

such a hasty and drastic decree would have followed? Government by spasm with afterthought of sorrow seems to be chronic.

I hold no brief for soldiers, white or black. I think the trade of human butchery execrable. On any ground it is to be regretted that colored men can lend themselves to military service under a flag that refuses them shelter of national law and stands for foreign conquest and massacre. They can be in better business; but the single point in the present instance concerns the "square deal" between American citizens of differently colored skins.

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THE SECRET OF HAPPINESS.

An Extract from "The Balanced Life," by Clarence Lathbury. See Review on Another Page of This Public.

Here lies the secret of gladness and health; to come into native union with the things which God has placed about us is to live from Him once more. Then the morning will breathe a new and sparkling energy into the blood and the hungry tissues will drink light like the young leaves in Spring. There is an unconscious aspiration for perfect fraternity with the world, oneness of the soul with that which engirts it. Any severance is a severance from life which enters through incalculable and myriad avenues. The real life is an utter blending of self with nature, yielding peace and strength. We should walk as gods and goddesses through the halls of a temple built for us. If we will live in the simple noble regions of ourselves, we shall return to our rightful estate.

Health, then, is the perfect relation of the soul and body to the encircling universe. The craving for repose and gladness is a native hunger for a union predestined of God, and is as natural and legitimate as the wish for bread and water. We can never be men and women in the divine sense, never wholesome, sane, and happy without it, because without it we must be incomplete, and to that extent life in part unrealized. True religion is simply soundness, its clearest definition being a divine and vigorous bloom on body and spirit. Holiness implies something more than ceremonial or conventional virtue, and to be warped in mind or body is to be, to that extent, unholy, and thus far excluded from the Kingdom.

We are men and women in the ratio of apt and genuine relatedness to the things about us; we are invincible and holy as we have with us the weight and sanction of nature. The perfect whole enfolds us, and to find real manhood and womanhood we must touch that whole with utter peace. This is a truth too fine for many to comprehend; it will seem to multitudes like the vaporings of a too light-winged fancy; yet it is so radical and inevitable that no thinking and investigating person can deny it. It is evident that the masses are yet playing in the dooryard of time. John Briery says: "Even the highest human thinking has not yet become fully acclimated to immensity." The average person prefers a narrow chitchat world and fears to let his skill float outside the quiet inlets of the great waters. But we will have to learn that we are inextricably bound up with everything about us and cannot escape the task of investigation. We must put to sea

whether we will or not, and until we greet the wider waters we shall feel the gall of limitation; fetters will bind and barriers hinder. The secret of happiness is not found in retiring from life and sheltering the soul from infinity, but in pushing life to its full power, inviting it to touch as many points as possible—the perfect life touching harmoniously and vital-ly all points.

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THE DESTRUCTIVE CHARACTER OF A POLICY OF INDIFFERENTISM.

Extract from a Speech by Abraham Lincoln at New Haven Conn., March 6, 1860. Reprinted from "Letters and Addresses of Abraham Lincoln," Unit Book Publishing Co., 1905.

I have spoken of a policy based on the idea that slavery is wrong, and a policy based upon the idea that it is right. But an effort has been made for a policy that shall treat it as neither right nor wrong. It is based upon utter indifference. Its leading advocate has said: "I don't care whether it be voted up or down." "It is merely a matter of dollars and cents." "The Almighty has drawn a line across this continent, on one side of which all soil must forever be cultivated by slave labor, and on the other side by free." "When the struggle is between the white man and the Negro, I am for the white man; when it is between the Negro and the crocodile, I am for the Negro." Its central idea is indifference. It holds that it makes no more difference to us whether the Territories become free or slave States, than whether my neighbor stocks his farm with horned cattle or puts it into tobacco. All recognize this policy, the plausible sugar-coated name of which is "popular sovereignty."

That saying, "In the struggle between the white man and the Negro," etc., which, I know, came from the same source as this policy—that saying marks another step. There is a falsehood wrapped up in that statement. "In the struggle between the white man and the Negro," assumes that there is a struggle, in which either the white man must enslave the Negro, or the Negro must enslave the white. There is no such struggle. It is merely an ingenious falsehood to degrade and brutalize the Negro. Let each let the other alone, and there is no struggle about it. If it was like two wrecked seamen on a narrow plank, where each must push the other off or drown himself, I would push the Negro off—or a white man either; but it is not: the plank is large enough for both. This good earth is plenty broad enough for white man and Negro both, and there is no need of either pushing the other off.

So that saying, "In the struggle between the Negro and the crocodile," etc., is made up from the idea that down where the crocodile inhabits, a white man can't labor; it must be nothing else but crocodile or Negro; if the Negro does not, the crocodile must possess the earth; in that case he declares for the Negro. The meaning of the whole is just this: As a white man is to a Negro, so is a Negro to a crocodile; and as the Negro may rightfully treat the crocodile, so may the white man rightfully treat the Negro. This very dear phrase coined by its author, and so dear that he deliberately repeats it in many speeches, has a tendency to still further brutalize