

At once he directed that word be sent them to the effect that if they could secure supplies he would send them 20,000 francs, which he did, through the Apostolic Delegate of Constantinople.

DELICACY OF HIS CHARITY

"A very beautiful example of the delicacy of his charity was the following: A certain religious community owned the Vatican Administration 30,000 francs; the debt had been standing for twenty-five years and no interest had been paid on it. The superiors asked me to request the Holy Father to condone a part of the debt, so that they might straighten the matter out. Here is an opportunity," he said, when I placed the matter before him to put into practice the counsel of the Gospel: 'Let not thy right hand know what thy left hand doeth'; take this (and he handed me 30,000 francs) to the administration office and direct them to cancel the debt of that community but say nothing of where the money comes from."

Speaking of His Holiness' unremitting application to his work, His Grace gave the following outline of the Holy Father's day: His Holiness rises at 5, says his Mass, breakfasts and is at his desk by 8; he works alone for an hour, and at 9 comes the daily audience with the Secretary of State; at 10, the audience of Curia, and after that the public audiences. At 1:30 he dines—always alone, takes half an hour's rest, sitting in his chair, and again to work. At 4 or 5 o'clock there are more audiences, lasting sometimes until 8, and at 10 he retires.

His Holiness, through the papers, keeps in touch with the affairs of all nations, a task made easier by his marvelously comprehensive and accurate memory.

The mention of the Catholic University, and the fact that its existence is due in a special manner to the wisdom and energy of His Eminence Cardinal Gibbons, led His Excellency to speak of the esteem in which our beloved Cardinal is held in Rome by His Holiness and by all the hierarchy. No greater proof of His Holiness' esteem could be given than the fact of his sending his Assistant Secretary of State as his personal representative to the jubilee celebration of His Eminence. This is the first time that such a distinction has been accorded to any bishop.

"I was very much pleased to be chosen for the mission," said Archbishop Cerretti, "for I had the privilege of knowing Cardinal Gibbons for many years, and admire his qualities and his work."

LEAGUE OF NATIONS PROJECTS

J. C. Walsh, in America

Although it is still the fashion to speak of the League of Nations as a visionary ideal, the fact remains that the United States, Great Britain and France have committed at work studying the possibilities. At first, undoubtedly, their work runs to the confrontation of difficulties, but it will be odd if the cumulative effort of highly trained minds does not result in solutions being found.

There are to begin with three distinct conceptions of the project. The first, and the one which might be expected to be found uppermost in the minds of the men now in Paris, begins and ends with the conception of the sovereign State. The second puts in the front rank the idea of a judiciary. The third is based upon the objection of humanity in general to such destruction of life as has recently been witnessed. If the three conceptions can be wisely accommodated, then something worth while can be done. The difficulty at present is that men whose minds are filled with the sense of their responsibility as spokesmen of sovereign States, whose immediate interests are more or less in conflict, may have some reluctance to depart from their present roll in all the proposals advanced by them so far, only two eventualities are contemplated, first, a set of conditions in which war is imminent, and second, a conference between the Prime Ministers, Foreign Secretaries, or other principal officers of the sovereign States, with a view to seeing what pressure can be brought to bear to prevent the actual outbreak or, if it must come, to overwhelm the outbreak. The League of Nations, in this view of its efficacy, is to be based on an arrangement for the application, if necessary, of irresistible force. Such a League commends itself so little that even its advocates make all kinds of reserves. M. Clemenceau, in his frank way, expresses his satisfaction provided the weight of the League is always on the side of France. In England they made two important provisions against mischief. Foreseeing the possibility of a decision contrary to British interest, they shrink from any engagement under which British force could be called into requisition as a matter of course; against the still more unpleasant possibility of

the resources of the League being invoked against England, they insist upon their claim to naval supremacy, the ultimate object of which is to protect England against that economic exclusion which is to be one of the League's most powerful weapons.

The advocates of the judicial, as opposed to the military, conception of the League are troubled by the inability to establish conditions in which judicial action is ordinarily effective. As at present contemplated, the parties in interest before such a tribunal as might be set up would be sovereign States, and the constituent body upon which the judicature would rest would consist also of sovereign States. Yet the very essence of the sovereign State is that it does not and will not and cannot recognize or admit, as against his own interest, any authority superior to its own. To set up a court from whose jurisdiction the major occasions of war could be withdrawn, as happened at the Hague, would be to make the court inoperative where it was not contrived to be, and to supply it with the means of enforcing its decisions, would be to abandon the conception of the sovereign State as now understood and practised, and, probably, to forego that right of a State to assert itself, subject to the limitations of power and the dictates of prudence, which in all countries has hitherto been considered inalienable.

Finally, with one set of the recent combatants exalted by victory and another set depressed by defeat, very little concern need be shown, and here in Paris very little is shown, at this moment, for the views of the masses who supplied the millions of slain and mutilated victims of this war and who would make the same contribution to the next, being burdened meantime by increase of debt, by destruction of capital, and by dislocation of their private fortunes. Humanity, as humanity, is not represented at the Peace Conference, which is an assemblage of the directing minds of the organized Governments of sovereign States.

Those who began to study the possibilities of permanent peace quickly realized that Mr. Wilson is not entitled to any patent on the score of original discovery. The Clemenceau idea, that the victors have in their own hands the means of making peace permanent, is found to conform to the idea of Alexander the Great, and to that of Imperial Rome. During the Middle Ages the papacy sought to maintain peace by the exercise of spiritual authority, and Lord Hugh Cecil, who was returned the other day to a Parliament from which he has long been absent, signified his political resurrection by a speech in which he questioned whether the world is as enlightened in these matters in this materialist age as it was in the days when acceptance of Christian ideals was universal in Europe. The favorite employment of Napoleon at St. Helena was the elaboration of a plan of world peace. In Tolstoy's "Peace and War," which deals with Russia in 1805, one finds on the first page a reference to the "influence, or gripe," and on the second a reference to the ideal of permanent peace.

Henri IV. and Queen Elizabeth are supposed to have concurred on a "great design to ensure the peace of Europe, as was said, but really to control Austria. In 1718, while the Peace of Utrecht was in preparation, the Abbe de St. Pierre, one of the French plenipotentiaries, drew up a working scheme for a League of Princes, under the term of which, differences were to be settled by arbitration or judicial decision at a congress of plenipotentiaries, and the League was to impose by force of arms the common will upon recalcitrant States. A hundred years later, after the Napoleonic wars, Castlereagh secured the introduction of clauses into the earlier treaties under which the spokesmen of England, Russia, Austria and Prussia could meet and talk things over at frequent intervals reaching agreement and imposing their united will. Within five years the Powers of the Holy Alliance were uniting too straitly and imposing too much, whereupon England called in the new world to redress the balance of the old, and the Monroe Doctrine made its appearance. Perhaps the nearest approach to a working congress of princes was that by means of which the German confederation was carried on in the middle of the last century. The "Recollections of Bismarck" made it quite clear that its main usefulness was to provide an arena for the rival ambitions of Austria and Prussia, the plenipotentiaries of these and all the other States being mere instruments of the policies of the courts which sent them.

On the other hand, the peace efforts made at the Hague overemphasized the importance of the judicial function. The world respects judicial decisions and may even accede to verdicts in which judicial decision is modified by arrangements designed to satisfy one of the contestants without too much offense to the other. The prime necessity, however, where there is recourse to the law, whether municipal or international, is that there shall be in the community affected a readiness, may a determination, to uphold the law. The Hague effort was participated in by able lawyers who were, in the end, only the representatives of sovereign States, each of which States disclaimed the existence of any superior authority, and some of which, as the event proved, were prepared at need to base all legal

definition upon the degree of force with which they could back their assertion. Lord Parker, a great British jurist, in a speech in the House of Lords (March 19, 1918) went to the root of the matter when he said:

"At the present day a law may be defined as a rule of conduct generally observed, and exceptional deviations from it are punished by tribunals based upon force. A little consideration will show that, even at the present day, though tribunals based upon force may deal with exceptional deviations from the general rule of conduct, no tribunal and no force is of any avail at all when once the exceptions are so numerous that the rule cannot be said to be generally observed."

Plainly, if one looks at the organized Governments as they manifest their tendencies here at the Peace Conference, to say nothing of the exhibitions given during the war and before the war, it is to be foreseen that in any arrangement for the future under which the sovereign State would be the unit, there would be as many "exceptions," in the sense in which Lord Parker uses the word as there were States represented. The mere constitution of a court would not, therefore, necessarily ensure the permanence of peace, any more than it would be ensured by periodical or occasional conferences between ministers representing Powers which may have been in alliance yesterday but some of which may be in conflict to-morrow.

"The true line of development," Lord Parker added, after pointing out that hardly a single recommendation of the Hague conferences had survived the war, "lies not in regulating the hateful thing but in bringing about conditions under which it becomes increasingly difficult and ultimately impossible."

The main obstacle in the way of bringing about the desired condition is the present difficulty of establishing anything like uniformity in the way the peoples of the world look at the problems from which wars arise. Within each sovereign State the currents of opinion can be, and are, directed towards support of the plans of the Government of that State. "Each country sees nothing but light on its own side, nothing but shadow on the other." How, in that condition, can there be full application of the dictum of Sir Frederick Pollock that "Surrender of the liberty to assert one's claim to force can only be in exchange for reasonable assurance of judgment and justice?"

There are two conditions to which those look forward with hopefulness, who do not see much hope in any scheme which rests upon the sovereign State as the unit of construction, whether the organized Government of that State speaks through one of its directing spirits or through a judge selected by those in control. First is that the plain people of the world, as distinguished from the States into which they are organized, have a wider outlook than their fellows had in 1815 or in 1714. Second is that many millions of the components of the future of humanity have gone back from the war with a message to communicate to their families and their friends. There has been constituted under pressure a society numbering tens of millions of members who are opposed to war, who know where war finds its victims, and who have political power in their hands if they want to exercise it. On them, and on humanity generally, rather than upon organized governments, dependence must be placed for maintaining that "rule of conduct generally observed" which can be the only stable foundation for international law. To them, rather than to the organized governments, recourse must be had if conditions are to be brought about under which war becomes increasingly difficult and ultimately impossible. Courts may react decisions, and States may enforce penalties, but it is more and more agreed that only the peoples themselves can establish the conditions under which war will become abhorrent to the point of being intolerable.

Statesmen who have found themselves confronted with the essential weakness involved in projects for a league of governments, attracted by the prospects of a league of peoples, recognizing the necessity of supporting the rule of law by the formation of opinion as well as by the sanctions of force, are seeking for the means by which the combination can be made. They look forward to the existence of a People's House functioning continuously, the members of which would not be appointed by government but directly elected by the people and directly charged with the mission of working for peace. They see such a body including in its membership directly chosen representatives of every national entity; whatever its political status, they see bureaus of investigation accumulating information on all manner of peace-disturbing issues from all quarters of the world. They see investigation giving place to discussion and discussion to legislation. They see recommendations issuing from this body, representative of humanity in general, for adoption by the legislatures of the several States. They see produced the materials from which the people may inform themselves, no longer with all light on one side of political boundaries and all shadow on the other. They see humanity arrayed against war and a rule of conduct formed under which the awards of international courts will be honored.

But they also see the principals in the Peace Conference, or some of them, so eagerly intent upon carving the carcasses of this and that empire as to be uncertain whether there is any conscious concern whatever for mere humanity; whether the League of Nations is anything more than a convenient subject on which to engage conversation while business of immediate and intimate importance is being dispatched. Italy, in her cold, calculating way, is postponing a show of interest in the projects concerning the League until such time as the business in which she is now interested is disposed of. If then there is to be a League of Nations she will study the conditions.

GENERAL INTENTION FOR APRIL

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE PURE OF HEART

As our barques are borne over the ocean of life, the winds are not always wholly favorable, the waves are not always caressingly gentle, the course is not always quite free from the perils of jagged reef and sunken rock and precipitous cliff. These and any of them are seemingly always eager to win in what looks like an unequal contest, namely in the great struggle against sin which the soul is called upon to wage as an earnest of her devoted adherence to her Creator and Redeemer. How cunningly do the soul's enemies take a low and mean advantage of defects or imperfections in the craft as well as of any lack of skill or seamanship in the helmsman! But a mighty Power is with us; our barques can make port.

Man's understanding and free will belong to him because he is a man, for man is known as a "free moral agent." Whenever he acts as man, therefore, he acts with knowledge and, if he saw fit, he could act otherwise than he actually does. But understanding and free will are purely spiritual faculties, whereas the components of body and spirit so intimately united that the resultant is one sole agent. In other words, it is owing to this twofold element in man that we must speak of that sensitive tendency which causes those motions that we call passions when the excitement is great enough to produce in the human organism a certain alteration, that is, a more or less violent change or disturbance. Thus, when a man yields to an outburst of temper, his face is ablaze; when he is terror-stricken his cheek blanches and his limbs tremble. A passion, then, is a blind, unreasoning tendency; hence, in order to hold the passions in check, man's understanding and free will must come in to direct them, or any of them to ward what is proper. As there is no medicine of universal application, so no passion seeks the good of the whole man. So sure is this that any one passion, if allowed full and free scope, is sufficient to render impossible the attaining of the true good of the whole man. An uncontrolled passion means a bad habit, and a bad habit spells spiritual harm, failure, ruin.

When our missionaries in China wish to bring home to their converts the awful consequences of yielding to a guilty passion, they picture to them the fate of the opium-smoker, who becomes, through weak indulgence, so great a slave to the noxious drug that he would sell his very soul, were it possible, to secure the means of indulging his depraved yet imperious appetite.

Among us, however, be it said in a spirit of great thankfulness to God, the vice of opium smoking is almost wholly unknown; but, alas, there are other vices, ruinous alike to body and soul, which are not so wholly unknown, and it is against such vices that our Divine Lord Himself bids us give battle without quarter when He singles out the pure of heart for a special blessing (Matt. v. 8).

Some vices there are that seem to be eclectic. For example, this man is a prey to avarice and that man swells with pride, while a third may be the inert and lethargic victim of sloth. But all the children of Adam carry the treasure of purity of heart "in earthen vessels," as St. Paul says (2 Cor. iv. 7), and therefore all must be "vigilant and prayerful" that they may earn a title to that special blessing pronounced by our Divine Lord.

The saints now in the jubilation of heaven are our brothers and sisters, as they were our brothers and sisters in the faith while they were on earth. It would be a grave error to look upon them as beings of an essentially different constitution, for it would tend to lessen our endeavors to become worthy children of a spiritual household, so exalted as the goodly company of the Blessed now in the blissful enjoyment of their everlasting reward.

Despite the wild and storm-lashed waves of the ocean of life, despite the cruel rocks that lie in wait for the thoughtless seaman, and the treacherous currents that creep upon him unawares, the saints traversed that ocean without falling victims to its dangers. What was it that so gloriously crowned them with success? If we but find the true answer to our question, their triumph may be ours, their glory may be ours, their crowns like unto theirs may one day deck our brows.

The saints walked in the presence of God. "Thou God seest me," was

the heartening thought that vanquished temptation and preserved their souls unblemished throughout the ordeal. They walked in the presence of God, because they understood, loved, and cultivated the spirit of prayer. This spirit of prayer affected and influenced their lives. Its presence was manifested in their devotions, in their confessions, in their Communion, in their works of penance and of mercy. Through it their minds were raised heavenward, even as a bird is raised on its wings. Were the saints destitute of those sensitive tendencies which develop as passions? They were not, for they were wayfarers in this land of exile. Were the saints beyond the reach of the allurements of sense? Were they pure of heart through lack of suggestion or incentive to sully the fair lily that bloomed in their souls? What of St. Augustine? What of St. Alphonsus Rodriguez, that holy lay-brother who grasped the golden thought that it is better to be a doorknocker in the house of the Lord than to dwell in the tents of the wicked? What of many other virtuous and holy men and women, whose triumphs have been unto the consolation, the edification, and the heartening of world generations?

With unswerving directness the saints pressed forward over the ocean of life, they shunned the dangers of hidden shoals, they laid their course for the Golden Gate, and they found rest and joy and freedom from all peril in the blessed haven of a happy eternity, where the remembrance of their tasks and struggles remains as a bright gem in their crown of victory. According to the Divine promise, they "see God." O blessed gerard! What care is too exacting, what labor is too great, what trial is too long, if only the haven be reached, if only the tried yet triumphant soul see God! For that heavenly vision, once accorded, will never fade, never pall, never fail.

The saints feared and loved God. Here we have the lodestones of their lives, the guiding star of their every action, the magnet that drew them forcefully yet with all their free will towards the glorious destiny that awaits those who fear and love God. The fear of God is the dread of going against those holy laws and precepts which our All-wise and All-powerful Creator and Redeemer has framed for the salvation of souls. It was the fear of God which strengthened the saints in times of trial, and, as St. Paul's strong expression (Phil. iii. 8), caused them to eschew all guilty sensual allurements as ordure. It found noble expression in the words of that young victim of his teachers' unbrotherly cruelty, Joseph, when, cunning and shameless, an appeal was made to him: "How can I do this wicked thing and sin against my God?" (Gen. xxxix. 9). The same thought prompted St. Paul (Rom. x. 31) to warn us: "It is a fearful thing to fall into the hands of the living God."

God is infinite in all His attributes, that is, He unutterably surpasses all that our poor, limited minds can picture of His excellence. Mighty and majestic above the power of tongue to express, He is our Creator and Lawgiver; therefore, we fear Him with a holy fear. Mighty and majestic, He hides His greatness in the manger of Bethlehem and comes to us as our Saviour; therefore, ought we to love Him. Not simply buoyed up but really and solidly sustained on the twofold foundation of the fear of God and of the love of God, the saints, those elder brothers and sisters of ours, maintained heavenly peace and serenity in the midst of the most violent assaults upon their constancy and loyalty to their Leader. Their reward? They now "see God," whose promises never fail. By emulating their fidelity as our Holy Father bids us do, we too shall hear the gracious welcome: "Thou shalt see God; enter into the joy of thy Lord."

HENRY J. SWIFT, S. J.

GOD IN THE SCHOOLS

"I do not hesitate to say that the revelation of God will have to be taught in the schools if we are to overcome these tragic divorces between profession and deed," remarked the Rev. S. Parkes Cadman, D. D., a prominent Congregationalist minister of Brooklyn, in an address he recently delivered before a Y. M. C. A. gathering. He sees in religion "the chief barrier against the vicious dissolution of society" and ends his discourse with these significant words:

"I am persuaded that before the new humanity has gone far on its journey into the unknown, we shall have to return to the issue of the child's soul as well as the brain and its body. It should know whence it came, and whither it goes, and what it must do to meet the emergencies of the life unseen. It does not live by bread alone any more than by arithmetic and grammar, but by every word that proceeds out of the mouth of God. Churches are crippled as evangelizing institutions by reason of the popular ignorance on these questions. The home does not answer them. They will not subside, and while we find no satisfactory solution for them, the skeptic and the political Islamite feel no such hindrance. They thunder their nostrums at the street corners, and it is hinted that some perverse spirits even whisper them in the schools."

Dr. Cadman's position, of course, is that the Catholic Church has consistently and tenaciously held for ages. The reason American Catholics maintain with such costly sacri-

fices their admirable parish-school system, is because they realize thoroughly that the home and the Sunday school do not furnish, as a rule, adequate means for giving the child its proper religious training. By bringing up in her parochial school millions of American boys and girls, each of whom is made a barrier against the violent dissolution of society," the Catholic Church is rendering the United States a great patriotic service which the Protestant churches, for the most part, are neglecting.—America.

A REVELATION

The gentlemanly Jew we met last night on the train to Jamaica was a revelation. Insisting that we take one of his good cigars and making room for us alongside of him, he began at once to enthuse over his night's experience. "I have just come," he said, "from the lecture of Philip Gibbs, the war correspondent, and I was impressed by the spiritualized views of war and suffering that he uttered. He was of the Star of the South, a convert to the Catholic Church just before the war, he was fully alive to the spiritual problems of murdered France. This seemed to explain much to our companion. 'I am a Hebrew,' he said later, 'but I'm very much against Zionism. It is but a political move. If the Jews advocate too much mercantilism, I think that Jews are not permanent citizens, but only birds of passage awaiting the return to Palestine.' This fear holds a great part of the race. They want to be considered 100 per cent. Americans. The Far Rockaway Jew is proud of one thing," continued our companion, "and it is that we have with us a friend and guide, your fellow priest, Father Herbert Farrell, of the Star of the Sea parish. Among us there is the understanding, do you all can for Father Farrell's parish and St. Joseph's Hospital. If his own people think as much of him as we do, then he is indeed a well-beloved pastor. Inevitably the subject of prohibition came up and before the train arrived at Jamaica, our friend said he had never met a real prohibitionist. A temperate man himself, he was indignant at the imposition on the unsuspecting public and wisely said: 'In these days of unrest, with Bolshevism threatening to break out all over the land, and the radicals looking around for excuses for their revolt, it was folly, to stir up the working classes by taking away from them the pleasures of even light wines. The street and the saloon, as we parted were to the effect that England's conduct towards Ireland was the foulest blot on her record. Now all this convinced us, as we changed cars, that the well educated Jew has a great deal in common with the Catholic and for orthodox every word this splendid specimen of his race was deserving of 100 per cent. credit.—Valerian in The Tablet.

THE HERALDS OF FREEDOM

Freedom at last! It has come to all or nearly all the oppressed nations of all the earth, and like a heady wine, it is intoxicating the world with a gladness that is making men's hearts leap with a new and hopeful life. This joy is all the more strange in view of the fact that the war has left its scars, but then what are these in the scale with life, liberty and the pursuit of happiness? Americans at least look them of small value, as their words and other acts testify. The cry from the street and house and town is not a wail of sorrow, but a shout of triumph that autocracy is dead, forever, and in Ireland also.

That this lightness of heart and readiness of lips are born of deep-seated conviction and determination is clear from the multitudes which are gathering in all our cities to congratulate and enhearten in other ways, the new-born States, and Ireland is not forgotten, rather her past and present triumph are the principal inspiration of the throngs that are acclaiming new flags in new places. Her name is ringing clear from coast to coast, always in the same phrasing: *Ave Ireland Vale Britain.*

This is as it should be, and undoubtedly, here is a joy which *vox populi is vox Dei*, the latter proclaiming justice, the former sending the proclamation around the world in clear, unwavering tones. Just in this lies the significance of the recent race convention held in Philadelphia, where 5,132 delegates met to voice the thoughts of 5,000,000 Americans joyous over the election by which Ireland, in obedience to England's principle of self-determination for all nations, broke the bonds of thralldom and set herself up as a sovereign State. No meeting quite like this race convention had ever been held before in America. The scarlet of the beloved Cardinal of Baltimore shone bright near the more sombre purple of scores of archbishops, bishops and missionaries. The voices of Jewish rabbis and Presbyterian and Anglican ministers were united with those of Catholic prelates and Protestant and Catholic laymen from all walks of life, not in pleas, they were out of place, but in congratulations to Ireland and in advice to the Peace Conference that Erin's freedom must be recognized, before peace can be restored to the world. And the multitudes present? Their voices were lifted time and again in loud, prolonged cheering; the halls cheered and the thronged streets cheered in answer. Why not? Ireland's people had attained the purpose of the war, democracy, and democracy they must be allowed to keep. There is the meaning of the Philadelphia race convention, the meaning too of this great movement that has stirred the country from top to bottom. Ireland has declared herself a free republic and a free republic she shall be.—America.

YEAR OF PILGRIMAGES

LOURDES AND ROME TO BECOME OBJECTS OF THE PIOUS

The year 1919 will be celebrated for its pilgrimages. As soon as it is possible, pilgrimages to Lourdes will be resumed and American soldiers will have the pleasure not only of visiting this sacred spot but of seeing it in all its spiritual splendor.

A pilgrimage of the war widows of France to Rome to attend the Mass, said by the Holy Father for the repose of their husbands' souls, is now being arranged. The widows have provided everything for the altar for this historic occasion, including vestments, ornaments, furniture, etc., all of the finest quality.

The French Committee of Lourdes Pilgrimages will conduct a national pilgrimage of officers and soldiers and sailors of the French army and navy and their families in thanksgiving to the feet of the Madonna of the Pyrenees. This will probably take place in May or June, and is quite distinct from the pilgrimages of the Bishops of the various dioceses, and distinct also from the national pilgrimage of the sick which will take place in August next as in pre-war days.—St. Paul Bulletin.

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