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LONDON, SATURDAY, O. T. 15, 1921

DOCTOR KINSMAN'S TOUR

Doctor Kinsman needs no introduction to the ordinary American or Canadian who is interested in religious affairs. A convert from the Episcopal ranks of Protestantism to the laical ranks of the Catholic Church, this learned gentleman sacrificed much in taking such an eventful step. It is natural that the cherished friends of his clerical days will experience a growing coldness for their one-time co-laborer. New acquaintances must be formed; fresh bonds of friendship must be fashioned. To consider these and many other exigencies entailed in changing one's religious tenets is sufficient to suggest what sacrifice is demanded of a convert to the Catholic Church.

During the past week Doctor Kinsman has been lecturing in Ontario. His speech is charitable. At no time does he aim either ridicule or virulence at his former religionists. To his mind, their position is clear. If they are in good faith, he respects both them and their beliefs. If the clouds of doubt overhang their souls he sympathizes with them. The Christian, and, therefore, the gentlemanly qualities of the eminent convert demand this tenable position.

It is a matter for regret that the so-called "ex-priest" or "ex-nun" does not so conduct himself but prefers to make a livelihood out of slanders and falsities conjured up in his perverted mind. It is more regrettable that an audience will suffer such ungentlemanly conduct to escape condemnation in a country that prides itself as cultured, moral, and democratic.

Should Doctor Kinsman endeavor to besmirch the minds of Catholics with pitchy falsehoods, with insidious accusations against the members of the Anglican Church, he would be an unwelcome guest. Too many upright Anglicans are known in every community to suffer such an unjust onslaught.

By the same token, it is expected that non-Catholics will turn a deaf ear to scandal mongers when they consider the lives of their Catholic friends and neighbours.

THE COMING ELECTION

The governmental Manifesto has been made public. It has clarified the political atmosphere to a degree in so far as it has announced what issue is at stake in the coming elections. Despite Premier Meighen's avowal and argumentation that a high protective tariff is imperative for the well-being of Canadian progress; despite his announcement that the said tariff question is the issue upon which the electors must decide, nevertheless there are many citizens who hold other issues at paramount importance.

There are not a few who are critical of the inordinate Imperialism which has been manifested by the Borden Cabinet. This policy, so they aver, has been a positive hindrance to the development of Canada as a Nation, and as a financial power in the markets of the world. These Nationalists look askance at the slow evolution of Canada. They compare their country to the United States and ask for an explanation. They seek for a reason that can explain why the American Republic has advanced so rapidly and why we have been so tardy in commercial and industrial progress. Canada, they point out, is just as fair a country; possesses

just as much, if not more, natural wealth; is populated with the same stock as is the United States. Yet, say they, we lag lamentably in the rear, we keep not pace in the growth of population nor in industrial productivity.

This feeling will not be disregarded in the coming political campaign. Our politicians and statesmen must meet this growing and persistent sentiment, if such they term it; they must answer it logically and not disdainfully. The longer the answer is delayed, the more potent becomes the faction who are placing it and will continue to place it as their political issue at Dominion elections.

Another section of electors whose memories rankle with the Borden conscription policy and whose hearts are set upon an Agrarian government are intent upon making the Farmer Question the political issue of the hour. This party has considered favorably the lowering of the Tariff. Their strength has been so augmented by a number of circumstances that the old Parties have every reason to fear their opposition.

Whatever may eventuate it is to be hoped that a pusillanimous policy of propaganda will not be the chariot upon which the victors will ride to their triumph. In 1896 a coterie of bigots used the Manitoba School question to aid them to victory. In 1911 the "No Popery" cry was bellowed from Halifax to Victoria. These two instances are but species of the narrow, uncultured, irrational methods used by some politicians and lodge-lobbyists in their pre-election campaigns. They insult the rationality of the Canadian elector.

PSYCHO-ANALYSIS AND DIVORCE

Mind is greater than matter. In order to release her mind from the matrimonial tangle the prominent daughter of John D. Rockefeller has divorced her husband, Mr. Harold F. McCormick. She intends to wed her psychic parts to the Freudian system of Psychology.

To explain: Neal O'Hara says: "Freud is to psycho-analysis what Einstein is to relativity, what Harding is to normalcy and what Hughie Jennings is to ee-yah!" But there is a difference. Relativity works only in the Ku Klux Klan; normalcy is the pet name for prohibition; while Psycho-Analysis is "the sub-conscious mind which is set somewhere back of your false teeth and detachable neck-tie."

With this bit of erudition let loose we are in a position to understand the new fad that is about to break upon New York and then filter its way to the silk stocking literary societies throughout the land. It is destined to be the science of divorces.

Its principles are: Pay less attention to your conscious mind; it is really the sub-self that matters; if your husband suits you not, concentrate on poetry or music. This will make your single life a dream.

Last year the restless rich made merry with Sir Oliver Lodge. A year before they played at Hindu poetry and religion with some infidel Sir "Something." Now they are turning their minds and money to the propagation of a foolishness that would make an inmate of "Castle Lunatic" blush with laughter.

The sub-cellar people who believe in sub-conscious sense as a cure for the sorrows resultant from divorce have discovered a cure about as sane as the disease.

NOTES AND COMMENTS

WHEN THE Toronto Board of Education took it upon itself to protest, against any concession to the Catholics of the Province in the matter of School Taxes, a Rev. Mr. Berlis, a trustee, made himself its spokesman. We leave others to deal with the resolution as a whole, contenting ourselves for the present with the remark that the claim made for the Public schools, that they are "open to every class and creed" rings very hollow in view of the fact that by decree of the same Board of Education the national flag flies over every Public school in Toronto on the Twelfth of July. Facts speak louder than words.

AN INSTANCE of resourcefulness in the matter of church building, and of the readiness of Catholics in this age to emulate the deeds of their fathers in that respect, is afforded by the little colony of Catholics at

Aberdeen, Maryland. It appears that one Erikson, who has posed in different parts of the world as an ex-priest (though in reality a dismissed member of a community of Marist Brothers in Scotland), has been working his little game in Maryland lately, and, taking in Aberdeen on his way, proceeded to initiate an agitation against the further use of a public hall there by Catholics for the celebration of Mass, there being no Catholic church in the town. The result was, as is usually the case, a strengthening of the Faith among the few Catholic residents, and their resolution to have a church of their own.

THE RESOLUTION was immediately translated into action and in view of the paucity of funds at their disposal, the male members of the congregation proceeded to do the work themselves. So that every evening after business hours, six laymen and a priest may be seen working on the foundation of the church, the six laymen using the pick and shovel, and the priest, Father Siggins, S. J., mixing the concrete. Upon the foundation thus being erected, will for the present be placed a hut which had been used by the Knights of Columbus for welfare work during the War, but this will give place later on to a structure of a more permanent character. Meanwhile the Catholics of Aberdeen will be able to worship under a roof of their own, and be independent of the patronage of those who at times are so easily played upon by designing miscreants of the Erikson type whose interest it is to exploit them.

THUS IT WAS, by the individual labor of the faithful, that those great cathedrals of the Middle Ages, which are still the glory of European landscapes, reared their majestic fabrics to the sky-fabrics that are the despair of modern builders. The Catholics of the little Maryland town in their different environment may not hope to rear amongst them an Amlens or a Rhemes; a Canterbury or a York, but that the old spirit still lives they have already effectually demonstrated to their enemies and their little House of God will be no less the home of prayer and sacrifice than if it rivalled the greatest fanes in Christendom.

IT WILL BE good news to Catholic scholars, and to those other than scholars, whose interest in such things is not limited by sectarian considerations, that, as at length announced, the first instalment of the revised Vulgate is to appear before the end of the present year or very early in the next. The Pontifical Commission for this portentous work, presided over by the English Cardinal Gasquet, has made such progress in its labors that this can now be assured. This Commission was founded by his late Holiness, Pius X., in 1910, and although its work was seriously interfered with by the War it has gone on apace and its final completion may now be looked for at an early date. When completed it will ever remain perhaps the most lasting monument of the wise and holy Pope who initiated it. Its completion, too, will probably mark the beginning of a new and revised version of the Scriptures in English. The variations of what is called the Douay Bible have long been a source of confusion, and cannot now be regarded as the Douay text at all, as it has been edited out of all recognition. But when the revision does come we may be sure that it will be the last word in Scriptural exegesis.

IN REGARD TO Pius X. we are reminded that the anniversary of his death was observed with due solemnity in Rome this year. His tomb, which by his own express desire was placed in the Vatican grottoes, near the tomb of the Prince of the Apostles, is continually visited by the faithful. On the anniversary day there was an unceasing pilgrimage to this sacred spot, and many flowers were placed and candles lighted in commemoration of the great man, whose whole life had been consecrated to Peace, but whose last hours were saddened by the outbreak of the cruellest and bloodiest war in history. As the years go by the conviction deepens that among the long line of Peter's successors there are few greater than this peasant Pope, who though elevated to the most illustrious throne in Christendom remained always at heart a simple pastor of souls.

BOY LIFE

THE HONOR OF A SCOUT

(From the Handbook for Canada)

"I trust you on your honor to keep this promise." In these words every Tenderfoot is received by his Scoutmaster into the great Brotherhood of Scouts.

A Scout is always on his honor—not only when he is in uniform and taking part in the patrol activities, but equally so at home, at school, at work or play. For Scouting aims to produce a type of personal character so high that every action of one's life will be controlled by the spirit of fair play. No matter how many badges he may wear a Scout must be doing his very best to live up to the Promise and the Law, or he is no true Scout. The Scout promise and law have been described as the moral groundwork of the whole Scout Movement. They are also the moral groundwork for the training of individual Scouts.

Notice the wording of the Law. It tells what a Scout is. He is described as honorable, loyal, useful, friendly, courteous, kind to animals, obedient, cheerful, thrifty, and clean. Unless he is really trying to live up to these requirements he is not playing the game; his honor is not to be trusted. Notice also this point that unlike the ordinary laws of the land this Law of the Scouts is not made up of things forbidden; it is instead a trumpet call to high endeavor. Let not this feature, therefore, of Scouting be overlooked, for Scout training which does not take proper account of the character forming side of the work overlooks the central aim and purpose of the whole movement.

The knightly orders of ancient chivalry were sworn to uphold honor at all costs and it is from the rules of knighthood that the laws of the Boy Scouts have been derived. In medieval times there were many tyrants—not, indeed, without their imitators in these days—who believed, that might makes right, "that they should take who have the power and they should keep who can." Knighthood, however, opposed itself to this selfish doctrine and taught that it was the duty of the strong to defend the poor and those who could not defend themselves. When the country was at peace the knight used to ride out daily as a "knight errant," looking for the chance to do a good turn to any in need of help. His desire was to live pure, "to live pure, right strong, speak true, follow the King." The knights of old were the patrol leaders of their day and their men-at-arms the Scouts. Like the Scouts they were pledged to do a good turn to somebody every day. Their patron saint was St. George and their battle cry "For Saint George and Merry England."

CHIVALRY

The term chivalry was first used to signify that gallantry in battle and high sense of honor in daily life that was expected of knights. In the training of a Scout it is the term used to include all the precepts of the Scout Law. The boy who keeps the Law is chivalrous or, to put it in another way, chivalry is the Scout Law put into practice.

Early chivalry came to an end with the feudal system, but the flame which it kindled of helpfulness to others has never been extinguished. There are indeed many pages in the long record of human progress glowing with deeds of exalted self-sacrifice and service. Many pages are filled besides with records of the lesser events of history—of individual endeavor, of the sacrifices made by parents for their children and of one generation of our race for another.

Canadians of this generation, and of those yet to come, should never forget the pioneers, both of French and British origin, who opened this great Dominion to settlement. Remote from friends and family connections, besieged by the rigours of winter, confronted at times by savage native tribes, facing the dangers of unknown forests, lakes and streams, the early settlers endured and finally by their toil and pluck overcame countless difficulties that their children's children might possess this glorious heritage which is ours today.

There is something of the sublime too in the dauntless faith with which the pioneer missionaries, many of them men of high education and refinement, made their way into hostile Indian encampments and willingly gave up even their lives in order that they might

carry the message of Christianity to the savages.

THE CHALLENGE OF THE PRESENT

Times change and the conditions of life which confronted the Knights of the Round Table, the Crusaders, and the pioneers of settlement and religion in North America, no longer exist. Yet is there continuing need for the spirit of chivalry in our homes, on our street, in our games and sports, in our public life and in business and commercial affairs; and it is one of the aims of the Boy Scout Movement to keep alive amongst us the rules of fair play which have done so much for the moral tone of the race.

The Boy Scout Movement, in the words of an American writer, is a call to boys today "to become in spirit members of the order of Chivalry, and a challenge to them to make their lives count in the communities in which they live—for clean lives, clean speech, clean spirit, clean habits and clean relationship with others. It is also a challenge for them to stand for the right against wrong, for the truth against falsehood, to help the weak and oppressed and to love and seek the best things in life."

NEW CATHOLIC HIGH SCHOOL

ADDRESS OF THE APOSTOLIC DELEGATE AT BLESSING OF CORNER-STONE

With the solemnity befitting the occasion the corner-stone of the new Montreal Catholic High School was blessed in St. Patrick's Church, on Sunday morning, October 2nd, by His Excellency the Most Reverend Peter di Maria, D. D., Apostolic Delegate to Canada and Newfoundland. The ceremony was an epochal event in the history of English-speaking Catholic Montrealers.

ADDRESS OF HIS EXCELLENCY

Reverend Chairman, Gentlemen of the Board, My dear People:

The hearty welcome you just gave me at the Prone of the Mass bespeaks in no doubtful terms your sincere love for, and your loyal attachment to the Sovereign Pontiff and his humble representative in this beloved country. Through your voice, Father McShane, I also heard the echo of the same sentiments of faithful devotion and filial love of your associated Governors as well as those of your dear flock, to whom your pastoral zeal and your example are a sure guide for their sanctification and eternal salvation.

Well, then, in my name and in the name of the Holy Father of all the faithful, I thank you, Father McShane, and I thank the Board of Governors and the people at large for these sentiments, assuring you all of my appreciation and great satisfaction with the cordial welcome you have given to the Apostolic Delegate.

The solemnity with which you have proposed to bless and lay the corner-stone of your High School is most commendable, and I want to express to you my warm congratulations.

My prayers for your future High School have already been offered to the Almighty during the Pontifical Mass; now, I am going to repeat my supplications to God with the blessing of the corner-stone, which we will afterwards place in the earth as a sacred seed that in time will bring forth the choicest fruits of Christian education.

What we are celebrating today is not merely the formal ceremony, but rather its moral significance. And the moral significance of a new Catholic School is twofold: religious development of the Church and security in the education of the children.

First: Religious development or progress of the Church: in fact, the greater the knowledge of our faith, the stronger and the deeper will be the love for Jesus Christ, and the more intense will be the desire to see Him better known, loved and served. Well instructed Catholic parents in particular, will fully realize that their supreme duty towards the family is to hand down to their children that true religion which alone comes from God, the Catholic Faith, the only one that in the world to come can secure eternal life, the only one also that here below can guarantee order, discipline and advancement to mankind.

Security in the moral formation of your children is the second feature presented by the foundation of a new Catholic school.

We read in Holy Writ: (Prov. 22-6) "Adolescentis iuxta viam suam, etiam cum senierit, non recedet ab ea." "A young man, according to his way, even when he is old, he will not depart from it."

The growing boys and girls are today building for themselves the road they will follow even to their old age. That's why we say with reason: the child is father of the man.

Therefore, you, Reverend Father McShane, Pastor of this flock of St. Patrick's, you also, Reverend Pastors of the thirteen English-speaking Parishes of Montreal, and you all, my dear people, in setting your hand to this task, you have

thought of your children and your children's children.

This new building will bear witness to your belief and trust in Catholic education and to your zeal for the kingdom of God. You will be proud of your children whose spiritual and moral character will be moulded in this intellectual laboratory; and your children following your example, will surely become and remain fervent Catholics as well as loyal citizens.

They will be grateful to you, because in this school they will acquire the scientific knowledge necessary for the culture of the mind, they will be taught how to know, love and serve God, and also how to love their fellow-men. Equipped with such a patrimony of human and divine knowledge, their welfare, spiritual and material, eternal and temporal, will be secured.

The Catholic Religion wants full light and hates ignorance. The triumph of the Catholic Faith is certain whenever and wherever the truth eternal is known in its fullness, because it hails from God.

Once more, my dear Father McShane, my dear Pastors of the English-speaking Parishes of Montreal, and you, my dear people, I bless you in my name and in the name of the Holy Father. This blessing of the Pope, you well know, is a pledge of the blessing of God.

May God Almighty bless in particular those who have contributed to the construction and will contribute in the future to the maintenance of this High School; and may this blessing bring great joy and consolation to their hearts in this world for the noble work they have done for the youth of the Catholic High School of Montreal, while the Eternal Giver is preparing them an abundant reward beyond.

FRUITS OF BIGOTRY

Catholic Union and Times

Under this heading Brown's Iconoclast for September contains some valuable hints in the way of reflections or resolutions. The Iconoclast is known as the "Apostle of the Square Deal," and it deserves the compliment. It should be supported by those who believe in fair play for all regardless of race or creed, birth or caste. The article under the above title was written by Pliny Windle, associate editor and manager. Pliny calls a spade a spade and he always has something good to say. He has no mercy on bigots and fanatics, fakers and hypocrites, prohibitionists and corrupt politicians, Anglo-manics and dollar-a-year patriots, syndicate lecturers and subsidized editors, the Guardians of Liberty and the A. P. A.

To show the evil effects of bigotry he cites the murder of two priests, one in Alabama and one in California.

The premeditated murder of Father James E. Coyle of Birmingham by the anti-Catholic agitator, Rev. E. R. Stephenson, ought to bring home to people the inherent evil in the anti-Catholic crusade.

Father Coyle was a brilliant priest, a splendid scholar, a fine poet, and a real man. To know him was to love and respect him. He was the highest type of manhood. "E. R. Stephenson, the murderer, is a Methodist preacher, who made his living as a substitute for regular pastors, or as an evangelist, and by hanging around the court-house to officiate at hurry-up weddings. He was known in Birmingham as 'the marrying parson.'"

"The trouble that culminated in this horrible tragedy found its inception in bigotry. Stephenson is a rabid anti-Catholic agitator and lecturer. His house was an anti-Catholic center."

"His daughter realized how silly and utterly unfounded was the agitation against Catholics. She had Catholic friends and with her father's life before her as a horrible example of bigotry, she found herself being attracted to the Catholic faith. This was enough to make her bigoted father rave like a maniac. A fine A. P. A. lecturer he was, if he could not convert his own daughter to the cause of bigotry."

"His daughter fell in love with a Catholic and stated her intention of marrying him. Her father exploded. He not only objected to a Catholic son-in-law, but he tried to force his daughter to marry a divorced man. He mistreated her, locked her up, and made her life miserable. After becoming a Catholic, she and her fiancé were married by Father Coyle."

When Stephenson learned this, he took a revolver and went to Father Coyle's home. The latter was sitting on his front porch at the time, reading.

"In trying to establish self-defence, Stephenson claims Father Coyle struck him and he shot to protect himself. However, he admitted that he asked Father Coyle if he had married his daughter to a Catholic. Father Coyle admitted that he had. Then according to Stephenson, he called the priest a 'dirty dog.' Naturally this was resented and Stephenson was warned not to repeat the epithet. He called Father Coyle a 'dirty dog' for the second time and the priest struck him. He then shot Father Coyle in the head."

"This murder was undoubtedly premeditated. Why should a Methodist preacher carry a revolver when going to see a hated priest unless he

intended using it. No unbiased person can place credence in his plea of self-defence. If Father Coyle did strike him, as he relates, it was only as a result of an intentional and repeated insult which would call for the same action by any red-blooded man. If his testimony is true, he provoked an assault for the purpose of killing Father Coyle."

"Reliable witnesses testified that only a few words were spoken when the shots were fired. But whether the victim struck his assailant, or not, it is clear that the murder was premeditated. Even his own daughter, Mrs. Ruth Gussman, has not a single good word to say for her father. He had acted as a brute to her."

"Bigotry had been so rampant in the month that Stephenson expected not only to escape punishment, but also to become a popular hero and a well-patronized anti-Catholic lecturer. Bigots like Watson and Catts, who feed and lead popular prejudice share in the crime."

The sensational kidnapping, and brutal murder of Father Heslin of Colma, Cal., was also the work of an anti-Catholic bigot who had imbibed his bigotry from the Menace, the Torch and kindred publications.

"The cowardly slayer of Father Coyle and the forked fiend who killed Father Heslin were converts to the anti-Catholic crusade. They were bigots. Watson, Walker, Parson and Clark should be proud of them. They translated bigotry into action and killed two noble men."

"If the sacrifice of these lives would awaken the Catholic and non-Catholic people alike to the evil menace in the crusade of religious bigotry, some good might come of the terrible tragedies. But religious prejudice is an inheritance of the past. It is hard to shake off the accumulated heritages of ignorance and bigotry with which the minds of men are warped, clogged and twisted."

"People ask, Why does the Iconoclast editor interest himself in the fight against A. P. A.ism? The answer lies sleeping in premature graves in Birmingham and under the sunlit skies of California. Though not a Catholic, the editor cannot remain silent while the enemies of religious liberty attack the rights of Catholic citizens. He cannot remain silent while Knights of Bigotry hurl barbed lies at a great Church that is probably the greatest single force for good in the world. He cannot be true to his principles and not fight as heartily for the rights of his Catholic neighbors as he would for his own—say, as he would for the Baptists, Methodists or Jews when unjustly attacked."

"The tragedies of Birmingham and Colma are fruits of bigotry. That is reason enough for one to sharpen the ax to cut down the infernal tree of bigotry itself. A dead tree cannot bear an evil fruit."

LUXEMBURG PEACE CONFERENCE

MASONIC DIRECTION GIVEN AS ANOTHER CAUSE OF LIMITED SUPPORT

By Rev. J. Van der Heyden

Brussels.—Under the auspices of the International Peace Bureau of Berne, the city of Luxembourg witnessed during the month of August the rather academical sessions of an International Peace Congress, the first since the dogs of war broke loose upon the world in 1914. Alas! it attracted but very little attention. Even in Luxembourg it was scarcely noticed.

Despite the horrible nightmare of the late War and the loudly-heralded promises of the Allied and associated powers to deliver the world once and forever from the bane of militarism, the Mars spirit appears to be as strong as ever in defeated and humiliated Germany no less than in the countries elated by victory.

Professor Quiddé of Munich, who led the German delegation to the Peace Congress, made no ado about affirming that great masses of his countrymen, goaded on by a press almost exclusively under control of War profiteers, think but of revenge, although they realize that a war now or in the near future would mean the end of Germany and the horrors of the World War multiplied a hundred fold.

PEACE SOCIETIES' SMALL GAINS

The German delegates to the Congress were spokesmen for 12,000 members of their country's peace societies—an increase of 6,000 over pre-war membership. It denotes some gain; but how trifling for so transcendent a cause, in a nation of 60,000,000 souls, with all the sad lessons of the last seven years still plainly in sight!

But disappointing as are the gains in German Peace Societies, the showing of other European countries is far worse. In fact the additions to the membership of the peace societies of other countries have been so inconsiderable that the reports do not even mention them.

The Luxembourg correspondents of the Libre Belgique, examining into the causes of the apathy manifested all around for the peace movement proceeding from the International Bureau of Berne, reaches the conclusion that, besides in the war spirit still rampant