

The impression which one obtains from a view of the outlines of Spain is that of massiveness. As has often been said by geographers, the country seems to repeat, in miniature, the interior highlands and compact outlines of the continent of Africa. It is a common saying in France that Africa begins with the Pyrenees. There is a lack of that delicate articulation of parts which is shown by Greece, and of the slender and symmetrical structure found in Italy.

As Irving years ago said: "Many are apt to picture Spain in their imagination as a soft southern region decked out with all the luxuriant charms of voluptuous Italy. On the contrary, though there are exceptions in some of the maritime provinces, yet, for the greater part, it is a stern, melancholy country, with rugged mountains and long, naked, sweeping plains, destitute of trees, and invariably silent and lonesome, partaking of the savage and solitary character of Africa."

The general slope of the country is toward the southwest. The main rivers rise in the east and flow in long courses toward the west. Spain turns her back upon Europe and the Mediterranean, and looks toward Africa, whence came her first permanent civilization, and toward the countries west of the Atlantic, where she has dreamed her dream of empire. . . .

In the extent of its mineral resources Spain ranks as the first country of Europe. . . . Spain is rich in iron, copper, lead, zinc, antimony and silver, yet she exports all except the last two in the form of ore, to be smelted and manufactured elsewhere. In true coal Spain is not well supplied, but she has an abundance of peat and lignite, and means have now been discovered of producing excellent charcoal from these substances. Until within recent years mining was discouraged by taxes which were designed to promote the exploitation of colonial mines, from the product of which the crown was able to claim a liberal share. At present the mining industry is abundantly fostered and protected by law, but it is chiefly carried on by French and English capital. . . .

A map of the density of population in Spain shows that the regions of greatest density are along the coast. The peninsula shows a fringe of fertile and prosperous country. The nation camps upon its borders, and presents to the outside world hardly more than a shell, having its political head and directing center suspended within it in a capital which is nowhere in

close connection with the living tissue of the race and nation. Of the rule of the central region Mr. Webster has said: "It is one of the misfortunes of Spain that from the advantage of their elevated, central position, the Castilians, as warriors and statesmen, at all times among the least civilized of her peoples, have been able to rule and control the more civilized and more advanced communities of the seaboard. It is a want of discernment of this fact which makes so many of the picturesque histories of Spain utterly fail in explaining the origin and the progressive causes of her present condition." The maritime populations were held together to expel the Moors. But when not under intense pressure, they have easily perceived that their interests differ widely from those of the central region. Thus the rule of Castile has been looked upon in many districts as foreign and hostile. The political history has been marked by civil dissensions. Barcelona has been federalistic and revolutionary, and has played the same role that Marseilles has taken in France. The Atlantic coast has been Girondist, as in France, while the center has been the stronghold of conservatism and royalism. This lukewarm patriotism, springing from the lack of proper economic and social bonds to knit the nation into a whole, explains the political corruption that has long been rife and the hesitancy and inefficiency of the central government. The political life of Madrid is, in a way, analogous to its economic life. The city is in a region that can do little towards its support. It stands on sandy hills in the midst of a treeless, infertile plain. Vegetables and fruits for the population must be brought from distant Valencia. Wheat comes from across the Guadarrama mountains, while manufactured goods are brought from Catalonia or are imported from abroad. The local industries are chiefly for the purpose of providing articles of luxury demanded by the royal household and a large official and military class. The economic life of the city is artificial; it is not rooted into the soil on which it stands.

THE PROBLEM OF SOCIAL DUTY.

Extracts from a baccalaureate sermon, delivered June 5, before the class of 1898 of the Kansas State Agricultural College, by the President, Thomas Elmer Will.

I would point you to the social cellar, to the pictures of how the other half lives, to statistics of business failures, of suicides and insane, to the army of drunkards and drunkards' wives and children; and would remind you that

while reconcentrados famish in Cuban cities, our own brethren starve in American cities, and I would bid you hearken to the weeping of the children in our factories and to the bitter cry of those who tread the winepress of our civilization.

Say not this is no concern of yours; that were Cain's reply. Man is his brother's keeper. In the name of him who sought not his own, who went about doing good, who came to bring deliverance to the captives, to set at liberty them that are bound, and to preach the good news to the poor—in the name of him who, careless of power and place, and of the praise or blame of men, spent his life for others, and gave it up for the interest of the larger, nobler, holier life for every child of earth, I beseech you that you give yourselves not over to this hardness of heart, to this dry rot of our civilization. . . .

However unquestioning may be one's acceptance of traditional creeds, and however punctual his attendance upon the means of grace, if he love not his brother, if he withhold his compassion and assistance from those in need, if his sympathies go not out to classes whose lives are embittered by hard bondage, and if his indignation burn not at the injustice which would exalt the strong and debase the weak, protect the oppressor and enslave the toiler, that man's religion is vain.

The Christian is a follower of Christ; and Christ stood not for theological technicalities, not for tithes of mint, anise and cummin, not for holy days and rites and ceremonies—against all of these things he rebelled, denouncing the priestly class who laid upon the staggering shoulders of the people this burden of sacerdotalism. Jesus was the iconoclast of his time. On the Sabbath day he healed the sick, and rubbed wheat heads in his hands; he ate with unwashed hands; he associated with the lower classes, to whom, by trade, he belonged; he rebuked the clergy, condemning their deeds and impugning their motives; he trampled boldly on the conventionalities and the proprieties of his day; but he went to the heart of things in his simple talks to the common people, workingmen, shopkeepers, farmers and fishermen who gathered around him in the streets, on the vacant lots and by the water front. For later generations of theologians it was left to spin the webs of doctrine and announce what form and shade of intellectual belief admitted man to Heaven and excluded him therefrom. To him all such mental gymnastics were beside the point; the fundamentals were

not creeds and formularies, but spirit and life.

Love the good, and labor to make it prevail; abhor evil, and force it out of the world by crowding more and more of good into the world. Look not upon self, its ease, comfort and satisfaction, as the supreme concern; rather deny self, lose self, in helping others. Lose life if need be—for what is one's earthly life with eternity stretching out before him! Shun not to attack evil, to expose corruption and unmask the sins even of respectable sinners, but show kindness, help the helpless, minister to the diseased, arouse the slumbering self-respect of the outcast and abandoned; give to men new ideals and ambitions and labor to make this world more habitable and life more noble—such as I read it in the four Gospels, is the Christianity of Christ; and he who maintains such a faith and who seeks to live such a life is, I submit, a Christian, whatever may be his intellectual conceptions of God and sin and future life, and whatever may be his relation to established ecclesiastical institutions.

WHAT SHALL WE DO WITH OUR ISLANDS?

Extracts from an article with the above title, by Edwin Burritt Smith, Esq., published in *The Chicago Record* of August 4.

The crisis which we face calls upon us to remember not merely the purpose with which we entered upon the war, but also the character of our institutions, the counsels of the fathers and the experience of a century in pursuance of those counsels. It also requires us to consider our unique position and the tremendous responsibilities which are already ours. It is too late to inquire whether we should have entered upon the war. The step was taken somewhat jauntily and without serious inquiry as to its necessity, but it is irrevocable. That it commits us to serious responsibilities, from which there is no escape, is obvious. The question now is whether we shall discharge these responsibilities with the least possible deflection from our true course, or whether we shall in their discharge enter upon a policy of "imperialism."

Those who now wish to depart from our traditional policy may be classed as jingoes and crusaders. Their motives are diverse, but they are united in support of a policy of extension by the United States of its jurisdiction whenever and wherever possible in all parts of the world. They are also united in the belief that it has suddenly become "a world power," and must henceforth share in "the work

of the world," and in their impatience with every suggestion that the vast material interests of our people are of first importance and that the cost of a national policy is to be counted even though it be for conquest or philanthropy. They also agree in a desire to escape from our national "isolation." This policy means to the jingoes a great army and navy and an indefinite multiplication of public places and contracts—in a word, spoils. To those who favor it in the interest of a vague philanthropy it means "a growing consciousness of the solidarity of the race," an "enlargement of liberty," an extension of "justice, honor, humanity." While these are somewhat vague as specifications, they seem to imply that our country has heretofore failed to perform its duty to others, and that because of its "isolation" it has not shared in "the work of the world." This view does not accord with the facts. The time has come for something more specific. Those who complain of our "isolation" should furnish a bill of particulars. We should be advised what "imperialism" is, so that we may decide if we want it. If "a full line of islands" is desirable, we shall not have a better chance to commence their acquisition. If we are to embark on an imperial career, we should improve our rare opportunity to acquire Cuba, Puerto Rico, the Philippines, the Ladrões and the Carolines. If islands are vital to our welfare, let us throw off the mask, abandon the squeamishness about broken pledges and self-government and take every island in sight. If "we have a right to expect a tangible return for our efforts and our victories," as Prof. Judson assumes, why not abandon all pretense of unselfish benevolence, make further efforts, secure other victories and include the Canaries and the Balearics in our haul? If a war begun for humanity is to be converted into a war for conquest, why not make the most of it? Why confine ourselves to islands? Cadiz and Cartagena would make good coaling stations and might help our "trade interests" in the Mediterranean. The question is one of principle. If we may take one island merely because we want it and have the power, what we want and can take is the measure of our rights. This doctrine, even when clothed in fine phrases, presents nothing novel or mysterious. It has long been supposed, however, that we had left it behind. . . .

Having voluntarily assumed terrible responsibilities in respect to these

islands, we must discharge them so as to promote the peace and welfare of the world. In their control we should avoid a colonial policy from which we revolted in 1776 and from which we profess to have rescued them. We have immense and growing interests in the great policy of "the open door," for which England everywhere stands. We shall best show our appreciation of her friendship and promote general international harmony by the adoption of this enlightened policy for these islands. Every friend of civilization rejoiced to see its prompt application by the president at Santiago. We may then conclude, in respect to Cuba and Puerto Rico, that, having attained all and more than that for which the war was begun, we should not continue it for even one hour for ulterior purposes. Let us assume the grave responsibilities to which we are committed for their government solely in a spirit of humanity. Let us adopt the enlightened policy of "the open door" for their commerce, and in our provisions for their government do the least possible violence to the principles of free government for which we stand. . . .

Our government is formed "to establish justice, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity." Its duty lies entirely within these purposes. The presumption is great that we shall still, as in Washington's day, best promote justice and the general welfare by cultivating "peace and harmony with all nations," and by "diffusing and diversifying by gentle means the streams of commerce, but forcing nothing." In what we do and what we omit in both the Atlantic and Pacific we should have regard to our commanding position and the mighty responsibilities which are already ours. We should, as to all these islands, insist upon "the open door" and as to none of them assume any unnecessary governmental responsibility. A nation which is committed to the position that all men are of inalienable right equal before the law can make no provision beneath its flag for subject peoples. Taxation without representation is still tyranny. Government by force is still despotism. Force, even when touched with philanthropy, cannot be employed as a chief instrument of free government.

A lawyer in a Boston court the other day after a close cross-examination of a witness, an illiterate Irish woman,