

ernment which is conducted for the general welfare, and which will secure the blessings of liberty to ourselves and our posterity. We know no means, consonant with the fundamental principles of our government, whereby the people may secure such a government and such blessings, which are better than direct action at the polls. The people should when a sufficient number petition to do so, pass directly on the acts of the men they elect to public office. If these means are provided, the evils of our political system will soon disappear, and if follies are committed, it will be the fault of the people and not of their political system.

If an experiment of this kind is wise in operation it will benefit the whole nation. If the event proves that it is unwise in operation, the law permitting it can be repealed. But the business principle of review of acts of agents by the principal when the latter so elects, is sound. Even if the agent is more competent and is chosen because he is more competent than the principal to do certain acts, the latter should have the decision on matters affecting his interests, when he so desires.

Otherwise he abdicates in favor of the agent—and must take the consequences. The vesting of special privileges in corporations for private gain may be an act of deliberate injustice to the people, and may lead to unsatisfactory exercise of the privileges granted and to grave discontent. If this is so, are the people to be left without legal remedies?

Good citizens want to know the sources of political corruption. They want to apply the remedy to the end that they may have good government. They will not rest satisfied when they are told by those who are in power and who are responsible for the existing conditions, that "politics" as it exists, forbids the trial of an adequate remedy. How can the people know without a trial? Are they to admit impotence as sovereign citizens? Are they to acquiesce in the failure of popular government alleged by those who really rule under the forms of popular government?

Wherever true democracy exists—whether in New Zealand or in Switzerland—the people are not found to be incompetent or corrupt politically. The same cannot be said of autocracies—whether in Russia or in the United States.

LEWIS STOCKTON.
Buffalo, N. Y., July 7, 1905.

In the progress of civilization woman's suffrage is sure to come.—Charles Sumner.

THE DEADLIEST INFIDELITY.

Extract from a sermon delivered by the Rev. Quincy Ewing, in the Church of the Advent, Birmingham, Alabama, July 9, 1905.

A man's life consisteth not in the abundance of the things which he possesseth.—Jesus.

The kind of infidelity that Christianity has to combat to-day, or itself perish, is not at all the infidelity of the Paines, the Bradlaughs, the Ingersolls—an infidelity which spends itself in denials of, or attacks upon, a "supernatural" basis for doctrine and dogma; but rather is it an infidelity which vaunts itself in every-day practical denial of and attacks upon the universal moral basis and justification of human life, without which religion as truth, religion as right, religion as deed and character, were empty, purposeless, and meaningless.

Jesus said, speaking for the ideal of fundamental religion, "a man's life consisteth not in the abundance of the things he possesseth." So far as I know, Tom Paine, Charles Bradlaugh and Robert Ingersoll agreed with Him. But the powerful many-handed and million-tongued infidelity of the present day flatly disagrees with Him. It says—and what it says it embodies in deeds—that a man's life *does* consist in the abundance of the things he possesseth, and in nothing else—except incidentally.

The only way to avoid the conclusion that the men responsible for the corruption that is rampant in our social and political life—the men who boodle; the men who crush rivals out of business by the secret rebate and other immoral methods; the men who conspire together to pay less for what they buy, and compel their fellowmen to pay more for what they buy and must have; the men whose supreme effort in life is to get something for nothing, or very much for very little;—the only way to avoid the conclusion that they are all essential infidels, is to suppose that the moral message of Jesus Christ is no fundamental part of His religion; that He won His great fame, not as humanity's Exemplar in the paths of righteousness, but as its most remarkable instructor in the realm of abstract metaphysics.

Thought of in this light, as it must be, how much infidelity there is in our social and national life! How many of our troubles, our problems, our sins and sufferings, it is responsible for! And how they would vanish, if for unfaith we could substitute faith in

the moral leadership of Jesus; if we could drive the awful infidelity out of business, out of "best society," out of politics and government, and put in its place the reverent spirit to ask, "Quo vadis, Domine?" Whither goest Thou, Master? and the spirit of faith to pronounce, "Whither Thou goest, I will go, and what Thou commandest, I will do!"

How long has it been since any great national question, or any small national question, was settled in these United States on the basis of right, in obedience simply to an ideal of rightness? Does any of us remember when such a question was so settled? Are not practically all our national questions settled rather on the basis of what will pay—the politicians in votes, or the privileged classes in dollars? Who ever expects, these days, a measure to go through Congress merely because it is a righteous measure, a measure in accord with the moral teaching of Jesus Christ, a measure framed in the spirit of the injunction, Thou shalt love thy neighbor as thyself? And the Supreme Court with its five to four decisions, in which the four are usually right, morally, and the five wrong, is rapidly acquiring the infidelity of Congress!

Consider the Chinese Exclusion Act as an illustration of Christian unfaith on the part of our national government. Years ago we shut Chinese laborers out of this country, but stood ready with the big guns of our battle-ships to see that our missionaries got entrance into China, to convert the subjects of the Chinese emperor away from their ancestral religion. Recently the excluding act has been repealed. No Chinaman is allowed to land on our shores to help us turn our raw material into usable wealth. Just a few weeks ago a Chinese citizen of the United States, a man born here, and naturally supposing he had the right of any other citizen—Irish, German, Pole, Swede, Sicilian, Hungarian, Bohemian—to travel abroad, if he so desired, was barred out of his native land by an immigration official, because he had been on a visit to China. And the Supreme Court of these United States upheld the official's act!

Now, in retaliation for our heathenish treatment of them, the Chinese in their own land are boycotting our goods, but still receiving our missionaries and according them every courtesy. Our producers and manufacturers are not selling so much in Hong-Kong and Shanghai. They are aware of a smaller inflow of Chinese gold. And,

behold! they are rapidly discovering that the Chinese Exclusion Act is not just what it ought to be! It never occurred to them while trade was good, but now that it is not so good, they and some of our politicians are quite sure that the "Exclusion Law does not hold out to China the hand of fair treatment and good will that this nation extends to other countries!" Just the other day it was declared by one of our Alabama congressmen, that the President has now, with Congress off his hands, a fine opportunity to put in practice his "square deal doctrine," and deliver the cotton-growers and manufacturers from the Chinese boycott! It is obligatory upon us, in other words, to deal fairly and humanly with the Chinaman, for revenue only—or chiefly!

Could there be a better illustration than this of that infidelity to the moral teaching of Jesus which confronts us to-day, whithersoever we turn? And what infidelity could be worse than that of regulating our conduct, national or individual, towards our fellow human beings, rather for what they have in their pocket-books, than for what they have and are in themselves?

Unless something is done, beginning at the cradles of our boys and girls and going with them as they grow to adult manhood and womanhood—something to check this terrible infidelity to moral ideals that is nothing less than moral insanity, more terrible often on the part of owners of millions, than on the part of the penniless highwayman, more terrible often on the part of the makers of laws than on the part of the violators of them—unless something is done, the time is close at hand when, whatever men profess with their lips, the money-bank, not the church, will be our most sacred building—its brick-and-steel vault our sacramental altar; and highest on the standard we shall follow in the conduct of our daily life will be the conquering sign, not of Jesus, Christ and Lord, nor yet of Caesar, lord, too, in his lower realm; but the *serpent-sign of the Dollar, traced in the blood of souls!*

JAPANESE SUPERIORITY.

An article kindly furnished to us by Dr. W. E. Macklin, for 20 years a missionary physician at Nanking, China.

The wonderful progress of the Japanese since 1868 has surprised the world. Their progress is not an evolution, according to the teaching of Spencer and Huxley, for this would

require ages of gradual development of the brain matter, with a resultant better mind product. The brain matter has not changed much in a generation. The Japs have simply studied and mastered the learning of the west. Formerly they learned of the Chinese. Now they follow occidental teachers.

I think they have not improved on the learning of their teachers. All kinds of Japanese manufactured articles, such as clocks, lamps, cutlery, etc., shipped to China, are much inferior to American and European goods. This inferiority the Chinese recognize.

The superiority of the Japanese in war is largely due to the fact that they have always been a warlike people, whose country has never been invaded by a foreign foe. They have always been brave, like the Swiss and Hollanders, and fear not death nor any foe. Like the Swiss, they have an intense patriotism.

The Shinto religion is a hero worship, and the great gods of the pantheon are the deified generals and emperors who have been distinguished in war. The emperor is supposed to be a descendant of the sun goddess, and a god himself. Banzai means "10,000 years" to the emperor, or "long live the emperor."

Fanatic patriotism and hero worship produce a type of soldier difficult to conquer. No corrupt government like that of Russia can hope to win against the brave island empire. The pride of corrupt Spain under Philip II. and III. was humbled by patriotic little Holland. "Charles the Bold" and other potentates struggled in vain against the Swiss love of country. The spirit of the soldier is the essential thing. Cromwell's Ironsides fought with a zeal for liberty. The French revolutionists easily hurled back foreign invaders, as they believed they fought for liberty, equality and fraternity.

It has been said that the Japanese success is due to their simplicity of life, and especially their vegetarianism. But this is surely a mistake. Many Japanese eat little meat, as they cannot afford it, but the leaders and brainy people use a great deal of animal food. Pigs and sheep have not been raised in Japan until lately, but beef is very much used. Fish, eggs and chickens are the leading animal foods of Japan.

Many Japanese gentry have fishponds in their gardens, and the guests sometimes pick out the fish to be caught by the servants. It is captured, cut into slices and eaten raw.

I have lived for weeks in Japanese hotels, and have always been served fish, chicken, eggs or beef. I have frequently been obliged to send my raw fish back to be cooked. It was found that soldiers and marines were subject to that fearful disease, beri-beri, or kakke, if they lived on a simple rice diet; but a Western diet prevented this fatal disease. Even in the jails pure rice is not served, but wheat is mixed with it. If the Japs had not more or less adopted the food-stuff of the West, as well as the weapons, beri-beri would have melted away the forces of the mikado quicker than the bullets of the enemy.

Tuberculosis is another dread disease of Japan, and I believe is due to a lack of good nutritious food, especially among poor scholars and those of sedentary habits.

It was a common practice a few years ago for a Japanese to save up for weeks, and then take his family to a Western hotel and have a good feast. Buddhist devotees are vegetarians, but with others, it is a simple question of finances.

The Japs are an exceedingly immoral people, so their military prestige is not due to moral superiority, though they are self-restrained by patriotic devotion in this great struggle against the Russian. They are certainly not saturated in vodka.

The Japanese are the cleanest people on earth. They bathe very frequently, using the hot bath. The Chinese are a filthy people, and are afflicted with itch and vermin almost universally. Their proverb says: "The rich get itch, the poor get lice."

A very important reason for military prowess among partly civilized peoples is the fact that high civilization produces wealth, while semi-civilization produces men. England has nearly ruined her agricultural population. Her "wealth increases but her men decay." Out of 11,000 men who offered to enlist in Manchester, Eng., at the time of the Boer war, 10,000 were rejected as physically unfit.

In China and Japan there is no race suicide. Farms are small, and an immense population is engaged in the simple, healthful life of producing food-stuffs from the soil. A sure way to prevent a "yellow peril" is to rapidly civilize the heathen—teach them to live to produce wealth at the expense of physique, also teach them to live in slums and flats and the benefits of not rearing a next generation.

When I rode through Tokio on a street railway at a cent and one-half