

The Catholic Record

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LONDON, SATURDAY, AUG. 17, 1918

PREACHING THE FAITH AT THE FRONT

"When the nations lie in blood, and their kings a broken brood, Look up, O most sorrowful of daughters! Lift up thy head and hark what sounds are in the dark. For His feet are coming to thee on the waters."

In one of his most majestic poems, Francis Thompson uttered the prophecy that after a great scourge of the nations of the world they would once again turn their eyes in the direction of Catholicism and see in Christ's Church the healer of their wounds. With the eyes of the flesh as well as of faith we can even now see the fulfillment of the poet's prophecy. The Church Catholic is standing forth as the biggest thing in the world. The Catholic Church is a big thing in Canada and America. Even those of our countrymen who have spent their lives in the most purely Protestant sections of the country, who have had the minimum of travel and reading to take the sectarian blinders from their eyes, even these men know that the Catholic Church is one of the great factors of the national life. But what a revelation it is to these Protestant young men when they get to Belgium and France. They see the monuments of the most magnificent civilization of Europe, monuments of the history of more than a thousand years. And what are those monuments? Not principally the palaces of kings or the halls of parliaments or the mansions of rich men. The buildings that overshadow all others in Europe, that surpass all in glory and beauty and history are the shrines of saints. Ypres and Amiens, Laon and Rheims, the great cities round which our soldiers now fight are famous above all for their cathedrals. The Protestant soldiers from Canada and the United States see everywhere the temples of Christian Europe, with the Cross on high and with statues of Christ's sweet Mother and His saints. They do not see the chapels of Baptists or Methodists or Presbyterians or Anglicans. They see the cathedrals centuries old and they are all Catholic. Could any more eloquent Catholic sermon be preached to Protestants than is preached by the cathedral of Rheims.

WHERE CATHOLICS LAGGED

In a thousand ways the Protestant soldiers on the Allied side are seeing evidences of the greatness of Catholicism such as they never dreamed of. But there was, until recently, one department, very important in the soldiers' eyes, where Protestantism held pride of place. This was the Y. M. C. A. Huts. These admirable institutions must have done something to make the soldier think that Catholics had to yield some part of the foreground to Protestantism. There were no Catholic Huts! We were even glad to accept Y. M. C. A. hospitality for rooms in which to celebrate the Holy Sacrifice of the Mass. It must be confessed that Catholics had allowed themselves to be excelled by non-Catholics in this branch of social, patriotic, and we might almost say religious service. But thanks be to God, the Catholics of North America are lagging no longer.

A THRILLING ACHIEVEMENT

It is now about twelve months ago since the Catholics of Canada awoke to a sense of the needs of our soldiers overseas. The Canadian Chaplains Hut campaign was the result of this awakening. Ontario had the honour of being the banner province in this work. What was done last year was very good, but it was only a first instalment of what needed to be done and of what the Catholics of

Canada would willingly do when they were brought to understand the need. Our fellow-Catholics in the United States have set us an inspiring lead. A Catholic could only be thrilled at the following news item which appeared on August 8 in the Toronto Star.

"A check for five million dollars representing the results of the recent Catholic war fund drive in New York city, will be presented to the Knights of Columbus at the Victory Convention of the order, which is to be held in the Waldorf-Astoria on August 6 and 7."

Five Million Dollars raised in one city by voluntary contributions! What generosity of sacrifice is represented by such an achievement! But there is more and better to tell. That Victory Convention of the Knights of Columbus decided on a new drive to obtain Fifty Million Dollars for Catholic work for soldiers overseas. American Catholicism has a consciousness of its own power and faith in the willingness of Catholic people not to be outdone by any in generosity towards our soldiers. No more will Protestantism monopolize the field in providing for the recreation and social welfare of the men overseas.

THE CAMPAIGN IN THE MARITIME PROVINCES

On Monday next, August 19th, the Knights of Columbus in the Maritime Provinces will go "over the top" in a drive for a hundred thousand dollars in behalf of Catholic Army Huts. Every Catholic heart in Canada will hope for the success of the drive. It is for the Catholics of the Maritime Provinces to justify these hopes of Catholic Canada. "How much will I give?" No one should ask that question. It should rather be: "How much can I give?" Give until your heart says stop. Give until your patriotism says you have done enough for the defenders of your country and your Catholic interests tell you that you have done all you ought to do for the honour of the Faith! Do not give as little as can be given with a saving of your face. The fruits of one day's labour is surely the least that a Catholic will offer for such a cause.

THE INTOLERANCE OF TRUTH

"It has often been pointed out that the sole reason why Christianity was persecuted by the Roman Empire was because of its refusal to be regarded as one out of many religions, and its consequent insistence on being the only method of approach to God. If it had been willing to take its place in the Roman Pantheon with other faiths not a life would have been lost, not a limb injured. But because it claimed to be the sole religion, and as such supreme over all life, it had to endure opposition, ostracism, and persecution, even to death. In other words, it was the intolerance of Christianity that led to opposition."

The heading of this article and the above paragraph are taken from an editorial in The Toronto Globe. The whole editorial is exceedingly well written and well-argued, and though the writer probably does not dream of it, he shows that only the Catholic position is right, and that the Protestant attitude to religion is not worthy of intellectual respect. What we have quoted above is the opening paragraph of the editorial. What follows is the concluding paragraph:

"It is obvious that a religion which makes such claims, and which has such an enduring principle of regeneration, must be 'intolerant' in the sense of admitting no rivals. And this is simply due to the fundamental difference between right and wrong. If there are such things as right and truth, then wrong and error are their opposites. We see this illustrated before our eyes today. If Germany's aim is right, that of the Allies is wrong; if the Allies are right, Germany is wrong; and it is because Christianity stands for a principle of right that it cannot help being 'intolerant' as it echoes the words of its Founder: 'I am the Way, the Truth, and the Life; no man cometh to the Father but by Me.'"

The Globe writer is speaking of Christianity in relation to its ancient and modern rivals, but if he substituted for "Christianity" the word "Catholicism" the logic is the same. If Catholicism consented "to be regarded as one out of many religions," one out of many forms of Christianity, it would not have to "endure opposition, ostracism and persecution." We know that there is never a moment when the Catholic Church is not enduring opposition, ostracism and persecution, not indeed in all places at all times, but always at some place, whether in England, Canada, Germany, France, Portugal or Mexico. The Catholic Church is distrusted, and disliked and feared,

chiefly because of her "intolerance." Catholics personally are not disliked to anything approaching the same extent. There are some creeds whose professors are disliked, but Catholicism is not one of them. A Catholic is generally welcomed as a good neighbor, companion and friend. It is true to say that Methodists, for instance, are as a class not popular. Whether there is good ground for the common antipathy towards them need not be discussed, but there is no widespread antagonism to the Methodist Church. That Church quite openly busies itself with politics and does its utmost to influence legislation. But when Col. Machin speaks of the Methodist Church as a "menace" to Ontario nobody takes him seriously. If any person, in such a position as Col. Machin, said the Catholic Church was a menace, tens of thousands of people would get a cold shudder, and they would say that this view of the Catholic Church had always been their own.

Why is the Catholic Church thus singled out for special hatred and distrust? It is because the Catholic Church singles herself out, because she makes tremendous claims upon a man which he may admit or deny, but which he cannot treat lightly. Catholicism claims to be the religion of Christ, and as The Globe argues unanswerably, the religion of Christ "must be intolerant in the sense of admitting no rivals." We suppose that a Protestant who believes that while Christianity must be intolerant of non-Christianity the various creeds which profess to be Christian should be tolerant of each other. But why should they be tolerant? Truth must be intolerant of error. The Globe writer affirms, and there is no escape from the logic, that "if there are such things as right and truth then wrong and error are their opposites." If Christian sects or creeds are to be tolerant it cannot be because they have the conviction of their own truth, but because they feel themselves liable to error. The Protestant state of mind is that there are different forms of Christianity, each form having more or less of truth and more or less of error. As no form is quite free from error it must not be intolerant of other forms though they contain error. Thus we see that it is consciousness of error, or at least, uncertainty as to the truth, that makes toleration the policy of Protestant sects. Truth itself cannot be tolerant of what is not truth.

The Catholic Church claims that she teaches only truth, that she is preserved by Christ from teaching error, that He Who is the Way, the Truth and the Life has not left His doctrine to be lost among a number of opposing "forms of Christianity," the truth inextricably mingled with falsehood. The Catholic Church is all truth as Christianity is all truth, and the Catholic Church is intolerant as Christianity is intolerant, as truth is intolerant. When the Archbishop of Toronto objects to Catholic children in the Technical School joining with non-Catholics in the religious exercises which take place daily in the school he is branded as intolerant. When Catholics refuse to take part in undenominational services it is said that their religion is intolerant. And so it is intolerant, in the sense that truth is intolerant of error. It may be an intolerant thing to say, but it is indisputable that there cannot be more than one true religion.

ON THE BATTLE LINE

LUDENDORFF or Hindenburg, or whoever has charge of the fight in France, is now too busy to remember the Marne. The German High Command are now seeking means by which they can prevent the destruction of a large and highly trained army before it reaches the Hindenburg line. In two days the French, Canadian, Australian and English troops have captured 17,000 prisoners, about 800 guns, many important towns and villages, and achieved an almost complete paralysis of the foe's principal lines of communication leading out of the great Albert-Montdidier salient. The new line, according to the British War Office statement issued last night, runs from Pierrepont, four miles north of Montdidier, to Comtoir, to Arvillers, Beaufort, Wavillers, Rosieres, Raincourt, Morcourt, and northwesterly to Morlandcourt. Raincourt represents the extreme advance of the Allies thus far, being about twelve miles straight east of the starting point Thursday morning.

THE OUTSTANDING results of yesterday's operations are: The capture by English troops of Rosieres, which is the junction point of the main railway running north and south between Albert and Montdidier, and a serious menace to Chatlines, now one of the main objectives of Sir Douglas Haig, as this last named town is believed to be one of the German supply centres; the threat and envelopment of Montdidier itself by the important gains of the French forces; and the complete reversal of any peril to Amiens and the valuable railroad running from there south through St. Just to Paris, which already is being operated by the Allies as a great artery of military supply. Great havoc is being inflicted upon the enemy troops and material. The British War Office last night announced that, in addition to the capture of prisoners and guns, a large number of trench mortars and machine guns have been taken, also immense quantities of stores and materials of all description, including a complete railway train and other rolling stock. The taking of this last mentioned booty indicates clearly that the enemy's strategic railroads have suffered heavily. Allied flyers, tanks and armored motor cars, even cavalry, are well in advance of the infantry blowing up bridges across the Somme, bombing railways and depots, and making it absolutely impossible for the Germans to make any effective use of the larger means of removing supplies. Railway guns of heavy calibre were also taken by Haig's men. Of vastly greater importance than the mere delivery of more French territory from the Germans is this tremendous loss caused to the foe in men and munitions, for it is this very smashing of the German armies themselves that Foch and Haig seek more than anything else. To make deep penetrations over

THE COMING COLLEGE YEAR

It is the well-understood duty of the Catholic press at this period of the year to encourage parents to be thinking of their children's Catholic education during the academic year which starts next month. We want our High Schools and Colleges to be filled. The Military Service Act has reduced the number of senior students in our colleges, and therefore every effort should be made to have as many students as possible in the junior classes. This will be to the advantage of the children, and of the colleges, and above all, of the Catholic body in general. Education is the best of all investments at the present time.

NOTES AND COMMENTS

THE CATHOLIC Truth Society of Canada has issued in a small pamphlet, "The Facts of the Raid upon the Jesuit Novitiate." It is desirable that said facts should receive as wide publicity as possible, in order that it may come home to the Protestants of Canada that, in the concluding words of the pamphlet, the charges

made by certain designing ministers in Guelph against the Novitiate may be seen to be simple calumnies.

IT SHOULD BE good news to readers of THE CATHOLIC RECORD that the Canadian missionary to China, Father Fraser, has arrived in Canada on the business of his mission, and will, during his stay, which may extend over twelve months, visit the different parts of the Dominion in that behalf. Father Fraser's chief purpose is to enlist assistance in the way of volunteers to carry on and extend the work to which he has himself given the best years of his manhood. Among other evils which the War has inflicted upon humanity is the withdrawal from the foreign missions of so many priests and brothers who answered to the call of patriotism. Many of these have shed their blood for the great cause in France, and very few, probably, will be able to return to their missions when the day of conflict is over. It devolves, therefore, upon the Catholics of this continent to step into the breach, with the great object of extending the boundaries of God's Kingdom upon earth.

IT WILL BE consoling also to Father Fraser's friends among readers of THE CATHOLIC RECORD that the fund to which they have contributed in his behalf has enabled the zealous missionary to erect something like twelve churches in different parts of his field, and that every one of these has been a rallying place for converts. To maintain the great work that has been accomplished, and to extend it, assistance in the way of English-speaking priests is absolutely necessary, and Father Fraser is hopeful that among his young countrymen he may find a number who will dedicate themselves to so necessary a work. The vast field for missionary endeavor which China presents need not here be enlarged upon. To the Canadian people Father Fraser will himself present the needs of his mission and we bespeak for him their warm-hearted, even enthusiastic cooperation.

MASTERLY SERMON BY ARCHBISHOP HANNA

AT OPENING OF THE CATHOLIC EDUCATOR'S CONVENTION

The scope of Catholic educational forces in presenting to the American people the ideals of their cause in the world war was graphically portrayed to the gathering which attended the celebration of Pontifical High Mass at St. Mary's Cathedral, San Francisco, Cal., to mark the formal opening of the convention of the Catholic Educational Association of America.

At the conclusion of the Mass Archbishop Hanna entered the pulpit and addressed the congregation and delegates on the subject of Religion and Democracy. The Archbishop spoke as follows:

ARCHBISHOP'S SERMON

In the midst of the most titanic struggle that earth has ever known, we gather here, representatives of Jesus Christ; representatives of His Church, which has been, through the ages, the teacher of mankind. From the heights of heaven did the Father send Christ, the Light of the world, and Christ sent the Apostles, and their successors to continue His mission—"As the Father hath sent Me, so I send you." "Go teach all nations." In virtue of this command Divine, the apostles sent forth into the conquest of the Roman Empire, and in virtue of the same command, teachers in Christ's Church, have, in every crisis in the world's history, ministered wisely upon man's needs; have solved the problems that have vexed the human race; have directed men unto the realization of their high destiny; have saved our civilization from impending ruin.

CATHOLIC TEACHER'S MESSAGE

Today the same teachers, illumined by light from on high, have a message for our battle-scarred world; a message of hope; a message of power; a message of healing. We come, therefore, not in the name of any earthly potentate, but in the name of the God of Hosts; we come, not in our name but in the name of Christ—"to Whom all power has been given, in heaven and on earth," and though humble followers in the footsteps of the man-God, we come with the

same good tidings that went forth from Jerusalem unto the conquest of the pagan world; with the same strength that conquered the hosts of Mohammed; with the same wisdom that saved the world's culture through the tenth and eleventh centuries; with the same puissance that made the Papacy dominate the world in the days of Albert, and Thomas, and Innocent; with the same teaching that held the banner of Christ triumphant through the Reformation; with the same mystic message that holds the love of millions in these days when the promised progress of science has left the world cold, doubting, selfish, even hopeless; and when the boasting enemies of Christ, proclaiming their independence of His teaching, and of His power, have failed beyond hope of recall. We come with the faith that can move the mountains, and with a devotion that knows no bounds.

CHRISTIANITY AND PAGANISM

The struggle, which today involves the nations of the earth, has many phases. It is the pagan ideal opposing the ideal that has come into the world with Christ. It is the supernatural that lifts unto heaven; struggling against the natural that seeks only the things of earth. It is the gospel of national selfishness making strife against that generosity which would give to every defined group its inborn right to freedom. It is the last stand of imperial autocracy against the rights of the people to rule themselves, and to develop their own powers unto fulness. It is a battle against men who would bring the world under the domination of their cold, cynical, inhuman philosophy. We have espoused the cause of freedom, the cause of democracy, and we must transmit our inheritance of liberty unto the children of the next generation; and with liberty, we must hand down the inheritance of Christian culture, which has come to us across the ages. Nor do we believe that we can pass on to posterity, our cherished hopes, our boasted liberties, unless we ourselves, feel in ourselves, all that is good and true in our freedom, all that is great in our culture; nor is such feeling possible, unless in us are developed those ideals which spring from religion, yes, the religion, which is from Christ. For in the development of a Democracy, such as we have in mind, religion has been, and will be, supreme.

MEANING OF DEMOCRACY

Democracy means government by the people, and government by the people implies faith in our fellow-men. But faith in our fellow-men, and confidence in their power to realize great ideals, are based on man's inborn dignity. Going back over the history of the struggle for men for freedom, of the struggle for the right to rule themselves, it is clear that the great democrats, since the time of Christ, believed in man's high place in creation. But where have the ages learned man's great worth, his place in the world around him? Where, save in that revelation that teaches us that man was made in God's image, and that in his being he reflects the intelligence, the power, the beauty, and the love of the Most High. Where, save in that same revelation, have they learned that what is great and noble in man, is in the end triumph, in spite of inborn weakness and tendency to evil. Where, save in the clear light that has come from God, through Christ, have men learned to trust men, conscious that they will grow by being placed in a position of responsibility? Where, save in the light beyond reason, have men been able to recognize that the voice within, which told them of their dignity, of their rights, was but the far-off echo in the voice of God Himself, speaking for right and for truth.

FAITH ESSENTIAL TO DEMOCRACY

Faith, such as this, is the finest flower of religion, and Democracy, without such enabling faith, could never be perfect, never be enduring. Democracy must be anchored to hope, and indeed, the men who have fought the battle for liberty, and for the rule of the people, have always been men of great and of yearning hope. Nor could it be otherwise, for they must have believed in the righteousness of their cause, they must have had confidence in the permanency of their ideals, in spite of man's weakness, in spite of his tendency to follow his personal selfishness, in spite of the oppressive tyranny of those who ruled with a rod of iron. And it is not this faith, this confidence, this hope, another of religion's finest products? Can the hope that makes sure of the final victory of truth, and of right, be possible save in him who believes in God, and who knows that God will make triumphant what is just, and right, and available unto man's destiny? And where save in religion, has man thus learned of God?

The men, who through the ages, have fought for freedom; the men who believe that their fellows developed unto highest things, under the rule of the people, must have been lovers of men. But man is only worthy of enduring love, when viewed from the standpoint of religion, when viewed through the eyes of God. For history attests, that those who have labored in behalf of humankind, and have had their eyes only upon the present, have regarded only the things of earth have soon tired, because they found man, in spite of his high estate, weak, as low, so vile. Again, the great democrats, the great lovers of men, those who are willing to give up all

for their brethren, how they will be cheered on to victory, when they look upon men as reflecting God's glory; look upon men, even as Christ saw them, when He loved to the end, giving for them His life that they might live. And this great love for men is absolutely fundamental if democracy ever achieve a perfect triumph; and only religion will be able to make the triumph effective.

THE SURVIVAL OF DEMOCRACY DEPENDS ON THE EXISTENCE OF HIGH IDEALS

But these are indeed, lofty I deals and seemingly beyond the power of man, as we know his recorded deeds in history, nor can we deny this contention; but democrats of the type which the great Leo describes in his Encyclical "The Christian Constitution of States," democrats of the type of our great Lincoln, believe that in God's hands were the destinies of nations; that the aspirations of men for liberty, were God's inspirations unto higher things, and consequently they looked to God to heal man's weakness; they looked to God's presence in man to make him feel, not only his dignity, but the great need of help from on high, without which he could not live in keeping with his high place; they looked to God's kindly answer to the prayer of his children, to make them worthy of the faith and of the confidence which their fellows must repose in them; and they looked to this faith, triumphant in God's mercy and in God's aid, to make them eager and ready to risk all, that their great ideal might stand.

But men will say that democracy, in the course of the ages, has invariably failed. The obvious comment on this assertion is, that in the world's history, every form of government that has depended upon the unaided wisdom, the unaided strength of man, has had its day; has reached the apogee of its glory, and then has passed away. Recall Greece and Rome; recall the story of the growth of the nations that make up our modern world. But, tracing through history the failures of the world's democracies, it is clear that the corruption of the high ideals must ever accompany democracy has always been the forerunner of revolution, and the beginning of that tyranny, and of that oppression, which in the end have brought on democracy's doom. The old story always. Men, in their longing for happiness, the fulfillment of their hearts' desires, in treasuring wealth, in seeking comfort, in abandoning themselves to idle luxury, and to the pleasures of sense; they loved the acclaim of the people; they longed for power over their fellow men. But they forgot that the human heart finds no lasting rest in these things; they forgot that man must subordinate all these things to catch his fancy to truth and virtue, to mercy and affection, to service born of love—for these only can fill his mind and his heart. They forgot that treasure and luxury, and pleasure and power, no matter how they may fascinate, pass with the night, while truth and justice are everlasting; and though man must use these passing things, as stepping stones to the good things of God, they forget that he must not place in them his happiness for he was made for God and his heart will find no peace till it rests in God.

THE LIBERTY-LOVING MAN MUST BE THE "SLAVE OF LAW"

But if these be the great securities of democracy, then in a democracy, religion must have the largest place, for only in religion have men learned these mighty, these saving truths; only religion has made men adopt those high and lofty standards; only religion has taught men to place the fulfillment of their hopes, not in the things that pass with this life, but in the possession of the treasures which belong to the life to come; only religion, through the confidence, has begotten that faith in the life beyond, which has made men give up consistently, yes, and finally, the things which the heart of man so craves, to the end that truth and justice may be triumphant.

Often where liberty abounds, there is a tendency to believe that freedom means the privilege of doing as one pleases. No matter how much we desire to follow the passing whim, the thoughtful man must know that the full enjoyment of freedom is only possible in the reign of law, which is ever Reason's Ordinance, and so true is this, that Rome's greatest genius defines the liberty-loving man as the "Slave of Law." True, in our democracy, the law represents the will and good pleasure of the governed, but can we leave the observance of the law to the fickle fancy of each individual? When passion stirs, and personal interest urges, will he still obey? Only when men recognize that man's law is the reflection of God's eternal ordinance; only when men know that all authority comes from God; only when men see in the law giving body, representatives of the Most High; only when men obey because God speaks unto them in those who rule, will there come in the reign of law, without which no government can endure. Again, only religion, yes, more, only the religion of Christ has brought men to recognize the supremacy of law, as the reflection of the mind and will of God Himself, and only religion has made obedience to law sacred to the individual who lives where men are free.

FOUNDATION OF IDEAL DEMOCRACY

The very essence, therefore, of our freedom is the restraint and compulsion we place upon ourselves; the

same good tidings that went forth from Jerusalem unto the conquest of the pagan world; with the same strength that conquered the hosts of Mohammed; with the same wisdom that saved the world's culture through the tenth and eleventh centuries; with the same puissance that made the Papacy dominate the world in the days of Albert, and Thomas, and Innocent; with the same teaching that held the banner of Christ triumphant through the Reformation; with the same mystic message that holds the love of millions in these days when the promised progress of science has left the world cold, doubting, selfish, even hopeless; and when the boasting enemies of Christ, proclaiming their independence of His teaching, and of His power, have failed beyond hope of recall. We come with the faith that can move the mountains, and with a devotion that knows no bounds.

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