

for whom do you take us? It is a mere show like the Auteurs Gais or the Maison de Rire—a mere show.—Figaro.

A BIRD'S-EYE VIEW OF THE SOUTH AFRICAN WAR.

A quotation from a letter written by Richard Harding Davis to the Chicago Record, dated Pretoria, May 17.

"An Englishman's house is his castle," and he can defend it accordingly, is the oldest of English adages. The Boer has merely been defending his castle. You can make nothing more of this war than that. The Englishman will tell you there is much more to it than that; he will talk glibly of a franchise which he never wanted, of unjust mining laws and restrictions which are much more generous than those he has instituted in British Columbia, and which he could have avoided, had he not found he was growing rich in spite of them, by simply remaining in his own country; he will try to blind you by pleading that the war was forced upon him by the Boers' ultimatum, an ultimatum which came only after he had threatened the borders of the Transvaal with 20,000 soldiers.

He will present every excuse, every sophistry, every reason save one, which is that he covets the Boer's watch and chain and is going to kill him to get it. It is too late now to go into the injustice of this war. The Boer has lost heart and is falling back, leisurely, as is his wont, but still falling back. Before this letter reaches America the end may have come and the English will be pumping the water out of the gold mines they have fought so long and so hard to win.

It is possible that the gold may repay some of them for their losses, but it will not bring 7,000 men back to life again; it will not restore the lost prestige of the British army, nor pay for the ill feeling of Europe, nor for the loss of what was once Great Britain's hope—an alliance with the United States.

"Never envy a man his riches until you know what he did to gain them," is a saying as old as Epictetus, and who will envy England her slaughtered, bleeding republics, now that we see the price they have cost her?

Except for the excellence of her transport service it has cost her her former place as a military power, her position as a religious nation. Even her archbishop of Cape Town is today with thumbs down howling in the name of "peace" for the complete

and utter extermination of the two prostrate states. It has cost her the right to speak again in the name of Christianity, for the chief loot of her soldiers is the Bibles they find upon the dead bodies of the men they have killed. It has given her a Dreyfus scandal of her own, and by the light of the homes she is burning in the Free State she can read her acts as she read the "Bulgarian atrocities."

This may seem hysterical and unjust, but it is time, now that it is too late, that we should see clearly what has been taking place while the world sat idly by. We have been misinformed and blinded by a propaganda against the Boer, a manipulation of press and parliament which has never been equaled in dexterity of misrepresentation nor audacity of untruth, not even by the boulevard journalists who live on blackmail and the Monte Carlo sustenance fund.

The murder and robbery of a Boer on the veldt is no less a murder and robbery than though it had taken place in Whitechapel or Fifth avenue.

The Boer has been murdered and robbed, and the fact that before his life was attempted his character was attacked and villified is not the least of the sins for which the "empire builders" of Kimberley, Johannesburg and the colonial office must some day stand in judgment.

CIVILIZATION AND ANARCHY.

For The Public.

What is the difference between civilization and anarchy? While 30,000,000 French peasants were held in hopeless subjection civilization was supreme; when they rose up and chopped off sundry thousands of aristocratic heads, anarchy reigned. While the troops of saintly King Humbert were shooting down the hungry Italians clamoring for bread, civilization was on top, and its only fear was that the hungry ones might win out; now that an assassin has served King Humbert with his own medicine, civilization gasps at the horror of it all, and the nations are straining every nerve to stamp out the terrible crime of plotting against the Lord's anointed. While England was waging the war to force the opium traffic on China and preparing to appropriate Hong-Kong, she was extending civilization; now that the Chinese, seeing the fate of every land where the white man is master, have decided that he shall not be master in their land if they can prevent it, they naturally represent anarchistic forces opposed to order and civilization.

If it would do any good I could look with equanimity on the extermination of the royal litters of every land on the face of the earth. But how can it do any good? "It is not kings, or capitalists, or landlords that anywhere really oppress the people; it is their own ignorance." If this ignorance, then, could only be exterminated, there might be something doing. But as long as one king succeeds another and institutions remain unchanged and the people prefer amusement to instruction, Isaiah's lament will be the real trouble with the world: "My people are destroyed for lack of knowledge."

It is said that the schoolmaster has been abroad in the world, and that enlightenment has taken the place of intellectual darkness; it is difficult for a man who has seen the color of the coming day to believe it. A burnt child dreads the fire, but mankind has not yet learned to dread imperialism. Sacred and profane history abounds with warnings uttered by prophets and wise men, all testifying that "Whoso liveth by the sword shall perish by the sword," but it is of no avail. It would be well for us did we deify our prophets less and do something in the way of carrying out their doctrines in practice.

For upwards of 70 years the colony planted in Pennsylvania by William Penn got along peaceably and amicably with a race of men admittedly as savage and bloodthirsty as any that ever lived. The broad-brimmed hat of the Quaker was the badge of an honest man who wanted nothing which was not his own, and it was a better bodyguard than an army. The experience of the Quaker settlement at Philadelphia gives the lie to those who stand for imperialism, no matter what their plea may be. It is as possible for the white man to colonize in savage lands and remain at peace with the inhabitants thereof as ever—if he will but adopt the methods so successfully used by the Friends.

We are now witnessing the first skirmish in a struggle which may outlast the Crusades, in the course of which the supremacy of the white race will be powerfully threatened, and in the outcome of which civilization itself may be destroyed as it has been before. The races heretofore encountered by the white man have been comparatively feeble in numbers and fighting powers, and have been swept away or reduced to subjection without the real exertion of his power. But he has at length waked up some-