

of workmen in arsenals and ports, \$1,000,000; transportation, \$2,100,000; transportation of provisions, \$4,200,000; munitions—infantry, 10 cartridges a day, \$4,200,000; artillery—10 shots per day, \$1,200,000; marine—2 shots per day, \$400,000; equipment, \$4,200,000; ambulances—500,000 wounded or ill (\$1 per day), \$500,000; armature, \$500,000; reduction of imports, \$5,000,000; help to the poor (20 cents per day to one in ten), \$6,800,000; destruction of towns, etc., \$2,000,000; total per day, \$49,950,000. This is more than would feed all the world's hungry, clothe all the world's poor and shelter all the world's outcasts.

The Divine Right of Men.

Long ago some people believed in the divine right of kings. Kings were supposed to rule by the appointment of God and not the consent of their subjects. This led to all sorts of deductions. It was an effective cover for all kinds of tyranny. The king had complete and absolute control of the property, disposition and life of every one of his subjects. No man had any rights against this supreme right. The king's will was law. The history of many European nations in the past few centuries shows the effectual revolt of the governed against this presumption of the governing. The history of England in particular presents the spectacle of the men of the nation winning their rights against all kinds of opposition. The throne once supported by ecclesiastical theory is not broadbased upon the people's will. It was significant that at the outbreak of the hostilities in August, it was the Parliament, and not the King, who declared for a state of war with Germany.

But there is one individual in Europe, by accident of birth placed on the Prussian throne, who still believes in the divine right of Kings and Emperors. He considers that he has been appointed by God to secure the advent of the Kingdom of Pan-German Europe. He is the "son of a new age," as he says. For the last twenty-five years he has been fashioning Germany as an instrument for the subjugation of Europe. Every department of German life, public and private, has been under the eye of his bureau. He has doled out the food and tabulated the heart beats. By a system of education which dwarfed individuality, he stupified the nation into unquestioning acquiescence of his will. In the school, in the church, and in the home militarism was always to the front. Every man had to give three years of his life to military training. The privileged class in Germany was the military class. It had exemption from civil courts and liabilities.

"A greater Germany outside itself," is the kingdom he has projected. With that ambition there can be no quarrel. When secured by the arts of peace no one could cavil at that expansion. But it was not proposed to rely on arts and manufactures for a peaceful conquest. As early as 1897 the Kaiser said:

"Neptune with his trident is a symbol for us that we have new tasks to fulfil. . . . That trident must be in our hands."

"Our future is on the water," he has said on several occasions. The Navy League was founded to foster this idea. It is an association which has as an attraction the unusual feature of officers and *bourgeois*, everybody and anybody, mingling on terms of perfect equality. This League, in 1901, spent £50,000, distributed 7,000,000 books and pamphlets and had 3,000 lectures delivered by university professors and others in an anti-British propaganda

to secure the passage of the first modest Naval Bill. Matters progressed at such a pace that later a bill was passed providing that three battleships and one armoured cruiser should be laid down each year from 1908 to 1911, and one battleship and one armoured cruiser each year from 1912 to 1917, while two protected cruisers and twelve destroyers were to be laid down each year from 1908 to 1917. Twenty slips were prepared where dreadnoughts could be drydocked. (England has only twelve.) All this was done with feverish haste and super-human exertion. Such preparations were hardly to protect one hundred miles of North Sea coast. Its marshy stretches did not need to be defended by Dreadnoughts. Great Britain has twenty-two miles of ships for forty-three thousand miles of coast line in the Empire. All of this goes to show very clearly that the Kaiser had designs far beyond defence or peaceful expansion.

Macht politik is the policy of this "son of a new age." "Might is Right" is to be the basic principle of the Pan-German Empire of Europe. But *macht politik* does not consider the rights and lives of the many. The lives are to be ruthlessly sacrificed and the rights to be unblushingly invaded. *Macht politik* has nothing to do with the Sermon on the Mount. It is the divine right of kings in its last extreme.

The divine right of men is a principle which has deservedly replaced the divine right of kings. Men are only within their rights when they expect that justice, truth and righteousness shall be taken as the basic principles of the government of their land. Tyranny, oppression and caprice furnish no foundation for greatness of nation or citizen. When a monarch, by methods which foster rigid conformity and crush individual freedom, deliberately reduces his nation to a military machine, he has transgressed against the divine right of men. When it is his evident purpose so to perfect that military machine that it will be a formidable weapon for expansion and aggrandizement, he has transgressed against the divine right of more than the men of his own nation. The men who have been killed on the battlefields of Belgium and France will rise in judgment against the madman at whose whim they have been slaughtered. The lives that have been blighted, the homes that have been ruined cry out against this transgression of the divine right of men by a madman crazed with the thought of the divine right of Kings.

This war will have as one of its results the wider recognition of the divine rights of men. It will compel all men to see the wicked folly of leaving the decision of war and peace in the hands of any one man, whoever he may be. It will force upon the attention of men the truth that every man has the right to the opportunity to provide for himself food, shelter, and clothing with some time for relaxation. The Church is awakening to this truth and from some pulpits is heard the message of the Sermon on the Mount as the only and the actual standard and basis of all life, economic and social, as well as individual and spiritual. Socialism has insistently declared the necessity of brotherhood, but with varying emphasis or neglect of the spiritual element. It has attained its growth and influence because it is an expression of the truth of the divine right of men in opposition to the divine right of kings and classes. We hold no brief for Socialism, as it is understood to be the upheaval and destruction of present conditions and values. To Socialism, as the actual application of the Sermon on the Mount to all parts of life, every Christian must lend his support. Everyone surely is convinced of the injustice and sin of many present conditions. We have food, clothing and shelter enough for all. The fault lies in the distribution, not in the production.

But we differ about the methods of remedy. We are groping for some point of contact between the ideal brotherhood and actual conditions. One of the results of this war will be to show the ghastly necessity of remedy and, let us hope, to point the way.

The greatest present enemy to the cause of the divine right of men is the man who has provoked the European war. His *macht politik*, bureaucratic and autocratic government is at the opposite pole from this truth. His projected Pan-German Empire of Europe would set back the clock of the people's advance from serfdom to freedom by six hundred years. He is the world's enemy. Great Britain with her allies and colonies are fighting the battle for man. Not at all that England and her colonies represent the ideal state of Christian development, but they do represent the willingness to give free rein to this truth that is greater than any other—the divine right of men. This divine right includes not only the things of the body but prominently the things of the soul. We can interpret it in the body only after we have felt it in the soul. Man has the divine right to fellowship with God as well as with his fellow man. Only as we realize and experience the spiritual can we interpret the divine right of men to truth, justice, peace, love and home.

TO-DAY.

By Frederick Trevenen Edwards.

And this your world! When twice ten centuries
have sped
Their way, and martyrs, warriors, even nations
bled
That you might reap the grain they died to
sow! But still
You have not learned by one example great
to fill
A throne; or yet be ruled by the epitome
Of all your heritage, of all the memory
Of yesterdays. Still do you set upon a throne
A puppet, born, not made. You think that
you have sown
Where you may reap. Can blind men reap?
Can fools be lord
Of worlds? Ah, yes! They rule, and in your
hands a sword
They place and bid you strike your fellowman,
to fight
And die that still may be upheld "the right"
—their right!
Since you have long allowed that, always they
declare
The right; not you, the puppet; you the burden
bear.

And you have beat your pruning hook and
plow into
A sword and spear, have left your ripened
grain, too few
The soldiers of your puppet lord. You too
must share
The price of monarch's whims, for he has
learned to dare
Your life, not his. He speaks and his com-
mand is law.
You chose the jewel, but its dazzle hid one flaw
From your blind eyes. Go forth and wreck
your summer world!
And if you die, or win, or back with banners
furled
Return again, it is Your world. Your sons
who die
That monarchs' rights be held. Look then and
hear the cry
Of millions who have learned in painful
yesterdays,
The worth of chosen leaders and—the puppet's
ways.

—The Living Church.