

" So let all thine enemies perish, O Jehovah,
But let them that love him be as the sun
When he goeth forth in his might."

The religion of these verses is of course more tolerant than that of the ancient Hebrews, for they would not have asked Jehovah's blessing on "those who kneel beside us at altars not their own;" nor would they have prayed for mercy on their foemen, but rather that the God of vengeance might dash the heads even of their little ones against the stones. It is also more tolerant than the religion of the old Puritans, for they would not have allowed any of their soldiers to invoke the intercession of the Virgin. But the words of this hymn are the words of Deborah and the Psalmist and Cromwell: and its spirit is essentially the racial spirit of the warriors of the Old Testament and Puritan England.

The austere Puritanism of the poet comes out again in "The Song of the English." The sovereignty of Jehovah, to whom the nation owes everything—His election of the English—comes out in the first verse:

" Fair is our lot and goodly is our heritage!
(Humble ye, my people, and be fearful in your mirth!)
For the Lord our God Most High,
He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth."

And the national duty is essentially a religious duty—even its road-making and bridge-building are works of religion.

" Hold ye the faith—the faith our fathers sealed us;
Whoring not with visions, overwise and overstate.
Except ye pay the Lord
Single heart and single sword,
Of your children in their bondage shall he ask them treble-tale.

" Keep ye the law, be swift in all obedience—
Clear the land of evil, drive the road and bridge the ford,
Make ye sure to each his own
That he reap where he hath sown;
By the peace among our people let men know we serve
the Lord."

In Kipling's national pieces, then, we find revealed his