

fear of results, not for a moment by fear of wickedness. Christian Austria is ready to destroy a Turkish city for an attack on her commerce and an insult to her consul. Christian Germany will subject a Haytian city to the horrors of bombardment on account of a doubtful insult to a German citizen and an attack on a German consulate; Christian America and Christian England seem almost ready to go to war over the lives of a few thousand seals. Yet these Christian nations all together would not, for selfish fear of being over reached in the bargain, agree to say a strong word to prevent barbarous slaughter in Armenia, in Crete and in Greece. These are the Christian nations. Catholic Spain in Cuba, or the Philippine Islands, is as Protestant England in northern India or on the Upper Nile. Protestant Germany, victorious in a petty attack on China, is as Catholic Italy in unsuccessful warfare in Abyssinia. It is for the protection of Christian nations that millions of men are drawn from productive industry and are trained in all the arts of slaughter.

This is the vision of Christian Europe; how is it with Christian America? It can be said certainly that conditions are better so far as the material welfare of the people is concerned; but dare we say that the spirit of our people is Christian, even of those who identify themselves with Christian churches? The public press flames out in advocacy of war whenever there occurs a case of friction with a foreign nation. Our nation has spent millions on the creation of a great navy—in the interests of peace we are told—with hardly a protest from Christian people. A treaty of arbitration with the nation most nearly related to us, both by blood and by business ties, was defeated by our representatives, and their action is not actively condemned by their constituents.

The so-called Christianity of so-called Christian churches in this country and elsewhere is very largely the merest cant. War is denounced—in times of peace; if we go to war their appeal would be for victory, not for peace. The saloon is denounced—in the church; if party interest demands saloon legislation is endorsed or ignored. Public dishonesty is denounced—in the pulpit. Witness recent elections in New York and Pennsylvania that it is supported at the ballot box.

What I wish to contend for in this paper is in the line of the honored Quaker testimony for plain language. Let Christians—including Friends—take firm stand against war and all preparation for war; let them refuse to support men for representative positions who favor war measures. Or let them say explicitly that they do believe in war under certain conditions and that we should be prepared for war at all times. Let Christians—including Friends—take stand against the license system to the extent of opposing all parties who endorse license. Or on the other hand let them admit that the saloon business after all may be "licensed without sin" under certain conditions. With all that this implies, viz., that it may be sold without sin and drunk without sin; that those who sell and those who drink may, therefore, be consistent members of Christian churches. Let them take firm stand against public corruption to the extent of opposing all parties led by corruptionists, or endorsing public plunderers. Or let them admit that under some conditions public dishonesty may be condoned.

May we not have done with the silly cant about waiting for public opinion, when this, that or the other evil is under consideration? When public opinion is advanced to the right point the thing is *done*. It is just when public opinion is on a low plane that the high stand of Christian-