regard to their wishes. In religion woman had no liberty of conscience.

Says Plutarch, "A wife should have no gods but those whom her husband adores." Polygamy was sanctioned by both law and religion. Religion was the handmaid of licentiousness. In some places temples were brothels and their revenues were, to a large extent, derived from the hire of prostitution. This effect upon society was horrible. Men associated so little with their wives that Socrates said, "Is there any human being with whom you talk less than with your wife?" And this little regard for chastity and this premium on vice was the practice of the classic paganism of ancient Athens, so renowned for her art and literature.

The condition of woman under the old Teutonic tribe was much better than in Rome and Greece and throughout the East. Her position was more of a companion to her husband and her counsels in time of danger encouraged men to heroic effort. The women maintained a higher standard of chastity than amongst other pagans. The men were at first shocked by the abominations of vice they beheld in Roman cities. The higher morals of both men and women enabled them to retain their physical vigor and gave them a bodily power that overwhelmed the Romans and has contributed to their descendants in keeping at the head of the world's affairs to-day, and yet polygamy was not uncommon and the tyranny of the husband sometimes ended in putting out the eyes and breaking the limbs of his unhappy wife.

Women were bought and sold like other property; the wife sat at the feet of her lord during meals and was displayed to his friends. The husband had the right to sell, to punish and to kill the wife of his bosom. The standards of purity maintained by the Teutons in their native wilds degenerated under the temptations of the Roman cities. The ancient Germans could both buy and sell their wives, but

though the Saxons could purchase their wives they could not sell them. There was no partnership in marriage and the husband alone had the right to dispose of the common property.

It was fortunate for the future of the world that the elevating and purifying character of the Christian religion came to the support of the Teutonic people before the vices of ancient Rome and Greece had sapped their character and purity.

Various reasons were assigned for the universal degradation of woman. Pagans gave as their reason the inferiority of her intellect. This idea prevails throughout the entire realm of pagan literature. The absorption or annihilation of individualism may have contributed to the inferior position assigned to woman. Others claim it was the consequence of woman's sin. The Teutonic theory of tutelage was based on the ground that she was physically inferior and could not bear arms. For these reasons she was subjected to the tyranny of man; exposed to more acute suffering; prevented from obtaining honors and emoluments of which man thinks so much; confined to a more lowly sphere; and subjected to cruel and severe treatment.

No matter what reasons may be assigned, it is a historic fact that she has been cheated out of her rights, abused, degraded, wronged and kept in woeful ignorance. And may we not add, for this reason, above all others, the earlier civilizations were marked with rapine, intemperance and immorality, but these abuses and these degradations were not to continue forever.

Christ's advent enlarged woman's sphere and bettered her condition. His religion was designed to accomplish this end. He conferred upon women the liberty of conscience. He taught children to honor both father and mother. He taught the sacredness of marriage—that it should be seriously considered—loyally observed as a bond for life and death, a bond of high spiritual partnership, that purity and fidelity are de-

manded of both parties, that its design is multiplication, companionship and happiness, and that these regulations are prescribed by inspiration.

He taught that "There is neither Jew nor Greek, bond nor free, male nor female, for we are all one in Christ Jesus." He recognized women among His followers; He healed them with His power; He made them His companions; He defended them against the assaults of men-accusers who were guilty of the same crime; He visited them in their homes and treated them with tenderness. He provided a home for His mother when He was on the cross. He sent a woman to proclaim His resurrection, and when He ascended to heaven he poured out His spirit upon daughters as well as upon sons, and upon handmaidens as well as men servants that they might also prophesy. And that spirit made women deaconesses in the church and co-laborers in the work of the Lord.

Women had from the first a mighty power in the church. Many of the early converts from all ranks of society were women. And the example of Christ and the Apostles in their treatment of women gave the key-note to all modern civilization in the tender respect and dignity thrown around the weaker sex. Thus Christ became the emancipator of woman. His religion exalted woman and enlarged her sphere of usefulness. Every Deaconess, every comforting and instructing sister, every missionary woman, every Christian matron, teacher, daughter or mother is a living witness of the redeeming power of Christ and the liberty enjoyed under the enlightening power of His truth. The solvent change which Christianity wrought for women seems like a fancy sketch. No wonder that paganism exclaimed through the cultured Libanius, "What women these Christians have."

Constantine passed a law about 330 A. D. declaring a wife could be divorced from her husband only for three causes; when he was a murderer, or a magician, or a violator of tombs. The husband may be divorced from the wife when

she is an adulteress or given to evil practices. The legislation under Constantine sought to strengthen the marriage tie. Marriage was taught as a sacred obligation to man as much as to woman. A married man was prohibited from having a concubine, and finally adultery was punished as a capital crime. This legislation went on under succeeding emperors. While it cannot be said that this struggle of Christianity to better the condition of woman was entirely successful, for what was gained at one time was sometimes lost at another, yet Constantine's legislation shows the effect of the Christian ideas spreading in the world and their struggle with evil.

Justinian declares, "We enact that all persons, so far as they can, should preserve chastity, which alone is able to preserve the souls of men with confidence before God." When such an emperor expressed his belief in God and legislated in favor of chastity as being a benefit to the people, we can see the benign workings of Christianity under which woman has been so greatly blessed. This new faith threw a great halo of protection about her. And when the Roman Empire was submerged under the Northern barbarians, the influence of Christianity exalted the condition of woman and secured for her personal and proprietary independence and equal rights and privileges with man. This has been one of the most valuable contributions of Christianity to the human race and shall be felt till the end of time.

But alas! a great apostasy took place and the powers of darkness arrested this upward movement and the teachings of the Scriptures were soon disregarded. The church departed from the true faith, paganism and Christianity became amalgamated; Christianity was corrupted by paganism; the ancient idea of woman's tutelage and degradation revived. Her activities were narrowed and she was again held in close subjection. The gag-law was instituted; woman was not allowed to teach or lift up her voice in public. If Anna had appeared praising God for the redemption of Israel she would

have been put out of the synagogue. Woman was thought unworthy of a place in the sanctuary with the lords of creation, so a separate enclosure, or a loft, or gallery was built for her.

The next step was to exclude woman from the diaconate. In the eleventh century the ecclesiastic hierarchies decreed: "Women must occupy no official position in the church." Wickliffe was condemned because he translated the Bible into English so that it could be read by the women and laity. The monastic idea of woman was introduced and she was forced into seclusion and much that had been gained by Christianity was lost during the Dark Ages.

Such was the deplorable condition of woman for ages prior to the Renaissance and the Reformation. If tears ever flowed from the eyes of angels it must have been during the utter degradation of woman under the universal sway of the Dark Ages. She was poor and deluded; she was without spiritual truth and liberty of conscience; she was deprived of her rights and kept in pitiable ignorance.

The great reformation which began in the fifteenth century, was a movement to restore the principles of primitive Christianity; it was a movement toward emancipating woman from the bondage to which she had been subject. Salvation by faith, the freedom of conscience, and individual responsibility to God was proclaimed, and as a result many evils, abuses and customs which were hoary with age were overthrown. The work of reform had been slow, but one by one the degrading customs and laws, proscribing the rights of woman, have been swept away and the twentieth century begins with her condition immeasurably better, her rights more extended, her surroundings more congenial, her education more thorough and her spiritual development considerably broader. One of the most striking events of the nineteenth century was the progress made by woman and the recognition of her rights in the civilized world.

At the beginning of the nineteenth century, an able author

declared, "Women are especially made to please men and their education should be relative to men. To make their lives pleasant and agreeable to men has been the duty of woman during all ages and it is for these duties that she should be educated from infancy." Since that was written her educational privileges have been extended to cover every field of research. Whatsoever things are taught to the young man are taught to the young woman. The keys of knowledge are given to her. If she wants to explore the goodness and wickedness of the world in books, she is permitted to do so. The secrets of nature are all open to her, if she cares to study them. At school and college she studies as the young man studies, and perhaps harder and with greater concentration. She has proven herself capable of taking first class in mathematics, history, science and language. She has proven herself capable of taking her place beside young men who are the flower of their generation, and our public schools to-day are graduating more young ladies than young men. Some of the universities of Europe and over one hundred first class colleges and universities of the United States have opened their doors to women. Besides, a large number of schools have been established especially for the education of women.

The personal independence of woman is recognized amongst all Anglo-Saxon people. In former times daughters never arrived at an age when they could control their time and regulate their conduct. Wives were held in absolute subjection to their husbands. But now daughters are trained so that when they are grown they have the character and power to control themselves; and therefore, they go about as they please, on the streets, in vehicles, on excursions and visits, and are neither criticized nor condemned. Amongst Anglo-Saxons it is regarded the proper thing to trust a girl as well as a boy. As a result the girl is not considered as a tender plant which must be protected from cold winds, for she is competent to protect herself. She is no longer an

amateur in this, but has proven herself a competent. Millions of them have by their labors earned the white bread of independence and carry in their hearts the benefit of hard earned experience.

The barriers have been broken down which so long barred women from the fields of useful labor. Here it has been a transition period, for our women have passed through the fiery furnace of this trial and have come out unsullied. They have set themselves to work and forced admittance to almost all careers. The increasing number of them found in business and professions threatens to become disastrous to the more delicate male romancers. These conquerors have invaded our offices, stores and all the domains of trade and are found in all professions.

Women have become powerful factors in philanthropic and missionary work. They are now conducting most of the orphan asylums, homes for the poor, industrial schools, foundling asylums and kindred organizations. Their work during the wars for helping the wounded and co-operating with the sanitary commission relieved an untold amount of misery. Their various charitable and temperance organizations have resulted in reforming many public abuses, relieving much distress and preventing many misfortunes.

As teacher woman fills one of her highest posts of honor and wears one of her grandest crowns of glory. Her heart and head especially fit her for this work. Here she wields the mighty scepter that influences the race. It is said that man teaches from a sense of duty but woman from a sense of love.

The nineteenth century witnessed for the first time statutes granting property rights to women permitting them to hold and transfer property. Women can now buy and sell their property, carry on business, bind themselves by contracts of every kind, sue and be sued, make wills, adopt children, etc., etc. In former times the wife by marriage lost all her personal property, if she had any, and her income went to her

husband so that she was made absolutely penniless. If the wife earned a dollar it was her husband's. If she wrote a book, the copyright was her husband's, but a solvent change has taken place in the annulling of these appalling laws which wrought such injustice to women.

The political rights of women have also extended and women are now enjoying a more or less extended right of suffrage in the Anglo-Saxon countries. Year by year woman's political power has been increasing and it doth appear that she will soon stand side by side with man and enjoy the same suffrage that he enjoys and help him to purify the government, protect the home, and make the world better and more Christ-like. She already enjoys full suffrage in Australia and New Zealand and a number of the states in the Union and so many are the benefits derived from her right of suffrage where it is exercised and no longer an experiment, that it is recommended as a wise enactment for all states.

It is based on the sentiment of equality before God, equal responsibility, equal taxation, equal interests and universal brotherhood. If man represents the commercial interests, woman represents the home interests; if man represents the financial interests, woman represents the moral interests. Notwithstanding the progress made by woman and her occupying so many fields of usefulness, she will never cease to become the queen of the home; here she displays her greatest power.

A woman may be a devotee to fashion or a servant of public benefaction but if she would be supremely happy, she must erect in the home a shrine sacred to love, a shrine where both husband and wife can meet and drink in the sweets of life; a shrine where children can be guarded from the beasts of prey which seek their precious lives and immortal souls; a shrine where all the hearts can be filled with the truest, purest, noblest and best aspirations that the most loving friends can give.

The progress of woman during the past one hundred years

has been one of the most important contributions to the progress of the race and one of the strongest witnesses to the civilizing power of Christianity. The effects of this progress will be felt throughout the succeeding ages. The Christian idea of woman is gradually gaining ground. It doth appear that the ultimate object is the entire emancipation of woman, granting to her the equality of man in rights, limited only by practical necessities and the conditions of society. The drift of Christianity is toward this ideal, and doubtless each succeeding decade will witness an approach toward this happy condition wherein bond and free, male and female, shall be one in Christ with equal possibilities and responsibilities in so far as nature permits.

In this advancement of woman, which has been more or less general throughout the civilized world, America stands first, and here she has used this freedom to make the national life the purest and the best. Her influence upon man is greater here than in any other nation on earth. Here she demonstrates that men and women rise and fall together and that the human race can only advance like the human body by the joint motion of the two limbs. Here men do not treat their wives, as in Germany, with condescension as if to say, "you are a woman and thank God I am a man." Such women as we have in America cannot be produced without our democratic institutions that give them freedom as well as protection, opportunity as well as justice, and the men give them respect as well as love. Yes, our American men are gallant, "Women first."

ANGLO-SAXON RELIGION

MAN is distinctly the religious animal. If a man is not religious he is lacking in that human instinct, feeling or sentiment that invites the human mind and heart to the Divine mind and heart. The Idolater, the Moslem, the Jew, the Unitarian or the Trinitarian, each is religious in his own way.

Christianity is the religion of the Anglo-Saxon race. Faith in Christ, obedience to his will and loyalty to his teachings is Christianity in life and practice, and there is no way to attain to a good life so effectual as to live in the spirit of Christ. The Anglo-Saxon turns from the philosophies of men and human systems and dogmas to Christ, for pardon, peace, holiness and hope. Their appeal is the same as was uttered centuries ago by the Apostle Peter, "Lord, to whom shall we go but to thee, thou hast the words of eternal life."

Throughout the Anglo-Saxon nations there are millions of holy and humble men and women, who are seeking to live righteously and who in their secret lives are striving to have a close walk with God. This practice of Christianity has a transforming influence on the lives of those not immediately identified with the church. This power is working everywhere in social and business lives, in parliaments and governments, in art and literature. More and more the religion of the Anglo-Saxon people has less of form and ceremony and more of heart and life. Their weaknesses are many and deplorable, nevertheless their endeavor is to live in conformity with the teachings of Christ and the Apostles. They believe in religious liberty; they are opposed to narrowness and bigotry and prejudice so often manifested by strong ecclesias-

tical hierarchies. Such examples have been numerous in the past, and at present are not a few.

The Orthodox Russian church regards with loathing the dissenters. The Roman Catholic Church will not even pray with others outside the fold and their catechism teaches that those out of their fold will be lost. The Moslem hates the infidel Christian as much as the Jew once scorned the Gentile and it has not been many years since this intolerant spirit was manifested amongst some of the Protestants. The warring nations of Europe have their churches with priests and clergy receiving compensation from the government, and by so doing they have lessened their influence in opposing militarism, and in teaching the youth of the countries that war is wrong, sinful and in direct opposition to the teachings of Christ.

The stronger a hierarchy becomes, the more dangerous it is and the less of spiritual power it manifests; the stronger it becomes the more elaborate the ritual and the greater conformity to ceremony and the less of the simplicity of Christian worship. In the Latin countries, forms, ceremony and ritual have covered up our Lord until we know not where to find him.

It was no accident that the great Reformation of the sixteenth century arose among the Teutonic people, it was the fire of liberty burning in the Saxon heart that flamed up against absolutism. And now that Christianity has spread over Europe it is divided into two opposed camps—the Catholic and the Protestant, the Church of Authority and the Church of Reason; the line of division coinciding very closely with the line which separates the two great races of Aryan speech. The Teutonic race is Protestant, the Celto-Slavic race is either Roman Catholic or Greek Orthodox. In the first individualism, willfulness, self-reliance and independence are strongly developed; in the second submission to authority is strongly manifest.

To the Teutonic race Latin Christianity was never congenial, and they have converted it into something very differ-

ent from what it became in the hands of the Greek and Latin doctors. Scandinavia is more purely Teutonic than Germany and Scandinavia is Protestant to the backbone. The Scotch, who are more purely Teutonic than the English, have given the freest development to the genius of Protestantism. Ulster, the most Teutonic province of Ireland, is most firmly Protestant. The case of the Belgians and the Dutch is very striking; the line of religious division became the line of serious political separation. Wherever the Teutonic is purest—in North Germany, Sweden, Norway, Iceland, Ulster, the Orkneys, the Lothians, Yorkshire, East Anglia—Protestantism is strongly emphasized, while in Bohemia, France, Belgium and Alsace Romanism prevails.

While Europe declared for religious toleration and freedom, yet in many churches religion has degenerated into forms; soldiers march into church and out again as if it were a necessary part of military training; many of the great cathedrals, churches and sanctuaries are almost minus worshipers, and the gospel of Christ in its doctrines, life and spirit is never preached. There are many beautiful exceptions, but the spiritual power of Christ is not manifest and has not taken a deep hold upon the people of continental Europe, as it has permeated the Anglo-Saxons.

The Anglo-Saxon mind that broke away from absolutism in government, is more and more breaking away from forms, ceremonies and rituals in religion and is worshipping Christ in life, truth and spirit. This tendency has led some to say the church is dying. If churches here and there seem to be decaying, in other places the congregations are increasing in number, life and power, and the spirit of Christ is being exemplified and asserting itself in a more irresistible power than ever before.

The Anglo-Saxons carried their religion with them to the colonies and as they cleared the land, tilled the soil, and built their homes and towns, they built their chapels and churches. The Bible was read in the home, prayer was offered to Him

who never slumbers nor sleeps, and never in the history of the church was there manifest a greater dependence on God for help and protection. The forefathers of the American Republic were men of strong religious convictions and the desire for larger religious liberties was not the least amongst the motives that prompted them to migrate to the colonies.

Bancroft says that the Pilgrim Fathers asked God's blessing upon all of their undertakings. The Cavaliers in Virginia were a devout people; the Hollanders who settled along the Hudson, were men of faith; the Huguenots who came to New York and Pennsylvania were profoundly religious; Wm. Penn and his peaceful Quakers breathed the spirit of Christ in founding Philadelphia and in dealing with the Indians; the Germans who settled in Germantown, Pa., were religious men and women; the Scotch-Irish Presbyterians who settled in Pennsylvania and Carolina stood on the same foundation as the Apostles and prophets; Lord Baltimore and his Catholic friends in Maryland were true to their faith; Oglethorpe and Charles Wesley, his secretary, left their examples of Christian faith in Georgia; Franklin introduced a resolution in the continental congress to have prayers offered every day before the deliberations; George Washington said he would not think of governing the colonies without an abiding faith in God; Adams said the Bible is the rock of our liberties; Prof. Munsterberg in his book on the Americans asserts "The entire American people are in fact profoundly religious and have been from the day when the Pilgrim Fathers landed to the present moment."

Everywhere in the Anglo-Saxon heart and life, religion is recognized as the foundation of social order, the Bible is asserted as authority in morals, the Lord's Day is observed as a day of rest and worship, Jesus Christ is worshiped as the Savior of men, there is a belief that divine providence rules over the destinies of men and with the wide divergence of Christian doctrines the people worship God as best they know how.

The first victories of Christianity are the silent victories of the individual over the heart and life. The fruits may be seen in the overthrow of human tyranny and social abuses and in the gradual but sure growth and establishment of philanthropy, justice, truth and brotherly love.

The Anglo-Saxons endeavor to emphasize the great truth that Jesus taught on the Brotherhood of man. The great principles of Brotherhood stand out boldly in contradiction to any of the noblest principles of Paganism. In ancient Egypt there was a class civilization and on the top was the tyrannical Pharaoh; amongst the Greeks men thanked God that they were males and not females, Greeks and not barbarians; the Romans looked with scorn upon the people of other countries and rejoiced in their citizenship of Rome more than anything else; the Jews considered the Gentiles as dogs who might be thankful for the crumbs that fell from their tables.

This race prejudice ran through all the ancient peoples and is manifest to-day in India and to some extent amongst all nations without a democratic government, but Christ teaches the Fatherhood of God and the Brotherhood of man. He teaches that God is no respecter of persons, that the poor is worthy His care and sympathy as well as the rich man, and the slave as well as the master; He taught the woman at the well of Samaria as well as Nicodemus, the ruler of the Jews; He ate and drank with publicans and sinners as well as with Zaccheus, the rich man. He taught that the rich and the poor should meet together for the Lord is the maker of them all. He tasted death for every man, He commanded that the gospel should be preached to every creature. He had His disciples emphasize the great truth that there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free, for they are all one in Christ, and the more Christianity a nation has the more complete is the abolition of human distinctions, classes and slavery. The more Christianity a nation has the more truly are men bound together in the bonds of love; the

greater the sympathy between the rich and poor, the learned and the ignorant, and the greater the consideration between those of different nations and tongues.

This spirit of Christianity is manifested through the Anglo-Saxon by the relief of suffering and the amelioration of the human race in many and various directions and institutions.

Altruism is paramount in the Anglo-Saxon race. No race is so easily touched by the sight of suffering, so easily moved by the great moral ideas, so quick to accept responsibility for the relief of the oppressed, the education of the ignorant and the salvation of the heathen. This race is always organizing and perfecting societies to help humanity, and it has sacrificed more lives and treasures for these humanitarian purposes than all the other races combined.

We have had remarkable examples of these humanitarian sympathies and efforts of the Anglo-Saxons. During the massacre of the Armenians by the Turks, which certainly was equal to the horrors of the massacre of St. Bartholomew, the various races witnessed a spectacle which amongst the Anglo-Saxons produced a thrill of genuine emotion and affected the hearts of all people, while on the continent of Europe it scarcely excited a ripple of agitation and did not diminish the anxiety of the European powers to ally themselves with the military power of Turkey. In America the people were so strongly moved by the humanitarian feeling that the subject was discussed throughout the nation and contributions collected for relief. In England this sweep of sympathy was pronounced and Gladstone, in his eighties, traveled throughout England discussing the situation, moving the hearts of the people with the desire to interfere on behalf of humanity, and while our press was anxious to get accurate information of the massacres, the press in Germany, France, Spain, Italy and Austria, either guided by the wishes or commands of the government, did its best to conceal the facts from the public and the few voices which were raised here and there by citizens asking for interference received no

response.

Not only the press and people of our country spoke out upon this question, but the governments of both the United States and England gave expression to their sympathies and wishes, and if they had been untrammelled by the consideration of political expediency, they would have spoken out very forcibly in the name of justice, humanity and freedom.

The sympathies and humanitarian ideas of the Anglo-Saxons were manifested in freeing Cuba. The horrors in Cuba were so insufferable that the conviction became firm that Spanish rule in Cuba was a blot on civilization and was bringing reproach upon the American people, and when the president declared the conditions were intolerable, the people were ready to accept his judgment and the sympathies of the Anglo-Saxons the world over were with the United States and spoke in words of commendation of the efforts to bring about the cessation of such cruelties and horrors, but the press and some statesmen of other races made liberal criticism of the motives and assigned selfish interest for our undertaking.

When the independence of Belgium was disregarded by one of the nations that had guaranteed to respect and maintain it, England considered that her honor was at stake in the defense and maintenance of it; and the sympathies of the Anglo-Saxons for the suffering of the Belgian people touched their hearts and opened their purses in liberal gifts.

Again and again have famine and plagues in China called forth the sympathies of the Anglo-Saxons, not only in expressions, in resolutions of sympathy, but in substantial gifts of money, provisions and raiment. Likewise the sufferings and deprivations caused by earthquakes and volcanic eruptions in Italy, Japan and the West Indies called forth the same generous response. When any part of the people of an Anglo-Saxon nation suffers from disaster like the fire and earthquake in California, and the floods in Ohio, there is voluntary relief sent from every quarter to help the unfortu-

nate.

Christianity applied in social settlements. The social conditions in the congested portions of the large cities are deplorable. They are described by Gen. Booth in "Darkest London," by Riis in "How the Other Half Lives," and other writers and social workers. Numerous and varied have been the efforts to improve the conditions of the vast hordes crowded in close quarters. Many churches conduct missions in the midst of slum districts. Men and women of philanthropic spirit have conducted investigations and carried on private enterprises for relief. Colleges have instituted settlements; the state has done much, but by far the greatest relief and the largest gifts have come from private sources.

A word as to the settlement idea. The settlement is described by Jane Addams, perhaps the most experienced woman in the world in such work, as an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city. It is an attempt to relieve, at the same time, the over accumulation at one end of society and the destitution at the other; but it assumes that this over accumulation and destitution is most sorely felt in the things that pertain to social and educational advantage. Of such settlements there are now reported more than three hundred. The first of the kind is to the credit of London, Toynbee Hall 1885; the next Neighborhood Guild, New York 1889. The latest report gives the United States 207, England 56, Holland 11, Scotland 10, France 4, Germany 2. One of the most extensive is the Hull House of Chicago, whose buildings cover a whole city block, described by Jane Addams, one of the promoters and leaders in the work. Hull House from the outside may appear to be a cumbrous plant of manifold industries, with its round of clubs and classes, its day nursery, its diet kitchen, library, art exhibits, lectures, statistical work and polyglot demands for information, thousands of people coming and going in an average week. But viewed as a

business enterprise it is not costly, for from this industry are eliminated two great items of expense—the cost of superintendence and the cost of distribution. All the management and teaching are voluntary and unpaid, and the consumers—to continue the commercial phraseology—are at the door and deliver the goods themselves. In the instance of Hull House, rent is also largely eliminated through the courtesy of the owner.

“There are forty-four educated men and women in residence who are engaged in self-supporting occupations, and who give their free time to the work of the settlement. A hundred and fifty outside helpers come every week to serve as teachers, friendly visitors, or directors of clubs; nine thousand people a week come to the house as members of some one of its organizations or as parts of an audience. There are free concerts and lectures, and classes of various kinds in study and in handicraft. Investigations of the social and industrial conditions of the neighborhood, are carried on, not officially, but informally; and the knowledge thus obtained, has been used not only for the visible transformation of the region around Hull House, but also to throw light upon the larger needs and possibilities of improvements in Chicago and other American cities.”

This same spirit is manifest in the Anglo-Saxon laws. Some of their codes read like religious and moral exhortations instead of legal enactments, some of them appeal directly to the word of God, and all of them give evidence of being based upon the gospel lessons of purity, honesty, good will and neighborly kindness. With the growth of the Anglo-Saxons there are broader conceptions of applied Christianity, they have enacted more laws to relieve the oppressed of their burdens, to protect defenseless children, to shorten the hours of labor and to encourage a just compensation for service rendered.

This spirit is manifest in prison reforms. It is to the credit of John Howard, the great English philanthropist, that

the great prison reforms have been introduced, looking to the better treatment of convicts and prisoners, to better moral influences, to stimulating hope and encouragement to the poor criminal, to the introducing of libraries and religious services, to the abolishing of degraded and inhuman punishments, to the many numerous reformatory measures and institutions. The story of John Howard from the time he was thrown into a prison till his death, in munificent gifts and philanthropic exertions, reads like a fairy tale, and if the prisoners of the world knew all he had done for them, they would cherish his labors in memory and build a monument to his glory.

More and more the men are putting their conscience into the affairs of state. Good men are taking a greater interest in politics and are determined that political tricksters, ward heelers and corrupt interests shall cease to dominate politics. The Christian people are asking as to the character and fitness of the candidate and are asking for David instead of Saul to rule over them, they are demanding that the interests of the whole commonwealth be considered.

The Anglo-Saxons have done a great work in the numerous educational and reformatory institutions for unfortunate children. These institutions were unknown to antiquity and gradually came into existence with the diffusion and better understanding of Christianity and were embodied in the life, laws, and beneficent work of the English speaking people. Likewise, they have established many societies to prevent cruelty to animals and to check useless suffering in giving them medical care and scientific operations so that the lot and labors of these poor dumb brutes have become easier and the relief from overwork and unnecessary pain on their part is to the credit of the Anglo-Saxon race.

Sunday is emphasized as a day of rest and divine worship. It is considered a necessity to the Anglo-Saxon civilization. The marked contrast between the Continental Sunday of Europe and the Sunday of England and America is noticeable. This day, set in the midst of the week, is one of the greatest

gifts of the Christian religion to the working classes who accepted it as a day for rest and for social and religious service, without excessive strictness. The working man returns on Monday to his labors both physically and morally revived and strengthened. It has helped to dignify the family of the laborer by cementing the ties of the home and bringing together in social intercourse the members of the family. To the brain worker it is a festival in social life and a moral uplift in spiritual life. It is the blessed day above all others in which to remember Him who brought life and immortality to light through the gospel.

The application of Christianity in temperance reforms. No tongue can describe or pen depict the awful curse in modern times, especially among the laboring classes—the curse of strong drink. Gladstone declared that liquor had destroyed more men than war, famine or pestilence, because it is deadlier and more continuous. The superficial observer knows that liquor has dishonored many of our statesmen, corrupted many of our citizens, filled our jails and penitentiaries with convicts, crowded our asylums and poor-houses with inmates, made fiends and criminals out of husbands and weeping widows out of wives and cursed children into orphans, and cost the nation millions of dollars, besides the untold suffering and the loss of vital energy and the productive power of hundreds of thousands of men.

The Anglo-Saxons are taking the lead in temperance reforms, America standing first. Numerous societies and organizations have taken a determined stand to have the manufacture and sale of intoxicating liquor abolished. The success of the various movements is being constantly reported. At the present writing fully sixty per cent. of the inhabitants of the United States and seventy-five per cent. of the territory are under local option and prohibition laws, and it is recognized throughout the whole land that it is only a question of a few years until the United States will be a saloonless nation and in a position, by their successful efforts and the

great blessings that have come to the nation, as the result of national prohibition, to encourage and to inspire others to follow their example.

Labor organizations for the benefit of the wage earner have multiplied. The common purpose of these unions, is to make more skillful, efficient mechanics, to urge the laborer to be temperate and honest and to ask in return an increase in wages, better conditions under which to work, shorter hours, just and protective laws, and as a result, the condition and wages of the workmen in Anglo-Saxon nations are the best in the world.

Much could be said about other institutions of mercy and associations for help, such as the Red Cross for nursing the sick and wounded, hospitals for the care and cure of the sick and injured, numerous asylums for the feeble-minded and insane, schools for the blind and mute, orphanages for the children, mothers' and babies' homes, old folks' homes, associations of charity and fraternal organizations. Scarcely a human cry that has not been heard, or a deep felt want of humanity that has not called forth an organization to bring relief. If these innumerable actions of charity and philanthropy that are blessing the world are more manifest among the Anglo-Saxon people, it is because they have more of the spirit of Christ and have applied his teachings to suffering humanity.

Christianity is applied to Commerce. Those who have dealt extensively with some of the races of Asia, Europe and Central and South America know that deceit, trickery and dishonesty are common practices. Commercial integrity is not always practiced by Anglo-Saxon business men, but, in general, honesty is highly regarded. No reputable concern will approve of dishonorable business transactions. Any individual that practices dishonesty knows that he will be found out and will suffer the consequent loss of respect and patronage. The Bible teaches "Honesty in the sight of all men" and to give an equivalent for what is received is the basis

of trade amongst the people and the common ground on which they meet and trust each other and are enabled to do such an enormous volume of business.

The Anglo-Saxons believe the principles of Christianity, such as honesty, industry, temperance, justice and righteousness applied to business will surely lead to thrift and competency, and through individual prosperity the nations have become enriched.

The combined wealth of the Anglo-Saxon nations is greater than the wealth of all Europe, and their momentous wealth stands as a monument to their business integrity and commercial enterprise. It is the fruit of "The righteousness that exalteth a nation."

I know that Americans are accused of being greedy for filthy lucre; much has been said about dollar diplomacy—Arnold said, "America is too beastly prosperous." It must be remembered that the hosts who came to this country were poor people and they had to build their houses, clear the forests, drain the swamps, dredge the rivers, in short, make a state. The physical precedes the artistic and the intellectual; there was work to be done, there were physical environments and conditions that demanded and developed a busy people, there was more work than workmen; industry called for intense activity and boys were put to work at an early age. It was a battle to conquer the elements of nature, to transform the resources of nature into material wealth and to overcome the poverty that limited the activities of the energetic and ambitious settlers; and thus the industrial side of life was developed rapidly and these conditions produced men who do things; men who know how to get results; men with a self-directed energy that wins. As a result vast individual fortunes have been made and the whole people have gone forward in leaps and bounds in accumulating earthly riches and yet they are the most liberal people in the world in the use of money, in home life, in travel, in recreation, in philanthropy and in missions.

The Anglo-Saxon supremacy is nowhere more marked than in missions. Josiah Strong tells us that out of one hundred and thirty-nine missionary societies represented at a general conference of foreign missions in London in 1888, eighteen were represented by continental races and one hundred and twenty-one represented by the English speaking people. And says he, "At that time all of the German missionary societies, in the number of workers and the amount of contributions did not equal the smallest of three of the great English Missionary societies." In 1910 the world's Missionary Conference was held in Edinburgh, Scotland. There were present twelve hundred delegates representing the various Protestant missionary boards and societies; the continental delegates consisted of 170 members, representing 41 societies, and the Anglo-Saxon 1030 delegates representing 139 societies. All reports and almanacs on foreign missions show Anglo-Saxon supremacy in point of members, offering, influence and results achieved.

This race of people have also been pioneers in many fields, but what is of greater importance, they have given great strength, dignity and supremacy to missions. They have given a missionary conscience to the church; they have thoroughly organized and started the missionary machinery; they have elevated the missionary work and given to such interests their proper place in the divine economy. The Christian people of this race believe in the great commission to "Go into all the world and preach the gospel to every creature," "Make disciples of all nations," "Be my witnesses to the uttermost parts of the earth," and are striving to make their comrades missionary. They believe that all power is debtor to all weakness; all light to all darkness; all knowledge to all ignorance, and all Christianity to all superstition and idolatry. They believe that while the manufacturer and the merchant are sending their wares and merchandise to the people of Asia, Africa, the Isles of the Sea and the uttermost parts of the earth it is their duty to send

missionaries to the same people, at the same time, in order to give them higher ideals of humanity, higher types of social order and government, higher types of education and religion. They believe that the Anglo-Saxon's supreme interest in the other races of mankind must necessarily be the interest of the Crucified One. They have produced a vast library of missionary literature, they have prepared alphabets, perfected the language of various tribes; they have gone to the uttermost parts of the earth with their messages and everywhere it has been a labor of love.

Amongst the pioneers in the work there is a galaxy of names of Anglo-Saxon heroes. Judson in Burmah, Morrison in China, Carey in India, Martyn in Persia, Marsden in New Zealand, Moffatt and Livingston in Africa, John Hunt in Fiji Islands, J. G. Paton in the New Hebrides and scores of others who have done more to open up new fields to the civilized world than navies, armies and men of commerce. Much could be said of the splendid work of medical missions, dispensaries and schools. I have been in many missionary homes and in their hospitals, schools and churches throughout Japan, China, India and Africa and know of the valuable work they are doing for humanity in their various fields of labor. They are the mightiest force at work in transforming the ancient civilizations and turning them from darkness to light. It is common to find a single medical missionary who is treating from year to year from ten thousand to twenty thousand natives, effecting wonderful cures. Some engage in teaching, some in translating books, some in evangelizing, some in hospital and dispensary missions, some in charity and rescue work. Their honesty, sincerity of purpose and pure life is well known to the natives. McKenzie in his "Nineteenth Century" is right, when he declares, "That Christian missions stand as the foremost power destined to change the face of the world," and Darwin long ago said, "The message of the missionary is the enchanter's wand." As a logical result of this work in teaching and la-

bors, the race to which they belong will have the ideals, literature, language, customs and religion introduced, and by this method more than by conquest or commerce will the prophecy be fulfilled, "I will give thee the heathen for thine inheritance," and the promise kept to have the gates opened that the nations that possess the righteous truth may enter in. Pity the nations that are jealous of the Anglo-Saxons who have by the armor of the Lord captured nations for the cross. It is a glorious victory following a spiritual battle for more than one hundred years. It is the happy result of the working of an army of men and women of faith. Millions have been given to send thousands of intelligent, consecrated men and women who are now on the field of labor. From a thousand of untouched fields there comes the Macedonian cry "Come over and help us." Thousands of volunteers have heard the cry, "Who will go?" and are answering "Here am I, send me." It is the Anglo-Saxon faith that Christ must conquer the world, and the kingdoms of this world become the kingdom of our Lord and Savior Jesus Christ.

ANGLO-SAXON INTERESTS

FAR-SEEING statesmen in reviewing the history and rapid progress of the Anglo-Saxons and knowing the principles, splendid institutions and high ideals for which they stand, predict this race more than any other, is forecasting the future civilization of the world. Considering their position and their many similar and allied interests, may we not inquire if there exists a foundation for the establishment of closer and more cordial relations between Anglo-Saxon nations; a foundation that will bind them together in friendly and sympathetic relations and give permanence to their institutions; a foundation worthy of serious consideration and definite arrangement that will enable the Anglo-Saxon people to work together by a mutual understanding for the highest interests of humanity.

Surely the welfare of the Anglo-Saxon civilization, as well as that of the weak and struggling nations of the world would be promoted by it. For Asia there is no ray of light upon the horizon that shines with more brilliancy than Anglo-Saxon unison and friendship. If other nations and people combine for the fostering of their industries, the protection of their interests, the perpetuating of their principles; why not the Anglo-Saxons? Therefore let us consider some of the ties that bind the Anglo-Saxon people together and the common interests and relations that may be greatly strengthened by a cordial friendship and mutual understanding or greatly impaired by a common enmity.

There is a blood relationship. England will always stand as the mother of the early settlers and civilization of the United States. Though we had some quarrels and misun-

derstandings, yet the best blood and the best ideals of the early settlers in the New World came from England.

Never was the hand of Providence more distinctly shown than in the settlement of this country and never did a nation have a better beginning. The first settlers of Old Rome were robbers, murderers and beggars; the first settlers of Greece were wandering tribes, and did not Israel rise out of Egyptian brick-yards? The earlier settlers of Britain and Germany wore the skins of beasts, made war upon their neighbors and spread fire and desolation on every side. But when we look upon the earlier settlers of America we look upon a civilized people. Our ancestors had in their brains and hearts the ripest results of the highest civilization of the Old World. They were educated and Christian men. They were courageous, conscientious and devout. They were the best people on earth fitted to found a new world. Out of the turbulent waves of Europe God called forth a people to form the nucleus of a new civilization.

They were no such men as followed Columbus in search of gold mines; they were no such men as followed Pizarro into Peru and Cortez into Mexico. They were the best the world had. They brought with them four great ideas; material prosperity, a better government, a broader culture and a greater religious freedom. Four important factors in our civilization. They were men who believed in work. Toil was part of their religion; industry their creed, muscle to them was virtue and hardship a sign of good character. They built the foundation upon ceaseless industry as the one condition of national wealth and greatness. They felled the forests; cultivated the land; digged canals; developed the mines; kindled the furnaces; built the cities and made the wilderness blossom as the rose.

This love of industry and the dire necessity of hard work forecasted a great industrial future for the nation. Instead of training the young men for war, they were devoted to the arts and industries of peace; instead of supporting great

standing armies draining the vitality of the nation, the land supported a great industrial army occupied in producing instead of destroying. But the settlers also believed in the greater glory of knowledge, so they built schools and colleges and laid a foundation for the widening range of thought and paved the way for their children to become educated and to commune with the great minds of literature.

The early settlers were an intellectual people. The leading promoters were the scholars of the age. The superstitious masses at first remained in the Old World and the intelligent and progressive came to the new. They had intellectual tastes and high ambitions and were prepared in head as well as in heart to give a high intellectual character to American institutions. It must also be remembered that this country was colonized during the golden age of English letters and was patronized by the ablest scholars that adorned the reigns of Elizabeth and James. They came from a people of oratory, statesmanship and refined manners. Three fourths of the signers of the Declaration of Independence were college graduates. They wrought wisely. They built schools to educate the masses and thereby secured an enlightened and unified civilization.

The early settlers brought with them the idea of liberty. A conviction that they had the right and ability to govern themselves, regulate their own conduct, manage their own possessions, and pursue their own happiness. A conviction that every man is justly entitled to a chance in life with special favors to none. They proceeded on the basis that we were brothers, therefore let us deal justly and squarely with one another, with laws the same for all, with penalties the same for all, with all the avenues to wealth, happiness and fame open to all. These ideas were finally expressed in the Declaration of Independence and embodied in the Constitution of the United States which we have discussed in another article in this volume.

They were distinctly a religious people, they were averse

to sacerdotalism and determined to shake off priestly guidance and develop individualism. They were strong in faith and prayer and in personal holiness. They were mostly Protestants who had been in revolt against a religion imposed by the South upon the North, but which had never been congenial to their faith and spirit. Their coming to the New World was a revolt against ecclesiasticism. They came in search of a home where they could worship God according to the dictates of their conscience without fear of molestation by priest or potentate.

Van Dyke speaking of the early emigrants to the United States, says, "They were rich in personal energy, clear in their conviction of what was best for them to do. Otherwise they would have lacked the force to break old ties, to brave the sea, to face the loneliness and uncertainty of life in a strange land. Discontent with their former condition acted upon them, not as a depression, but as a tonic."

Henry Gannett, in "The Building of a Nation," says: "The character of the stock with which the country was peopled must not be forgotten. Energy and enterprise are qualities that especially distinguish the Anglo-Saxon. His power of adaptation to new conditions, and his inventive genius, render him pre-eminently a colonizer, and in this broad and virgin field he has displayed these qualities as they have been shown nowhere else in the world."

Gladstone in his able article on "Kin Beyond the Sea," declares: "There is no parallel in all the records of the world to the case of the prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of empires. She with her progeny may almost claim to constitute a kind of universal church in politics. But among the children, there is one whose place in the world's eye and in history is superlative; it is the American republic. She is the eldest born. The development which the republic has effected has been exemplified in its rapidity and force. As to riches, it is reasonable to establish, from the decennial

stages of the progress thus far achieved, a series for the future; and reckoning upon this basis, I suppose that the very next census will exhibit her to the world as certainly the wealthiest of all nations. The England and the America of the present are the two strongest nations of the world. A pompous detail of material triumphs, whether for the one or for the other, is worse than idle, unless the men of the two countries shall remain, or shall become greater than the mere things that they produce and shall know how to regard those things simply as tools and materials for the attainment of the highest purpose of their being. Ascending then from the ground floor of material industry toward the regions in which these purposes are to be wrought out, it is for each nation to consider how far its institutions have reached a state in which they can contribute their maximum to the store of human happiness and excellence. In many and the most fundamental respects the two still carry in undiminished, perhaps in increasing clearness, the notes of resemblance that beseeem a parent and child."

England and the United States are drawn together in diplomacy. Their statesmen and diplomats are prudent in counsel; they are keen in analyzing the situation; they are skillful in examining testimony and in weighing evidence and are just in pronouncing judgment. Their diplomacy is honest, just and straightforward; patient, long-suffering and forgiving. The diplomacy of Honest "Abe" Lincoln and the just and righteous Gladstone, stands in marked contrast with the subtle schemes of some of the continental diplomats. These nations have many allied political interests; their foreign policies are similar, they stand for the integrity of China, and for an open door throughout the East. If the Monroe Doctrine is a safe doctrine, it is to the political interest of England, on account of Canada, to be with the United States in having the Monroe Doctrine enforced. Both have constitutional liberty in which they grant suffrage to their people. These stand for freedom and their work has

been to franchise the people of the earth from political and ecclesiastical darkness. The more the English speaking people act in concert, the brighter will the sun of liberty shine. The function of this race is to civilize and the more the members of this race work together for the civilization of mankind the faster mankind will become civilized.

These nations have mutual commercial interests; they are the complements of each other. The United States possesses what England lacks—inexhaustible resources; agricultural products to feed all England's population; mineral in abundance for all her needs; cotton for all her mills; both raw and finished products to supply all of England's demands, so that the little island could never be starved or made a bankrupt. On the other hand the United States needs just such a market as England furnishes and as our resources become more fully developed and the population of England becomes larger the greater will become the demand and the supply; in other words—The United States is a nation of producers; Great Britain is a consumer and is by far our best customer. We have a fertile land, unbounded mineral wealth and extensive factories and are able to produce more than is needed for home consumption. This rapid expansion has demanded foreign markets, and history has demonstrated that Great Britain and the United States are the complements of each other in commercial interests.

As James Bryce says, "The United States is the great food raising and cotton growing country of the world. Great Britain is the great consumer of seed corn food and of raw cotton, and as the one is rapidly becoming the chief among the producers of the world in the agricultural and manufacturing departments, so the other by her mercantile marine is the chief distributor. We have repeatedly seen how the commercial prosperity or depression of the one tells on the other. A generation ago Great Britain and the English colonies were purchasing an average of 60 per cent. of our exports, and the years just prior to the war, notwithstanding the

rapid increase of the exports to Germany, Asia and South America, the countries comprising the British Empire were purchasing fully 50 per cent. of our exports."

The following table speaks for Anglo-Saxon commerce and wealth:

WEALTH OF NATIONS

THE wealth of the United States and Great Britain is equal to the wealth of all Europe. Add to the wealth of the United States and Great Britain that of Canada, Australia, New Zealand and South Africa and this combined wealth is greater than that of all Europe, Mexico and Central America.

United States	\$175,000,000,000
Great Britain and Ireland	85,000,000,000
France	65,000,000,000
Germany	60,000,000,000
Russia	40,000,000,000
Austria-Hungary	25,000,000,000
Italy	20,000,000,000
Belgium	9,000,000,000
Spain	5,400,000,000
Netherlands	5,000,000,000
Portugal	2,500,000,000
Switzerland	2,400,000,000

Again, England's vast colonial possessions and her peculiar and strategic position in command of the English Channel, the most important piece of water in the world, has made it necessary for her to possess a mighty navy to give her command of the seas and to enable her to protect her commercial interests and colonial possessions and which would also enable her to render abortive any attempt of an enemy to land an army on our shores, a consideration of no small moment in view of the extensive sea coast that the United States possesses without ample protection either by forts or a large navy.

England is older and stronger in many respects, she has a more distinct racial unity, a closer territorial unity, a stronger national conscience, a more definite program and a broader experience in diplomatic dealings with the world. On the other hand the United States would be a valuable assistant to England; her tremendous resources, her pluck, her daring and energy, her temperance reforms, her principles of righteousness and her spiritual power would be a great help to England and form a combination that would help to work out and hasten the manifold destiny of the race in giving the Anglo-Saxon principles to the people of the world.

These nations are closely allied in the spirit of unity and bonds of peace. For more than one hundred years peace has obtained between them. Europe has no frontier between nations as long as that between Canada and the United States and yet there is not a fort or navy or armed force worthy the name upon that long boundary line. Says Theodore Roosevelt in the *Outlook*: "There has been such growth of good feeling and intelligence that war between us and the British Empire is literally an impossibility and there is no more chance of military movements across the Canadian border than there is of movements between New York and New Hampshire or Quebec and Ontario."

We are indebted to England for the position she took during the Spanish-American conflict. In Manila Bay she saved us from a conflict with Germany. Later on when intervention was proposed by some of the European powers, she said "Hands off," and to-day every Englishman would feel the deepest grief over the humiliation of the United States, and on the other hand, surely every true American would feel the deepest grief over the defeat of England and would feel the security of his own country endangered and a great set back to the highest civilization the world has ever known.

The *Westminster Gazette* recently said: "Europe can inflict no serious blow on America if Great Britain stands

aloof. America may materially help Great Britain if Europe is against her." Tennyson wrote:—

Gigantic daughter of the West,
We drink to thee across the flood,
We know thee most, we love thee best,
For art thou not of British blood?

Should war's mad blast again be blown,
Permit not thou the tyrant powers
To fight thy mother here alone,
But let thy broadsides roar with ours.
Hands all around!
God the tyrant's cause confound!
To our great kinsmen of the West, my friend!
And the great name of England round and round.

Furthermore these two great nations are in possession of the two great canals that divide the continents. Was it an accident or a guiding of Providence that England should come into control of the Suez Canal and the United States into possession of the Panama Canal? No words can fully describe the momentous importance of these two canals; these two achievements of man have made the world anew, bound the nations closer together, given a mighty impetus to commerce, cut the barriers that divided oceans and brought their waters together as one; only future historians will be able to tell the full import of these water ways and the infinite value of their being in the control of the Anglo-Saxons. Therefore, from a commercial standpoint the interests of Great Britain and the United States are largely identical and for this reason there is a foundation for the closest relationship.

These great nations have a close relationship and similar interests in language, in intellectual life, in religion and in missionary enterprise as we have discussed in other chapters in this volume, that furnish a foundation for their mutual friendship and protection.

There are important reasons that relate to the general welfare of mankind that call for a more intimate relationship between these nations. When weak nations are having their independence threatened and are being crushed and broken up by stronger powers in order to build autocratic empires, the Anglo-Saxons would be in a position to speak in the name of civilization to see that a square deal be given and no undue advantage be taken.

There is a false philosophy that a weaker nation has no right to exist if it stands in the way of a more powerful nation in attaining its ideals. Dangerous and false notions that militarism is trying to inflict upon humanity. God chose a little nation to introduce to the world a light from heaven, to lighten the pathway of man, to comfort sorrowing hearts and to point the way to eternal life. The little nation of Greece gave illustrious literature and beautiful art to the world. It was when England was a little nation that she produced her greatest literature and settled the new world. It is not wise to despise small states. They present examples of heroic sacrifice and splendid achievements that give them a worthy place in the world.

The United States, that has often been called a "bully," has always been protecting little nations. The Monroe Doctrine is a bulwark for little nations. When Cuba was being ground down by Spain, did not the United States come to her rescue? And what about England? Go to Greece, Italy, Netherlands, Germany and France and you will find where sons of Britain fought and fell for the freedom of those countries. And to-day England is in one of the most terrible conflicts the world has ever witnessed in defense of a little nation, and if we could see beyond, perhaps the freedom of many nations. Lloyd George says, "Some people cannot understand a great nation pledging its resources, its might, the lives of its children and its very existence to protect a little nation."

Years ago Russia, France, Austria, Germany and England

entered into a treaty, an agreement to respect and defend the independence, liberty and integrity of Belgium. In 1870 when Gladstone was Prime Minister the two belligerent powers, France and Prussia, were requested by Great Britain to state that they had no intention of violating Belgian territory. Bismark replied that it was superfluous to ask such a question in view of the treaty in force. France gave a similar reply though it might have saved her from humiliation had she disregarded it. Again in 1914 the same two belligerent powers were asked the same question as regards the Belgian treaty. France avowed her intention to sacredly respect it, but Germany with an apparent contempt for every principle of justice, disavowed it. "What is a treaty," says the German Chancellor, "a scrap of paper," to which England's Ambassador replied, that her honor was at stake in keeping it. On which Hon. Lloyd George in a public address several days thereafter commented, "Bills of exchange are only scraps of paper and we have seen them move the machinery of commerce, move great ships laden with thousands of tons of cargo from one end of the world to the other. Our bank notes are only scraps of paper, shall we burn them? What are they worth? The whole credit of the British Empire. Treaties are the currency of international statesmanship. German traders and merchants have the reputation of being upright, but if the currency of German commerce is to be debased to the level of their statesmanship, no man in the world would ever accept a German signature again. The doctrine that a 'scrap of paper' only binds a nation so long as it is to its interests, undermines all public law, and is a straight road to barbarism. When England's Ambassador called the great German official's attention to the treaty they said, 'We cannot help it. Rapidity of action is the great German asset.' But is not honest dealing a greater asset for a nation than rapidity of action?

"What offense had little Belgium committed that her neutrality should be violated? Had she sent an ultimatum

to Germany? Had she challenged Germany? Was she prepared to make war on Germany? Had she inflicted any wrong on Germany which the Kaiser was bound to redress? She was one of the most unoffending little countries in Europe. There she was, peaceful, industrious, thrifty, hard-working, giving offense to none. And her corn fields have been trampled down, her villages burned to the ground, her art treasures destroyed, her men have been slaughtered, yea and her women and children. What had she done? Hundreds of thousands of people have had their quiet, comfortable little homes burned to the dust and they are wandering homeless in their own land. What was their crime? The crime was that they trusted to the word of the Prussian King to respect the integrity, independence and neutrality of Belgium."

Would not a mutual understanding between Great Britain and the United States conserve the peace of the world? Would it not be more likely to bring tranquillity than to break it? Would it not result in national councils to arbitrate national disputes from whose decision there would be no appeal? If so, what a blessing to the world. Would it not upset the balance of power and save the world from race and national conflicts?

In times past there have been many racial and national conflicts and there are racial and national conflicts at present. It is a conflict not only between men upon the battlefield, but a conflict between the principles, institutions, and interests of different nations. Some of the great nations of the earth are to-day in a struggle for the ascendancy of the principles for which they stand as exponents. The English-speaking people have every reason to believe that their principles of democracy, honest diplomacy, fair dealings and religious freedom are opposed by the autocratic powers of the earth.

In times past the conflict was between the Anglo-Saxons and the Latins for supremacy. It cost many a bloody battle during the Middle Ages. It was fought out upon land and

upon sea. It was fought upon three continents in the great wars of Louis XIV. It was fought again at the Battle of Waterloo. It slumbered for a time and broke forth anew in a conflict between America and Spain. It finally resulted in the recognition by the Latin of the supremacy of the Anglo-Saxon.

As nations become stronger they play important parts in the drama of the world and by diplomacy, by treaties, by commerce, by education, by colonies, by literature, by the press, by alliances, by armies, by navies and by other methods, they seek not only to maintain their position but to enlarge their domains and increase their power throughout the earth. It is natural that the increasing power, wealth, colonial possessions, freedom and progress of the Anglo-Saxons should create rivalry and jealousy on the part of other nations. Nations are human and Christianity is not sufficiently diffused to enable the nation builders to keep in subjection their passions, covetousness and malice.

In past ages in the racial or national conflicts it has too frequently been the survival of the strongest, whereas, in the future it should be the survival of the best, the purest and the fittest. In the future, weaker races, some for their own protection and some through military force, may be absorbed by the stronger nations and then the conflicts will be waged amongst the giants.

As already stated, the great Latin race has lost in the conflict for supremacy with the Anglo-Saxons. The present conflict in Europe is partly the result of racial differences and partly of national interests, ambitions and institutions. The most important factor in the conflict, is for supremacy. It is not only a conflict between the Teuton and the Slav, but between the Teuton and the Anglo-Saxon—between Germany and England. The latter has the balance of power; the Teuton desires to upset it. The Anglo-Saxon is supreme in the activities of the world, the Teuton covets this supremacy. Herein is the crux of the whole matter. There may be

other elements enter into this conflict, but as I view the situation it is a racial and national conflict. It is democracy on the one hand and autocracy on the other; on the one hand equal rights for all and on the other special privileges for the few; on the one hand the rule of right, on the other the rule of might; on the one hand peaceful methods, on the other hand military methods.

The Germans are great people. They have made rapid strides in commerce and learning and have built up a great nation, but they have never been world colonizers, conquerors, civilizers and missionaries. Their autocratic government could never be accepted by a sovereign people. Their success in the European conflict would force the republics of the world to maintain vast armies and navies for self-protection and would doubtless involve the United States in war with Germany within the next decade as it would threaten our free institutions and undermine the principles of our democratic government. Therefore, if the Anglo-Saxons desire to maintain the position they have won in the world, there is ample and just reason for a mutual understanding for the mutual benefit of the Anglo-Saxon nations and the preservation and perpetuation of their principles and institutions.

If the institutions and principles of the Anglo-Saxons as set forth in this book are just and right they should be cherished and carefully safeguarded as the sure foundation stone of the Anglo-Saxon people and in so doing no consideration should be given to the persistent efforts on the part of jealous people, or envious and covetous rivals to cause an estrangement between England and the United States or to mar the friendly relation existing between all Anglo-Saxon people. Numerous such efforts have been made and the propaganda is still at work using subtle methods and arguments.

It is alleged by the mischief makers that there is such a large infusion of other elements in the population of the United States as to divert it from the original source of

the normal Anglo-Saxon type; but are not these elements mostly drawn from the same source, viz: the Teutonic and Celtic, which form the population of the British Isles, or in other words, the inhabitants of the two countries have largely been molded into the same type, so that the differences which separate the average Englishman and the average American are nothing in comparison with those which separate them from the other great races. We are more together in language, in literature, in government, in habits, in religion than either of the nations with the members of any other great race. In many places in Asiatic countries we are counted as one.

The weaknesses of the two nations are berated to create friction. We have heard much of England's alleged oppression of Ireland, of the rapacity with which she has enlarged her boundaries, of the intrepid aggressiveness of her traders, of the haughtiness of her autocrats, of the selfishness of her statesmen. On the other hand England is warned against the inflated values of American securities, the corrupt politicians, the crooked business methods, the yellow journals, and the untrustworthiness of a nation, made of adventurers, cowboys, Indians, ruffians and awkward Yankees. Well informed men know these evils are either false or grossly exaggerated, and that the tender ties that bind the nations together, the splendid principles and interests they hold in common, offset all the evils and remove all cause for estrangement.

Again, the early wars between the nations are recited to create enmity. They forget the revolutionary conflict was with George III and his ministers, and not with the English people. At the time the colonies were fighting for independence, it was an Anglo-Saxon struggle for liberty and the common enemy was "George III and his Germanized court." "When the news was brought to London," says the *Westminster Review*, "that the United States had appealed to arms, William Pitt rose in his seat in Parliament

and with uplifted voice thanked God that the American colonists retained enough of English blood to fight for their rights."

Gladstone in speaking of the American Revolution says, "Their revolution was like ours in the main, a vindication of liberties inherited and possessed," and of the two constitutions he says, "The one is a thing grown, the other a thing made; the one the offspring of tendency, the other of choice; the one of long gestation of progressive history, the other the most wonderful work ever struck off at a given time by the brain and purpose of man. Both wish for self government, and however grave the drawbacks under which it exists, the two have among the great nations of the world made the most effectual advances toward the true aim of rational politics."

Independence Day is as much a red letter day for every Englishman as for every American, and so it should be, for Washington but trod the footsteps of Hampden and the Declaration of Independence was but a step in advance of the Magna Charta. Pitt called the attempt to reduce America "most accursed, wicked, barbarous, unnatural and diabolical." Knowing the facts in the case, is it not time to let the revolution, in which the colonies won signal triumph, be considered history in the United States as it is in England?

During the Civil War some trouble arose between the United States and England. It appeared that England was giving her sympathies with the South, but those familiar with the facts, know the sentiment of the masses of the English people were with the North and hoped for the victory of the rights and freedom of the slave. Those who sympathized with the South never held open public meetings while hundreds of such meetings were held by those whose good wishes were with the Federal army in fighting against slavery. Some of the wealthier classes of England, and the newspapers and politicians, over whom they exercised an undue influence, were not generally for the freedom of the slave,

because it was not for their financial interest.

Some of the American school histories record with boastful delight these signal victories won over the English, and take no pains to remove prejudice and promote a kindly feeling on the part of the American youth for the Mother country. For this reason a prominent Englishman was sent to this country to examine into our school histories and he declares that the prejudice of many Americans he believes started with the children. In the study of the school histories of England he did not find one unkind allusion to the United States, but in the United States histories it was the contrary, but he felt assured of a change for the better and that by beginning with the children he thought everything would work out satisfactorily.

Commenting on this prejudice, the *London Spectator* said, "An English public man who showed hatred of America or insulted her in his speeches or writings, would at once lose his place in the national respect and would be drummed out of public life. No poet could direct his verse against America, no man of letters could attack our kinsfolk as a nation, or express a desire for the downfall of the Union without loss of prestige, and for the Americans to express any hatred for us is a very grievous wound to an Englishman and if it is done, all we can do is to wait in the hope that some day better feeling will arise."

Those most interested in the propaganda of the estrangement of the nations, are, as a rule, foreigners; they are not identified with our institutions, they take advantage of the liberties and laws that give them protection; they sometimes become bold, especially in the United States, and in public assemblies they draft resolutions of denunciation against England and in numerous articles in public press and monthly magazines, they give utterance to their enmity and seek to prejudice the American people against the English. It is a source of great satisfaction to the two nations to know that the propaganda of estrangement has failed.

The common characteristics and interests of the Anglo-Saxons is evidence of the unity of the race. Other races of men may have developed more rapidly but none have surpassed this race in the practical character and power of its progress.

Guizot says: "The true order of national development in free government is first to convert the natural liberties of man into clearly defined political rights; next to guarantee the security of those rights by the establishment of forces capable of maintaining them." Everywhere throughout Anglo-Saxon nations do we find trial by jury, the legal right to resist oppression, legislative representation, religious freedom, and the principle that all political power is a trust held for the public good, and these are the blessed heritage of every Anglo-Saxon nation.

Some of the people of America may at times lose sight of what England did for this country before we came to it. English history is to a large extent our own history, as Hawthorne says, "It is our old home." Only a couple of centuries ago and the record of America was one with that of the mother country which first discovered and permanently settled it and gave to it the great leaders in education and statesmanship; in descent the greater part of our people are of English blood, and in language, literature, law, religion, forms of government and all the essential features of civilization we owe England a greater debt than to all the other nations of the world. All that is glorious in her history is ours; her classic poets, essayists, historians and statesmen spoke and wrote in our language for the instruction and delight of our ancestors who laid the foundation for the greatness of our nation and made it possible for our interests and sympathies to possess so much in common with England; interests in the past, now and in the future, essentially the same; interests that bind England and America so closely together that make the one necessary to the other. And when we consider their vast territorial and colonial growth, their

abounding wealth, their power to absorb the millions of immigrants of every race and tongue that have poured into their midst; their fundamental principles of constitutional government; their common language, their intelligent enterprise, fair dealings, steady growth, and religious convictions, may we not say with Canon Farrar, "Whatever there be between the two nations to forgive and forget, is forgiven and forgotten; and if these two people which are one be true to their duty, who can doubt that the destinies of the world are in their hands?"

It is a joy to know that year after year witnesses the bonds between Great Britain and the United States increasing in number and in strength; it is a joy to know that the misconceptions on the part of both people, as to the principles which underlie their civilization, are being removed, and that by the friendly visits, by interchange of thought, by commercial transactions, by education and by blood and religious ties, they are forgetting past differences, overlooking present weaknesses, understanding each other better, are loving each other more and therefore, coming nearer together in a friendly union for their mutual protection and future welfare.

It may not be necessary to join hands either physically or politically, but to have a mutual understanding to promote the industrial and commercial progress and ideals of the two nations, to stay the hand of the oppressor, to check the massacre of the innocent, to relieve the suffering, to defend the right, to broaden the scope of human liberty, to spread the light of justice, to work for world peace and in short to maintain and herald the great principles and institutions of the Anglo-Saxon people.

ANGLO-SAXON DESTINY

THE Anglo-Saxon institutions discussed in this volume are not the offspring of a day; they represent the growth and development of centuries. The nations that have won and enjoy them have come out of great tribulation. They have cost a heavy price in blood, life, toil and treasure beyond all calculation. Our religious liberties cost, in the beginning, the merciless crucifixion of Christ and since that dark day on Calvary, millions of men and women have sealed their faith with their blood. An expression in the letter to the Hebrews may be appropriately applied to those who have paid the price for our religious liberties, "Those are they who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Likewise our civil liberties cost a terrible price. The martyrs of religion gave their lives for a principle and the martyrs of patriotism gave their lives for an idea. The Anglo-Saxons who have swayed the destinies of the world have come to their own in the enjoyment of constitutional liberty through centuries of struggle and conflict. Yes, these glorious institutions cost untold suffering of innocent victims, wars that cost the lives of millions of men, and money by the billions of dollars. Two thousand years of struggle and conflict look down upon us. If the young Greek could exclaim on reading the story of Marathon, "The trophies of Miltiades will not let me sleep," surely our hearts should be stirred with a noble patriotism when we read the story of Anglo-Saxon liberties and the

lives of the heroes who labored in faith, wrought in love, suffered in prisons, and died upon battlefields to illuminate the pathway to Anglo-Saxon supremacy; their beautiful examples and their numerous sacrifices strengthen the love of our country and deepen our devotion to duty and reinforce our loyalty to our ideals. But what is the horoscope for the future? Have we enemies that may crush us? Have we weaknesses that may undermine us? Have we institutions that are worthy to endure till the end of time? History teaches that we are traveling toward a more perfect condition. Browning declares that man was made to grow and not to stop. Notwithstanding his slow growth, meanness and corruption, he has to-day better laws, better institutions and better ideals than ever before. The Anglo-Saxons having drawn the best ideas and principles from all races, are ever seeking to perfect their civilization and to embody in their laws and life everything that is for the good of humanity. They have devoted themselves to the untrammelled development of the individual and to the perfecting of their organization for control and advancement.

Josiah Strong has beautifully said that in the history of civilization this great law of unity in diversity manifests itself in the development of the individual and the organization of society, and herein we have diversity and unity. In the savage state there is both a low form of individualism and also of social organization; in the Oriental civilization there is a high state of organization in the sacrifice of individual development and liberty; in these Oriental civilizations there was unity with but little diversity; there was the dead conformity to the tradition of centuries; the people lived in one century as they did in the previous.

In the Grecian civilization there was the lack of organization, but the development of the individual. The Grecians developed individualism, created a spirit of independence which enabled the individual to pursue special lines, until within a century Greece produced more great men than

China produced in her entire history. The Grecians represented the principle of diversity and the Chinese of unity, but the Chinese lived on and on, whereas the civilization of the Grecian is only a glorious memory.

But the Chinese civilization did not encourage progress and research and though the nation may be crowned with age she is not crowned with blessings for mankind. These two great principles—individualism and organization—that have been in apparent conflict in the past, are now harnessed to the world's progress in the Anglo-Saxon civilization. The great strength of Russia and Germany with their vast populations is in their powerful central organizations and their great weakness is in their sacrificing of the great principles of liberty and individualism.

The great strength of the Roman Catholic church is in its powerful organization of which the Pope is the head and in whom dwells all the fullness of power, and its great weakness is in the suppression of the individual liberty and rights of its subjects. On the other hand, Protestantism stands for liberty and the development of individualism and though, at first, there was the lack of high organization, there have developed during the past two centuries within its body, organizations compact, thorough and with ramifications fully as diversified and as far reaching as in Romanism.

England and the United States, the two great Anglo-Saxon nations, stand for the largest possible liberty of the individual as expressed in literature, the public press, politics, business enterprise, social order, and religious faith, and at the same time they combine with this high state of individuality a powerful and resolute organization; thus it is, for the first time in the history of the world, these two great principles are expressed and emphasized by these people who have sought to combine and produce the best principles of all races. The Anglo-Saxons have produced in their civilization the organization of the Orientals, the ethics of the Hebrews, the individualism of the Greeks, the law of the

Romans and the liberty of the Teutons. This power of individualizing has made a great race of men and women and the more they individualize the more they are dependent upon society and the more effectual must be their organization to control society.

The question often arises, will our civilization continue? Doubtless there will be many changes and marked improvement in the years to come. Many nations have risen to glory only to fade away into overlasting night. Many nations have come to their culmination and their death. The ancient ruins, uncovered cities and monuments bespeak of mighty nations and populous cities of the past that are now no more. What shall be our destiny? Shall we in turn take our place with the races of men that have appeared on the earth and disappeared never to rise again—shall these world civilizers be supplanted by a more powerful people, and forced to pass from the stage of action? I think not, because they possess the essential principles of civilization to give them permanency. Principles that the civilizations of the past did not possess. They have entrenched on the Lord's side. They have the truth and so long as they let it shine they will never outgrow it. They have founded their civilization on the principles of righteousness and brotherly love as taught in the Bible, and the heavens may pass away but the word of God shall abide, and if these people continue on the firm foundation they shall never be moved. With these principles embodied in the very heart and soul of the people their destiny is determined and their mission is evident.

Their history is a record of progress in all the arts of civilization. Their motto has been "Onward." They have passed from generation to generation doubling their inherited treasures and multiplying their victories. The nineteenth century recorded their progress that is beyond all precedent; their territory and population were quadrupled; their wealth multiplied many fold and their people made a remarkable advance in knowledge and wisdom. In religion their liber-

ality has made ample provision for the religious instruction of the people. Never before in the history of the world has there been such a call for the Anglo-Saxon nations to advance to their true position as there is to-day. The principles of their civilization are so much to be desired that as they became known to Asiatic people the gates of those nations were opened to bid the Anglo-Saxons welcome to enter and disseminate the principles and plant the institutions for which they stand. This suggests that the gigantic struggle in Europe is for supremacy and influence in Asia as well as in Europe and other parts of the world. Lord Rosebery says, "It is a war for supremacy of liberty and all that we hold sacred." The European question is only one issue; a new world has come to view, another century may witness the human activities and ambitions of the West transferred to the East. The Pacific as well as the Atlantic is destined to become the theater of great commercial activity.

The greatest interest of humanity once encircled the Mediterranean Sea; it may now be said to encircle the Atlantic; it will soon be transferred to the Pacific. This peaceful ocean with its shores, islands and vast regions so well located for men's greatest achievements and surrounded by three fifths of the population of the globe, with the opening of the Panama Canal may be destined to become the chief theatre of events in the world's history. The Pacific with its nations and islands is bound to be dominated by Western politics, thoughts, forces and civilization; it is already demanding a reconstruction of the diplomacy and program of the great powers of the world. Every opportunity is being embraced by the great nations of the earth to gain a vantage ground in the Pacific and on its shores for their commerce and their civilization. These are tremendous movements of nations in sweeping forward in the greatness of their power, preparing for their future when boundary lines will be drawn and unalterably established. It is the all absorbing question among the great rulers of the world.

More and more European and American statesmen are addressing themselves to conditions in Asia and Africa. Within the past decade or two the European statesmen have awakened like magic to the importance of possessing colonies and establishing foreign stations for their people and their commerce. There has been a scramble for the unappropriated corners of the earth. We have witnessed Africa divided between the rival claimants and again and again we have seen Asia threatened with a like partition.

Of the lands that border on the Pacific, Old Glory floats over the United States, Alaska, Hawaii and the Philippines, and the Union Jack proudly waves over New Zealand, Australia, Canada, Hong-Kong and parts of New Guinea and Borneo.

The United States has played an important part in this drama of the world. By conquest, by purchase, by diplomacy, by education, by commerce and by missionaries we have planted ourselves squarely face to face with the Asiatic civilization. For years the United States looked upon a future of political isolation but the conflict with Spain made short work of this tradition and revolutionized our place in the world. It closed the period of selfish isolation and opened to view and enlarged the destiny which divine providence seemed to mark for us as a nation. It brought us into intimate relations with sections of the globe with which we had but little communication, save in a commercial way and through missionaries, and it brought a sudden moral demand upon us to make our voice heard and our power felt in the interests of humanity throughout the world. It presents problems, the solution of which have been vexing and trying to the great reformers, philanthropists, and statesmen of the world; the Asiatic problems. The missionary heroes of the Anglo-Saxon race have long been the foremost in mission work in Japan, China, India and the Islands of the Sea, and the U. S. now stands in the political and commercial world in close relation with these countries. The states-

men of these nations consider the presence of England and the United States as friendly and unselfish and as the harbinger of a brighter day for those who are seeking the light and advantage of Western civilization. The earth is belted with the nations, islands, fortresses, harbors and coaling stations that the Anglo-Saxons hold for the good of the world. Without the Anglo-Saxon program being prepared by any set of men, it doth seem that some unseen hand has been directing the movements of these world conquerors and civilizers. More important than the discovery of the New World, or the organization of society on the basis of the sovereignty of the people, is this belting the world by the Anglo-Saxon people and clasping hands in Asia. It is a reunion of the two civilizations that separated more than four thousand years ago and traveling in opposite directions are now meeting again in the nations and islands of the Pacific. This meeting required years of preparation, it required waiting for navigation by steam and electricity, the development of mechanical inventions and scientific discoveries, the liberation of the human intellect, the freedom of individual enterprise enjoyed by the Anglo-Saxons and their abundance of gold. All of these elements entered into the preparation of this great movement in bringing about this great union of the human family by the will of God through Anglo-Saxon instrumentality.

Why this world wide influence and power? It must be not only to furnish liberty and opportunity for their industrial enterprises but it must be on the ground of a high trust to civilization, on the ground of indebtedness to humanity, and on the ground of a duty placed by the hand of almighty God. This being true the Anglo-Saxons must not turn a deaf ear to the voice of Providence but must shoulder the responsibility with all of its trials and all of its perplexing situations. If they have outstripped the other races of men in the conflicts for mastery, it is because they have more liberty, more Christianity, a better conception

of duty and a civilization that gives a more complete development to the individual and a better organization of society. It is because they have the principles of civilization that make them permanent and paramount; again, if this be true the Anglo-Saxon holds in his hands the destinies of the world and has a commission from on high to civilize the world, therefore, we need not wonder at some nations being absorbed by us, at others being quick to accept our civilization by adopting of their own choice our heaven given principles. Think of it, the twentieth century and the march and call of the Anglo-Saxon civilization. What an inspiration to our people! What an incentive to authors, statesmen, teachers, editors and ministers to discuss these subjects and educate and prepare the people for the conquest of the world. Behold the magnitude of the enterprise. Anglo-Saxon liberties enlightening the world, Anglo-Saxon Christianity saving the world, Anglo-Saxon blending the great families of the world into one great brotherhood. The crisis has come and with other Anglo-Saxon nations we are now facing a great turning point in our history and questions are now being decided that will involve us for all time to come. The influences and outcome of the great war of 1914 will have a tremendous effect upon history. The Asiatic people are rapidly being civilized and Christianized by the Anglo-Saxons. Shall this blessed work so auspiciously begun, come to an end?

The leaven of the Anglo-Saxon civilization is at work in Japan. Japan's great awakening dates from the visit of Commodore Perry to the Island Empire. When he entered the harbor of Yeddo and unfurled Old Glory, it was the dawn of a new era for Japan. Having himself selected his presents he gave these people on the strand of Yokohama an object lesson, showing the forces of the West—the railway, locomotive and train, the telegraph, electric batteries, ploughs, sewing machines, and other tools especially the inventions of Americans. Corn crackers, rice hullers and Colt's revolv-

ers, were the most popular and some of the former are still in use in Japan. Following Perry came merchants, teachers and missionaries.

Since the days of Perry Japan has been an ardent student of Anglo-Saxon civilization. From the appearance of Perry's peaceful armada, Anglo-Saxon influence in law, theology, medicine, agriculture, engineering, science, journalism, education, religion, has been manifest and present in overwhelming force.

American and English enterprise have done much to develop and exploit the mines and industries of Japan. The new industrial Japan is one creation of the Anglo-Saxons. Their entire educational system is chiefly the work of a handful of Americans. Whole series of our educational text books, from Webster's speller and dictionary up through all the lines of science, history and theology have been bought, read, used, translated and adopted by tens of thousands of copies.

Likewise our political productions,—the Declaration of Independence, the Constitution of the United States, Washington's farewell address, the lives of our great statesmen and other writings,—have been widely read and their virtues and examples oft quoted.

The English language is studied in her colleges and universities and no man of Japan is considered educated who is not able to converse in English. I have traveled from one end of the Empire to the other and have delivered addresses in some of their institutions of learning and I was both surprised and pleased at the large number of students who understood English.

The missionaries have introduced Christianity and exemplified it in their daily lives. It has taken a deep hold upon the Japanese. My departed friend Dr. De Forest in "Sunrise in the Sunrise Kingdom" has forecasted the religion of Christ to become the prevailing religion of Japan in the near future.

I might here add that while Japan seeks to have her people respected she has no thought or plan of a future conflict with the United States. Such I know to be the sentiment of her educators and statesmen, yellow journalism, and subtle and secret diplomacy of envious powers to the contrary.

The leaven of the Anglo-Saxon civilization is also at work in China. The wonderful transformation that has taken place in China has been largely due to American and English influence. Through these channels the light of Western civilization pierced the heart of the Celestial Empire and the demands for reform were heard on all hands. Missionaries and educators were kept busy translating their best books on Western civilization, ideals and government into Chinese. The great nation awoke as if by magic. The intellect awakened to Western thought. Steamships are plying along the coasts and along the rivers; railroads are already crossing the country, telegraph and telephone wires are threading the land; American and English engineers and machinists are found everywhere stimulating China's commerce.

Factories are being built and the printing press is at work. Mathematical, scientific, governmental and economic books are in demand. Millions of copies of the Bible are circulated in China. Confucius, who invented nothing but taught the people to worship their ancestors with reverence for the past and fear for the future, is losing his grasp upon China.

The leaven of the Anglo-Saxon is at work throughout the whole nation. He is active in commerce, in schools, colleges and universities, in scientific and professional pursuits, in Christian missions, hospitals, dispensaries and asylums. He is active stimulating the people to thought, molding public opinion and by his life and object lessons turning China upside down.

What is true of China and Japan is also true of Korea. Her first railway with iron bridges, her first street railways with modern equipments, her first electric lights and the de-

velopment and exploitation of her mines, were begun and executed by Americans. The renovation of her capital city from filth and stench to cleanliness and purity, is the work of native officers who had experience in Washington. Her grammars and dictionaries and educational system; her material enterprises, and commerical prosperity, her converts to Christianity, with her schools, missions and churches, demonstrate the power and quality of Anglo-Saxon mind and character to turn people from darkness to light. And what is true of China, Japan and Korea is also true of India, to which I have referred in the Chapter on Anglo-Saxon Colonies.

In conclusion: It is important that the Anglo-Saxons know the programs of other nations and consider their right to a place in the world and their mission to humanity. They should generously appreciate all that is fine, good and worthy in character and culture of other races, study their needs and seek to maintain that friendly relation to them that will secure a hearing and perhaps an opportunity that may help to overcome any deficiencies, remove any jealousies and to attain the loftier ideals. President Wilson has well said, "No man is a true Christian who does not think of how he can help his brothers, how he can uplift mankind, and who does not labor unselfishly for others."

Anglo-Saxons must steadfastly adhere to the view that both science and religion have affirmed that the human family had a common origin, belong to a common brotherhood, with a common Fatherhood and that while some races have had better climatic conditions and other advantages that gave to them a better start, yet all races of men are capable of the highest development regardless of their present condition or the color of their skin.

Anglo-Saxon people must not be content to rest on victories gained on land and sea, in commerce and in industry, in education and in religion. They must remain true to their ideals and strive to keep the body and soul of the race healthy, must prevent decline in religion and morals and must teach

the youth of the race that the best citizen is he who gives the best manhood to the nation.

Anglo-Saxons must make progress in spiritual as well as mental culture; must seek, not by force, to impose Anglo-Saxon ideals on other races and nations but by fair dealings and righteous living they must let their ideals so shine that others may see and know their value and adopt them for their own good, happiness and progress.

As regards war, surely no war is justifiable unless it is in defense of ideals and institutions, defense of national existence and honor; better than preparation for war is the effort to maintain peace, to arrange for disarmament, to establish courts of international arbitration, to seek in every possible way to bring all men to the Christian conception of brotherhood so that war will never be a necessity. And while these ideals are to be the ultimate aim of the Anglo-Saxons, yet they cannot afford, so long as any great nation maintains a heavy armament and has no regard for Christ and His church and no respect for the rights of weak nations and international treaties, to beat their swords into plowshares and their spears into pruning hooks.

My faith leads me to believe divine Providence placed the Anglo-Saxon in every zone from the tropics to the Arctic for a purpose. He is there not only to build railways, lighthouses, telegraphs, telephones and warehouses for the introduction and distribution of products for the good of the whole people, but he is there to open dark places and let in the light; he is there to annihilate slavery, lessen poverty, drive out plague, pestilence and famine; he is there to promote the happiness and increase the comfort of the people; he is there to supplant the heavy and oppressive institutions of the old world with those of light and love of the new world; he is there to introduce the principles of liberty enjoyed by a sovereign people; he is there to tell the story of the Fatherhood of God and the brotherhood of man; he is there for the salvation of the human race and the glory of

God. And furthermore, and perhaps best of all, to encourage and work for the reconstruction and reorganization of the relationship of all the nations of the world, to secure and maintain a permanent peace for the general welfare of all.

Those who have traveled through Asia know there is a new Japan, a new China and a new India as a result of the touch of the Anglo-Saxon civilization, and so, closer relationship, brought about by electricity and steam power and the interchange of the ideals, products and institutions of the nations of the world, have made a new world and created a demand for a new industrial and political relationship, in short for a federation of the nations of the world for international peace and for the protection of all.

There might, with profit, be a grouping of the nations in federation parliament by continents and from this arise to a federation of the nations of the world. This ideal of federation has been realized in the United States, Germany, Switzerland and under the British crown in Canada and Australia.

Josiah Strong in his "Studies in Social Christianity," has well expressed it—"We stand in a new world in the presence of a world life which has not yet received political embodiment; have not the nations sufficient courage and wisdom to follow a successful example and give to this new life a body politic which shall secure the world's peace? For ages many of the world's great men have had visions of a universal and permanent peace, to be realized through world organization—Dante's 'Monarchia of Peace,' the 'New Europe' of Podiebrad, the 'Great Design' of Henry Navarre and Sully, William Penn's plan for the United States of Europe, Immanuel Kant's 'Eternal Peace,' in which he argued for a 'state of nations,' the federation of the world, and many others down to our own time. But not until to-day has the hour struck when this vision of the centuries could be realized.

"A world executive, a world parliament, and a supreme

court of the world would revolutionize international relations, and make impossible such continental anarchy as now obtains. Victor Hugo is quoted as saying: 'I represent a party that does not exist—the party of Revolutionary Civilization. This party will control the twentieth century. Out of it will grow first the United States of Europe, and then the United States of the World.'

"A federal union which will be coextensive with industrial organization is essential to safeguard the peace of the world. Every reason which existed a century and a quarter ago for the creation of the United States of America exists to-day, underscored, for the creation of the United States of the World."

Such a union would present peace negotiations in a new light and prepare the nations for a world organization. As stated in the beginning of this volume, the nations of the world are knit together by many bonds of fellowship and belong to one great family in so much that war between any group of nations vitally affects and concerns all the world, therefore, the members of a world federation or congress should be composed of the most representative men from the various nations of the world who think in world terms, see with a world vision, possess a world wide sympathy and conscience and believe in the fatherhood of God and in the brotherhood of man and who believe the hour is at hand to strike for a universal and lasting peace amongst the nations of the earth. To this end, not only Anglo-Saxons, but all people should work and pray. With this in view the clashing of arms will be only for a season, for the discordant notes must swell into harmony and peace and the European conflict result in preparing the world for that "peace on earth and good will to men" announced by the angels of God on the plains of Bethlehem more than nineteen hundred years ago.