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"My Country 'Tis of Thee, Sweet Land of Liberty."

DEFENDING THE SPIRIT OF DEMOCRACY

There is need in these crucial times of many meetings similar to the one held in the L. D. S. tabernacle. It is through such gatherings as these that the spirit of democracy is not only promoted but is nurtured and defended. If the essential object of this giant contest means anything above another to the people of the world, it is that of guaranteeing to all the right of inter-association and the mutual sharing of the benefits as well as the responsibilities of pure, open-hearted democracy.

The attendant at the meeting at the tabernacle could not fail to be impressed with the fact that this is not altogether a selfish spirit; that this is not a war against peoples, but against systems; and that success must ultimately crown the efforts to secure for others the civic freedom which we enjoy.

Incidentally, the musical part of the program was most enjoyable and is a revelation of what can be done in this line when the residents of the community are united on any proposition they may undertake. There should be more of such gatherings.

WAKE UP AND REGISTER

The average voter, both male and female, seems to believe that his or her own business is of first importance when in fact the first allegiance of every citizen is to the state, notes the Pendleton Tribune.

Invariably when the registration books are opened there are great numbers who refuse to take the time to perform the simple duty of registering for the approaching election, and then upon election day, they scurry around to find some friends to help them with certificates that they may participate in the choice of candidates.

This is not good citizenship. It is this very trait of neglect of public duty which has made the work of organization for the war so difficult. Until the citizenry of the country arouses to its duty in willing participation in the operation of the election machinery, there lurks danger to the state.

Neglect to register ought to be considered a badge of doubtful citizenship. Some day it will be so considered.

OUR PEACE CONDITIONS

There has been a tendency in the central empires to misconstrue recent peace utterances of President Wilson and other allied statesmen. From the fact that the allies condescend to suggest the terms of a tolerable peace, our enemies seem to lay the flattering unction to their souls that our European associates are tired of fighting, and that we have no stomach for starting to fight. There is



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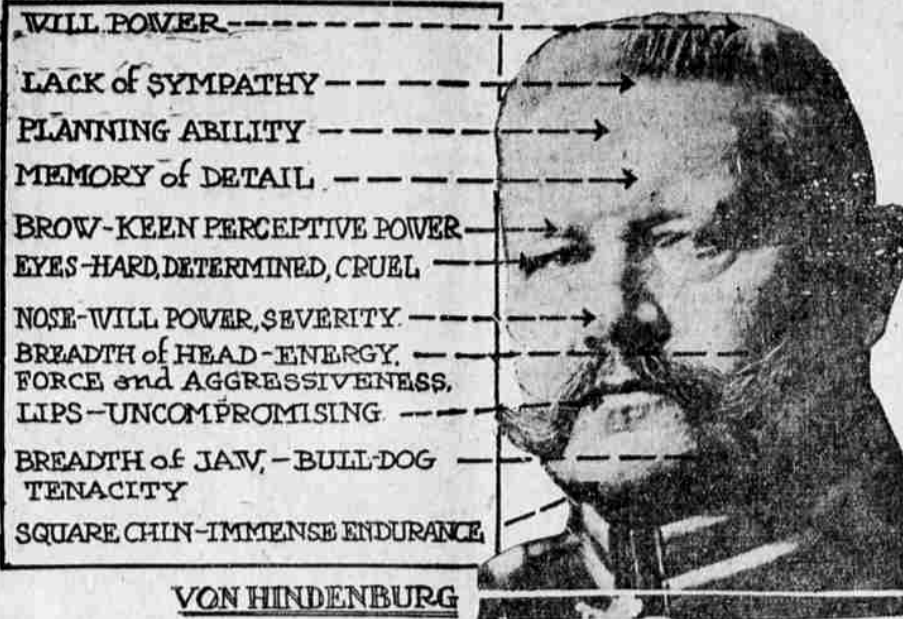
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NOTED PHRENOLOGIST ANALYZING HINDENBURG'S HEAD FINDS ONLY BULLETS CAN GET THROUGH IT



VON HINDENBURG

Miss Jessie Allen Fowler, famous phrenologist, after a 12-month study of all the available portraits of Hindenburg has this to say about him: "He has a typical fighter's face. It is cruel and hard—the face of a man who can send millions to their death without damaging his conscience. But it contains none of the finer qualities. It lacks sympathy and understanding of the aims and aspirations of the common people." Which throws light on his recent statement that he would reach Paris this year—at a cost of a million lives.

even a trace of this feeling in the United States. Nothing could be further from the truth. There have been no positive peace offers whatever made to Germany and Austria by the allies. All that has been done is to set forth with painstaking accuracy the ideals for which we are warring, and the indispensable conditions on which we will permit Germany and Austria themselves to have peace. Former Senator Elihu Root put the thing in a nutshell when he said:

"We must not forget that the statements of our peace terms mean, not peace, but war until Germany is beaten into accepting them."

We are not suing for peace, as the Berlin and Vienna militarist-statesmen would like their deluded people to believe. We are laying down the laws under which the world is to live hereafter, and which Germany and Austria must agree to before they can be received again into the fellowship of civilization.—Baker Herald.

THE FORUM

PETER SAT BY THE FIRE WARMING HIMSELF

To the Editor:—The above is the title of an article in the Atlantic Monthly for February. As it is causing a great deal of comment and discussion by its severe criticism of the church and clergy for their apparent failure to arise to the occasion in this world crisis, allow me the opportunity to refute this charge as unwarranted and unwarranted.

In former years the Fourth of July orator could always depend on arousing enthusiasm by twisting the British lion's tail when all else failed. So today faulting the church and clergy is an easy way of playing to the galleries.

Four points are made by the writer: First—That not all the clergy in the world can be covered by Cardinal Mercier's magnificent heroism.

Second—That the See of Canterbury has failed as a spiritual primary.

Third—That the Y. M. C. A. has taken the place of the church in spiritual leadership.

Fourth—That laymen are the spiritual interpreters at the present.

First—Cardinal Mercier, cardinal of venerable mien, had a unique opportunity, which no other cleric received, with the exception of the occupant of the See of Peter. For the heroic manner in which he rose to it, the cardinal will rank among the immortals. But there were others who likewise rose to the occasion offered them in their several degrees and capacities. The archbishop of Rhims, the bishop of Verban, remained at their posts while those cities were being battered down by the artillery of the foe. The bishop of Meaux stood between his flock and the enemy invader. And how about those humble, unlearned curies in France and Belgium who proved faithful unto death?

Second—Did the See of Canterbury fail as a spiritual primary? The writer evidently intends the Church of England rather than the archbishop of Canterbury. In what has that church failed in the war situation? Her clergy were most active at the beginning of the war in arousing the public to a sense of the national danger and the duty of enlistment. The bishop of London was conspicuous in this respect. His voice sounded a trumpet call to action. He was everywhere, in hospitals, warlike not only in his own diocese but throughout England and at the front.

The Archbishop of Canterbury stood firmly behind the government in answering its every call. True, he and the other bishops opposed the clergy enlisting as combatants. But this was in accord with the

universal Christian principle, that one who was ordained to the service of the Prince of Peace should not bear arms and imbue his hands in the blood of his fellow men. King David was forbidden to build the temple because he had been a man of blood, although his wars were defensive ones.

Another cogent reason was that this war is not to be settled by mere physical force, but by spiritual agencies as well. The church has a vital part to carry out and it would be suicidal to cripple her spiritual effectiveness when it was most needed. In the Pacific Advocate for February 6 the Methodist Bishop Hughes of Portland, makes the same point in the column The Bishop's Mail Bag. I advise your readers to get or borrow a copy and read it.

But the English bishops did not forbid but urged the younger clergy to serve in non-combatant positions as chaplains, hospital workers and ambulance drivers and carriers. Their record has been a notable one in this respect, two of them at least having won the coveted V. C., and others the D. S. O. and military crosses.

In this enviable record of gallant

service, the clergy of all the religious bodies in the Army share.

The bishops were faulted and accused of being plitudinous because they warned against giving way to unrestrained hate toward the enemy. Sir Arthur Conan Doyle has recently been advocating "The Uses of Hate" for stimulating war efforts. But are Christian bishops plitudinous when they remind the people of the admonition of their master, "love your enemies, do good to them which despitefully use you and persecute you?" Hatred will prove a boomerang to anyone giving way to it no matter under what grievous provocation. Hawthorne in "The Scarlet Letter" has well shown how this is in Roger Chillingworth. Let the German pravers have the privilege of preaching the gospel of hate and justifying its iniquitous practices. Let the German poets write hymns of hate but let no one evaluate them. Did the archbishop of Canterbury fail as a spiritual leader because he firmly stood out against a policy of reprisals in kind for the air raids? It took a great deal of moral courage to oppose the popular demand. Which was easier to follow or restrain?

Third—That the Y. M. C. A. has taken the place of the church in spiritual leadership:

It must be remembered that this institution is the product of the church. It draws its power and effectiveness from the church. If the church were to fall the Y. M. C. A. would fall with it. Its peculiar advantage for the moment is that amidst a divided Christianity it forms a central agency through which the various religious denominations can function together in practical work. Who supplies the most of its funds? Members of Christian churches. But its work is primarily of a lay, not a priestly, character. Its religious work requires supplementation, which the

(Continued on Page Six.)

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