

the same lines throughout the world to-day. And in the wake of the clergy a vast number of Brothers and nuns have followed, whose chief task is to provide Catholic schools for the children of the poor. This work is done by the children of France—as a rule by the sons and daughters of the simple people who make no stir in the world and are content to follow the even tenor of their lives, glorifying God quietly and handing on to their children the priceless pearl of that faith which is the inspiration of all France's glory and greatness. That is the heart of France; that is the fruit by which we must judge her now.

THE POPE'S APPEAL FOR THE HOLY PLACES

The following letter on behalf of the Catholics of Palestine has been addressed to the bishops of the world by Pope Benedict XV.:—

"We recently learned by letter from Our Venerable Brother, the Patriarch of Jerusalem, that, in consequence of the devastation suffered, the missions of Palestine are reduced to extreme misery, so much so that one can foresee that not only can they not gather the fruit of their daily labor, but they can no longer subsist. Besides this, there is another grave question, namely, that non-Catholics exploit such grave misery to spread their doctrines there. They do this by coming to the aid of the poverty of the people (provided as they are with money and food), and especially by founding schools in those places where Catholics are unable to repair their losses.

"You will readily understand, Venerable Brothers, what the safety of souls and the very condition of the Holy Land demand from all Catholics in the face of such a fact. As We said in the Allocution delivered by Us yesterday in the Consistory, We absolutely cannot tolerate that so many souls, by losing the Catholic faith, should go to ruin there, where Our Lord Jesus Christ gained eternal life for them at the price of His Blood. It is, then, necessary that all good people give all possible help to these missions, so that they may be placed in a position to oppose the efforts of the non-Catholics. We have already destined a certain sum for this end, and We would have gladly given more if We were not impeded by the straightened circumstances of the Holy See. With regard to you, there is certainly no need for exhortation from Us that you strive with all care to promote the cause of the missions among your diocesans. At your invitation We are confident that all will correspond, while the offerings that, according to the Letters Apostolic, '*Salvatoris ac Domini*,' of Our predecessor of happy memory, Leo XIII., must be collected and transmitted to the Custos of the Holy Land, will remain unchanged.

"As a sign of heavenly favors, and an earnest of Our benevolence, Venerable Brothers, to you, the clergy, and people, We send with all affection the Apostolic Benediction.

"Given at Rome, from St. Peter's, March 2, 1919, the fifth year of Our Pontificate.

"BENEDICT XV., Pope."

TRUE DEMOCRACY

(By ARCHBISHOP REDWOOD.)

We hear a great deal just now about Democracy, and about making the world safe for Democracy, and so forth. But before we can conclude anything of value about the matter, we must know for certain what true Democracy is; for no end of erroneous notions about it prevail.

When we read history we find it to be the record of government by force. The State comprised the rulers and the ruled. For thousands of years nobody ruled except through force; dynasties dated from the battlefield. Only of late years have the people come to have a voice in government. The very essence of the State was thought to be supreme power or sovereignty. The subject might perchance have some degree of liberty, by permission, but he was not free to resist the State, or even to criticise it. Whatever was done in the name of the State was law; the law was a creature of the State; the State was above the law. The subject was the property of the State, the rights of the individual were only such as the State granted to him. Now such a doctrine is entirely false, pagan, and materialistic. It is, therefore, supremely necessary to have correct ideas about the nature, dignity, and inalienable rights of the individual, as an individual. There is a true individualism which is the necessary basis of sound Democracy. False individualism tells us that each individual man is a mere cell in an organism, and that his personality is valuable only so far as it contributes to the welfare of the social organism. This view, based on a mistaken analogy, robs human life of its value, and deprives man of his sense of personal dignity, of his independence of character, and of all incentive of self-improvement and self-development. But here is the truth: man is a distinct and separate existence, and not a screw or cogwheel in complex State machinery. Man is because of his soul, not because of his citizenship. It is a gross error to subordinate him to the State. It is equally absurd and unscientific. The application of biological analogies to human society is ridiculous. For, society is not a physical organism, like the human body, but a moral one. What does that mean? It means that it resembles a physical



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