

through experience as well as by precept. If the law itself is unjust, even a perfect administration of such a law could hardly convey the proper conception of civic righteousness. A law which taxes industry and puts a premium on idleness and cunning, and allows the individual to take values which do not belong to him,—such a law, even if enforced by a “clean administration,” cannot give the youth the right idea of social justice and civic purity.

If teachers and parents could become aroused to a consciousness of this glaring and fundamental violation of social justice, and strive to remedy it, their very protest would be a means of developing in the minds of the school children a proper conception of civic righteousness such as no preaching or formal instruction could ever secure.

MARIETTE L. JOHNSON.

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TEDDY, THE TORY.

For The Public.

Teddy, the Tory,
Your savage and gory
Speech that you made on the Pharaohs' Land
Was not made vainly,
For it told all plainly,
Just where on Americanism you stand.

Teddy, the Tory,
Would you have sought glory
Beneath the King's flag, had you lived in the days
When the fathers were striving
For freedom by driving
The red-coats before them in bloody affrays?

Teddy, the Tory,
We're proud of your story—
The part that would gladden a Lincoln's warm
heart—
But we are not ready,
And will not be, Teddy,
To say we are proud of the Tory-tinged part.

Teddy, the Tory,
We hope when you're hoary
And feeble, and weary, should ever that be,
You will still not be holding
Your view, unennobling,
That trodden-down man has no right to be free.

G. T. E.

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INSURGENT CHRISTIANITY.

A Part of a “Prayer Meeting” Talk, Given at the
Twenty-Third Street Y. M. C. A., New York
City, April 21, 1910, by Ralph
E. Flanders.

What does the Christian find when he gets
body, mind and spirit consecrated to service?
How does the world look to him?

Henry Drummond wrote a book which he
called “The Greatest Thing in the World.” Ac-

ording to his idea, the greatest thing is love.
He and St. Paul are agreed on this point.

But I think we will find that there is a step
beyond love. Love is of the soul—it is a spir-
itual quality. If we add to this spiritual qual-
ity the clear vision of the intellect, we get love
plus intelligence, and that makes justice. The
whole is greater than a part. You cannot be
truly just to a man and not love him; but you
can love a man devotedly and not be just to him.
Many a father loves his son, but is not just to
him. His injustice is a mental deficiency—his
soul is all right. Many Christians love their fel-
low men, while still exceedingly unjust to them.
And then they wonder that their love breeds
anger and strife! Their souls are all right, but
their brains are weak.

This strange mental deficiency runs like an
hereditary taint through the whole of the deal-
ings of the church with the world. It takes in-
telligence to discern injustice—except for the
victim, he can feel it. And because the church
has not discerned the mass of injustice in the
world, it has cried “Peace! Peace!” where there
was no peace. In carrying out this work of sooth-
ing the troubled and oppressed with promises of
rest in heaven instead of justice on earth, religion
has proved itself the mightiest bulwark of priv-
ilege and oppression the world has known. It has
been so through all history, and is so today. What
a position for the followers of the loving and sym-
pathizing Christ!

We must train our minds, then, to the discern-
ment of injustice and the search for the remedy.
This is a hard and thankless task. It is an eter-
nal task. Strive as we may, we will never exter-
minate wrong and injustice. But we will make
gains on it; we will take this stronghold and that
one. The task will be hard, not only in the actual
accomplishment, but in the planning and under-
standing as well.

It hurts to reason—to think. There is very lit-
tle thinking done. You may not believe this,
but any psychologist will tell you it is so. When
we say that we think so-and-so about a thing,
the chances are that we have not thought about
the matter at all. We have an opinion, but that
opinion has come to us from the outside. It may
have been handed down from our parents. We
may have absorbed it from the circle of society in
which we live. It may be the automatic, uncon-
scious expression of the narrow selfishness of our
business life. Or perhaps it has been handed out
to us from pulpit and platform, and we have swal-
lowed it whole like a gelatine capsule, instead of
opening it up and tasting it, to see whether it is
nourishing food or rank poison. So we think we
think, but we don't think. And the reason we
don't think is because it is hard work. It is the
most exhausting work there is. Ditch digging is
nothing to it. And men never will think logically,

surely, along the unselfish lines required for the bringing in of the kingdom of God on earth, until soul and brain and healthy body are welded together into the whole man. The endurance of the healthy body, and the energy and fire of a soul filled with the love of God and man, are both needed. But when to these is added the consecrated brain, then, finally, can man effectively undertake the full service of his fellows—and not till then.

So far we have been talking about the great features of the problem before us. They are full of the highest inspiration. But when we get down to the details of our work in the world, these details seem mean and uninspiring. Why is this? Why do we find it so difficult to apply the lofty aspirations of the spirit to the things of common life? In thinking of this I have often been reminded of the advice that Kipling gave to the seniors of a Canadian University. Said he: "Take everything in life seriously—except yourselves." This is good advice. We must take life seriously, because life is a serious matter. But if we get to taking ourselves seriously, we will most likely get the habit of feeling that we must tackle the tremendous problem of life at one fell swoop. If we look at things in this unfortunate way, the world will look gloomy indeed, for we will be foredoomed to failure.

A view like that is all wrong. We must remember that great reforms are brought about by the separate actions of millions of people, moved each by his own single light of feeling and understanding. And as God makes even the wrath of men to praise him, we will find on close investigation that the details of the great movements in which we are interested are liable to be almost sordid in appearance. We must not let even this disappoint us. As to the smallness of our individual part, let us remember that there can be but a few great leaders. Our work may be no more than to back up those leaders. The world's reformers are helpless unless there is behind them a mighty mass of men, each filled in some measure with the same spirit as that which animates the great leaders of the movement. Our part may be small, but it will be necessary. At the same time, we must not put any limits to our part. It may prove to be very great indeed.

Here are some of the immediate ways in which we may apply our Christian insurgency. For one thing, let us make a desperate effort—and it will surely have to be desperate—to read the Bible in general, and the gospels in particular, with a clear and understanding eye. Cast aside, so far as possible, all the weight of petty doctrine which has been handed down to us from men, and seek to learn from Christ's own lips what his life and words really mean to the world. To what degree was his mission one of vicarious sacrifice, and to what degree was it one of social reform? Was

he an effeminate and despised outcast, or a man of mighty personality, arousing the hatred and fear that only a strong man could arouse? Do those tremendously hard sayings of his really mean what they say, or do they mean something easier—more like the bloodless generalities we have made of them? This study of the life of our Master will strengthen us spiritually, and give us that burning zeal which is essential for doing the work of the world.

Now as to the training of the brain in service. We ought by all means to sharpen our faculties to the discernment of injustice. Let no man, no matter what his position or reputation, say to you that modern political institutions give substantial justice—they do not. Let no man say to you that modern business methods, particularly in the matter of distribution, are based on principles of equity and righteousness—they are not. And let no man say to you that the law itself, the very guardian of Justice, gives more than a half-measure of justice in the average of its dealings—it does not. How to bring about the reign of honesty toward our fellow men in these matters is a long and difficult problem—so long and difficult that we had best begin on it right away.

There are many solutions offered. Let us examine them with open and attentive minds. Trust regulation, government ownership, woman suffrage, prohibition, socialism, single tax, tariff revision—examine them all. Some claim to be partial solutions, some claim to be universal. Come to clear, thoughtful conclusions on all these matters.

And if we are really sincere, we will find some near-at-hand ways in which we can serve with the whole man—body, mind and spirit. There is a chance for injustice in all the dealings of man with man, and if we do not carefully guard our steps it is certain that we will make many slips of our own in this matter. Nothing does more harm to the spread of the teachings of our Master than such slips on the part of believers. So let us employ the virtues of the whole man in all our personal relations.

It would be strange also (if we really have body, mind and spirit in this matter) not to find some public service we can render. We can convince others of righteousness in civic matters. We can use our influence with one man, or a thousand, depending on the size of the talent intrusted to us, toward the settling of social problems in the right way. We will make mistakes, but we will learn from our mistakes. As we learn we will grow, and as we grow, we will fill still larger and larger spheres of usefulness in the service of the world.

It is a great thing to be an insurgent. There is distinction in it. It takes no courage to be numbered among the soldiers of the "god of things as they are." And the worshipers of that

god are on the losing side. Maybe not tomorrow, or next week, or next year, or for many years, will we make substantial headway against their dull and stolid phalanx. But we are cheered by the thought that again and again in the world's history have they been thrown into wild rout, while precious ground was gained in the fight for the kingdom of God on the earth.

It looks as though another pitched battle were in sight. Insurgency, the union of body and mind and spirit in the service of the world, is to be found elsewhere besides at Washington. The whole earth is stirring with the larger Insurgency. In England, Russia, Turkey, Germany, Spain, China,—the whole world over—a spirit of restlessness, of dissatisfaction with ancient evils, is stirring the souls of men. This thing is of God. He who fights it is allied with the powers of darkness. He who breathes it and lives it, for good or for ill, has for his support the almighty powers of love and truth.

BOOKS

THE MAKING OF A NATION.

Lady Merton, Colonist. By Mrs. Humphry Ward. New York. Doubleday, Page & Co. Price, \$1.50.

In her latest work the author, who has heretofore dealt largely with English aristocracy and politics, makes a new departure and gives her readers a taste of the American wilderness with its throbbing pulse of aspiration and progress.

The splendor and promise of the new land, with its rapidly developing resources, thrills the whole being of the young English woman, Lady Merton, with an enthusiasm that quite transforms "the product of twentieth century culture, refinement and luxury" into a possible helpmeet for the brave, loyal Canadian, George Anderson, with whom she falls irrevocably in love. Journeying with her invalid brother in a private car through the lake, mountain and forest scenery of the Canadian Pacific railroad, she finds the young mining engineer with his unselfish devotion, his passionate love and service of his country, a marked contrast to the English suitor, who has followed her from the old world only to sigh for his Cumberland house, his classical library and the comely and dignified ways of life, while she is burning with an ardor inspired by the possibilities of a magnificent new country, with its eyes scanning the universe for the light of progress.

Without intention, perhaps, Mrs. Ward denies the tradition of heredity in the noble manhood of George Anderson descended, as the story proves, from a drunken criminal father, whom he loyally acknowledges, as he believes, in the face of outraged love, and defeat of all his brilliant pros-

pects of public usefulness. Happily and justly, both love and friendship rally to his support in the tragedy which he meets with the courage and honesty of a true hero.

The charm of the story rests chiefly in the large atmosphere of the region in which its scenes are laid. In its descriptive passages the vastness, grandeur and beauty of the Canadian world is blown in upon us with a freshness and power that inspires us with Lady Merton's own enthusiasm and faith in the future of the country of her adoption.

A. L. M.

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IN THE CIVIL WAR WITH A MUSKET.

History of the 103d Regiment Pennsylvania Volunteer Infantry. 1861-1865. By Luther S. Dickey, Corporal of Company C, with Sergeant Samuel M. Evans as Collaborator.

This is one of the few thorough-going contributions to the history of the American Civil War which have the peculiar value of telling the story from the point of view of the man who carried a musket. The horizon of these writers may not have been as wide as that of their generals, but within its scope they saw more keenly. Though the general swept a wide area with field glasses, the privates and non-commissioned officers knew what was going on about them. And if the man with the musket be competent, as in this instance he is, to gather historical documents, critically to consider them in the light of his own knowledge, and then to give adequate expression to his conclusions, his work is likely to be better, within his narrower field of observation, than that of the men higher up—or, perhaps in this connection one should say, "farther back."

Making no pretense to do more than collate the records in readable form of one regiment of the Civil War, in minute detail and for the special interest of its survivors and the descendants of its members, Corporal Dickey has not only succeeded in this purpose, but has also made a convincing defense of the Division in which his regiment served at Fair Oaks (Seven Pines) from aspersions upon its conduct in that battle which had become history. Military books are not often interesting—outside of military circles—but this one comes within the exceptions to that rule.

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A STUDY IN NORMALISM.

The Philosophy of Happiness. By R. Waite Joslyn, LL. M. Normal Publishing Co. Elgin, Ill. Price, \$1.00.

An analysis of the conditions that conduce to a normal state of happiness will be interesting to the reader who enters readily into the author's