

Religion and the Peace Congress in New York.

At the First National Arbitration and Peace Congress in New York, last week, addresses were made by Archbishop Farley, representing the Catholic Church, Bishop Potter, for the Protestants, and Rabbi Hirsch, of Chicago, for the Hebrews.

The Most Rev. John M. Farley, D. D., Archbishop of New York, was detained in Washington, and his prepared address was read by the Rt. Rev. Mgr. M. J. Lavelle, LL.D., V. G., rector of St. Patrick's Cathedral.

Mgr. Lavelle went on to say for himself that he could hope for peace and he would mention an incident he had just been discussing with Bishop Potter. It was a war device invented by a Frenchman, which the inventor claimed could wipe out 250,000 men in fifteen minutes. The inventor sold the device to the German government after the French government had declined it.

"I understand," said the rector of St. Patrick's, "that the invention was a failure. But perhaps it might not have been so bad for the cause of peace had it succeeded. For there are, as I see it, three ways to peace. One of them is by arbitration where men give themselves to a competent tribunal like The Hague Tribunal. Another is that set forth by Tenison in Locksley Hall, where he describes the federation of the world with war drums muffled.

"There is a third means, and I think it might be the surest. With it might come the day when war would become an absolute impossibility. That would be when each nation would have a weapon such as the Frenchman devised. Then the weakest nation would be as strong as the strongest, and the robber nation would be cowed before the weak, though strong, nations—strong through their wonderful power. And I think the means would not be the least of the three."

ARCHBISHOP FARLEY ON A FAMOUS TRIBUNAL OF PEACE.

Archbishop Farley, in the course of his address as read by Mgr. Lavelle, said:

"War is so great an evil that one of the world's greatest generals described it with laconic eloquence as the most perfect state of human misery. There is wanting to it no horror, moral or material. Its benefits, if any, are indirect and uncertain; its evils are immediate, inevitable and universal—vitiation of human character, waste of life and gain, arrest of human progress, injustice to the helpless and innocent, popular and permanent legacies of hate, and all the fiercest and most ruinous passions of the human breast. Its genuine symbol is the storm that blots out in a brief space the harvest, the home, even life itself, leaving behind it desolation, despair and death.

"We must admit that even if we cannot totally abolish war, much can be done, and is being done to mitigate its horrors. The people of the world should be grateful to all who have in any way contributed, as individuals, rulers or associations, to improve the conditions of warfare, to strip it of its barbarian character, and emphasize the dignity and rights of man even on the field of battle.

"I am not prepared to say that we shall ever entirely remove that dread scourge from society; but I believe it can be notably diminished in frequency and mitigated in its conduct. If this mitigation of the brutalities of war is to continue and is one day to cease among men, it will be through the influence of two great moral forces, education and religion.

"I am of the opinion that we ought to appeal more directly to the influence of all religious bodies. In the individual, peace is a natural fruit of the religious sentiment. Logically, therefore, it should be the mental habit of a society, that, speaking in a very broad sense, calls itself Christian, knows no higher ideals than those of the Prince of Peace.

"We ought to welcome all organized efforts in the interest of a gen-

eral peace, for all such effort is essentially Christian and supremely humane and uplifting. The real evil of our modern industrial and commercial conditions is the selfishness they tend to engender. Why should we ignore the most powerful solvent of selfishness that has ever been discovered, the religious sentiment.

"I believe with all my soul that until we recognize openly the moral power and authority of religion, not of the vague individual sentiment, but an organized religion—our efforts for universal peace will accomplish but an imperfect result. I shall not, therefore, entirely surprise anyone if in connection with the profound influence of religion in all that tends to create and preserve a state of peace, I call attention to the continuous existence of a famous tribunal of peace—the Holy See at Rome.

"Its services in the past are so well known that all impartial historians, even such as do not recognize its spiritual authority, agree that for centuries it was a successful court of final resort for countless conflicts. The only practical international law for centuries was the Gospel of Christ as preached by its legates to Emperors and Kings. The Holy See is still the working head of the great Catholic body, over 256,000,000 souls; and its moral authority was never greater. All these countless millions would surely welcome the recognition of the Holy See as a factor in international arbitration.

"I am not prepared to say just how the Holy See might again take its place as a factor in the work of universal peace, or how the Christian world shall resurrect a tribunal that was once its pride and honor.

"I think I can safely say that if the Holy See were no longer excluded from this noble and eminently religious enterprise the thirteen or more millions of American Catholics would at once take a livelier interest in the movement for the abolition of war. It would appear to them as more than a Utopian scheme as something practicable, and in a large measure attainable."

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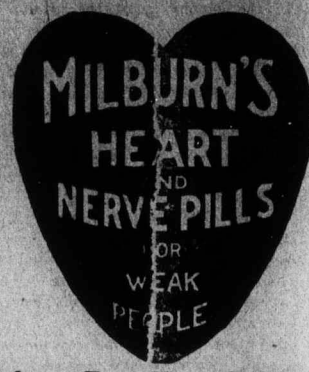
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LITERARY REVIEW.

WOMAN'S HOME COMPANION FOR MAY.

The possibility that a defunct cat should have nine ghosts probably never occurred to any writer until Ellis Parker Butler contributed his very funny short story "The Chromatic Ghosts of Thomas" to the May Woman's Home Companion. The story certainly will march down the aisles of fame arm in arm with "Pigs is Pigs" by the same author. Mr. Butler's story had plenty of good company. In the same number of the Woman's Home Companion are three other exceedingly clever short stories—"The Wall of the Word," by Herbert D. Ward; "The Madness of Watkins," by Henry H. Hyde; and "Their Innocent Diversions," by Jean Webster. Among the special articles are "The Progress of Women in the Last Fifty Years," by Charlotte Perkins Gilman; "Shopping in London," by Carolyn Wells; "The Home Builders—Planning the House," by Charles



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Edward Hooper, and "Europe on Two Dollars a Day," by Esther Brook. Lovers of music will be delighted with the double page contribution "Fragrance," a new song by Victor Herbert. Dr. Edward Everett Hale, who writes an editorial page each month, tells about a memorable visit to Mount Vernon. The department devoted to the child labor campaign contains an important article on "Child Labor and Education in Southern Cotton Mills," by A. J. McKelway, assistant secretary of the National Child Labor Committee. Mr. McKelway reproduces an agreement made between parents and mill owners, in which the parents promise that their children above twelve years of age shall work in the mill. Grace Margaret Gould describes the latest fads in gowns and frocks: Evelyn Parsons contributes new ideas for summer needlework, and Fannie Merritt Farmer describes emergency dishes in her monthly cooking lesson. In the pages for children Dan Beard tells the "Sons of Daniel Boone" how to build play forts, and Aunt Janet sends a message to the members of her "Club of Clubs." The May number of this popular magazine is illustrated in colors—an important departure for magazines of its size.

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ERIN'S FAITH.

(By the Late Archbishop O'Brien, of Halifax.)

The Faith of Erin's shore will never die; All other nation's may Christ's loving yoke Cast off, and, by a demon-guided stroke, The bond of union cut. But she—tho' high The icy regions of chill heresy—Unchilled, with youthful zeal shall ever invoke That God, whose love, to her, great Patrick spoke, And o'er her faith-forsaken sister sigh, 'Tis Faith that fans in her fair Freedom's love; 'Tis Hope that cheers her faith in every age; Through these she bowed not to the mighty Dane; Through these nor England's force her Church could move; These are the secrets of her history's page; These are her part on earth—in Heaven her gain.

KATHLEEN MAVOURNEEN.

Kathleen Mavourneen!—The song is still ringing As fresh and as clear as the trill of the bird; In world-weary hearts it is sobbing and singing In pathos too sweet for the tenderest word. Oh, have we forgotten the one who first breathed it— Oh! have we forgotten his rapturous art— Our mead to the master whose genius bequeathed it? Oh! why art thou silent, thou voice of the heart?

Kathleen Mavourneen, Thy lover still lingers; The long night is waning—the stars pale and few; Thy sad serenade, with tremulous fingers, Is bowed with his tears as the lily with dew; The old heartstrings quaver—the old voice is shaking— In sighs and in sobs moans the yearning refrain— The old vision dims and the old heart is breaking— Kathleen Mavourneen, inspire us again! —James Whitcomb Riley.

Pullman Chapel Car.

Unique Extension Campaign.

Two movements of importance in the Catholic world were inaugurated last week when the board of governors of the Catholic Church Extension Society of the United States resolved at its meeting in Chicago: First. To spend \$60,000 during the fiscal year for the spread of the Catholic faith through the southern and western states.

Second. To establish a monthly magazine, to be known as Church Extension, backed by all the power of the Catholic Church. The first issue will be May 1.

In furtherance of the first idea a magnificent chapel car, to cost not less than \$10,000, the gift of Ambrose Petry, of New York, is now being built by the Pullman Company. This will be the first chapel car ever constructed in the world.

It will be seventy feet in length, and besides quarters for the priests in charge and a bishop, will contain an altar and a sanctuary to accommodate at least sixty persons. This car will make its initial trip through the mountains of Kentucky, accompanied by a priest and Bishop Maes of Newport. The object of the car is to travel to places not easily accessible, and there to instruct the people in the Catholic faith or to minister to those who are already believers. It will be a church on wheels.

The new executive board consists of Archbishop Quigley, of Chicago, Ambrose Petry and R. J. Cuddihy, of New York, and W. R. Cartier, of Laidington, Mich.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated. The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY.

Deputy Minister of the Interior.

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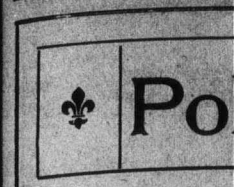
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DEAR MR. I:
"I have read your book and I am very much, and I would like you very much, and you know I think you understand little girls, and why do not see me at my home. I am at the Mill House at Lynde. Come to tea? Charlotte was if I asked her, but she has the influenza. So I will try."
"from your loving friend"
"Rosamund"

It took Rosamund nearly two weeks to write the letter, and even she was not quite sure about spelling. Influenza in particular, a strange look, she thought at last she folded the letter, covered with large, unsteady handwriting, and put them in an envelope. She dropped much red sealing wax on the letter, and a little hands; but she would not cause Charlotte was ill. T went down the dusty road, post office, tying the string, and she went. The people at their doors nodded as she passed, and watched out of sight before they their work of net mending occupation of gossip.

Rosamund and Charlotte a goddess to Lynde. They village people something about—something beyond the look of the sky, and the mess of times nowadays. Lynde little happened, and ting of the Mill House event. That it should be unmarried lady with one who was no relation, and ed the lady simply Charlotte an event still more startling the tongues of the gossip. Not ill-naturedly, they are kindly folk; and was found that Miss Hadden her way," and was not "in the matter of allowing R to play on the beach with children, Lynde made up its situation, and went on to the two had lived in House for a year, through the seasons; had known all the glories of the autumn over the marsh behind the ruined mill; the strenuous winter, when one is glad to on to the palms to keep on ing as one goes down the golden summer, when the low sands are steeped and the sunlight, and the sea is ing jewel—sapphire and diamonds; and the chill spring day, sea and sky are one pale c the winds moan across the and the beach, where the low across the pools left b tide.

They were happy days for mund, alone with the one sl best. What stories Charlotte what stores of songs, what ing games, and what new an nating pursuits, resembling only remotely, yet bringing them that sense of duty pe which hitherto had come on the dreariest routine of "learn heart!" As the year swung every day drew Rosamund n her dear, dear Charlotte. A suddenly it was all over. C was ill; a woman from the came in for the little busin housework over which the t been so merry, and Rosamund not allowed even to climb th which led to Charlotte's roo bed was made up for her in the dining room, and she was le amuse herself as best she cou out songs or stories or game she read and reread all her and most of all she read and little volume by an unknown thor, called Polly and I. She t among Charlotte's books, failed it as a treasure. It father's record, simply given, child's ways and words; of the one and naughtiness of a litt a little child like herself. S many other books that told sayings and doings of o their sins and their repentance none like this. Rosamund o have analyzed her sensations, not have told you why this was dearer to her than a others. Perhaps it was not much the fidelity of the pictu child-life as the passionate lo tender insight of the father held her. For the book was story, was not really a child at all; had only the tale of Polly Planted seeds, how she p