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THE EUROPEAN WAR AS A CONFLICT OF IDEAS

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"Man" says Dr. Fairbairn "is by pre-eminence a thinker; thought is his very essence, and the more and better he thinks, the higher and nobler grows his manhood."¹ States are composed of men; and they rise or fall according to their conceptions of man and his values, of citizenship and its purpose, of property and its uses, of justice, right, liberty, religion, God. Ideas rule nations. They are the chief factors in their organization, give soul and shape to their institutions, contribute atmosphere and tone to the administration of their affairs, determine their attitude towards one another, and fix the character and range of their influence in the world. Nations are incarnate ideas; thoughts in their concrete manifestation, and that nation which gets closest to the full truth of things is sure to play the most vital and formative part in the progress of humanity.

Ideas and ideals are our real world. They are our invisible but powerful kings. New conceptions create new epochs, initiate new movements, build new institutions. They are the seeds of great harvests of progress, and, alas! also of retrogression, disaster, decay and death.

¹ Studies in Religion and Theology, p. 614.

They are sources of exhaustless energy, moral or immoral according to their truth or falsity. They give shape and quality to character, decide the sides we take in the struggles of life, and the nature and quantity of the contribution we make to the sum of human well-being.

Wars start in the things of the mind. The battles waged between people and people are contests between the false and the true in thought. "Wars and contentions," says James, "come of the cravings that are within us for various pleasures"; *i. e.* for pleasures that are injurious to us. "You covet" he continues, "and yet cannot get them; you commit murder: you have passionate desires, and yet cannot gain your end: you begin to fight and make war" for the evil that has been coveted because it was thought to be a good. Thus the forces which determine the action of nations and empires towards each other are deep hidden and not on the surface. Appearances are deceptive. "Things are not what they seem," nor what they are represented to be. Discrimination is necessary. The mill-wheel is not the water that makes the wheel go round. The soul of the people is hidden in its machinery, but revealed in its ideas, philosophical, political, ethical and religious. They have shaped the characters of the peoples. The battle is therefore a battle of characters as well as of ideas, and it is character that counts, and that decides the issue in the end of the day.

II.

But "ideas are," as George Eliot says, "poor ghosts," considered by themselves; and what becomes of them depends upon the personalities, institutions and systems of action in which they become embodied, and by which they are propagated. They are "abstractions," and it is not until they become "personal" that they are perilous or helpful.

It is at this point that we come upon the most powerful factor in the creation of the present European situation, viz., the Prussian School of History, and the group of Professors "who, by tongue and pen, preached the gospel of Prussian nationality, glorified the achievements of the Hohenzollerns, and led their countrymen from idealism to realism."² It is not possible to measure the malign influence which this school has had in creating this stupendous war. It has not only rendered it probable but made it inevitable, and clothed it with characteristics of such unprecedented horror and barbarity that it has shocked the whole human race.

Professors lead Germany. They are not the servants of the Universities, as in Britain and the United States, but of the Government. Each professor is trained as a functionary of the Government, holds his post at its will, and naturally supports the Government that has appointed him. He must. He is there for that purpose. The world has been surprised and bewildered by the manifestoes which have been issued recently from the Universities bearing the names of distinguished professors; but they are natural products. In reality, if not in form, they are Government manifestoes, describe the contest exclusively from the Government standpoint, and ignore every tittle of evidence that might suggest defect or wrong on the part of the military caste.

Now the Prussian interpretation of History is, from first to last, political rather than scientific. History and politics are identified, or rather history is used as the most effective instrument for the furtherance of the policy and actualizing the ideals of the Prussian State. Ranke disclaims all desire to instruct the present from the past. The leaders of the Prussian School regard it as their main task. Dahlman led the way with tremend-

² Cf. For a full and most able treatment of this subject, *History and Historians in the Nineteenth Century*, by C. P. Gooch, Chapter VIII. The Prussian School, pp. 130-155.

ous strength, and fought for "a liberal Empire under Prussian hegemony," and did more, in his professorial chair, than any one to spread the idea of a unified empire with Prussia at the head. Häusser taught that "Prussia was the nucleus on which the crystal of the German State must grow." "His desk was a tribune." Duncker taught that the "German question was not one of freedom but of force." A. Schmidt's lectures were a prolonged bugle-call to the students to accomplish the unity of their fatherland. Droysen claimed the same authority for the policy that made Prussia the lodestar of political life. Sybel said, "The true academic policy is to penetrate every study with interest in public affairs, and to keep in view its value for national concerns." Treitschke demanded that Prussia should attack small States; and spoke of Hanover, Hesse, and Saxony as "ripe and over-ripe for annihilation." He attacked France and England, socialism and the Jews, pacificism and Parliamentary Government, "declared that if the strong vanquish the weak it is the law of life"; and asserted that "the hope of banishing war is not only meaningless but immoral."³ The fact is the professors were crusaders. Hausrath said that Treitschke reminded him of a Hussite warrior. Teachers of history were apostles and advocates, preachers with a message. They wrote and spoke of history not as a body of facts, but as a call to young Germans to rally round Prussia and make it, first the nucleus of the German Empire, and then the throne of the world. Their main object was to create in the youth of Germany the consciousness of a divine destiny to rule the world; and therefore they glorified militarism, established the cult of the soldier, and placed Germany at the heel of the lords of war.

Nor do the schools escape the poison that is administered in the universities. Dr. Michael Sadler in a pamph-

3 Ibid. 154-155.

let on Educational Ideals Tested by War,⁴ says, that "in spite of its good and admirable sides the educational system of Germany has been in part to blame for the errors of judgment (of moral judgment as well as political) into which the German nation has fallen during recent years. It has deadened the power of individual insight into the moral and political fallacies which are enmeshed with the doctrines now presented to the German people with the sanction of the authority of Government." Their educational system makes the Government everything, the man nothing. He is a cog in a machine and nothing more. Initiative is shut out. Vision is blocked. Conscience is displaced. The Government is all in all. It is everywhere; it is master, stern and severe, and it makes slaves rather than free men. Intellectual independence is impossible. Morality is at a discount. Character is imperiled. The Government gains its supple and drilled tools; but the nation loses its virile, free and strong citizens.

Thus the young German in school and in university is prepared to admire a ruler, who "always determined to be the aggressor, to anticipate his opponents, and to secure for himself favourable prospects of success"⁵; to see the heroic greatness of Bismarck, who "by bringing about our wars of Unification in order to improve radically an untenable position and secure to our people healthy conditions of life, fulfilled the long-felt wish of the German people, and raised Germany to the undisputed rank of a first-class European Power." He is ready to believe that "the military successes and the political position won by the sword laid the foundation for an unparalled material prosperity"; and agrees that "it is difficult to imagine how pitiable the progress of the German people would have been had not *these wars been brought about by a deliberate policy.*"⁶ Nor would that

⁴ Page 8.

⁵ F. von Bernhardt, "Germany and the Next War," p. 41.

⁶ *Ibid.* p. 43.

young pupil be likely to shrink from the generalisation that, "The lessons of history confirm the view that wars which have been deliberately provoked by far-seeing statesmen have had the happiest results"⁷: or from the immoral conclusion that "The morality of the State must be judged by the nature and *raison d'être* of the State, and not of the individual citizen, for the end-all and be-all of a State is power, and 'he who is not man enough to look this truth in the face should not meddle in politics.'"⁸

III.

I do not forget that the potency of this teaching, false and immoral as it is at so many points, is due to the fact that it seems to be rooted and grounded in the history of Prussia during the last hundred years. Events have made Prussia a notorious and dominant power in Europe and the professors and teachers have succeeded in impressing the Prussian spirit and the Prussian aims upon the whole German people, though it has involved a change in moral qualities amounting to an inward revolution.

Germany has gained unity. The old weakening divisions are healed. It is one, and it is conscious of its strength as well as of its unity; and with the consciousness of oneness and power there came the desire for wider sway and firmer foundations. But Germany acquired unity through Prussia, and Prussia through fighting. She was built into greatness through the sword. War has made her. It has been not only "medicine"; it has been life. So it has come to be regarded as a "biological necessity" like air and food. Hence the Franco-German war was arranged by Bismarck, and car-

⁷ Page 45.

⁸ We cannot get at the deeper causes of this war unless we assess at its full strength the influence of the teaching given in the Schools, Colleges and Universities of Germany during the last forty years.

ried out by him and Moltke with unequalled intellectual acuteness, to a triumph of unprecedented brilliance. It was masterful but it was immoral.⁹ It was marvellous, and led to wonderful commercial prosperity; but it was not satisfying. France recovered, and recovered soon, and Germany said in the words of von Bernhardt, "France must be so completely overthrown that it will never get in our way again."¹⁰ That discontent was the sign of the vivid and goading consciousness of capacity for achievement, making them fevered and restless, firing them with courage and determination, leading them to drill and organ-

9 Dean Church wrote to Sir Frederic Rogers, Jan. 16, 1871, a singularly suggestive letter on the Franco-German War; "It beats Napoleon hollow, for it depends so much less on imposture, and so much more on long, underground, patient headwork. But I also have not words to express my fear and detestation of the morality and political spirit and temper which has been the mainspring of this great achievement of human intellect. It seems to me the revival of the military barbarism of the kings and nobles of the old times, with all the appliances of modern knowledge to help them, and make them more horribly proud, arrogant, relentless in their will, contemptuous of right in their means, unmeasured in their claims." "Life and Letters of Dean Church," p. 197.

10 "Germany and the Next War," p. 106 See also the prophetic foresight of Sir Robert Morier, who, writing in 1875 to the then Crown Prince of Germany (the late Emperor Frederick), said: "There is no denying that the malady under which Europe is at present suffering is caused by German Chauvinism, a new and formidable type of the disease, for it is methodical, calculating, cold-blooded, and self-contained. * * * The action of Germany in the case supposed (declaring war on France on the ground of a prospective and hypothetical danger) would be stamped with a pedantic ferocity, a scientific cynicism, an academic cruelty, which history would never forget and mankind would take a long time to forgive. * * * An individual may, under the demonic impulse of super-human cynicism, laugh to scorn the opinion and conscience of contemporary mankind, and still more of posterity. I can conceive an Attila chuckling even on the brink of the grave, at the thought of living in the memory of future generations as a *Gottes Geissel* (Scourge of God); but a nation cannot afford the luxury of cynicism, cannot risk to place itself outside the pale of the opinions of mankind, because a nation never dies, and the conscience of mankind never dies, and when the orgies of successful force have spent their strength, the day comes when it has to live, not with its own recollection, but with those which mankind has preserved of it. It was the living, not the dead Cain that was branded as the murderer of his brother." *Memoirs of Sir R. Morier*, vol. 2, p. 347.

ize their battalions, and to demonstrate to the world the immensity of their resources, the grandeur of their ambitions, and their unquestionable superiority to all the decadent and peace-loving peoples of Europe.

With this historic panorama unfolded to the view of the whole people, nothing was easier than to teach the German people their political and ethical creed.

IV.

But fatal as the influence of this Prussian School of historic teaching has been, I am anxious it should not be forgotten that it has not captured and led in chains the whole of the German people. True, many who have not heard the names of these Professors or read their works, have been swayed by their influence, and are enthusiastic supporters of the war. That total lack of sympathetic intelligence which penetrates beyond mechanism to the soul, and through the self-interest of material questions to the conscience and the heart, and beyond the will-to-power to the will-to-love and to serve, has leavened the thought and perverted the judgment of the masses so that they have come to "hate England," and to regard the "destruction of France" as necessary to their own being; yet I cannot doubt that there are thousands of those who till the fields or toil in the factories, who are averse to autocracy, love freedom, detest the idea of the Overmann, and are ready to cry with Browning

"O God, make no more giants,
Elevate the race!"

The enormous Socialist vote which was cast at the last election a little while before the headlong plunge into war; the statements that have appeared in the Socialist organ of Berlin leading, first, to its suppression; and then, to its reappearance under restrictive conditions as to contents, may surely be taken as indications that the

professors of "the culture" of brutality, and the apostles of a "pedantic barbarism" have not captured the masses of the German folk. Not all of them will accept the "Gospel of hate." Many resent the assumption that to defeat your enemy you must despise him and pour out the vials of vitriolic scorn upon him before you shoot him. There are Germans who are saints as well as soldiers; and teachers who are Christians first and professors afterwards. There are men, like General Lee, who reminded a cleric who had been speaking bitterly of the men of the North that the "teaching of the good old Book," says "Love your enemies"; and who on another occasion declared that though he fought the North, because he believed they were seeking to rob the South of their dearest rights, yet he "never cherished bitter or vindictive feelings," and that he "had never seen the day when he did not pray for them." It was a German soldier who wrote to the "Cologne Gazette" in severe censure of the practice of issuing post-cards laden with derision and contempt of French and English and Russian soldiers, and said that they gave no pleasure, but created disgust. The solidarity of a nation in guilt and suffering does not cancel individuality. That abides, and whilst one warrior may gloat in vengeance and boil with hate, another will fight because he must, and in bitter regret that he must. The soul of the German people must not be confounded with the system of which they are unescapably a part. We are all guilty before God, and have fallen short of the glory of His ideal of nationhood. That ideal grouping and co-operation of the peoples of the world is still a long way off, but it has to be realized. The new heavens and the new earth are dawning in which righteousness shall be a permanent guest and no longer a hunted wanderer banished from its rightful home. Germany is ill-taught in spite of its "culture." It is the victim of a false philosophy, its splendid intellectualism notwithstanding, or perhaps in part because

of it. It is foolishly vain, egoistic, proud, seeking to dominate and domineer over the world; but not *all* Germany. The gold is there. It is in the fire; and the fire is heated as never before in the history of war-furnaces; the dross will be removed but the gold will be saved, re-minted and sent out again into the currency of the wide world.

V.

What then, let me ask, is this Potsdam faith that is working, through this war, such disastrous results to the human race? It starts with the capital falsehood that the State lives and moves and has its being as an army. The so-called Commonwealth is an armed camp enriched with the arts and sciences, with learning and philosophy; but still an armed camp, preparing for fight in times of peace, and fighting with the whole of its treasures of material and men and women and children, in time of war. That is the first line in the creed of the Prussian. On that basis the German empire is built. Of that idea all its institutions are the incarnation. For the perfect realization of that end all its work is done. Are there schools? It is that the child may receive his first lessons in the defence of the State. Does the nation maintain universities? In them the young soldier is inspired with pan-Germanism. Is he in health? He must become a conscript and be drilled for the field of battle. It is not that the State *has* a standing army, it *is* an army, always drilling and always getting ready to march to battle. Real representative government does not exist. Democracy with its checks on tyranny is ruled out. Cæsar is on the throne, and Cæsar is a soldier. It is a military autocracy energetically opposed to all the democratic ideas and impulses that are conquering the world. It is a survival of feudalism, fierce, determined and insatiable.

Hence, the European conflict of today is no accident. It springs from and is a continuation of the French

Revolution or of what is more accurately described as the European Revolution, which had for its goal the destruction of the feudal notion of the government of States by kings and nobles, war-lords and priests for themselves; and the making room for the rule of the people by themselves and for themselves, which came into being in the last quarter of the eighteenth century in France, and burgeoned into strength and beauty in the United States. The old feudal heresy survived in Germany and Austria, and at length leapt again to power in 1870, in the "blood and iron" doctrines of the Prussian professors, and the unscrupulous policy of Bismarck and his master. It is the creed of the despot. It means slavery. Germany is not free. Its press is in bonds. The Lutheran Church is in bonds. Speech is in bonds. The soldier house of Hohenzollern has a divine dispensation to rule, all Germany *first*, and after that "over all" the world. It is a doctrine as false as it is insolent, and as anti-human as it is barbaric. Hence the battle that is being fought in Belgium and the North of France is another and final stage, final let us hope, in the contests of the ages, for the freedom of groups of people to order their own affairs and shape their own course of action without intervention or dictation of self-appointed war-lords.

(2) The State being an army, war, aggressive war, is its life. Prussia has prospered by the unsheathing of its sword. Fighting has quickened its energy, increased its resources, unified its scattered forces, and brought the rest of Germany to its feet. The violence and cruelty and carnage of war have secured for it a victorious march in commerce, in population and in world influence. It has fought and it has advanced by leaps and bounds. It must still fight or how is it to live? The struggle for existence, which is the law of life, makes it necessary to create wars. It can only reach the topmost height of its ambition by fighting. Treaties must not stop its course; the plighted word is only to be used as a snare. Opportu-

nity for war must be made at all costs! How can anybody doubt that war is as necessary to the State as the air to the living man! The evidence is overwhelming. It meets you everywhere; therefore for years Prussia has violently pulled at the leash by which it was held. They were ready; why should they not strike? Essen had its guns. They were not meant for a museum. Spies all over Europe had reported the condition of England and France: that information was not made to enrich literature. They were ready "to the last button" on the soldier's dress if only the hour of destiny would strike. The Germany of Fichte and Kant and Gœthe had given place to the Germany of the *caserne*, of the drilled and impetuous soldier with his all-destroying gun. They must fight somebody and soon!

To the German professor and his pupils the Hague Palace of Peace is a huge futility; the Hague Conferences are childish folly, and the Hague tribunal an imposture. The fine enthusiasms and enormous labours of the United States for peace are stupid efforts to "plough the sands." Courts of Arbitration give "weak nations the same right to live as the powerful and vigorous nations," which is a presumptuous encroachment on the natural law of development.¹¹ The strength of States is in war; the militant empire is the only one that is likely to live; and the drill-masters of Potsdam are the predestined rulers of the world.

Clearly, in view of so anti-human a doctrine, it will be fatal to human progress, if militarism comes out of this present strife, rehabilitated financially and territorially. Humanitarians owe it to future generations to see that such is not the case.

¹¹ Von Bernhardt's "Germany and the Next War," p. 34. The agitation for peace introduces a new element of weakness, dissension, and indecision, into the divisions of our national and party life. *Ibid.* p. 37.

(3) The philosophers of Prussia have, on the above assumptions, reached the conclusion that "small and weak States have no clear right to exist." They are worthless, and it is not only a duty but a benefit to humanity to get rid of them. States weak in military power and material must succumb to the strong State. Their place is that of vassals. They must aggrandize those who occupy "the seats of the mighty," and they will do it willingly if they value their peace, but at the peril of their existence, if like Belgium, they cling to their independence and freedom.

They may be strong in righteousness; heroic in loyalty to conviction like the Hebrews; or patterns and inspirations in real "culture" like those masters of philosophy and art, the Greeks; it avails not, they are doomed. It is enough that they are weak as armies. Potsdam knows nothing and cares nothing for the historical consciousness of small States, or their noble pride in their ancestry, and their inextinguishable gratitude to the authors of their freedom and autonomy. It is blind to the moral principles which give unity to a people, and to the strength they derive from the story of the great days of old, when their fathers and founders wrought and suffered to make them free and self-governing; and therefore, it arranges the addition of Belgium and Holland to omnipotent Germany as a benefit to mankind and an advance of "culture."

It avails nothing against this creed that the "law of altruism" is as authentic as "the law of struggle"; and that everything that is of more than fleeting value in our civilisation has been given us by small States; that civilization is not a question of areas large or small, and real culture not a matter of mileage, but of the spirit and temper, the virtues and services of the citizens to a commonwealth.

The condemnation of this article of the Prussian faith has been uttered by the marvellous valor of King Albert

and his soldiers in the brave and heroic resistance they have offered to the invaders of the small State of Belgium; an invasion long since deliberately planned and determined and carried out in spite of the guarantees given by Germany itself.

That sin is adjudged by the neutral peoples as well as the Allies to be an unforgivable wrong.

(4) Slowly but with ever augmenting strength the Prussians have arrived at the conclusion, that they must not only rule in Germany and in the Colonies they have obtained, but over all the world. Their "place in the sun" covers all that the sun shines on. Other nations are effete. The Slavs are notoriously barbaric, and it will be a blessing to humanity to push them beyond the bounds of civilization. The French are frivolous and sentimental, and they cannot be permitted to block the way of the predestined Prussian to universal empire. Britons are decadent. They are weak and agitating pacifists, a nation of Quakers who hate war, and only fight if they fight at all to end it. They love neutrality, and shrink from defending their island empire with the sword. They are for settling all things by "arbitration." All these peoples lack "culture." Prussians have a monopoly of it. To them is committed the task of carrying it to the ends of the earth at the point of the sword. It must be forced on an ignorant and stupid world by the divinely authenticated and fully equipped colporteurs of the highest civilization. All that Prussia steadfastly believes; notwithstanding it is known in all the earth that the co-operation of men and peoples is life and competition is death; that the "cultures" of nations are complementary to each other; and that it is the recrudescence of the folly of the middle ages for one nation to seek the lordship of this world.

(5) Now all this is based on the doctrine, so definitely and energetically enforced by the Prussian teachers, that "might is right." Körner says, "The ultimate, the high-

est right is the sword." Nietzsche teaches "Nothing is true, everything is permitted to the strong." Might is lord of all, and lord alone. Besides might there is none else. It is the judge that ends the strife, the final authority. The State may make promises, and keep them if it is convenient; but if not, then it is enough to say "it is admittedly wrong," but you must "hack your way through." Wholesale lying, unscrupulous disregard of treaties, ruthless inhumanity, are legitimate; do anything you *can* do—no matter how diabolical—to secure a swift and sweeping victory. There are no ethics. Duty does not exist. Conscience is gone. Religion is out of sight. Christianity is crucified, dead, and buried. All that is left is the rule of the strong. "Might is right."

(6) A still more fatal factor in the creed and practice of the Prussians of the last half century is that of treating the intellect as though it were the whole man. This is a mistake of infinite mischievousness; it robs man of his highest values, puts knowledge before ethics; mental drill in the place of conscience, the discoveries of science before social reform, cleverness above common sense, and mechanism before life. It makes it possible to think of men and women as we think of the elements, of oxygen and iron, and to reason about them as forces that may be set out against one another, and not as human beings at all, and of their collisions as though they were nothing more than that of clouds in the heavens charged with electricity. Men are "food for the guns." Dr. Fairbairn says, "Intellect without affection defines neither man nor God, but only the devil. Invest Satan with all the power of the Almighty, yet leave him in every other respect unchanged, and he would not thereby become like God, but only a thousandfold more the child of hell than before. For what makes a person a devil and his environment a hell save the want of love! For where there is no love there is simply an insatiable selfishness guarded by a suspicion that can never trust,

and a fear that cannot rest.”¹² The spirit of Potsdam and Berlin is directly antagonistic to the development of all that is meant by Christian civilization; duty and its faithful discharge, love spending itself in service, benevolent helpfulness, the sacrifice of the lower self, a sane outlook on life, sweet reasonableness, conscience, freedom, autonomy, faith in the higher things of the mind, hope in the reign of brotherhood, and goodwill all over the world.

The “hell” created in Europe this day is due to that false and horrible creed. There has been nothing equal to this war in ruthless barbarity, in calculated and intended cruelty, in brutal atrocity, in relentless savagery, in outrageous treachery, in defiance of the accepted conventions for restricting the damages of war to the combatants, and in unmitigated deviltry. The story is terrible. Villages have been burned, towns sacked, civilians shot; brigandage in the shape of enormous fines have been imposed; and Red Cross companies have been violated. Such looting, burning, and monstrous destruction (proved by carefully sifted evidence) savages could not have carried out; and Napoleon would not. It was only possible to these twentieth century paragons of culture, swayed in thought and act by these false ideas.

The war that is being fought in Europe is thus a war of ideas; and it must be fought out to a finish. These falsehoods must not be permitted to find their refuge and strength in a military system that aims at the conquest of the world. The idea that the end of the State is to make soldiers, and not happy and useful citizens must be destroyed. The democratic conception of the State must displace the notion that State and Army are conterminous. The notion of war that blends primitive savagery, scientific resourcefulness, the obligation of the State to make incessant aggressions on weak communities; and treats war as a supreme test of a nation’s right

¹² *Studies in Religion and Theology*, by A. M. Fairbairn, M.A., D.D., p. 619.

to exist, must be banished forever. Small States must be respected, their rights maintained, and their wrongs redressed. The day has gone for any State's ruling the whole world. Man is of age and is determined to rule his own corporate life. Conscience is sacred, and as it must not be coerced by the State, so it must not be ignored by the philosopher. Man is made for love, and lives by love.

“And life with all it yields of joy and woe
And hope and fear (believe our aged friend)
Is just our chance of the prize of learning love,
How love might be, hath been, indeed, and is.”

That he learns best from Him who is the Light and Life of men. It is He reveals and mediates a true conception of God the Father and Saviour of men; and of man, incomputable in his value in spite of his sin, and capable through grace of realizing brotherhood with Christ Jesus, and through Him with all men; of the sovereignty of the ethical and spiritual in the individual and in society, of property as a means of fellowship with God and man rather than of alienation and division; of the kingship of the people, and of the universality of the kingdom of righteousness and peace and joy in the Holy Ghost. In Him shall all the nations trust and His righteous and peaceful reign shall cover the earth as the waters cover the seas.