

And all this is done by steam, a small word with a big meaning.  
C. J. P.

\* \* \*

## THE "CHRISTIAN" SOLDIER.

For The Public.

The recent convention of "Boys' Brigades" in Philadelphia makes pertinent some thoughts regarding their propriety. The brigades are military companies of boys, organized by churches of Jesus Christ. The commendable intent of the churches is that the boys shall be trained in manliness, self-reliance, brotherliness and other virtues. But we find that to secure these objects the church of the Prince of Peace instructs these children in that which was abhorred by Jesus himself, namely the "Art of War." This "art" consists in the skillful maiming and killing of one nationality by men of another nationality; of skillful devastation of smiling fields; of skillful bereavement of wailing women and helpless children,— "with loud lament and dismal misereere."

At best the business is horrible; so horrible that one of its greatest generals declared that "War is hell!" It might be thought, therefore, that churches could find better business in teaching and practising the precepts of their Master. Surely the world has sore need of these, and in such instruction "the laborers are few." But, in strife, its ways and means, there is not any dearth of teachers, from our pugnacious President with his "big stick" down to the corner bully with his blackjack.

Nevertheless the church is found teaching its children militarism. An amazing spectacle! Amazing because the founder of Christianity clearly and persistently forbade his disciples to injure their fellow men. He told them that if they wished to be his friends they must abandon the prevalent idea of "eye for eye and tooth for tooth," but instead they must overcome evil by good. If they were smitten, they should not retaliate, but should love their enemies; even if sued at the law they were advised not to make defense, but to yield rather than to contest.

The Boys' Brigades are armed with rifles, yet one of the ten commandments is, "Thou shalt not kill." Jesus told his disciples that the old commandment was still in force. He went further, and warned them against even being angry with their brethren without cause.

He reproved those disciples who wished to destroy the inhospitable Samaritan village, telling them that "The Son of Man is come not to destroy men's lives, but to save them." Peter is reproved for drawing a sword in defense of his Master. He tells Pilate, "My kingdom is not of this world, else would my servants fight." He prays for those who put him to death.

The Christ idea was that the world should be conquered by love. "Resist not evil"—that is a hard saying, for a man has a natural right to resist evil, but the founder of Christianity advises his followers to suffer rather than to do violence. Almost all men consider Christ's doctrine of "non-resistance" to be foolish. But whether wise or foolish it is unmistakably taught in the "New Testament." Suppose now that Jesus should witness a parade of the Boys' Brigade. Doubtless he would say: "Why call ye me, Lord, Lord, and do not the things which I say?"

The implication is obvious; anyone who takes up arms cannot claim allegiance to the Nazarene. He deceives himself.

Yet we see militarism in churches; we see clergymen acting as army chaplains, thus making war respectable; we hear of "fighting parsons" and "Christian soldiers." And, too, regiments of soldiers, when going to war, are carefully supplied with copies of the New Testament.

Let us speak plain. To be a Christian one must make a reasonable attempt to follow the teachings of Jesus. He cannot therefore be a soldier; not "may not" but "can not."

Christianity and militarism are incompatible. When the early Christians were drafted for military service, they took logical ground—"I am a Christian, therefore I cannot fight." Jesus hated soldiering, and those who would be his disciples must hate it also. A heavy responsibility rests on churches which teach children to be "killers of men."

In the very nature of things there never was a "Christian soldier"; there is not one to-day; there never will be one.

SAMUEL MILLIKEN.

\* \* \*

## DEMOCRATIC EDUCATION.

From "The Rebuilding of Old Commonwealths," by Walter H. Page. Doubleday, Page & Company, New York.

No wise man has anything to say against church schools or private schools in their right places; for both have their uses. But the history of civilization has proved over and over again that no church and no private means can ever overcome the social and financial and political and religious differences of people and build a training place for all. Nothing has ever done this and nothing ever can do it but a public institution that is maintained by taxation and that belongs to all the people alike.

And now we come to the very heart of the matter. To talk about education in a democratic country as meaning anything else than free public education for every child, is a mockery. To call anything else education at all is to go back towards the Middle Ages, when it was regarded as a privilege of gentlemen or as a duty of the church and not as a necessity for the people.

If a few men only are to be educated, the accidents of fortune determine which they shall be. These will regard themselves as a special class, set off by themselves; and a false standard of education is set up both in the minds of the educated and in the minds of the uneducated. The uneducated regard themselves as neglected. You have the seeds of snobbery and of discontent sowed over all the wide wastes of social life, and the uneducated part of the state simply adds to its inertia rather than to its wealth and health.

But even this false conception of education is not the worst result of a system that benefits only a few. If only a part of any community be trained, the very part that needs training least is the part that gets it. It is the ignorant that are neglected, and the state thus goes steadily down. For those that are predisposed to ignorance and idleness and a lack of occupation are the very members of the community that ought not under any circumstances to