

dier has shown his wonted valor. Canadian and Australian have fought gallantly at his side. Our military administration seems also to have really done well and put into the field with striking rapidity an unexpected amount of force. But besides the difficulties of the country, we have encountered in our enemy a moral force on which we did not reckon, and which escaped the discernment of Mr. Cecil Rhodes. We have encountered in its greatest intensity that enthusiastic patriotism which turns the slug-gard's blood to flame. Can history show a more memorable fight for independence than that which is being made by the Boer? Does it yield to that made by Switzerland against Austria and Burgundy, or to that made by the Tyrolese under Hofer? The Boer gets no pay, no comforts and luxuries are provided for him by fashionable societies; he can look forward to no medals or pensions; he voluntarily endures the utmost hardships of war; his discipline, though unforced, seems never to fail. Boys of 16—a correspondent at the Cape tells me, even of 14—take the rifle from the hand of the mother, who remains to pray for them in her lonely home, and stand beside their grand-sires to face the murderous artillery of modern war. A newspaper correspondent the other day saw a boy of 16 lying mangled on the field, and saying: 'It does not hurt much; only I am so thirsty.' Rude, narrow-minded, fanatical in their religion, these men may be; so were the old Scotch Calvinists; so have been some of the noblest wildstocks of humanity; but surely they are not unworthy to guard a nation.

"Ax on shoulder the Boers twice went out to make for themselves a home in the wilderness where they might live their own life. Who had a right to take it from them? Her Britannic majesty did not create Africa. There is too much truth in the saying that this is the second Jameson raid. It makes me sad to think into what hands my country has fallen. Had Lord Salisbury kept the matter in his own hands, as he ought, for it was really a foreign, not a colonial question, there would have been no war."—New York Evening Sun of April 23.

THE IMPERIALIST RELIGION. THE CREED.

1. I believe in the old war taxes to prevent trade with Europe and the new war taxes to force trade with Asia.

2. I believe in excluding uneducated Europeans who wish to enter our territory, and in including uneducated Asiatics who wish to keep out.

3. I believe in home rule for Ireland, but in alien rule for the Spanish islands.

4. I believe that whites and blacks have a right to govern themselves, but not browns.

5. I believe in a Monroe doctrine which forbids Europe to interfere with self-government in America, but permits America to interfere with self-government in Asia.

6. I believe that governments get their just powers from the consent of the governed in America, but from contempt for the governed in Asia.

7. I believe that taxation without representation is tyranny when applied to us, but philanthropy when applied by us.

8. I believe that forcible annexation is criminal aggression, but that payment to non-owners makes it benevolent assimilation.

9. I believe that militarism and foreign broils strengthen despotism abroad but republicanism at home.

10. I believe that American policies have made a little America, but that European policies will make a greater America.

THE TEN COMMANDMENTS.

1. Thou shalt have no other gods before me and only gold above me.

2. Thou shalt not worship any graven image except on bank notes.

3. Thou shalt not take the name of the Lord thy God in vain, but shalt use it profitably to sanctify thy greed.

4. Remember the Sabbath day to keep it holy. On the seventh day thou shalt do no labor, but thy man servant and thy maid servant, thy freight trains, thy blast furnaces and thy sweat shops must be kept going.

5. Honor thy father and thy mother but disregard the fathers of thy country.

6. Thou shalt not kill except to extend trade.

7. Thou shalt not commit adultery, but may enter into entangling alliances.

8. Thou shalt not steal, but shall annex.

9. Thou shalt not bear false witness, but censor the dispatches.

10. Thou shalt not covet, but grab.

THE PRAYER.

O Thou, who dost exalt the mighty and put down those of low degree, crush, we beseech thee, the struggles of the Filipinos for independence. Force them to recognize that, although

they are willing to die for freedom, they are not fit to live in freedom. May they and all men forget the declaration of independence, or if they remember it may they also remember that it was not intended to apply to Malays. Strengthen in us the pride of race and the exalting conviction that we are not as other men are. Help us to scorn the Filipinos as children unworthy of the rights which our ancestors had from the days of barbarism. May we subject them to alien military rule, knowing that this is the school in which self-government and manhood are developed. May our people forget that the Filipinos had established a government in which life and property were secure before we commanded them to lay down their arms, and enable the voters to rejoice when they read of villages destroyed for the preservation of property and men killed for the preservation of life. Forbid, O Lord, that we should treat the Filipinos as we have treated the countries of Spanish America in the past, protecting them against foreign aggression and permitting them the government of their choice. Aid us in our war of subjugation to the end that we may use the Filipinos to extend our trade—and thy glory—in the orient. All this we ask in the name of Him who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Charles B. Spahr.

"THE CHRISTIAN."

The following is an extract from an address delivered Sunday evening, April 22, at the Vine Street Congregational church in Cincinnati by the pastor, Herbert S. Bigelow.

There has been a revival of interest in Mr. Caine's book, "The Christian," owing to the drama based upon the novel, which has been presented to the Cincinnati public during the week just passed.

What Glory was to Father Storm, the theater is to the church—a gay child surrounded by many temptations. For the church to taboo the theater because its influence may be bad would be as irrational as it was for Father Storm to shut himself up in a "salvation zoo" and leave Glory alone in the world. The surest way to make a thing bad is to call it bad names. The function of the theater is to reach the mind through the eye, to convey truth by example. Let us recognize that function as natural and legitimate. Let us insist upon its noble possibilities. Let us frown upon the bad by expecting and encouraging the good. Mr. Caine's play