

content to be ruled by others, and no people which has known freedom will ever return to bondage. Any attempt to bind a free people is to breed revolution; it is a sowing of the wind from which the whirlwind will inevitably be reaped.

In contrast with this intent to extend by force beliefs and systems upon those unwilling to accept them voluntarily, let us note the toleration of British government since Britain became democratic. It pleases Great Britain to call herself a Christian nation, and she has even dignified a particular creed of Christianity with governmental approval and entitled it the Established Church. But nowhere have other branches of Christianity or other religions more freedom to exist and to proselytise than in Great Britain, and some very respectable drawing-rooms are even open to those monists who believe they have progressed far beyond what Christianity has to offer.

Much more striking, however, than the religious toleration in Great Britain, where religion matters not a fig, is the British toleration in countries like India, where religion is still a vital and active thing, and may at any moment burst into a devouring flame. The King chooses to call himself Defender of the Faith, but he proves himself infinitely greater than his title in being a defender of every faith that any of his