

thing spiritual, a demand for God. "God has made us for Himself," says St. Augustine, "and our heart is ever restless till it rests in Him." And it is only religion that is elevating, and the nations of the world realise the elevating influence of religion: they recognise its inestimable value to society, even in the mere natural order; and may the Peace Council of the nations take into account the extraordinary asset in every country of the value of religion! Never let the idea take possession of you that religion is an impediment, an obstacle. There is no honest success in life that religion will prevent you from attaining. But religion, on the contrary, will carry you along, make you the highest and noblest type of man. You all instinctively admire the honest, truthful, upright man, the clean man of mind and heart and lips. These are merely the fruits of religion—the virtues. Religion was no hindrance to the final achievement of Marshal Foch. The secret of his success rests on his faith in God and his consolation as a good Catholic: "Faith in life eternal, in a God of goodness and compassion," he has said, "has sustained me in the most trying hours. Prayer has enlightened my way." This is what we are told about him, on unimpeachable authority. On the eve of July 18, 1918, he called together his generals and commanders of divisions for the last time, and told them of his plans for the morrow and assigned to each of them his part in carrying them out, and in conclusion said: "Now, gentlemen, I have done all I can. I must leave the rest to you, and now I beg to be left undisturbed, if possible, for the next hour or so," and he withdrew. A short time afterwards there came an urgent message from the front addressed to the Commander-in-Chief. Marshal Foch was nowhere to be found. But the chaplain was in the secret, and he led the messenger to a lonely little chapel where, alone and unattended, the Marshal of France was on his knees in prayer before the Blessed Sacrament. That prayer of that fine soldier and fine Catholic was answered by the splendid triumph of the following days. On another occasion Foch said: "I know something about preparation for war, about formation and concentration, and I can follow up an advantage: but victory does not depend on me." Then, drawing from his tunic a small crucifix hanging from a twist of twine, he continued: "There, nailed to the Cross is the Giver of Victory. Our triumph must come if we trust in Him." After the victory of the Marne, when the bishop congratulated him: "My lord," he replied, "thank not me, but Him who made use of me." There you have impregnable evidence of the grand character formed by religion.

Take a survey of the whole world and ask candidly what is the greatest evil to-day? What must be your answer? Is it not—considering the majority of the world—is it not that irreligious spirit by which the great majority scoff at religion, ridicule it, minimise it, pity it, not to speak of the neglect of it? Yes, undoubtedly, that is the greatest evil existing in the world to-day. Do the world nations now assembled in the Peace Council realise the value of religion? While they are talking of liberty, let us pray to God that they may recognise the liberty necessary for religion, the liberty necessary that man and nations may rise to those ennobling heights which they can attain only by the development of the spiritual sense that they have!

My dear Catholic Anzac men, we are proud of you, proud of you because you are zealous to give expression to that religious sense. You recognise the spiritual element of your nature: you recognise that religion is established between you and your Creator. You recognise that your Creator is a personal God: and you recognise, in virtue of that relationship, that you have duties, and the performance of these duties is nothing else than religion. You are faithful to your religion. Continue in that fidelity and never let any influence come into your lives to make you minimise the importance of religion for yourselves. But be not satisfied with being a unit in the spiritual life of the community. There is not a person here that has not a missionary power and a missionary influence. There

is not one here that cannot help to strengthen the religion of some man, woman, or child with whom he comes in contact. Undertake that necessary work. I do not say in an offensive way. No, show your common sense in it, with a truly Christian and sensible spirit, exercise in every walk of life, in every position, some religious influence. By your prayers first and then by your example in word and deed. Then the Church and your fellow-citizens will have reason to be always proud of you. And when I tell you that the Church is proud of you, I am telling you in other words that the Church is your friend. The Church is your friend under all conditions.

Who was it that raised his voice, but a few years ago, in favor of the laboring man, who must earn his living by labor? Who was it that raised his voice which resounded to the ends of the earth, and said to employers, "You have in many cases put the laboring men into positions little better than slavery?" Who was it that said to Capital, "You are guilty of a crime that is crying to Heaven for vengeance?" Who was it that said beware of the labor-agitator, the men who were provoking class hatred? Who was it that said that class hatred must stop? One might have thought it was some great Socialist. It was no other than the great Pope Leo XIII. So I tell you to-day that the Church is your friend, your friend always, the friend, under all conditions, always sympathetic. That does not mean, of course, that the Church will always tell you you are right. No, that would not be true friendship. But she will always be sympathetic. Her mission, which is that of the Apostles, is to love every soul, is to preach the gospel of love, to destroy class hatred. That mission accordingly must needs lead her heart out to the men who earn their livelihood by labor. She will lovingly tell you when you are right, and she will fearlessly and authoritatively tell you when you are wrong and, under all circumstances, she will be alike your sure guide and your trusted friend.

As Catholics, what is the belief that sustained you in your heroism on the battlefield, in the trenches, and everywhere? It was this: you believe that the Son of God became man, man as we are men, but without sin, and He did so for our salvation.

Many divisions of so-called Christianity have practically set this teaching aside, and adopted what they call "freedom"—freedom to accept Christ as God or as man, mere man. But you think and say with the Church that Christ is the God-man, the Incarnate God. Again, you believe that He has come to us in His Divinity, truly, really, and substantially in the Bread of Life, here in the tabernacle of our altars. You have often come to receive that Bread of Life, your Sacramental God. My dear men, be ever faithful to that duty above all things else—it is the test of your belief and the profession of your belief in the Divinity of Christ, the basic truth of the whole Christian system. Many, alas! have denied this doctrine and accordingly have emptied their churches. What would this temple of God be if Christ of the Tabernacle were not here in His Sacramental presence? It would be cold and empty. Its architecture, its preachers might attract you for a time, but it would soon cease to seriously influence you.

You further believe in three principal and all important authorities—the authority of the home, the authority of the State, and the authority of the Church. Mankind—the human family—is divided into these three groups of perfect societies. Each is perfect in its own order. The State and the Church depend upon the family. But the family is a society in its own order, a perfect society. The authority of that society is the authority of God. The home is a divine institution and that institution must be respected. If any voice in the world speaks up for the defence of the home it is the Catholic Church. In this New Zealand which you love so well, and for which your comrades heroically shed their blood and gave their lives at the canon's mouth, are we not confronted with a gigantic evil, an evil which has disrupted many a home already, and threatens to disrupt many more—I mean divorce,