

The Catholic Record

Price of subscription—\$1.50 per annum.
United States & Europe—\$2.00.

Publisher and Proprietor, Thomas Coffey, L.L.D.
Editors (Rev. James T. Foley, B.A.,
Rev. Thomas Coffey, L.L.D.,
Associate Editor—H. F. Mackintosh,
Manager—Robert M. Burns.

Advertisements for teachers, situations wanted,
etc., 50 cents each insertion. Remittance to
accompany the order. Where Catholic Record
Box address is required send 10 cents to cover
expense of postage upon copies.
Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 50 cents.

Approved and recommended by Archbishops
Palomares and Blarney, late Apostolic Delegates
to Canada, the Archbishops of Toronto, Kingston,
Ottawa, and St. Boniface, the Bishops of London,
Hamilton, Peterborough and Oshawa, N. Y.,
and the clergy throughout the Dominion.

In St. John, N. B., single copies may be
purchased from Mrs. M. A. McGuire, 249 Main
Street, and John J. Dwyer.

In Sydney, N. S., single copies may be
purchased at Murphy's Bookstore.
In Montreal single copies may be purchased
from J. Milroy, 341 St. Catherine St., West.
The following agents are authorized to receive
subscriptions and canvass for the Catholic
Record:

General agents: M. J. Haggarty, Vincent E.
Cox, and Miss Jessie Doyle; resident agents:
Mrs. W. E. Smith, Halifax; Miss Bide Saunders,
Sydney; E. R. Costello, 2250 8th Ave. West,
Vancouver; R. C. R. Johnson, 201 Rochester
St., Ottawa; Mrs. Geo. E. Smith, 2338 St. Urban
St., Montreal; M. J. Mervin, Montreal; B. P.
O'Keefe, Lebert; Miss Anne Hogan, 307
Lansdale Street, Winnipeg, Man.

LONDON, SATURDAY, JAN. 31, 1920

OFFICIAL

TO THE CATHOLIC CLERGY AND LAITY
OF THE CITY OF LONDON

Reverend Fathers and My dear
Beloved Brethren:—After efforts
covering several years and in which
many of you have been actively in-
terested, the Separate School Board
of London and myself have finally
arranged for the opening of a Chris-
tian Brothers' School for Boys in this
City in September of this year. This
event will mark a step forward in
Catholic education and will produce
results beneficial to the Faith and its
interests. The Christian Brothers
are not surpassed in that field of
teaching where they find their voca-
tion: they are also valuable guides
in directing the activities of our boys
outside of school hours; and their
influence over the pupils who pass
through their schools is continued in
a practical manner long after the
period of school life has been con-
cluded.

The Sacred Heart School on Dun-
das Street, will be placed in charge
of the Christian Brothers. The
senior boys from all the other Sepa-
rate Schools of the City will be placed
under their direction, and I urgently
request the sympathetic cooperation
of Pastors and people with the School
Board in making this new educa-
tional movement a complete success.
I likewise recommend the Christian
Brothers to your cordial support and
earnest prayers.

Wishing you all blessings,
I remain, yours faithfully in Christ,
M. F. FALLON,
Bishop of London.
London, Ont., Jan. 21st, 1920.

OUR RURAL SCHOOLS

II

Last week we tried to drive home
to our rural readers a great and well-
established fact and to dispel a wide-
spread illusion. Until this fact is
recognized, until this illusion is dis-
pelled no plan for the betterment of
our rural school system can be use-
fully or intelligently discussed. This
fact is that the work the child does
on the farm during school age has a
real and very great educational in-
fluence on the child throughout his
whole life; something incomparably
greater, as a general rule, than that
exercised by the school itself. The
illusion to which we refer is that
education is the exclusive product of
schools. It is not; it never was and
never will be; no matter to what
extent schools are "improved," even
including, under that term, colleges
and universities. Education implies
much more than is included in the
popular misconception of education.
Is there a reader of this article who
does not know of utter failures who
spent half their lives at school? Even
though they got a university
degree the one thing they did not
get was education.

Is there a rural reader who does
not know of families leaving the
farm and going to the city in order
to give the children better opportuni-
ties of education? Did the neighbors
flout the idea as absurd? No; they
thought it quite natural, taking it for
granted that the graded schools of
the city or town were superior to the
rural schools.

The history of successful men,
leaders in every walk of life all over
the North American continent, shows
that this assumption of the superior-
ity of urban schools over rural is a
pure illusion; it does more, it
demonstrates the fact that the rural
school, supplemented by the farm
work, has produced results that have
been the envy, the despair of urban
educators; that are now the inspira-
tion of the newest departure in the

urban school system—technical edu-
cation and manual training.

In passing, yet very much to the
point too, note the fact that when one
of three or four boys is given the
opportunity of a longer term at
school, sometimes he is exempted
from all farm work that he may have
more time for his studies. We know
not how general it may be, but our
own experience is that the boy thus
unwisely deprived of the educational
influence of farm work in spite of his
greater school education often turned
out to be the only one in the family
who made a failure of life.

There are other factors in educa-
tion which, even if the school system
be made ever so much more elabo-
rate and costly, can never be supplied
by the school. The home is God's
own school system. No ethical
teaching that the State school may
provide can compare with religion in
conducting to right conduct, forming
character, or influencing life. And in
this we are not limiting religious
influence to the Catholic Church.
Though we believe and know that it
is the Church founded by Christ and
guided according to His promise to
perpetuate His mission to the end of
time, we recognize the Christian faith
and purity of life outside its visible
fold that sometimes puts to shame
Catholics who have all the channels of
grace which the Church provides.

But here and now we are consider-
ing the question of rural schools as
it concerns non Catholics and Catho-
lics alike.

The plan advocated by the late
Minister of Education was to merge
several of the present ungraded coun-
try schools into one large graded
school. Enabling legislation was
enacted; but it is left to the farmers
themselves to act upon it or not
as they see fit. The present Min-
ister has been quoted in the news-
papers as also favoring Consolidated
Schools for rural districts. The whole
basis of this plan rests on the as-
sumption that the graded school is a
better school, a more efficient school,
than the ungraded. The assumption
passes current with most people, and
quite naturally. The large, well-
equipped school building with a
teacher for every form, if not for
every grade, is much more impressive,
and, it is taken for granted, much
more efficient than the one-roomed
country school where all the classes
of all the grades must be taken by one
teacher. Nevertheless the assump-
tion is entirely gratuitous. At least
we are entitled to demand some proof.
We submit that all the evidence
points the other way. The examina-
tion for Entrance to High Schools is
conducted by the Department of
Education as a test of the thorough-
ness with which the work of the elemen-
tary school has been done. We
know it has fallen into disfavor in
some quarters. If it is not what it
ought to be then it shows that high
officials of the Education Depart-
ment can get into ruts and be quite
as unprogressive as the trustees of
rural school sections. If it is not an
adequate or satisfactory test why
is it not made so? Change it as you
will; its name, its nature, but give us
a test of the work done, a test by
which those interested may safely
compare the work of one school with
another; compare the work of one
teacher with another. What is there
so nerve-wrecking about fair,
straightforward questions on the
work done in school even if boys and
girls of fourteen or fifteen are asked
to put their answers in writing? And
that is the age that city pupils
write on the Entrance Examination,
while their country cousins average
from a year to two years younger.
Pass the controversy over this exami-
nation; it is the best test that the
educational powers that be have so
far been able to devise. And on that
test the graded urban school has not
shown itself superior to the
ungraded rural school.

Before such a very costly system
of rural schools is imposed on the
farmers of Ontario there should be
something more convincing offered
in the way of justification than the
mere assumption that Consolidated
Schools will give correspondingly
more satisfactory results. That such
schools will be many times more
costly is certain; the cost of con-
veying the children to and from the
Consolidated School may easily
exceed the cost of school mainte-
nance. That such schools will be
imposed on rural Ontario is very
probable if the present uncritical
attitude toward their assumed
superiority persists.

Next week we shall indicate the
lines along which we believe that
rural education should be improved
and developed.

AN IMPORTANT DEVELOPMENT IN SEPARATE SCHOOLS

The coming of the Christian
Brothers to London marks an im-
portant development of the work of
Separate Schools.

Educational writers have deplored
the fact that the educational train-
ing of boys in Public and High
Schools has passed almost exclusively
into the hands of women. Serious
observers of educational results have
likewise felt that in spite of greatly
improved methods, greatly increased
cost, unquestioned progress, there was
something lacking in the schools to
their sons which they themselves
enjoyed in their own boyhood days.
And many agree that it is the person-
ality of the old school-master. In his
early school years the woman
teacher is perhaps the boy's best and
most natural teacher; but as he
advances in years he needs for
phases of his education not shown in
the results of examinations the virile
influence of the man as his teacher.
There are those who think that the
ultimate consequences of the feminiza-
tion of education will not be
known or fully appreciated for
another generation. All are agreed
that it is a question transcending
importance all questions of pedagogi-
cal methods or school curricula.
The secular schools find the evil
growing more accentuated; and it
increasingly difficult to get men of
the right calibre to engage in teach-
ing at all.

Here, apart from other important
considerations, is where the Chris-
tian Brothers may give to our Sepa-
rate Schools a very decided superi-
ority over all others.

We have a double assurance that
the Brothers are competent teachers.
They take all the tests of scholarship
and professional training required
for teachers in the secular schools;
and they must, moreover, pass the
tests imposed by a world wide teach-
ing Order with centuries of experi-
ence in school work and in the
religious life.

The Christian Brothers will, as
their numbers grow, enable the
Separate Schools of Ontario to ac-
complish something which is becom-
ing the despair of the Public Schools
of America. They will be able to
afford to Catholic boys the inestim-
able advantage of being taught by
men.

If, as in our opinion they should
and will, they add the Fifth Form to
the present Separate School course
they will solve another difficulty.
Our boys do not in sufficient num-
bers go on for secondary education.
If the Brothers had the fourth and
fifth forms we believe that practi-
cally all the boys would stay with
them until they had completed their
Lower High School course. They
would then be much more likely to
go on for matriculation; and the
relations already established would
make it comparatively easy to sup-
plement on the religious side the
work of the secular High School.

We understand that in London
during the first years, at any rate,
that the Brothers will take classes
below the fourth form. But if they
carry their Entrance pupils on
into the fifth class, any inconve-
nience arising from this arrangement
will disappear in a few years.

We regard this as the beginning
of a very important development
in our Separate School system as
there is no doubt that, when their
numbers permit, the Brothers will
take over the boys of the senior
classes in every city in Ontario.

DEEDS OF VIOLENCE

In the Globe of Thursday last we
read that an "Ugly Wave of Crime
Engulfs Old London and Sweeps
England." And a sub-heading tells
of the "Appalling Epidemic of Deeds
of Violence." Still there is no intima-
tion that England is about to be
put under martial law, no suggestion
of the suspension of trial by jury and
the habeas corpus and other safe-
guards of liberty.

In Ireland two policemen were
shot, one in Dublin, where it is open-
ly charged thugs and criminals are
granted immunity that their crimes
may be credited to Sinn Fein. The
other is reported to have occurred in
Thurles, Tipperary. How or by
whom is not made known. But it is
admitted that the police of Thurles
ran amuck, shooting through windows
and that "in some cases hand-gren-
ades were thrown into houses." Whether the Huns in Belgium, crazed
with drink and the blood-lust of war,
ever surpassed in naked savagery the
peace time forces of law and order in
Ireland, must be left to the careful
discrimination of students of the

delicate shades of difference in such
matters.

This is the Associated Press des-
patch which some of our papers
published:

London, Jan. 21.—A despatch from
Thurles says the disturbance there
arose out of retaliation for the shoot-
ing of a constable. In some cases
hand grenades were thrown into
houses and shots were fired through
doors and windows.

"The residence of Charles Culhane,
president of the Sinn Fein Club,"
says the despatch, "was roughly
treated. Every pane of glass in the
lower part of the house was smashed
and bullets passed through the up-
per windows and smashed mirrors and
furniture. Policemen burst in the
hall door and searched the house
for Culhane, but he had left, declar-
ing that he would be a dead man if
he were found."

Note the euphemistic term "dis-
turbance."

When the dead tippler, Kennedy,
was murdered by soldiers in Phoenix
Park other soldiers ran together,
shooting in all directions and killed
one of their own officers. That was
before they brought out the machine
gun and fired it in the direction they
thought would do the most good.

Here is an interesting comment by
Arthur Griffiths on the murder of
Kennedy and killing of Lieut. Boast.
It illumines many things in Ireland
which are obscured by the dark
shadow of rigid censorship and ruth-
less military control:

"Mr. Griffiths said what happened
was perfectly obvious. The same
sort of thing had occurred before.
The only thing that struck him about
it was that this was the first time
the English Press happened to have
reported the evidence. The only
difference between the Phoenix Park
case and other cases was that they
admitted having shot this man
Kennedy when he was lying on the
ground. There had been a con-
spiracy of silence in the English
Press. Within the past twelve
months a great number of civilians
had been shot. This case, continued
Mr. Griffiths, attracted attention be-
cause the story went out first that
there was an attack on the Viceroyal
Lodge. Had it not been for the
officer being shot the thing would
have been hushed up. The officers
acted under Dublin Castle, which
was pursuing a deliberately provo-
cative policy, prancing machine guns
and armoured cars."

The lawlessness of those Irish!
Well, the admitted "disturbance"
at Thurles, and the proved facts
with regard to the "Sinn Fein Attack
on the Viceroyal Lodge" throw
some light on "outrages" in Ireland.

CANADIAN EDITORS AND DEMOCRACY

BY THE OBSERVER

A hard-driven word, "democracy,"
an overworked word; and the editors
of the Canadian press have done
more, probably, than any others, of
the hard driving and overworking.
"Making democracy safe for the
world" has been a phrase so pleasant
to Canadian editorial ears, and so
titillating to English-Canadian egotism
that it has seemed as though no
number of repetitions could stale it.

The question has recently been
asked,—Who is going to make de-
mocracy safe for the world? On
which we may remark that not much
assistance can be expected to that
end, from the Canadian press, until
the editors have learned the first
principles of fair play and acquired
some slight regard for the truth.

It is possible that the majority of
Canadian editors suppose the people
of Ireland to be possessed by the
devil; but even possession by the
devil would not exclude unfortunate
beings wholly from the operations of
Christian charity.

Whatever may be supposed, in the
editorial offices of the Canadian
papers, to be wrong with the Irish
Catholics, nothing can be imagined
to be wrong with them which could
desentitle them to ordinary, everyday,
average justice. Do they get justice,
in any measure, from the papers in
Canada which are edited by Protest-
ants.

English lies about Ireland did not
begin recently. London has been
engaged in the task of blackening
Ireland for two hundred years or
more. And ever since Canada has
had a press, its editors have been
eager echoes for any and every lie
sent over here from London.

Those who can remember back 35
or 40 years, recall the beginnings of
the Home Rule party in Parliament,
under Charles S. Parnell. A great
deal of what that party undertook
to do has been accomplished. Step
by step, act by act, concession by
concession, modifications of hard and
unjust laws; land acts; rent courts;
county council acts; grand jury
reform; they fought for years to
repeal one clause; to enact one
clause.

And every moment of the time, the
London lie factories blackened the
reputation of the Irish race; all the
time, Protestant editors from Halifax
to the Great Lakes, retold the Lon-
don-made lies; pictured the Irish
race to the eyes of the rising genera-
tion of Canadian boys and girls as
ruffians, loafers, criminals, and as
the late Lord Salisbury delicately put
it, "Hottentots."

The Protestant editors of Canada
are "on the other side." Not only
are they on the other side, but
they are almost unanimous in pretend-
ing that the side they take is the
only side to Anglo-Irish politics.
Not only did we beat the Germans
in the War; but we beat them in
propaganda. In plain terms, we
outfought them and outlied them.
We lied two to their one. We were
all in it; for those of us who did not
lie knowingly, gave publicity to the
lies of the "propaganda" managers in
London.

The War is over; but the "propa-
ganda" is not. Are the Canadian
papers publishing anything on the
Irish side of Anglo-Irish politics?
Not a word. Have you read any
articles in the leading daily papers
of Canada, written by anyone on the
Irish side. With the exception of
an occasional letter from that dear
old optimist, whose pedal extremity
was so long extended by English
politicians, hardly a word ever finds
its way into a Canadian daily paper
to indicate that the trouble and the
unrest in Ireland may be due, in
even the smallest part, to conditions
for which English politicians are
responsible.

When Parnell, Dillon, Sexton, the
Sullivans, McCarthy, the Radmonds,
Healey, and their associates, were
struggling in the Parliament at
London for the few fragments of politi-
cal liberty that seemed attainable in
their day, the London daily papers
were not content with misrepresent-
ing them politically and religiously;
they misrepresented their very physi-
cal appearance; and millions of
Englishmen who never saw one of
these cultured university graduates
were made to suppose them rough,
uncouth, raffish intruders upon the
sacred dignity of the English Parlia-
ment. That was then, had been for
a century and a half before that, has
ever since been, and is at this
moment, the English method of dis-
cussing Ireland and the Irish people.

The average Canadian Protestant,
man or woman, cannot talk of Ire-
land for five minutes without mak-
ing grimaces. Why not? Because
of lies, made in London and fran-
tically re-echoed by Canadian papers.
And the Canadian papers are still at
it.

Democracy! Aye, democracy needs
friends. Where are they? Is it
possible there are any in Ireland?
Is it possible there are any friends of
democracy amongst Irish Catholics?

The most unjust oppression of
labor by capital ever seen in the
world was, and is today, the oppres-
sion of the Irish farmers by a soul-
less, money-grabbing, non-resident
capitalistic class of landowners. Do
the principles of labor rights apply
to Ireland? Answer, Toronto; an-
swer, Montreal; answer, Winnipeg.
Chorus answers, "No.!!!!" Why not?
Chorus answers, "Inquire in Down-
ing Street."

"Democracy!" Do you mean "self-
government?" Chorus: "Yes, except
in Ireland." Do you mean majority
rule? Chorus: "Not Catholic majority
rule." Do you object to bureau-
cracy? Chorus: "Yes, with one
exception: Dublin Castle."

Well, one final question: "Can
any good come out of Nazareth?"
Chorus: "Certainly, if it comes by
way of Belfast."

NOTES AND COMMENTS

PRESS DESPATCHES announce that
Guelph will have daylight-saving
again "this summer." In the middle
of January, with a record winter on
our hands, this is rather exasperat-
ing.

WHATEVER BE the merits or de-
merits of Prohibition it at least
brings into relief the singular con-
ception of the Christian religion in
the minds of some of its advocates.
In the course of a communication to
the Toronto Globe one of them thus
delivers himself: "Why should
people be expected to swallow even a
small amount of poison in order that
Jesus Christ may be remembered?"
And the writer signs himself, "In His
Name." Could blasphemy go much
further?

WHILE the Church of England in
Canada is joining hands with four
other Protestant denominations in

Canada in a great "Forward Move-
ment" to "uplift" humanity, nine
clergymen and one layman of the
same denomination have met together
and drawn up a protest against being
classed as "Protestant." "We, as
clergy and laity of the Church of
England," says this precious docu-
ment, "feel we must emphatically
protest against the Church of Eng-
land in Canada being classed as one
of the 'Five Protestant Churches of
Canada,' in the so-called Inter-
Church Movement. Furthermore,
we feel that we must consistently
assert the fact that the Church of
England in Canada is an integral
part of the Catholic Church whose
faith she has always confessed, etc.,
etc."

ELSEWHERE we read that the
Bishops of the Church of England in
Canada have been standing on the
same platform with representatives of
the "other four" Protestant de-
nominations and proclaiming their
essential oneness in faith and doc-
trine. And another minister of the
persuasion whose name is very much
before the public as one of the select
chaplains of the Orange Society, off-
sets the "Catholic" protest with the
declaration that he glories in the
name Protestant as his most precious
heritage. So, there you are! The
Church of England is "Catholic" or
Protestant according to the point of
view. In other words, it is pro-
claimed that there is really no differ-
ence between truth and error. You
can range yourself under either
banner and yet be an Anglican.
"You pays your money and you takes
your choice."

ANENT the big "Forward Move-
ment," behind all the talk of adapt-
ing religion to our times, there lurks
a huge fallacy. Cardinal Newman,
in his Anglican days, once said: "I
am suspicious of any religion that is
a people's religion, a man's religion."
Why? Because "truth will not be
heartily received by the many, be-
cause it is against the current of
human feeling and opinion, and the
course of the world."

WHAT was true of that generation
is no less so in this age of comfort
and worship. Non-Catholic Christianity
is coming more and more to mean
comfort and material prosperity.
Each successive generation is to
make its own creed, and from that
creed will be eliminated everything
that will curb the wild passions of
humanity. It will be moulded and
fashioned according to man's own
sweet will. On the other hand,
Truth as revealed by God will not
accommodate itself to human caprice,
and must therefore be unpopular to
the generality of the race. "The
light shining in darkness," said New-
man, "is the token of true religion."

"AFTER a century of work the
Christians of China number over
half a million." This profound re-
flection follows a review in the
Toronto Globe of the Life of one
Robert Morrison, who is elsewhere
styled "the first missionary to
China." To the reviewer the work
of Catholic missionaries in the land
of the Celestials hundreds of years
ago is evidently a sealed book. He
has apparently never heard of the
priests who accompanied Marco Polo
in his journey over land seven hun-
dred years ago, or of Father Ricci,
who in the sixteenth century attained
to such commanding influence in
China that the whole empire seemed
about to acknowledge the True God
—a consummation that was defeated,
as the work of God's Church has
been so often defeated, by the
machinations of civil governments.

Nor does the further fact that Catho-
lics alone in China number now
nearly two million souls, among
them many whose families have been
Christian for twenty or more genera-
tions, enter into the Globe writer's
purview. It would never do to
admit that Catholics led the way
anywhere.

MARSHAL FOCH AND A CONVERSION

An Australian Chaplain, Father
Wm. Gwynn, S. J., tells this story:
"There was a religious ceremony in
a Paris church, and Marshal Foch
was amongst the congregation. A
certain prominent man who was an
absolute unbeliever, went into the
church purely with the intention of
observing how this great soldier-
general who had won the War would
comport himself on such an occasion.
Seeing Foch humbly kneeling, as if
the least famous of the congregation,
his Rosary beads in his fingers, the
sceptic was amazed and waited,
observing everything till the close.
Later he said, 'I saw things in there
and thought over them, and I believe
now.'"

A TRAGEDY OF THE WAR

WEAKNESS OF DEMOCRACY'S
GREAT SPOKESMAN KILLED
FAITH IN WORD OF
STATESMEN

One of the tragedies of the War,
and the failure of the Allied Govern-
ments to endorse Wilson's Fourteen
Points, is the growing lack of faith
in the mere words of statesmen.
Nothing could have been loftier, or
more appealing to the inner con-
science of men, than the ideals
set before the Allied nations by all
their leading statesmen. But where
are these high-sounding phrases
today? What part have they played
in the peace negotiations and in the
Peace Treaty itself?

Never again shall we trust in the
words of our statesmen. Nothing
but deeds will convince us of their
sincerity. It is as if the pillars of
the temple had been removed and
we were invited to enter with assur-
ances of perfect safety. Our faith in
public men has been shattered. They
lied to us as the Holy Alliance lied;
they lied as a schoolboy truant might
lie, scared by the echoes of his
quivering voice. They lied in their
War aims; they lied in their War
propaganda; and the punishment
they must bear to the end of the
weary road is the silent contempt
of a cynical world that no longer
measures a statesman's sincerity by
the facility with which, by mere
rhetoric, he can quicken the cravings
of humanity.

When President Wilson sailed for
Europe he carried with him the
prayers and hopes of an agonizing
world. For had he not offered a
solution of their troubles for all
oppressed peoples when he gave
utterance to these historic words:

"There can be but one issue. The
settlement must be final. There can
be no compromise. No half-way
decision is conceivable. These
are the ends for which the associ-
ated peoples of the world are fighting,
and which must be conceded them
before there can be peace. The
settlement of every question, whether
of territory, or sovereignty, or econo-
mic arrangement, or of political
relationship upon the basis of the
free acceptance of that settlement by
the people immediately concerned
and not upon the basis of the mat-
erial interest or advantage of any
other nation or people which may
desire a different settlement for the
sake of its own influence or mastery."

"What we seek is the reign
of law based upon the consent of the
governed and sustained by the organ-
ized opinion of mankind." * * *
"A general association of nations
must be formed under specific coven-
ants for the purpose of affording
mutual guarantees of political inde-
pendence and territorial integrity to
great and small States alike."

In the earlier days of the War
England's Prime Minister, Mr.
Asquith, had uttered similar senti-
ments:

"We fight not for ourselves alone,
but for civilization drawn to the
cause of small States,—the cause of
all those countries which desire to
develop their own civilization in
their own way, following their own
ideals without interference from any
isolated and unauthorized aggressor."

"We shall not pause or falter
until we have secured for the smaller
States their charter of independence
and for the world at large its final
emancipation from the reign of
force."

The new world envisaged by Mr.
Asquith was to be a world in which
great and small States alike were
"to possess equal rights." Where
are these fine promises of a better
world today? Have Egypt, India,
Persia or Ireland witnessed the con-
summation of this great hope of
"equal rights?"

Mr. Wilson reached Paris amid
scenes of personal triumph no
ancient Caesar returning with the
spoils of victory had experienced.
Then came the moral collapse and—
darkness. One who was behind the
scenes tells the tale of the greatest
tragedy that has befallen the earth
since the Nazarene was rejected by
his own and led to an ignoble death.
The watching European diplomats
found the key to President Wilson's
strength. His whole armor was
auto suggestion. Like Samson's hair,
it was vulnerable to attack. The
diplomats nodded and winked at
each other. The President had
arrived in Paris with no practical
plan for the application of his Four-
teen Points. In the endless jargon
of the Peace table he lost his cardinal
principle—open covenants openly
advised—and secret diplomacy did
the rest. It was a fateful journey
from Jerusalem to Jericho and he
fell by the wayside, sans Fourteen
Points, sans everything that made
the journey necessary. "Freedom
of the seas" disappeared with "open
covenants," and when the diplomats
had finished with him he resembled
nothing so much as a deflated toy
balloon that emits dying squeaks as
its lungs subside. Six months of
talk and then the Treaty and the
Covenant—Stamens twins unnatu-
rally bound together, warring with
each other and wholly irreconcilable.

WHAT MIGHT HAVE BEEN IF WILSON
WERE STRONG

What a fall! Mr. Austin Harrison
fills in the gaps in an imaginary dis-
cussion at the Peace Table to show
what President Wilson might have
accomplished had he stood by the
principles he had enunciated in his
Fourteen Points. Picture the Presi-
dent, he says, at the first meeting of
the Conference: