

Review

I understand that efforts are being made at St. Dunstan's to direct the extra class readings of the undergraduates along the lines of constitutional history and Sociology. Let me congratulate the originators upon the idea and the undergraduates upon the prospect. Your philosophers should have some incipient capacity for that sort of work and to use it is the best way to make it grow. As an event not yet accomplished cannot be subject of review—I touch the matter here only to express appreciation of your effort and to remark that you do well to group the Social and Constitutional aspects of history in a comprehensive study. For social conditions give rise to, or any rate prepare the way for Constitutional change and this again reacts to modify social conditions. If I could be so bold as to register a caveat for the consideration of such an impressive body as the philosophers of St. Dunstan's, it would be against restricting study to any text of Sociology, however copious. These texts proceed mainly by formulae and by theory, more or less supported by commonly received historical opinion; But you must test both theory and formulae by investigation, and this will lead into all sources—chronicles, customs, songs—in which the daily lives of the men of the past survive. From such investigation it may well be that you arrive at other theories and other formulae. It is paralyzing to be sceptical about all things, and it is wise to be prejudiced in favor of ascertained truths. But in the field of “foregone conclusion” you have a right to hold judgment in abeyance till theory and formulae yield up their evidences. I trust you will find the work interesting as you shall certainly find it arduous, and that the columns of Red and White may sometimes convey your findings to a public not over diffident of its own judgments.



Since your last issue there has come into my hands the pamphlet of the discourse which Mr. Henri Bourassa was prevented from reading at Ottawa last November

and December You may read it with the assurance that you shall find nothing there to hurt the most delicate sense of loyalty to Canada or the Mother Country.

If Mr. Bourassa is at all accessible to vanity the press of Canada will corrupt him, for there can be no more subtle form of flattery, to one who has outgrown the mere childishness of praise hunger, than to be "denounced" from those quarters upon which he is endeavoring to focus enlightened opinion. If he points out that the Montreal Star (Con). and the Telegraph (Lib.) are two tentacles of the same Leviathan, the denunciation of both only assures him that the shot is gone home. Moreover, the firing "wild" in reply assures him that it has created consternation. To be called at one and the same time an "open traitor" and "a snake in the grass" is certainly to be assured that the enemy has not found the range. I know an editor who once referred to him, in editorial rhapsody, as a "self-seeking demagogue." He had the candor to confess that he knew no reason for using the word "self-seeking" except that it generally goes with demagogue.

C. K. Cherston has pointed out that when a man or an institution is condemned for incompatible vices, as for instances, being open traitor or demagogue and being a snake in the grass, the presumption runs in favor of the man or the institution being normal, central, right, and the critics being wrong. At any rate it was the same denunciations which first led myself to form a favorable opinion of Mr. Bourassa and, afterwards to a study of his aims; thence I was led to that impression of him which I am sure is common enough even among those who denounce him. For I am persuaded that there is no misunderstanding about the meaning of Mr. Bourassa—"what he stands for" as they say across the border.

He had dedicated all his splendid talents and acquirements, and has sacrificed all his time and his means to the creating of an intelligent public opinion in his country. Those who desire electoral integrity as the preservative of representative Government, understand and admire him, those to whom special in-

terests are dearer than representative government understand and denounce him. Now it happens that the name of hese is legion, and they claim to speak for this country at large; therefore Mr. Bourassa is denounced as a public enemy. Nor is this strange, for Mr. Bourassa is somewhat in the position of a sober man amid a fellowship of boon companions, his persistent coherency is irritating. The sober man in such case has one clear course of action; he can leave the company, say nothing of what he saw, and organize outside sentiment to prevent recurrence of such scenes. Something analogous to this Mr. Bourassa has done.



"The Book of Red and Yellow" by Dr. F. C. Kelley, President of the Catholic Church Extension Society can be had by applying at the office of the Society, McCormack Building, Chicago. If any one wishes to know what has been doing in Mexico of late he can get all the information he needs in this booklet, given, under attestation, by eye witnesses and victims. Dr. Kelley has every right to speak on this matter, for the Society of which he is President has charged itself with the care of the refugees—priests and religiouses—against whom the successive revolutions are ultimately directed. With this book you may as well secure also the phamklet "The Religious Question in Mexico", by the same author, which written in reply to an apologist of the Revolutionists, contains specimen charges against the clergy and the answer to them. It is the old story; the Church is on the side of law and order and so repressed the liberties of the people. If the church had unstrained liberty of action in Mexico, the charge might possibly mean something reprehensible; but as it has been tied down by the State, the accusation can only mean that the church was endeavoring, under difficult circumstances, to attend to its duties. The endeavor has not been without result, for it seems to be admitted generally that the mass of the people are peaceable and religious. But there is a crimnal class in Mexico as elsewhere and at present these are in possession of whatever machinery of government is left.

The English "Review of Reviews", having in the words of the Editor "approached the leaders of Christian thought" for answer to the question what has Christianity to say in the present crises, or must it confess itself a failure? contains in the January and February numbers some answer to the query. The attitude of Mr. Stead himself and the line along which he expects answer to be directed are indicated in the editorial note introducing the anthology. "What time we have babbled of freedom, religion and progress and toyed with the holy vessels of life" says he "we have wittingly permitted titled creatures and diplomatic poltroons to hold our destinies in their hands. Politicians, Priests, People are but puppets, marionettes whose will and desires are but as straw, before the breath of these dicers with death. We have placed the Ark of the Covenant in the keeping of the sons of Cain. The world's wounds demand healing and the nations, stricken to the heart have little patience with litanies and chantings. Peace in our time, O Lord; Hasten the coming of Justice and close the gates of Hell, so that the frontiers of Heaven may be immune."

There is a noble savagery in this cry of many hearts, and it reveals to us, more than the horrors of the war itself, the Ethos of our time. What that Ethos is, and what the hopes, now dashed, the Editor has made more clear. "Since the French and American Revolutions the sweep of Liberalism and Nationalism through the States of Europe had encouraged men to believe in the ordered advance of law, Faith and Morals. Christianity emerging from her superstitious trappings had revealed her strength amongst the peoples. Socialism promised a new heaven on Earth, and even the doubting ones felt new courage at the never-ending triumph of Science which made man almost a God in the wide firmament; Earth, Air and Sea yielded to his dominion. At the plotting of a Criminal Cabal the Earth is plunged into darkness and humanity is palsied and stricken to death."

Mr Stead has not put the question to me for I told him long ago that the conquest of air, earth and sea did not of itself lift man above earth, air and sea; did not in fact imply that he was better than a Caliban, a vulture

or a shark. But to those who, like himself, have recognized "in the casting away of trappings" and the exploitation of nature which we call "science" the renewing of Christianity, this challenge is a fair one; for it cannot be denied, that Christianity, so understood, has had free hand to mould and fashion the modern worlds. I shall endeavor to give the substance of the several answers.

(1) "Christianity has not yet been accepted as the basis of any one nation's life, and still less as a government principle for the relations between Nations and Empires. The States of Europe should be federated, with a common law, international court, and international police" Dr. Clifford."

(2) "The hope of the world lies in a return to the simple, absolute, universal principles of the Divine Law. I hope to that, in the new map of Europe, the racial and religious affinities, which cannot be violated with impunity, as they express the will of Heaven, will be fully guaranteed." Dean Weldons."

(3) "While there is a general agreement that the alternatives offered to this country in the early days of August made it necessary to choose war as the only just and righteous course of action, there is an equally wide-spread feeling that the conditions which led to this are intolerable from any christian point of view. There are at least three ways in which the need of the moment must be met. (a) Apply better ethical principles of Christianity, (b) recognize spiritual values above material, (c) not lose hope. Rev. Principal Selbie.

(4) "It is not our Christianity which is bankrupt, but it is our sentimental substitute for the teaching of Christ that this war has exposed. The war will not have done its work till it has taught us the fear of God and revived in us what I had almost called the lost consciousness of the character of Sin. Bishop of Manchester."

One other reply demands attention. Archdeacon Wilberforce is known to be rather "advanced" and he has this to say. "Christianity, that is a conventional code of Ethics, based upon the saying of our Lord, is

a failure. When men and nations realize that the mystic meaning of the Christ revelation is the divinity of humanity, and that the teaching of Christ was the utterance of the ideal to become the real by gradual evolution, war will cease, because the essential solidarity of humanity as an expression of the Infinite mind will be perceived and known." This last is quoted to show that even among professional expositors of Christianity there is sympathy with the Editor's bold demand that God keep the frontier of Heaven clear for us and police the earth, in bounty, in beauty and in peace. It is precesely this Christianity of large and vague aspirations which has had free hand in moulding the modern world, and has even got voice from many modern pulpits. Let it not now dare to charge its failure upon the "Conventional code of Ethics," which it has all along done its best to utterly overbear.

That Christianity is an ideal is perfectly true. True also that, being set by God for the exercise of man, we shall never in this life reach its height for it offers an ever widening vista to the aspirations of the Christian soul. But the first steps in the upward march must be piloted by "a Code of Ethics based on the saying of our Lord." Can anyone think of an other way? So far as formulated this Code is but a saving minium and keeps near the earth, but it urges us unceasingly to rise so high that we shall not be conscious of any law save the compulsion of Charity. It is only when facing downward that we are arrested by "Thou shalt not." Scale the delectable mountain and "God-Speed," but you must not go down into the fen. Does that put lead upon the wings of the spirit? "The Divinity of Humanity," I can understand that language in the Editor of "Review of Reviews," oppressed in the conflux of incompatible ideas till he is become passive to all; but you would think that the problem which gave occasion to his writing—when the riot of man is darkening the face of Heaven—would have aroused an Expositor of Christianity to the implications of his language. That man can be more *like* God than he is at present, I trust, we admit; but this phrase means that man *is* God though he does not know it yet.

This offering incense to the Divinity of self is a very ancient pastime and can issue in very varied consequences. The common man learns to take it at its value, namely, that there is no God above himself, and acts accordingly ; the savage chief nods, propitiated at the blood of wretches sacrificed to his " God within." With a clouded egotist like Marcus Aurelius it spends itself in lugubrious and platitudinous philanthropy, with a quick intuitive spirit like Lucifer its fruit is rebellion and Hell. And do we not sit up nights to prove that Germany found a divinity in the Prussian nature to which she has offered incense in secret and is now offering sacrifice in public, and is making the earth smoke to compel us to the same idolatry.

I must crave your indulgence while I pursue this theme. Those upon whom chance has thrust the burden of carrying on this war are doing their part manfully, and they have left it to us to prepare what aid we can against the day of reconstruction. If we speak at all, it should be with a sense of that responsibility and only in the hope that we may help clear the problem to some mind. From this point of view it is gratifying to recognise in the answers to this challenge, flung rather tauntingly at organised Christianity, a very general discernment of the fact that Christianity is nowise on trial since it had not been made the basis of any one nation's life much less of international relations. On the contrary, men and nations are at war with Christianity and for that reason are at war with one another. While this is quite true it may not meet the question in the minds of the questioners. " We thought we were christians " says the Editor, in effect — " and lo, we find that we are savages." Does he mean that those through whom the message of Christianity was interpreted to us took on the atmosphere of the times and left us our illusions and our idols? The problem, thus understood, is not so easy of solution ; and in reading those grave answers I cannot free myself from a feeling that, even now, the writers tacitly accept the Editor's idea of a world in which Christianity shall have fulfilled its mission, a world in which men heap up wonders and sit down to enjoy the

things their own hands have made. Is it possible that we have read our message to no better purpose, that we have forgotten the flaming sword at the gate of Eden? When shall we rid ourselves of the illusion of a permanent city here, we, the children of a diaspora, "the survivors of a wreck that went down long ago?" It is this persuasion that we have a right to peace and abundance, unconfessed but revealed, in the writers from whom I have quoted that takes all finality from their suggestions. An international court founded in equity and an international police will do as well and as long as any other idol of our creating, that is to say, until it is tested against the unclaimed heart of man and the franchise of his passions. Then it must accommodate itself once more to the changing times. The nearest approach to that ideal which history furnishes was the Pax Romana, but hard upon the heels of that came dissolution to show that the peace was the peace of death. Centralisation may keep the dead planets of the solar system in their places, paralysed in the stress of neutralising forces. It has ever been the aim and the instrument of tyrants, and against it everything that distinguishes man from the dead earth on which he treads is in revolt. If such a huge structure could be made to enshrine and foster ideals with power to raise men above themselves, it would be worth fighting for; but to confederate the national policies of today into a huge international policy,—something like it has been done, in fiction, by Father Benson, and resulted in the malign monster Felsenburg.

Unless, however, I very much mistake the omens there is really little to be hoped from any plans for permanent peace that could find acceptance now. That the nations should be sick of war is one thing, that they should be repentant and ready to sacrifice to peace is quite another. Of this latter disposition there is yet no sign, and it is pretty generally understood that the war cannot end soon except by mutual forbearance. On the other hand, if it must be prolonged to the point of exhaustion for the one part, the limit of endurance of the other part may be reached. Can we

be sure that the smaller nations for whom the powers have heretofore been arranging policies, and whom they are now trying to lure into the vortex, are not husbanding their strength against the day when those who have bullied them so long can do so no more. Is it possible that Italy and Greece with Roumania and Bulgaria are holding themselves in readiness to arrange the terms of peace and to insist upon them, as Japan is even now providing against China's being cut up into spheres of influence for purposes of compensation?

It must be confessed that there is no very reassuring prospect of permanent peace either through fighting or through diplomacy, while Western Europe's power of control in the old world is weakening day by day.

For all this coil there is one remedy—that despised Code of Ethics—and no one can now guess how many men are ready to receive it. Will those who have sinned, sin no more? Will he who has grown rich by legalised fraud despoil himself of his riches and put on sack cloth and ashes? Will he who is in high place keep a lowly heart and be grateful that God has given him the opportunity of spending himself that others may hope, and will he who is in lowly station thank God that he is not burdened with the greatest burden, and administer his own household in justice and in patience? Then might Science pursue its course without finding a denial of the Creed in every fresh advance, and the industry of all procure competency for all, and injustice and the rancor that follows injustice disappear from the earth leaving men discontented only with their own unworthiness of so many blessings. If the millennium ever comes it will come by this way and none other. It is worth praying for though it should never come.

Japan, who has begun to call herself "the Watchman of the Orient" is embarrassed and hurt by the attitude of distrust on the part of outside powers and by China's notorious lack of appreciation of her projected measures for the guarantee of the latter's integrity. Whether or not that general uneasiness has a sufficient cause will appear more clearly from a consideration of

these measures in themselves than from reading the assurances of Japanese statesmen as to the disinterestedness of their aims.

When Japan presented the memorandum of demands to China she handed to the representatives of the powers interested, what was supposed to be copies of the same. They were undeceived however when the newspapers of Peking began to publish such portions of the memorandum as were handed out to them. It then began to appear that some details regarded by outside powers as of importance to themselves, were omitted from the copies which their Ambassadors had received, hence the "uneasiness." Some of these suppressions are indicated by the Manchester (England) Guardian. For instance, "Japan did not indicate that while she insisted China should agree not to alienate any portion of her coast line to a third power, she maintained the right to demand herself the lease or cession of such territory. Neither did Japan let it be known that she demanded exclusive mining rights in the Yangtse basin and that she be allowed to construct railroads which would seriously affect British interests in that region. The following full list of demands, collected from Chinese sources, appeared in the "Vancouver Sun" March 19th :—

That no part of the Chinese coast and no island off the coast shall be ceded or leased to any foreign power.

That Japan shall have exclusive mining rights in Eastern Mongolia and the right of veto regarding the construction of railways there.

That the Japanese shall be allowed to settle and trade in Manchuria and Eastern Mongolia.

That the lease of Port Arthur and the agreement in regard to the South Manchuria railway be extended to 99 years.

That China shall transfer to Japan all German mining and Railway privileges at Shantung.

That Japan shall have the veto of mining, railway and dock concessions at Fukien.

That Japan shall, in co-operation with China, control the Hanyang iron works, Tayen iron mines, and Pingsiang colleries.

That China shall purchase at least half its arms and ammunitions from Japan, or that arsenals under Chino-Japanese ownership shall be erected in China.

That Japan shall be granted the right to build and construct railways from Nanchang to Hangchow, from Nanchang to Kiukiang, and from Nanchang to Wuchang.

That in case of necessity China must call upon Japan alone to preserve its integrity.

That in appointing foreign officials to military, financial and police services, China shall give precedence to Japanese.

That privileges such as are enjoyed by other nations regarding the establishment of missions, churches, schools and hospitals, and the purchase of land in connection therewith, shall be granted to Japanese.

To what extent, if at all, these shall be altered, or may already have been altered, to suit the views of other powers, we do not know, but we may be assured that the essential parts remain and that China is to become a sphere of exclusive Japanese influence; for any country to which such demands may be made must be regarded as incapable of resisting them, and there is no one just now in a position to interfere. The situation in the East might well call a halt in Western Europe. It may not be impossible that Japan's superior cupidity may save us where our own "Christianity" could not.