

**Drawbacks of War Indemnities.**

When under date of August 1st, 1917, the Pope sent a communication to the belligerents, the recommendation most unacceptable to the war lords was, that there should be a "general condonation" in the matter of paying for damages and the cost of the war. It was almost assumed that such a suggestion could come only from a pro-German. Yet the Pope's solution is the only conclusion that could be arrived at by economically intelligent men who loved their country first, to whatever nation they owed allegiance. In fact, two years before this, a British statesman pointed out the proper basis of a settlement. A cable dated London, December 25th, 1915, reads in part:

"Joseph King, M. P., economic expert, says payment of big sum after hostilities are ended is impossible. Demand might help defeated enemy.

"Take, for example, the huge indemnity paid after 1871 by France to Germany. As a consequence of this prosperity and trade of France were recuperative and progressive, while Germany was depressed and suffering. . . . Now, to pay \$5,000,000,000 from one side to another is impossible in gold. Even if gold payments could be made, the immediate result would be to immensely inflate prices in the country receiving the gold.

"If Germany's wonderful productivity and trading enterprises are to be revived after the war, in order to pay indemnities to her enemies, it means that the enemies will have to trade with her far more than they did before the war. . . . Will those of the Allies who have been protectionists before, notably Russia (or the United States now), become free trade in order that German workers may produce profits to pay indemnity?"

France would not pay an indemnity after 1871, and could not have been forced, unless the payment was to the advantage of her business men. And Germany would not accept an indemnity unless it was an advantage to her bondholders. The workers of both countries suffered, though in different ways: The German workers were out of employment; the French workers got a lessened return for their labor. The French business men, however, made a profit, over and above their taxes, on all goods paid as indemnity. The German capitalists, also, were probably able to absorb the billion dollars of new wealth which cost them nothing, for they were but realizing on their war bonds which had represented their book profits.

From an unexpected quarter, under date of January 20th, 1919, comes a confirmation of the wisdom of "general condonation." In a specially advertised article, written for the Providence Journal by Stephen Leacock, appears the following:

"If Germany hands us over a billion dollars worth of free coal, our coal miners are ruined; a billion dollars worth of cotton goods, and our cotton industry goes to the wall; a billion dollars worth of structural steel, and our steel industry collapses in a heap; a billion dollars worth of paintings, statues and works of art, and our artists die like flies."

Yet Lloyd George has so great faith in the ignorance of his people that he promises them that he will not allow Germany to pay in "cheap goods"; at the same time he says he will demand indemnity to the limit. Of course, the cheaper the goods, the more Germany would have to give. Perhaps the British Prime Minister is warranted in his assumption (of the economic ignor-

ance of his people); for Hartly Withers, in referring to our foremost banker's description of Americans as a "nation of economic illiterates," writes: "If this be true of America, it is perhaps even truer of England." And again, the same noted English economist puts it: "The public, on all subjects connected with money matters, is so abysmally ignorant that its monetary knowledge may be said to be a minus quantity." There is great danger that the Germans will insist on paying an indemnity to every country that will accept one. There is no more convenient method of "commercial penetration." When they get the markets they can keep them, at the highest price for their goods. The bondholders in the various countries see only their own immediate benefit and will sacrifice the interests of their respective people.

Considering the welfare of a nation as a whole, the difference between "a favorable balance of trade" and paying an indemnity is all in favor of paying the indemnity. An increasing "favorable balance of trade" demands free trade; that the "balance" may be drawn on when convenient. We have acquired a favorable trade balance of more than \$10,000,000,000 in the last four years. That means we have not been paid for our shipments. Yet everybody is happy. And our bankers now warn us against accepting payment, and say we should increase enormously our "favorable balance." The German banker are apt to be of the same school of finance; and as the people of all nations are anxious to make the Germans work, there promises to be a great opening for goods "made in Germany."

Perhaps it was not the economic view that prompted the Pope's counsel of "general condonation." And if not, it must have been the inspiration of a prayerful soul.

—M. P. CONNERY in "America."

**The Call of the West.**

**Above the Din of Commerce and the Clamour of the World Ring Out the Voices of Immortal Souls**

Who has not heard the call of the West? Like the blast of the hunter's horn in the silent forest, its thrilling and inviting sound has awakened the echoes of the land. Springing from the granite heart of our mighty Rockies, that call wanders through their valleys, climbs over the "great divide" and steals its way to the foothills. Soft as the evening breeze, strong as the howling blizzard, it sweeps across the prairie, gathering, as it were, on its triumphant march to the East something of the immensity of the plains and freshness of the lakes.

In the din of our manufacturing cities, in the quietness of our own towns and villages, by the rivers and winding bays of our Maritime Provinces along the peaceful shores of the St. Lawrence, the call of the West has been heard. Its alluring voice has cast a spell upon our youth, the hope of the country. From all points of Eastern Canada young men and young women have gone West as to the mysterious land of brilliant promise and great possibilities.

\* \* \* *The call of the West!* All Canada is eager to hear its message. Has not the merchant his ear to the soil, listening to the throbbings of the growing harvest on our Western prairies? He knows that in the furrows of that rich loam lie the wealth and prosperity of the country at large. The eastern manufacturer anxiously scans the daily paper to be posted on crop conditions in the West. They regulate to a great extent the activities and output of his plant. And when college and universities days are over where does the young professional man turn his eyes? To the West. Westward, with the sun he travels; its fiery course is an invitation and harbinger of his bright career.

*The Call of the West!* Across the ocean it has gone and awakened the dormant energies of old Europ-

ean nations. Settlers of every race and creed have rushed to our shores, like the waves of "the heaving and hurrying tide".

The attraction of the Canadian West has become general, at home and abroad. Nothing can stop this onward to the land of promise. A new Canada is being created beyond the Great Lakes.

\* \* \* A very small fraction of the Western fertile soil is under cultivation and already the phenomenal yield has prompted the nations at large to call the Prairie Provinces "the granary of the world." Already in Canada the industrial, commercial, and to a great extent the political world hinges on the western crop. It is the great source of Canada's national wealth. For, the prodigious resources of our mines and forests, and the annual yield of our harvest are the two poles upon which revolves the credit of our country abroad. But the growing value of the West in the economical and national life of Canada is only a mere shadow of its increasing importance in the religious world.

Above the hum of the binders and the loud chatter of the threshing machines, above the sharp voice of the shrieking steel rail, counting, as it were, one by one, the freighted cars on their way to our Eastern ports, above the clamour of commerce and industry, ring out the voices of immortal souls. The West for the Church of God is also the land of great possibilities and brilliant promise. The waving sea of its wheat fields calls to mind the words of the Master: "Lift up your eyes and see the countries ready for the harvest. . . . the harvest is great indeed but the labourers are few. . . ."

On his return from a visit to our Canadian West, Cardinal Bourne, in the course of conversation, spoke of Canada with almost exclusive reference to the Western Provinces. Some one remarked to him, "Your Grace is referring to conditions in the West?" "Yes, the West is Canada," he replied.

No one can overestimate from a Catholic standpoint the importance of the West. It is a new empire that is being created beyond the Lakes, an empire with tremendous and perennial resources, with ambitious ideals and progressive policies, with forward looking people and youthful leaders. There the ultra-conservatism of the East has been brushed aside and space made for a new democracy. The question of paramount importance for us: "What will be the condition of the Church in that coming part of Canada? What share will she have in the solving of the social, educational and economical problems of that new domain?"

Every Catholic should be interested in this vital issue. The call of the West for a Catholic is the call of the Church, the call of a Mother to a loyal son. She has a right to a hearty response from every Catholic throughout our broad Dominion. It is, therefore, a duty of conscience for every son of the Church in Canada to come to the assistance of his mother, to take her honour to heart. At the present hour this duty is most imperative, this obligation most pressing. The Church depends on the loyalty of her children.

**CATHOLIC PARTY FORMED**

Cablegram from Rome announces the establishment of a new political party known as the "partito popolare italiano" indicates a landmark in Italian politics.

The new party, Catholic in its formation, marks the breaking of tradition. For many years owing to the attitude of the Vatican, Catholics were compelled to keep aloof from politics, but the late pope relaxed the non-expedit. This relaxation had marked effect in the elections of 1912, when Catholics organized, and it was by their help that Giolitti dished the socialists, with whom he had been coquetting.

The result of the elections showed the influence which would be wielded by a properly constituted Catholic party. The provisional committee of the new party makes appeal to "all men who are morally free and socially developed and all who appreciate and respect the moral virtues of our people," and requests their adherence to the program.

The Osservatore Romano publishes a letter to the pope from Count Dalla Torre, vice president of the Catholic popular union organization, which works under the direction of the Vatican. The count writes that the political activities of the popular union will now cease and be transferred to the popular party. It is understood that the party will not be directly controlled by the Vatican, but will be a free Catholic organization.

**WORK DELAYED ON CATECHISM**

**The World Difficulties have Resulted in the Work of the Commission being held Up**

Catholics will regret to hear that the project of unification of Catechetical teaching throughout the world is postponed for the present. Only postponed. And only that, because it is so big, so important, and because the Holy Father's heart is set on it so keenly. If it had been a small matter, it could have been proceeded with now almost as well as at any other time. For such a great matter—the greatness of which becomes more evident the more it is studied—it is better to wait until the world has settled itself, at least a little. That may be taken as the substantial reason for postponement.

**Work has Been Done.**

Meanwhile, work has been done. The great project first became public through an article in the American Ecclesiastical Review by Rev. Roderick A. McEachen, D. D., which left no doubt as to the Holy Father's interest in an intention to carry through the work. And that same priest has been employed in the meantime in clearing the ground and laying foundations—catechetical instruction being his specialty. There is a vast room opening off the highest Loggia of the Cortile di San Damaso at the Vatican, in it a vast table, and on that a more than vast but neatly ordinated selection of all the catechisms of the world. Ordination and selection is the task Doctor McEachen has been turning his attention to since he was charged here to make preparations for the real introduction of the work. For this, it will be remembered, is far more than the preparation of just one uniform catechism text. It is the coordination of catechetical teaching, as big a thing, in many ways a bigger thing than the Codification of Canon Law in proportion as Law, widely speaking, is not such a big thing as Faith. And, being so big, it is postponed.

**Commission To Be Appointed.**

For the codification a comprehensive Pontifical Commission was appointed by His Holiness Pope Pius X; and hope may well presume that a similar commission will be appointed for the unification—if that is the word, by which it will be known colloquially in the future—and the difficulties of such an appointment just at present are obvious. Facilities for travel must return to something approaching the normal, and to some degree the tension of feeling, at present inevitable and not likely to disappear for many a long day yet, must, at least, be modified. For this is eminently a world project. If the Commission for Codification was international, and if every Bishop in the Catholic world had to be consulted and the suggestions his canonist advisers made, carefully studied, far more is this the case for unification. But, while there is obvious need that the attention of the Holy See should be concentrated at once on a thousand problems immediately arising out of the cessation of fighting, and involving the consideration of the peace, which must do something to introduce a new order of things in the civilized world—for, whatever part of the world may think, nothing can prevent Rome and the worldwide Catholic Church having great interest and great part in the establishment of this new order—on the other hand, its Faith remains ever the same; and the study of the unification of its teaching, which must certainly last many years, can begin tomorrow almost, if not quite, as well as today.

**Cardinal is Not Coming.**

The Belgian consul general for Canada has denied the report that Cardinal Mercier would visit Canada and the United States. He has been officially advised that Cardinal Mercier has no intention of leaving Belgium.

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Good wages and steady work  
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BRUNO, SASK.

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Before making a deal of any kind come in and see me, when in town, and your business transactions will be attended to in an expert manner.

Otto Schoen, Bruno, Sask.

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About 700 bushels 6-row barley, (97% germination, 99% clear of wild oats). Price per bu. \$1.10, cleaned. Samples on request.  
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**FOR SALE**  
about 1400 bu. of choice, clean SEED OATS, and about 200 bu. of choice BARLEY.  
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Head Office Montreal. Established in 1874  
Authorized Capital \$10,000,000.00 — Capital Paid up and Reserve \$7,800,000.00  
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