

League of Nations which refers to the relationship between man and God, but it asks for the support of the Church in a purely mechanical and visionary measure which has not yet become acceptable.

Again, Socialists reject the Christian religion and ignore the fatherhood of God; and therefore the Church has not become a party to their aims and ideals which treat solely of the external and material relationship between man and man without regard to man's spiritual need. There is also in Socialism a denial of the principle, purpose and aim of Christianity, which is the transformation of the heart and soul of the individual, a purpose which is lacking in all the ideals and plans which mere culture and civilization have devised. Nor can the Christian religion, which is of God, be diverted from its purpose to adopt a plan to aid the selfishness of man. A certain man came to Jesus asking Him to direct his brothers to make a division of the inheritance, and he received this reply: "Man, who hath appointed me judge or divider over you?" Our Lord would not allow Himself to be made an earthly king for judge by those who refused to be His disciples, nor would He be diverted from His mission to save individual souls from the power of sin. For, religion is an individual relationship, and the work of the Church is to save the soul of the individual, whereby alone the world can be saved. Additions to civilization and changes in form of government cannot destroy sin, nor can they change the hearts of men. It is folly to believe that the removal of the Kaiser and substitution of a Socialist form of government will transform the German people or make them different in disposition from what they have been for years and now are, nor can their boasted education and civilization save them from the evil which they have inflicted upon themselves; for no one can act basely without becoming debased. Socialism may have its day and fall, as it must fall so long as evil and selfishness within its ranks remain unsubdued, but God cannot fail when the people of the world are willing to come to Him and to accept Him as their Lord and King, then we shall have peace.

The present civilization of the world may be destroyed, as were the civilizations of ancient Greece and Rome, or it may cease to exist for a time, as it has ceased to exist in Russia. But the Christian religion cannot be destroyed, and the transformation of those who are seeking God will continue until the fullness of time, when Our Lord shall come again to subdue all nations and peoples unto Himself. Meanwhile God is here; and weary souls, disheartened and sick with the evil that has come upon us are turning to Him. The Scotch regiment is not the only one to realize the presence of God in this time of war, nor is the Presbyterian chaplain the only one to lay aside early prejudices and kneel before the representation of the Lamb of God who taketh away the sins of the world.

But, has God no thought for the innocent ones who have been caused untold suffering through the atrocious acts of the German army? He has the same thought He had for the Holy Innocents who perished under the sword of the soldiers of Herod, for those who were martyrs in the days of Nero, for those who today are giving their lives for righteousness sake. I believe that the law of compensation is one of God's laws, and that it finds its fulfillment in another world. It is probable, if Emerson were alive today, that he would change his view in regard to the man who is too strong and fierce for society, having his evil nature balanced and compensated for in this world by a troop of pretty sons and daughters. It is inconceivable that there is anything in the present world that could compensate the German army for its lust for blood, for its cruelty and wanton destruction; and we ask ourselves where under such philosophy is the compensation to the women and children who have been mutilated, outraged and slain through the devilishness of sin, in France and Belgium? Neither the world, nor culture, nor philosophy can give an answer, and we turn to the Christian religion and learn that they who are before the throne of God "come out of great tribulation." It is stated that among the soldiers of the Allies in France there is faith in the immortality of the soul which has arisen from an innate sense of justice; and there, face to face with the exceeding sinfulness of sin, skeptics are losing their skepticism in the belief that there is a personal devil, a veritable hell, and also a God, a Heaven and a Saviour in the Lord Jesus Christ.

What the world needs today is God, and God is here. But He cannot save the world until the world is willing to be saved.

WAR WORKER TELLS OF THE MEETING OF MILITARY MEN WITH CARDINAL

Arthur C. Clark, a Washington man, who went abroad the latter part of July to serve the Red Cross as canteen worker in France, writes to Washington a remarkable news, following a "Grand Mass" at Notre Dame Cathedral, as follows:

"This morning I attended the 'Grand Mass' at the Notre Dame Cathedral and was fortunate to strike a Sunday when Cardinal Amette was here. All Americans and British—in fact, all military strangers—were invited to the sacristy to meet the

distinguished gentleman and receive his personal blessing. It was a strange sight. Narrow stained glass windows cast a half light over a goodly group of Americans, English, Australians, Belgians and Canadians, and a few French colonels in their scarlet uniforms lined the one side of the Cathedral, and a group of women workers (Y. W. C. A., Red Cross, British Red Cross and Polish-American nurses) on the other. In the center, stood the Cardinal, in red gown, assisted by acolytes in pure white. While he was speaking to us the distant tones of the wonderful organ came faintly as a fitting accompaniment to his gentle words of love and encouragement. I do not believe that I shall ever forget that scene."—Chicago News World.

"MUST HOLD LIFE OF LIBERTY STEADY"

THE HISTORIC MESSAGE OF PRESIDENT WILSON

After announcing in the House of Representatives on Monday, Nov. 11, 1918, the thirty-five clauses of the terms of German surrender, President Wilson delivered a message that will be one of the great historic documents of America. The President said:

The War thus comes to an end; for having accepted these terms of armistice, it will be impossible for the German command to renew it.

It is not now possible to assess the consequences of this great consummation. We know only that this tragical War, whose consuming flames swept from one nation to another until all the world was on fire, is at an end and that it was the privilege of our own people to enter at its most critical juncture in such fashion and in such force as to contribute in a way of which we are all deeply proud, to the great result. We know, too, that the object of the War is attained; the object upon which all free men had set their hearts, and attained with a sweeping completeness which even now we do not realize.

ARMED IMPERIALISM AT AN END

Armed imperialism such as the men conceived who were but yesterday the masters of Germany, is at an end, its illicit ambitions engulfed in black disaster. Who will seek to revive it? The arbitrary power of the military caste of Germany which once could secretly and of its own single choice disturb the peace of the world is discredited and destroyed. And more than that—much more than that—has been accomplished. The great nations which associated themselves to destroy it have now definitely united in the common purpose to set up such a peace as will satisfy the longing of the whole world for disinterested justice, embodied in settlements which are based upon something much better and much more lasting than the selfish competitive interests of powerful States. There is no longer conjecture as to the objects the victors have in mind. They have a mind in the matter not only, but a heart also.

Their avowed and concerted purpose is to satisfy and protect the weak as well as to accord their just rights to the strong. The humane temper and intention of the victorious governments has already been manifested in a very practical way. Their representatives in the supreme war council at Versailles have by unanimous resolution assured the peoples of the Central empires that everything that is possible in the circumstances will be done to supply them with food and relieve the distressing want that is in many places threatening their very lives and steps are to be taken immediately to organize these efforts at relief in the same systematic manner that they were organized in the case of Belgium. By the use of the idle tonnage of the Central empires it ought presently to be possible to lift the fear of utter misery from their oppressed populations and set their minds and energies free for the great and hazardous tasks of political reconstruction which now face them in every hand. Hunger does not breed reform; it breeds madness and all the ugly distempers that make an ordered life impossible.

AMERICA MUST BE PATIENT AND HELPFUL

For with the fall of the ancient governments which rested like an incubus upon the peoples of the Central empires has come political change not merely, but revolution, and revolution which seems as yet to assume no final and ordered form but to run from one fluid channel to another, until thoughtful men are forced to ask themselves, with what governments and of what sort are we about to deal in the making of the covenants of peace? With what authority will they meet us, and with what assurance that their authority will abide and sustain securely the international arrangements in which we are about to enter? There is here material for no small anxiety and misgivings. When peace is made, upon whose promises and engagements besides our own is it to rest? Let us be perfectly frank with ourselves and admit that these questions cannot be sufficiently answered now or at once. But the moral is not that there is little hope of an armistice that will suffice. It is entirely that we must be patient and helpful and mindful above all of the great hope and confidence that lie at the heart of what is taking place. Excesses

accomplish nothing. Unhappy Russia has furnished abundant proof of that. Disorder immediately defeats itself. If excesses should occur, if disorder should for a time lose its head, sober second thought will follow and a day of constructive action, if we help and do not hinder.

MUST HOLD LIFE OF LIBERTY STEADY

The present and all that it holds belongs to the nations and the peoples who preserve their self-control and the orderly processes of their governments: the future to those who prove themselves the true friends of mankind. To conquer with arms is to make only a temporary conquest: to conquer the world by earning its esteem is to make permanent conquest. I am confident that the nations that have learned the discipline of freedom and that have settled with self-possession to its ordered practice are now able to make conquest of the world by the sphere of example and of friendly helpfulness.

The people who have but just come out from under the yoke of arbitrary government and who are now coming at last into their freedom will never find the treasures of liberty they are in search of if they look for them by the light of the torch. They will find them by the way that is stained with the blood of their own brothers leads to the wilderness, not to the seat of their hope. They are now face to face with their initial test.

We must hold the light steady until they find themselves. And in the meantime, if it be possible, we must establish a peace that will justly define their place among the nations, remove all fear of their neighbors and of their former masters, and enable them to live in security and contentment when they have set their own affairs in order. I, for one, do not doubt their purpose or their capacity. There are some happy signs that they know and will choose the way of self-control and peace accommodation. If they do, we shall put our aid at their disposal in every way that we can. If they do not, we must await with patience and sympathy the awakening and recovery that will assuredly come at last.

LIVE STRAIGHT AND SHOOT STRAIGHT

Speaking at a meeting of the General War-Time Commission of the Churches, Secretary Daniels contrasted the present spiritual provisions made for our soldiers with the conditions he claimed existed in the days of the Spanish War, when "mothers were more fearful for the morals of their sons than for their lives." To-day, he said, the Government of the United States has laid stress upon the truth we so long refused to face, that if a man is to shoot straight he must live straight. In declaring his confidence that the world would be saved from Prussianism, he added that it would not be worth saving unless the spirit of Christ was to predominate and permeate it. The Government of the United States has nobly recognized the great truth that officers and men are best fitted to accomplish their duty when best provided with the spiritual assistance of which they stand in need.—America.

CONVERT CLERGYMEN

That the stream of convert clergymen into the Catholic Church shows no sign of lessening in worth or strength, is apparent from the following list of thirteen recent English conversions. This list is furnished by the London Tablet for August 10th and for August 17th:

The Rev. Vincent W. G. C. Baker, lately additional curate of St. Thomas, Regent Street, was received into the Church in the beginning of the month of August at Farnborough Abbey by Dom Peter Conway, O.S.B. The Rev. Charles Frederick Hodges, B. A., Curate of St. Stephen's Church, East Ham, London, E. has been received into the Church at the Franciscan Novitiate, the Friary, Chilworth, Surrey.

The Rev. James Heaton Darby, late Warden of the College of Clergy, Hartlebury, Kidderminster, who was received by Dom Bede Corcoran, O.S.B. in Egypt, where he was Anglican Chaplain to the Forces.

The Rev. Reginald Huber Madocks, B.A., late Scholar of Selwyn College, Cambridge, and formerly Curate of the Ascension, Victoria Docks, E., Charterhouse Mission, Borough, S. E., and All Hallows, Poplar, E., who was received by Mr. Hurdle at St. Vincent's, Alenburgh Gardens, Clapham, S. W.

The Rev. Lionel Richards Lewis, M. A., until recently curate of St. Alban's, Birmingham, the leading Ritualistic Church in the Midlands; and the Rev. Frederic Holding Lane, late Vicar of Whotton, Notts, formerly curate of St. Stephen's, Gloucester Road, South Kensington, were received into the Church by Mr. Cocks, M. A., at Eastbourne.

The Rev. Edmund Frederic Nugent, M. A., formerly Vicar of St. Martin's, Brighton, and previously Vicar of Padstow, Cornwall, and Domestic Chaplain to the Bishop of Truro. He was received by the Bishop of Arras, France, where, since 1914, he has been working for the British Red Cross.

Other clergy, whose reception into the Catholic Church has only recently become known, are the Rev. Aubrey Ronald Graham Burn, B. A., late curate of St. George's, Whyke, Chichester; the Rev. C. F. Truett, M. A.,

vicar of Padstow, Cornwall; the Rev. Norman H. Pole, A. K. C., of SS. Philip and James, Plaistow, E.; the Rev. Sidney J. Heald, M. A., of Limehouse parish, formerly of St. German's, Blackheath, S. E.; and the Rev. W. A. Wayne, M. A., vicar of Dunstall.

MR. WELLS ON CATHOLICISM

In his latest orgy of iconoclasm, Mr. Wells gives himself the distinction of belonging to the "school of irresponsible contemporaneous teachers." He must have been indulging in a wild flight of imagination when he styled himself a teacher: a teacher builds up, Mr. Wells does nothing but pull down. His characterization of himself, however, as "irresponsible" is strictly accurate. An avowed herald of revolt, he refuses to be bound by logic, he chafes under moral obligation, he sweeps aside the sacred conventions of established order. His appeal is to what he believes to exist in every man, "a fierce skepticism and resentment against the laws that bind him." He calls God an "Old Expedient," "the Old Man," "the Old Trickster." They will find that every path that is stained with the blood of Catholics and Protestants are "old dead squabbles." "Some of his admirers have inclined to the belief that he was moving in the way of Christianity and perhaps, even of Catholicism. The following passage from his latest work makes his position unequivocally clear:

"What is the Catholic conception of human life?—a puzzle, bores, all the passion of the sexes unclear and behave accordingly, confess, get absolution, and at it again. Is there any recognition in Catholicism of the duty of keeping your body fit or your brain active? They're worse than the man who buried his talent in a clean napkin; they bury it in wheezy fat. It's a sloven's life. What have we in common with that? Always they are harking back to the thirteenth century, to the peasant life amidst dung and chickens. It's a different species of life from ours, with head and feet turned backward. What is the good of expecting the Pope, for instance, and his Church to help us in creating a League of Nations?"

"His aim would be a world agreement to stop progress, and we want to release it. He wants peace in order to achieve nothing, and we want peace in order to do everything. What is the good of pretending that it is the same peace? A Catholic League of Nations would be a conspiracy of stagnation, another Holy Alliance. What real unity can come through them? Every step on the way to the world state and the real unification of men will be fought by these stagnant men and priests. Why blind ourselves to that? Progress is a religion in itself. Work and learning are our creed. We cannot make terms with any other creed. The priest has got his God, and we seek our God for ever. The priest is finished and completed and self-satisfied, and we—we are beginning."

This passage will be remembered by Catholics not for its indecency and its crude shameless misrepresentation, but because it records Mr. Wells' views without disguise. The less Catholics have to do with such an author, the better.—America.

MARSHAL FOCH AT PRAYER

AN INCIDENT WHICH PICTURES THE GREAT GENERAL AS A DEVOUT CATHOLIC

Daniel W. Evans, a non-Catholic, one of San Bernardino's liberty boys in the ambulance service abroad, has written to his parents, Mr. and Mrs. D. Walter Evans, that he recently saw Marshal Foch at prayer in one of France's great cathedrals. The following is a part of the young man's letter:

"I know it will be of special interest to you to know that I have in the man to whom all the allied world is looking to stop any little stroll that Fritze wants to take in this direction—General Foch. Where? When? How?"

"It happened during a certain critical period when his name was on everyone's lips. He is an intensely religious man, and because of this, and my insatiable desire to see everything of interest, I first saw him in a great and ancient cathedral that I had heard of. I did not know who he was—I did not even know that he was in the town, but I was attracted by the tall, gray-mustached man, clad in a huge blue military great coat, wearing no decorations but the heavy gold leaf of the general's rank. Accompanied by a single officer he came quietly up the aisle and knelt in prayer before a shrine.

"The generalissimo, commander of the armies of democracy, praying for divine guidance and help in overthrowing the powers of autocracy. Impressive? Well, rather!"

"Later, while wandering about rather aimlessly in the market place I noticed a sudden stiffening of backs—officers, soldiers, civilians, women and children—the whole square came to attention; hats came off, hands flew to the salute, and all eyes were turned toward the other end of the square where the magnificent soldier whom I had seen in the cathedral was entering from a side street.

"Qui est-il?" I asked a French poilu beside me. "Le General Foch," he answered, in a voice that was caressing and reverential at the same time.

"Zip? I came to a salute so quickly that I surprised myself, but in time to do homage to the idol of the World. Smiling, bowing, and returning our salutes, men and women alike, he walked past us, attended by the lone officer."—St. Paul Bulletin.

THE BELLS—THE BELLS OF VICTORY!

Soon they shall ring together in gladness
The high, the free, the silver-throated,
Thy bells, O France!

The Mighty-to-Destroy, the York-Bringers,
They whose gods are the God of force
And the Magog of terrorism—
Their flags have flown, their iron bells
Have raved.

For their thousands slain,
For their tens of thousands enslaved,
But now a little while their bells
Abstain.

But now a little while their praise is dumb
Of rapine and of slaughter and of
Rust g— a little on their iron
And their dogs of war turn home.

So now at last may come
Thy silver answer, France,
To all their blood and iron:
Thy bells' notes scattering like silver
rain

Across the parched and torn and iron-
rent world.
Soon shall they have whereof to ring
Calling cathedral to cathedral,
Amiens to Rheims, till Louvain lift
its head,

Having endured its cross, and not in
vain.

Yet a few more days, and they shall
have whereof to raise
A new and high and silver-clear re-
frain:

Of human dignity well served by
those
Not vainly having lived, nor vainly
dead;

Of men ennobled by hard loss and
pain
And crowned with victory.
And made great-hearted, hearing,
under skies without a stain,
Thy long-mute bells, O France!

—ALLAN UPDEGRAFF

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE SEED IS THE WORD OF GOD

The last commission of Our Blessed Lord to His disciples before He ascended into heaven was this: "Go ye, therefore, and teach all nations." This commission was given primarily to the pastors, that is to say, to the ordained ministers of the Gospel, but not by any means to the entire exclusion of the other members of the Church. The laity may and ought to be the auxiliaries and co-laborers with the Bishops and priests in the planting, spreading and defense of Christ's Kingdom.

In the missionary sections of Canada the Catholic Church has three great difficulties against which to contend; viz, the vast territory to be covered, the scattered flocks and the scarcity of priests. The scarcity of priests is the main difficulty in establishing the Kingdom of Christ in our Dominion. The few priests, comparatively speaking, must organize and superintend all the missionary work of the Church throughout the West and North. The missionary may sit down from morn till night hearing confessions and giving individual instruction to his heterogeneous congregation but this is not enough, there are so many other places and persons eager for his presence that never has he the satisfaction of work well done. Pious souls may say about him that he is doing three or four priests' work. All this is kind, charitable and oriental hyperbole. No man, and especially a priest, can do two men's work, let alone that of three or four; he may try it but the result is a lot of work badly, hurriedly and partially done. The fact that he drives long distances on Sundays to say Masses just means that he is unfit for a most essential work when he reaches the end of his journey, i. e. the instruction of the people and particularly of the growing generation. Confessions must be heard, Mass said, a few words of instruction. That's all. The result of this necessarily hurried work is a growing ignorance of the Catholic Faith. This is the case especially when the priest can only visit his scattered congregation three or four times a year.

Ignorance of religion, someone has said, was the cause of the awful defection from the Catholic Church during the Reformation. The Catholic people were unable to grapple with the new objections brought against their Faith by the Protestant teachers, and fell away.

In Canada, European immigrants are experiencing little attacks. The Ruthenians and others from the traditional Catholic atmosphere of the old country are unprepared to stand, without the priest, alone, against the assaults of Protestants. The young Ruthenians with little chance of knowing his religion and breathing in daily the non-Catholic air of the Public School is bound to lose his

A Cup of Tea In Perfection

"SALADA"

Fresh From The Gardens
Sealed Packets Only
Black—Green or Mixed

Try a Packet To Day

Faith unless the necessary spiritual props support him. What we say of the Ruthenians and their newcomers to Canada may be said very truly about many who work West from the well organized parishes of Eastern Canada. Take away the priest and the Church and the Catholic School and in one generation you have a wailing Faith and a spineless Catholicity.

Efforts are being made at the present time to remedy this baneful condition so detrimental to the Faith of Western foreign Catholics. We feel that through the Providence of God, in the near future, we will have in the very centre of the most needy sections of the West a body of religious teachers, who will be the noble auxiliaries of the missionaries; who will take on themselves a great part of the laborious and essential work of the missionary: viz, the instruction of the young in the Faith of Christ.

Money is needed to bring this much wished and hoped for day closer and closer. To the Catholics of Canada we look for this money. We need immediately \$50,000, a small sum as money is reckoned to-day, but a sum that means the salvation of thousands and the sowing of the seed for the great future harvest. You to whom God has given much, much will be required. You are sure of one thing in supporting with your money the Catholic Church in the salvation of souls, that you are making a first-class investment and that your dividends are sure for all Eternity.

Donations may be addressed to:
Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION,
CATHOLIC RECORD OFFICE
London, Ont.

DONATIONS
Previously acknowledged..... \$945 00
Thanksgiving, Halifax..... 1 00
Elsie M., St. John, N. B..... 1 00
In honor of Infant Jesus and Blessed Mother..... 2 00
E. G. P., Ottawa..... 6 00
Mount Carmel..... 1 00
Mrs. M. Butler, Sheenboro..... 9 00

COMPLAINTS OF PARTIALITY

As we learn from The Log Cabin Democrat of Conway (October 25) Adjutant General Philip Keiffer of Camp Pike wrote, upon inquiry, to B. F. Reddick of Faulkner County the following letter:

"Beg to state that any rumor or statement that no denomination is allowed to preach in Camp Pike except Roman Catholic is utterly unfounded and untrue. It is true that no representatives of any denomination, Protestant, Catholic or otherwise, is permitted to preach in this camp, with the exception of army chaplains. These are selected by the War Department from all denominations."

This authoritative statement by General Keiffer is called into question by The Baptist Advance. It claims that partiality is shown to Catholics and argues from the fact that Mass is being celebrated at the Knights of Columbus building.

Mass is a distinctly Catholic service. What Baptist services can be held out there under Baptist auspices?" asks The Advance.

To this we reply that whenever Mass is celebrated at Camp Pike it is by an army chaplain. It is a distinctly Catholic service, to be sure. And supposing there is a Methodist or a Baptist or a Presbyterian or an Episcopal army chaplain at Camp Pike, he may as assuredly hold the particular service of his denomination at the Y. M. C. A. building, it being left to any soldiers who should wish to attend.

But The Advance is galled that the Knights of Columbus are there at all. To us nothing seems fairer than that there should be an organization of Catholic laymen to look after the recreational needs of Catholic soldiers, as there is a Protestant one, the Y. M. C. A. for Protestants, and a Jewish one for the Jews. That they are not exclusive is a most commendable feature in a line of work that is not strictly denominational. Where the Knights of Columbus are not represented Catholics are welcome to hold Mass in Y. M. C. A. buildings; and if it were possible that anywhere the Y. M. C. A. had no building, a preacher of any denomination might preach or hold communion service in the Y. M. C. A. building. There is no doubt that, if the distinctness of Baptists from Protestants were as pronounced, as the difference between Catholics,

Protestants and Jews, and if the Baptists had had an organization of their own, similar in scope to the Knights of Columbus, to offer to the government for camp activities—that in that case the Baptist organization would have received official welcome and endorsement. If therefore Baptist service cannot be held at Camp Pike in a Baptist building and under Baptist auspices, it is owing to circumstances over which the government had no control. If the Baptists are so anxious to be extra, neither Protestant nor Catholic nor Jewish, they should have bestirred themselves to form and finance a benevolent organization for recreational work among the soldiers. The Knights of Columbus have already spent over ten million dollars for the benefit of our army, and this coming week the Catholics of the United States will see to it that the same need not taunt us with the remark: "And Baptists and others are asked to contribute toward paying the bills for this Catholic work."

Finally, the insulting charge of The Advance: "that these Knights of Columbus buildings are there as a distinct Roman Catholic means of exploitation of its own self goes without question"—this gratuitous charge in the teeth of what has been often said, both by army and government officials, we leave for the boys—Baptist, Protestant, Jewish, Catholic boys—to answer when they come home from the War.—S. in The Guardian.

Dear Friends,—I came to Canada to seek vocations for the Chinese Mission which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a burse. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth, I am sure, contribute generously to this fund.

FATHER FRASER'S CHINA MISSION FUND

Gratefully yours in Jesus and Mary,
J. M. FRASER.
I propose the following burses for subscription:
SACRED HEART BURSE
Previously acknowledged.....\$376 92
A Friend..... 1 00
QUEEN OF APOSTLES BURSE
Previously acknowledged.....\$1,059 00
Mc, London..... 1 00
In memory of mother..... 2 00
ST. ANTHONY'S BURSE
Previously acknowledged..... \$24 00
IMMACULATE CONCEPTION BURSE
Previously acknowledged..... \$22 50
To obtain a spiritual favor..... 1 00
A Soldier..... 10 00
COMFORTER OF THE AFFLICTED BURSE
Previously acknowledged..... \$11 00
ST. JOSEPH, PATRON OF CHINA, BURSE
Previously acknowledged..... \$89 00
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BLESSED SACRAMENT BURSE
Previously acknowledged..... \$21 00
ST. FRANCIS XAVIER BURSE
Previously acknowledged..... \$80 00
HOLY NAME OF JESUS BURSE
Previously acknowledged..... \$29 00
HOLY SOULS BURSE
Previously acknowledged..... \$28 00
A Friend of the Souls, Newcastle..... 1 00
Mrs. W. E. Pollard..... 2 00
Owen Gough, Poynton..... 2 00
LITTLE FLOWER BURSE
Previously acknowledged..... \$24 50

Col. E. M. House, personal representative of President Wilson and spokesman of the Department of State, and Admiral William S. Benson, Chief of Naval Operations, have arrived in France to represent the United States in consideration of Germany's plea for an armistice and peace negotiations. Admiral Benson will represent the United States Navy in the discussion of Naval questions, which as well as matters pertaining to the Army, will have to be settled before the various governments are informed of the conditions under which hostilities might cease with the power of the German war machine broken.