

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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2123

THE SACRED HEART

What wouldst thou have, O soul,
Thou weary soul?
Lo! I have sought for rest
On the earth's heaving breast,
From pole to pole.
Sleep—I have been with her,
But she gave dreams;
Death—nay, the rest he gives
Rest only seems.
Fair nature knows it not—
The grass is growing;
The blue air knows it not—
The winds are blowing;
Not in the changing sky,
The stormy sea,
Yet somewhere in God's wide
World
Rest there must be.
Within the Saviour's Heart
Place all thy care,
And learn, O weary soul,
Thy rest is there.

—ADELAIDE ANNE PROCTER

WANTS PEACE SIGNED FIRST

KNOX RESOLUTION RESERVES TO AMERICA RIGHT TO JOIN LEAGUE LATER

PRESCRIBES TREATY LIMITS

(Special to The New York Times)

Washington, June 10.—Through a resolution offered by Senator F. C. Knox of Pennsylvania, a member of the Foreign Relations Committee, in the Senate today, the initial move was made in an effort by opponents of the League of Nations to separate it from the treaty of peace. It embraced an attempt to have this done through action by the Peace Conference, by redrafting the covenant so as to make it optional with nations to join now, or later on.

Under the Knox resolutions, nations not wanting to become members of the League of Nations at this time have their interests, so far as affected by the League covenant, put into the hands of diplomatic commissions. This, Mr. Knox argues, would enable the peace negotiators to consummate the treaty with Germany without having the League covenant inextricably interwoven with it.

Mr. Knox announced that he would endeavor to have a vote on the resolution taken tomorrow in the Senate, so that the sense of that body, if the resolution should be adopted, could be at once conveyed to the Peace Conference. The resolution went to the Foreign Relations Committee, and the committee immediately took it up.

If the Knox resolution fails of its purpose, it is the plan of opponents of the League of Nations to push the Sherman resolution, or some other that may be offered, to separate the covenant from the treaty. The Sherman resolution has been before the Senate for two weeks, awaiting an opportunity to press it.

Senators backing the move to divorce the covenant from the treaty, so that an independent vote may be taken upon it, are also talking of a referendum vote, to enable the people to decide for themselves, at the polls, if they want the United States in the League of Nations. Senator Johnston of California is one of the principal advocates of the referendum. Once a resolution is adopted to take the covenant out of the treaty, Mr. Johnston intends starting an agitation by the Senate.

Mr. Knox's resolution, if adopted by the Senate, would mean a repudiation by that body of the League covenant as drafted at Paris. Under its terms the Senate would serve notice on the Peace Conference that the Senate would not concur in the covenant unless changes were made to permit the United States to withhold joining it at this time.

TEXT OF THE RESOLUTION

The resolution was prepared by Mr. Knox after consultation with Senator Lodge. It follows:

Whereas, The Congress of the United States, in declaring, pursuant to its exclusive authority under the Constitution, the existence of a state of war between the United States and the Imperial German Government solemnly affirmed that the Imperial Government has so committed repeated acts of war against the Government and the people of the United States, that a state of war had been thrust upon them by that Government and thereupon formally pledged the whole military and naval resources of the country to bring the conflict to a successful termination; and

Whereas, The Senate of the United States, being a coequal part of the treaty-making power of this Government and therefore coequally responsible for any treaty which is concluded and ratified, is deeply concerned over the draft treaty of peace negotiated at Versailles, by which it is proposed to end our victorious war, and is gravely impressed by the fact that its provisions appear calculated to force upon us undesirable and far-reaching covenants inimical to our free institutions under the penalty that failing to accept these we shall continue in a state of war while our cobelligerents shall be at peace and enjoying its blessings; that it is

proposed to make us parties to a League of Nations under a plan as to which the people of the United States have had neither time to examine and consider nor opportunity to express regarding it a matured and deliberate judgment, whereas, the treaty may be so easily drawn as to permit the making of immediate peace, leaving the question of the establishment of a League of Nations for later determination; and that the treaty as drawn contains principles, guarantees, and undertakings, of legitimate race and national aspirations, oppressive of weak nations and peoples, and destructive of human progress and liberty; therefore, be it

Resolved, by the Senate of the United States, that it will regard as fully adequate for our national needs and as completely responsive to the duties and obligations we owe to our cobelligerents and to humanity a peace treaty which shall assure to the United States and its people the attainment of those ends for which we entered the war, and that it will look with disfavour upon all treaty provisions going beyond these ends.

2. That since the people of the United States have themselves determined and provided in their Constitution the only ways in which the Constitution may be amended, and since amendment by treaty stipulation is not one of the methods which the people have so prescribed, the treaty-making power of the United States has no authority to make a treaty which in effect amends the Constitution of the United States, and the Senate of the United States cannot advise and consent to any treaty provision which would have such effect if enforced.

3. That the Senate advises, in accordance with its constitutional right and duty, that the great, paramount, if not sole duty of the Peace Conference is quickly to bring all the belligerents a full and complete peace; that, to this end, the treaty shall be so drawn as to permit any nation to reserve, without prejudice to itself, for future separate and full consideration by its people the question of any League of Nations; that neither such an article nor the exercise of the rights reserved thereunder, whether at the time of signature, the time of ratification, or at any other time, shall affect the substance of the obligations of Germany and its cobelligerents under the treaty, nor the validity of signature and ratification on their behalf; and that any indispensable participation by the United States in matters covered by the League covenant shall, pending the entry of the United States into the League, be accomplished through diplomatic commissions which shall be created with full power in the premises.

4. That this resolution indicates and gives notice of the limits of the present obligations against the United States in which the Senate of the United States is now prepared to acquiesce by consenting to the ratification of a treaty embodying peace conditions that may be found otherwise acceptable in its judgment, and that the adoption by the Peace Conference of the foregoing reasonable limitations and positions will facilitate the early acceptance of the treaty of peace by the Senate of the United States, will in no wise interfere with the League of Nations, as between those countries prepared to ratify the treaty without further consideration and will afford such a situation of grave concern as a menace to its own peace and freedom, will consult with other powers affected with a view to devising means for the removal of such menace, and will, the necessity arising in the future, carry out the same complete accord and co-operation with our chief cobelligerents for the defence of civilization.

KNOX EXPLAINS HIS PURPOSE

In explaining the resolution Senator Knox said:

The purpose of the resolution is to acquire for the people of the United States opportunity to consider and pass on the League of Nations provisions after having been placed in possession of all information respecting those provisions. So far as the public is concerned, this feature of the treaty has been discussed very little, except in the way of propaganda. It has not been customary in this country to adopt measures affecting established national policies and interests without careful deliberation.

This resolution is aimed to make clear to the American people what an entirely reasonable thing it is for the Senate to ask ample time for consideration of so complex and radical a departure from established policies. It would not be difficult to insert in

the treaty a provision to accomplish what I propose; it could be done in three lines, which would declare that any nation has the right to reserve, without prejudice to itself, for future separate and full consideration by its people the question of a League of Nations.

"The resolution in effect provides that all European and other nations which wish to adopt the League can do so at once, so that no interference with the proposal, as to them, is suggested. The United States would, however, withhold its approval until the judgment of its people had been ascertained.

"The third important proposal is to serve notice on the Peace Conference that the Senate is not prepared to acquiesce in the ratification of a treaty containing the League, and that if such a treaty is presented it will be subject to delay. It reiterates the proposition I advanced back in December, that the primary and immediate business of the Peace Conference is to establish peace, and that the question of the League of Nations could be taken up subsequently."

Mr. Knox was asked what course he would advocate if his resolution should be adopted, and the Peace Conference ignored it. He replied that the Senate would have no difficulty in separating the covenant from the treaty of peace.

Asked if such action might not prejudice the consummation of peace, he replied:

"Not at all. An effort has been made to coerce the Senate into action by holding out the threat that to oppose the League of Nations would endanger peace with Germany. But that is idle. When the peace treaty is signed with Germany it will become effective, whether the United States is in the League of Nations or if it stays out. The Senate may, if it wishes, adopt a resolution reserving the right of America to join the League later. The whole situation could be dealt with by Congress. We are by no means helpless."

Republican Senators expressed the belief that the resolution would be adopted. If not the Senate, they believed, will vote to separate the League from the treaty.

Senator Hitchcock, ranking Democratic member of the Foreign Relations Committee, differed from this view. He insisted that the covenant would remain in the treaty and that the Senate would ratify the entire document.

Senator Kenyon of Iowa thought the Knox resolution ought to pass. He favored a referendum on the League of Nations.

Senator Moses of New Hampshire, a member of the Foreign Relations Committee, said he believed, after reading the text of the treaty printed in the Congressional Record this morning, that the League covenant was not inextricably mixed with the treaty of peace.

"I think the Senate will have no difficulty in separating the covenant from the treaty," he added.

IRELAND'S RIGHT TO INDEPENDENCE

For over one thousand years Ireland possessed and fully exercised sovereign independence, and was recognized throughout Europe as a distinct sovereign State. The hope of recovering full and permanent sovereignty has always lived in the breasts of the Irish people, and has been the mainspring and the inspiration of their political activities. All liberty loving nations of the world owe to the Irish the recognition of the independence of Ireland, not only because of the indelible right of the people of Ireland to govern their own national destinies, but also because that right is denied by England on grounds which are a negation of national liberty everywhere, and entirely subversive of international peace and order.

England being a maritime power, dependent for safety on her navy, because of the proximity of Ireland, deems it a practical necessity to dominate Ireland. Ireland is not as near to England as Belgium, or Holland, or France is to Germany, as Norway is to Sweden, or as Portugal is to Spain. Yet, England resists Ireland's demand for independence on the ground that a free Ireland is incompatible with the security of England, or Great Britain, or of the British Empire. On such a ground the subjugation of any small nation by a neighbouring great power could be justified. Basing its action on the pattern of England, a State could claim the right to suppress the independence of any nation whose con- tinued liberty that State declared incompatible with its own security.

This very proximity makes independence essential to Ireland, if Irish rights are not to be sacrificed to English interests. Ireland, according to the British Navy League, is merely a naval outpost to be governed for the benefit of its foreign masters. English prosperity being dependent on her maritime commerce, Ireland's national harbours, the best in Europe, are kept empty of mercantile shipping, except such as carries the restricted trade

between Ireland and Great Britain. Ireland cannot admit that the interests of one country, be they what they may, shall be allowed to annul the national rights of another country. If England be justified in this respect, there is an end to national rights, and all nations must be prepared either to submit to armed interests or to make war against them.

English rule has never been for the benefit of Ireland, has never been intended for the benefit of Ireland. It has done all in its power to isolate Ireland from Europe and America, to retard her development, and to deprive her of a national civilization. So far as Ireland is lacking in internal peace, is behind other countries in education and in progress, is limited in her contributions to the common civilization of mankind, these defects are the visible consequences of English intrusion and domination. The English temper towards the cause of Irish national liberty has produced intolerable results in Ireland. Chief of these results are depopulation, and destruction of industries and commerce; overtaxation; diversion of rents, savings, and surplus income from Ireland to England; obstruction of economic development and social improvement; exploitation for the benefit of English capital; fomenting of religious animosities; repression of national culture; keeping Ireland "under the microscope" by a monstrous system of police rule; perversion of justice; subversion as the price of admission to the judiciary; corruption of the jury system; organized espionage, perjury and bribery; crime; and military government.

"The government of a people by itself," wrote John Stuart Mill ("Representative Government," CXXVIII) "has a meaning and a reality; but such a thing as the government of one people by another does not and cannot exist." Consequently the people of England depute the power they hold over Ireland to a succession of satraps, military and civil, who are quite irresponsible and independent of popular control, English or Irish, and who represent no interest of the Irish people.

Ireland's complete liberation must follow upon the application of America's principles. The rejection of these principles is implied in the refusal to recognize Ireland's right of self-determination. We adhere to the numerous declaration by which America's President has emphasized the persistence of an evident principle running through the whole program he has outlined. "It is the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation, no part of the structure of international justice can stand."

If England objects to the application of this principle in the settlement of the case of Ireland, England thereby testifies that her international policy is based on her own selfish interests and not on the recognition of the rights of others; that in her future dealings with other nations she may be expected, when opportunity arises, to make her interests prevail over others' rights; and that she means to rule Ireland for profit to Ireland's detriment, to prevent the establishment of beneficial intercourse between Ireland and other countries, and to possess securely both naval and mercantile domination in all seas, but especially in the north Atlantic.

Through a general election Ireland has already clearly demonstrated her will. The Irish people are thoroughly principled, of taking immediate charge of their national and international affairs. They are at least not less capable than any of the peoples endowed with national status since the beginning of the War. By a procedure not less valid than has been held good elsewhere, they have constituted a national government. Ireland's restoration to the society of free nations will be a warrant of the good faith of the new international order and a reassurance to all the smaller nations. It will be an earnest to other peoples if justice to Ireland be not "denied or sold or delayed," that England's naval power is not hostile to the rights and legitimate interests of other countries.

Ireland's voice in the council of nations will be wholly in favor of peace and justice. Her liberty cannot infringe on that of any other nation. She will not make or favor any war of aggression. The propriety to which she looks forward confidently, fortified by the memory of her unexampled progress during a brief period of legislative but not executive independence (1782-1798), will contribute to the prosperity of all countries in relations with her.

The ambition of Ireland will be to recreate that period of her ancient independence of which she is proudest, when she gave freely of her great treasures to every nation with whom her name, and entertained no thought of recompense or selfish advantage. And in proportion as

England gives earnest of disinterestedness and good-will, in like proportion will Ireland show her readiness to join in making the past pass into history.—Eamonn De Valera, President of the Republic of Ireland, in America

U. S. MINISTER GIBSON

AFTER FULL INVESTIGATION DENIES JEWISH MASSACRE CHARGES

Special to The New York Times

Washington, June 7.—Official advice received by the State Department from Hugh Gibson, American Minister at Warsaw, were made public today. The State Department announcement reads:

"Mr. Gibson states that he has received no reports of atrocities against Jews in Poland, Lithuania, and Galicia, with the exception of the affairs at Vilna and Pinsk. He states that his sources of information are the local newspapers, including the Jewish press; the American Relief Administration, whose representatives cover all Polish districts; the American Red Cross, the American Jewish Joint Distribution Committee, Allied Mission, representatives of Jewish organizations who have talked frankly with him concerning the situation, and miscellaneous sources.

"It is stated that information has been given that there is a feeling against certain classes of Jews, largely due to economic reasons rather than to religious intolerance, and that according to this information certain Jewish elements support the Government and are regarded with respect as an integral part of the Polish people, while another Jewish element is openly hostile to the Government.

"The City of Vilna was captured by the Poles on April 29 in a house-to-house fight, and some of the local population were killed during this fight. It is reported that the Polish forces had thirty-five casualties, and that thirty-eight civilians were killed. Persons who were known to be, or were even suspected of being, Communists, it is stated, were deported as hostages as a set-off against Poles deported by the Bolsheviks. These cases have been under investigation by a commission, and those found to be citizens of good repute are being returned to Vilna without delay.

"Colonel Godson, attached to the American Legation at Berne; his assistant, Lieutenant Deward, and an American newspaper correspondent were in Vilna on May 5 and talked with Jews and others regarding the situation. Later, representatives of the Relief Administration and also a General Staff officer attached to the mission in Lithuania and a representative of the Jewish Joint Distribution Committee were in Vilna. Information has been given that all of these persons are unanimous in the report that there was no Jewish massacre in Vilna, and that statements in Jewish newspapers of Warsaw confirm this view."

FUTURE PROBLEMS OF CHURCH IN AMERICA

Plans which may lead to a fourth Plenary Council of Bishops of the United States are outlined in an address to the Administrative Committee of the National Catholic War Council just issued by Cardinal Gibbons. At the suggestion of Archbishop Carretti, special delegate of the Holy Father who has just visited this country, the Cardinal has requested that the four Bishops of the War Council should also constitute themselves the "General Committee on Catholic Interests and Affairs." His Eminence says "the formation of this Committee begins, I believe, a new era in our Church. A closely knit organization of the Hierarchy together in harmony promises under God's guidance, the greatest extension and development of the influence of religion. No other Church in history, probably, had so grand an opportunity challenging it as we have at this moment. On us, and particularly on younger minds and stronger arms, devolves the duty of surveying the field and planning the great work."

Cardinal Gibbons conceives the ordinary work of this Committee of Bishops to be to prepare for the regular meetings of the Hierarchy and to act as a clearing house for the general interests of the Church. He sketches a scheme of topics for consideration which he thinks furnishes sufficient matter of thought for a Plenary Council. The subjects are divided for practical purposes as follows: 1. The Holy See. 2. Home Missions. 3. Foreign Missions. 4. Social and Charitable Work. 5. Catholic University. 6. Catholic Education in General. 7. Catholic Literature. 8. Catholic Press. 9. Legislation. 10. A Catholic Bureau. 11. Finances.

The whole world is now looking to the United States for inspiration and assistance in a material way. "Rome," said Monsignor Carretti, "now looks to America to be the

leader in all things Catholic, and to set the example to other nations." It is well known that this nation is the only one which has not, and the European states are practically bankrupt. Those impoverished countries are able to contribute very little to the pressing financial needs of the Holy See; in fact the idle and starving millions are stretching out hands to Rome for assistance and guidance. The Catholics of America now have the opportunity of their lives to manifest their general loyalty to Christ's Vicar on earth in the hour of need.

In regard to the Home Missions, Cardinal Gibbons considers that greater efforts must be made with closer co-operation of all Catholic agencies to reach those outside the fold. The fine record of the Church in the War has shown that it knows its mind, has a message for society and a great field in which to reap a harvest of souls right at home.

The hour has struck, for the Cardinal's opinion, for the Church in America to foster the missionary spirit and to extend our zeal to the foreign missions at present so badly handicapped in resources and personnel as a result of the World War. The latest Directory shows a Catholic population here of nearly 20,000,000. Maryknoll Seminary is one indication that an awaking has come and with God's help, large numbers of our youth will devote their lives to the foreign field of missionary effort.

The Hierarchy must lead the way in the work of social readjustment. Catholic social principles that have been hidden in theologies must be brought forth for the guidance of the multitudes according to the best methods of Catholic social and charitable work. The Catholic laity especially in their numerous societies long to help in the work of social betterment and their energy and ability must be organized to the best advantage so that full scope may be given to their zeal and good will. Evidently the work begun by the Knights of Columbus during the War must be perfected under the direction of the Hierarchy.

The Cardinal also makes a strong plea for the great Catholic University at Washington and urges that its support be augmented so that it may continue to do even greater things for the higher training of Catholic youth to counteract the influence of evil doctrines propounded today so widely by clever men without religion or moral principles.

The question of Catholic Education requires immediate attention not only because centralization in education is the trend of the day, but also because it is proposed to bring about Federal control of all educational agencies. Besides, our own educational forces must be better systematized and co-ordinated. "Will not the very trend of our national life force us to study and overhaul our own educational structure?" inquires the Cardinal.

Catholic Literature must be fostered and supported and the various Catholic Truth Societies joined in better co-operation and productivity. In view of the immense influence for good which a popular press could make on our people, it is worthy of inquiring whether we cannot come to its aid.

Even the poor Catholic press receives honorable mention in Cardinal Gibbons' document. He admits that "up to the present time the Hierarchy has taken no concerted action on behalf of the Catholic press. In view of the immense influence for good which a popular press could make on our people, it is worthy of inquiring whether we cannot come to its aid."

The growing power and influence of the Catholic body here have only served to intensify the hatred and cunning of the anti-Catholic bigot. This increasing hostility to the Church is made manifest by attempts at hostile legislation. Although the Hierarchy has not been able to send active representatives in Washington and elsewhere, the Catholic Church has no official representatives to guard against harmful legislation which is often passed without any thought of injuring Catholic interests. A Catholic Bureau is recommended which shall be headquarters for the General Committee on Catholic Interests and Affairs.

Cardinal Gibbons acknowledges that he has sketched a general plan that must sooner or later bear fruit. His plan of action demands generous financial support. The recent drives for various purposes show that the Catholic body has never realized the possibilities, and must now face the grave problems of the future with broadened vision and full confidence in its ability to do greater things for God and country.—The Monitor.

I do not doubt that the mind is a least pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress body and mind before your face. After the dressing is once over for the day, think no more about it.—Ruskin.

BROTHER RAHILLY

In the case of Brother Rahilly who was detained at New York because of alleged seditious utterances on shipboard, the Canadian Government when communicated with replied "that it had no knowledge of any charge against the Brother;" and it sent a personal representative "to deliver the Dominion Government's apology for any annoyance caused, through the inordinate and overzealous activities of officers who did not represent the Government, although wearing Canadian uniforms."

The American Government also apologized for the action of its officials who were so amazingly susceptible to the infection of "inordinate and overzealous activities." Brother Rahilly is an Irish Christian Brother who recently came to Canada by way of New York.

CATHOLIC NOTES

The sixteenth annual meeting of the Catholic Educational Association will be held at St. Louis on June 23rd to June 26th, 1919.

Discussing the war department's announcement that the last of our troops would be home by September, William J. Mulligan, chairman of K. of C. Committee on War Activities, said: "The Knights of Columbus will remain in Europe until the last soldier is sent home—he it this September or a year hence. We will remain until we finish the job."

Rome, May 27, 1919.—Msr. Pasceli, Apostolic Nuncio to Bavaria, has left Munich and gone to Switzerland. He has been subjected twice to serious insults during his stay in Munich, incurring actual danger to his life on the second occasion. Pope Benedict, forewarned of such possibilities, had telegraphed the nuncio, giving him permission to leave for Switzerland, if such action should become necessary.

The Knights of Columbus are now conducting a clubhouse in Dublin for American soldiers who, enjoying a furlough, visit Ireland. If they have relations in Ireland, soldiers are allowed fourteen days' leave of absence to visit with them, and they usually go to Dublin first, and a K. of C. clubhouse is greatly appreciated by them.

Brother Joseph Dutton, who succeeded Father Damien, the martyr, at the leper settlement on Molokai, has refused to accept a pension from the Hawaiian territory. A bill in the legislature to give him \$50 a month for life has been tabled at his request. Brother Dutton said he was in good health and wanted no reward for his work among the lepers. He has not been off the island of Molokai for thirty-three years and has contributed \$10,000 of his own money for relief work.

Rome, June 5.—The Sacred Congregation of Rites will meet on June 17 to consider the decree "De Tuto" for the canonization of Joan of Ark, after which it remains only for the Pope to name the day for the ceremony at St. Peter's Basilica, which will have a character of special solemnity. The date, however, will depend upon the return of normal conditions here. The housing and transport accommodations at the present time are both inadequate in view of the enormous numbers certain to come to Rome for the grand occasion.

A field Mass for soldiers and sailors was held on Memorial Day in Jersey City at West Side Park under the auspices of the Knights of Columbus. The Mass was attended by Bishop John J. O'Connor, of Jersey City, and by representatives of the twenty-six Catholic churches in that city. About 10,000 persons attended the Mass. Three thousand were in the parade, which was in six divisions, with a band for each.

From 1858 to 1911, from about ten thousand extraordinary favors granted by our Lady of Lourdes, 2,958 are officially recognized by the Church and by science as real miracles; 2,664 were bestowed in France and her colonies, 200 in Belgium, 27 in Austria, 7 in the United States, 19 in Canada and Hungary, 18 in Holland, 18 in Italy, 17 in Germany, 11 in England, 9 in Manchuria, 8 in Spain, 9 in Portugal, 8 in Hindustan, 2 in China, 7 in Ireland, Turkey, of Asia, Korea and Australia, etc.

The following countries have ambassadors or ministers at Rome representing their interests at the throne of Benedict XV: The Argentine, Austria, Bavaria, Belgium, Bolivia, Brazil, Chili, Peru, Colombia, S. Domingo, Ecuador, Great Britain, Haiti, Monaco, Holland, Portugal, Prussia, Russia, and Spain. The Supreme Pontiff has either nuncios, internuncios, or envoys extraordinary at the capitals of The Argentine, Austria, Bavaria, Belgium, Bolivia, Brazil, Chili, Colombia, Costa Rica, Nicaragua, Honduras, Haiti, Holland, Luxembourg, Peru, Portugal, San Salvador, Spain, and Venezuela. So that few parts of the world can claim to be better informed than the strip of ground called the Leonina City on the other side of the Tiber.

REAPING THE WHIRLWIND

BY CHRISTINE FABER CHAPTER XVI—CONTINUED

Anxious to end the interview, the lawyer rang to know if the doctor had arrived; he was at that moment entering the house, and, futile as Helen felt his skill would be in her case, she was forced, for appearance sake, to see him. So preoccupied and wretched were her thoughts, however, that she scarcely heard what he said, and she gave such wrong and confusing answers to his questions that the physician ordered her to bed at once, and the administering of a soothing opiate, or he would not answer for her sanity. Confident that his order would be obeyed, he left to attend to other professional duties. But Mrs. Phillips was in too excited a state, and too madly anxious to seek some opening out of the dreary way she had made for herself, to think of following the doctor's directions. Impatiently repelling all attempts to make her do as he had ordered, she wandered miserably from room to room, now deciding on one course of action, then on another, again on a third, and finally rejecting all.

In the midst of her aimless wanderings a loud sharp ring at the hall door startled her; everything started her now, and she waited with her hands pressed to her heart, while the summons was answered.

In a few minutes a card was brought to her. Her eyes distended as she read the name, and, regardless of those proprieties of which a short time before she was so careful in presence of the servants, she dashed past the man and down to the parlor, where the sender of the card waited.

"Garald, Garald!" She fled to him, kneeling at his feet, and crying as if her heart would burst.

But that stern presence recoiled: "I have called, madam, to know if you have any explanation to make of your heartless conduct."

Could that be the lover she had left five brief months ago—that tall, stern, determined man. His arms were folded upon his breast, as if by that very attitude he would show her how completely she was shut out of his heart. Not a muscle of his face indicated pity or softening.

"When you have heard all," she gasped, "you will forgive me."

But there was no appearance of any feeling save relentless determination in that stern face above her.

Still on her knees, she raised her clasped hands to him, and told him with a voice broken by sobs of the successive steps by which her vanity and her weakness brought her at last to break her troth.

He interrupted her: "And you were so far lost to all womanly honor as to pen me such letters as these—drawn from his bosom a packet of her own recent letters, which she too well recognized—at the very moment that you were accepting the attentions of another; so far sunk in the basest of deceit as to conceal from me the fact that you had become a wife and a widow?"

For the instant that he was pronouncing her name his voice changed to a bitter heart cry, and he turned his back to her and walked to the other end of the room. She followed him.

"Oh, Garald, I have wronged you, but I have broken my own heart!" "Your heart!" He turned to her almost fiercely. "If it were but your own heart you have broken, madam, the loss might not be irreparable; but you have broken my father's heart; your duplicity was the shock which sent him to his grave. Tell me," in his eagerness bending slightly towards her, "what passed between you at the last when he saw that it was my picture you wore?"

Anxious alone to console Gerald, and deeming a frank avowal of everything to be the best and perhaps the only plan since she was surrounded by such unfortunate circumstances, she told him of those last dreadful moments with her husband; his accidental discovery of the locked, his violence in opening it, his exclamation, "What a picture!" and his subsequent treatment of herself.

"And all this occurred when?" Gerald asked.

"Just before he fell in the fit which preceded his death," she answered.

"And yet you testified in court to his affection for you up to the very last moment of his consciousness of your presence. Have you then, madam, added prejury to your deceit?"

She sank again at his feet with a gasping cry:

"Oh, Garald, have pity on me, I am so miserable."

He strode from her, turning to fling the packet of her letters at her feet, he said, with an appalling calmness:

"I have forced myself to do you the justice of hearing your explanation, if you had any to make; that explanation has sunk you deeper in my scorn and loathing. As the widow of my poor deceased father you may enjoy the wealth he has left you; I shall cease to press my claim to it, and may you be as happy, madam, as the memory of the many wrongs you have inflicted upon others will allow you to be."

"Neither shall I press my claim to the property," burst out Helen. "It is yours, Gerald; it shall be yours, whether it comes to me or not."

"You forget. Should it prove to be yours by right of law it will not be your power to bestow one cent of it on

the person you had named." He turned to depart, but she had flung herself between him and the door:

"Say that you forgive me before you go; say that in the future we may meet as friends."

"Never!"

It was not easy to mistake the determination of that single, low-spoken word,—not easy to misinterpret that resolute attitude as he waited to be allowed to pass out.

"Oh, Gerald! my heart is at your feet; trample on it if you will, only say that you will sometime forgive me; that sometime, even in the distant future, you will be my friend."

"You have trampled on my heart, madam,"—she could not but notice how studiously he avoided calling her by her marriage name,—and while I would advise you to appeal to heaven for forgiveness, for myself I can only say that whenever we meet in future it must be as utter strangers."

He put her aside, regardless of her frantic entreaties to be heard once more, and hurried from the house.

CHAPTER XVII

"You have had an interview with her?"

The speaker was Rodney, the former business executor of the late Mr. Phillips, and the person whom that gentleman had summoned under strange circumstances to his death-bed. The party addressed was Thurston, and the same nervousness which had marked Rodney's manner when speaking to Miller in the house of the Tillotsons characterized him now.

His hands were twitching, and even his feet were shifting themselves to uneasy positions as he spoke.

Thurston, who had been gloomily awaiting Rodney's entrance looked up from the position he had assumed near the mantel, where, with his elbows resting upon it, his face had been buried in his hands.

"Yes," he said quickly, and then his voice changed to a savage bitterness. "I have seen my stepmother."

Rodney approached him.

"And what is the result?" he asked, his hands increasing their restless motions.

"The result? It is this Rodney: a confirmation from her own lips of all that I faint would have believed so false."

"Ah! Then she acknowledged the truth about the last scene with her husband? It was as his dying lips had told me? Then we shall have a clear case in your favor, if it can be proved that your relations were not friendly to the last, and he rubbed his hands more vigorously in his intense satisfaction.

"No," said Gerald, with quiet determination. "I have done with the business now. From the first I was willing to contest my claim only that my father's wealth, if it came to me, might be hers, might give her the enjoyment she craved. Had I but known! Oh, Rodney, it was cruel not to have told me," letting his hands droop in the utter abandonment of grief.

"Listen Gerald," and in his sympathy the little executor actually ceased his nervous motions for a moment. "I held so strong a hope myself of a complete reconciliation on the part of your father that I could not imbue you with the same hope, and I inclined to think it would have been so had he not met Miss Brower. But even then, had there been one word from you, Gerald, one half expressed wish to be forgiven, I am confident your father's heart would have opened to you again."

"I could not," interposed Gerald, violently agitated. "I could not, remembering his words to me on that last day; and had he half a father's heart he would have recalled those words immediately they were uttered. But he has had his revenge."

He folded his arms and drooped his head moodily forward again.

"You continue to blame me for the course I have pursued," resumed Rodney, "but it seemed under the circumstances to be the best. Disliking the freedom and pertinacity with which I would speak to him of you, he transferred his business to another lawyer, and the first that I knew of his marriage, or even of his intention to marry, was when I was summoned to his death-bed. He would see me alone, to pour into my ear his discovery of the cruel deception which had been practiced upon him by Mrs. Phillips, and in his rage against her he was as anxious to cut her off from his fortune as he had been to disinherit you; then, also a sort of remorse for his treatment of you, and a pity for you because of the deception which he felt must also have been practiced upon you, seemed to mingle with his other emotions. But, feeling that his time was growing short, he bade me make immediate preparations for the annulling of the last will. I summoned the physician, the only witnesses within instant call; your father, however, was too far gone to do more than utter in a disjointed way his wishes with regard to his first will, and when Miller, who had been summoned also, entered the room all was over."

"I told my story to the doctors and to Miller, in order that they might understand upon what excellent grounds the last will could be disputed, but they called it the vagary of a dying man. However, I understood the case better than they did, and, happening to go through the parlor that same day, I found this."

He drew from his breast the locket containing Gerald's picture; with a sickening sense the latter recognized it; it was his first gift to Helen.

"That," resumed Rodney, "confirmed

the communication your father had made to me; he said that he, on seeing whose picture the locket contained, had torn it from her neck."

"I know," interrupted Gerald; "you have told me all this before."

"Yes; and I should have told you what is to follow," said the lawyer, "only you were too excited to listen to me, and too eager to have an interview yourself with Mrs. Phillips."

"Because her conduct seemed too horrible," said the young man, "and I hoped against hope that there might have been something which would still leave her guiltless in my eyes; but there was nothing, nothing."

Again he buried his face in his hands.

Rodney resumed:

"I sought you, Gerald, at once; you were too ill to be seen. I could do no more than leave an urgent request to be apprised when I could see you. When such word came, I hastened to Eastbury, it was only to be informed by your physician that you were most careful not to excite you by any communication. In that case I was afraid to tell you even of your father's death, and so I made it appear that, because of ill health, he was on the point of relenting towards you. How happy that news made you, you yourself can tell. The necessity becoming urgent for the immediate legal steps in regard to the annulling of Mr. Phillips' last will, it made it necessary that I should tell you something of the truth, as your presence speedily would be required in court. So at length I informed you of your father's marriage and subsequent death; but having learned from your own confidences how madly infatuated you were with Miss Brower, I feared the effect upon you should you know that your father's widow and your affianced were the same. In the face of your wild love and your still weak condition I continued to defer the communication, being careful even to refrain from mentioning that your father was a guest of the Tillotsons, and being not a little relieved that you, absorbed in your attachment to Miss Brower seemed to forget to ask even the maiden name of your father's widow."

"Matters thus continued until the very day of your appearance in the court room. I meant to tell you upon that morning, to prepare you for the appearance of Mrs. Phillips on the witness stand; but your arrival was late, you remember, and I had no opportunity to whisper a word to you. You heard her evidence; how carefully she concealed the facts of that last scene with her husband; in a word, how she perjured herself."

Thurston groaned; but Rodney, now wrought upon by his own indignant feelings at the memory of Mrs. Phillips' infamous conduct, continued:

"Indeed I'm not sure but that her fainting at your feet was a very pretty piece of acting, all of a part with the rest of her nefarious doings. And yet all that you saw and heard in the court room, was not enough to convince you of her treachery. You acted like a madman, refusing to listen when I would have explained why I had concealed the true facts of the case, until you should have had an interview with Mrs. Phillips. You have had that interview, and you are not much more sane than you were a few hours ago. Be a man, Gerald, and throw this jade of a widow to the devil!"

The little lawyer's excited feelings had hurried him into profanity. A part, at least, of the counsel seemed to be adopted, for Thurston, standing suddenly erect, said, with a calmness that surprised his listener:

"You mistake me, Rodney, if you think that any woman could have power to blight my manhood. I should scorn myself were I not above such weakness."

"Ah! that is like yourself; you have your father's spirit," said the lawyer, with joyful vivacity; "and when you come into possession of your father's property—"

"Hold!" interrupted Gerald. "I have already told you I shall withdraw my claim to that; let my stepmother possess the wealth for which she sold herself. My present business gives me a salary adequate to all my wants, and besides it affords occupation for my mind, which is the best thing for me now. So, Rodney, by the friendship you bear me, let me hear no more of disputing my father's last will; since he could be so unfatherly as in the first place to will everything away from me, let it remain so. I promise you to forget that I ever knew the woman who now bears my father's name."

But the lawyer was still unwilling and dissatisfied.

"I swear," he said hotly; "but it is too devilish bad that mind should have what is yours by right. Why, do you know how rich she will be?"

"Do you know how rich I shall be?" interrupted Gerald. "Rich in that which no money could ever purchase,—my own independence and fortitude to bear and rise above all the wrongs which come to us from poor, weak human nature."

"And how are you going to manage this forgetting business?" asked the lawyer.

"By going to distant scenes for a while?"

"No!" emphatically. "By going back to the business which has suffered somewhat during my illness, and devoting my energies to it in such a manner that I shall have no time for melancholy brooding."

"And by vowing to hate the sex, I suppose, for the rest of your natural life?"

The lawyer spoke in a jocular tone, but yet with so solemn an expression of face that a smile shone

for an instant on Gerald's pale, thin features:

"Well, I certainly shall not be disposed to trust any of them; and you may rest assured of one thing, Rodney: that I never again shall occupy a position in which it will be necessary for me to trust any of them."

"Softly, my boy, softly; I have heard jilted lovers rant at petticoats before, and yet they found other fish in the sea as good as that they had lost, and—" But Gerald had turned impatiently away.

Rodney resumed his serious tone:

"Suppose this little wild thought take it into her head to return to Eastbury; she will have means enough to buy out the whole village and live as sumptuously as she chooses."

"That would make not the least difference to me," was the reply. "In my interview with her I told her that in the event of any meeting in the future, it must be as strangers. I tell you, Rodney, she is nothing to me now."

He was not excited, though he had spoken a little warmly, and as the lawyer marked the lines which from mental suffering already indented his face, he was not without reason in his admiration of the young man's self-control.

"Well, I suppose Michael's told you that the Cure of Ars has no longer the place he used to have, and if I hadn't interrupted him he might have told you that Don Bosco is quite the rage at the rectory of St. Bernardine of Sienna."

Then Father Ladden told him of his plans; that the old church of St. Bernardine must go and a new one, an edifice more worthy of the Old King, arise in its stead. He told him about the novena to Saint Joseph, and about Bob Leonard's gift making another novena for five thousand more, and so on until you get your thirty or fifty thousand; only I suppose that as your novenas succeed your taste will improve, until you'll finally wind up with a cathedral in this district—one that will make that of the Holy Name nothing more than a squalid heap of stone?"

Then Father Ladden sighed. "Of course I did expect that thirty thousand might be forthcoming at the end of it; but I suppose that's not Saint Joseph's system."

Father Ewing leaned back in his chair and lit a cigar. "I think it was a signal answer to prayer," he said, "and when the five thousand is exhausted there's no law against your making another novena for five thousand more, and so on until you get your thirty or fifty thousand; only I suppose that as your novenas succeed your taste will improve, until you'll finally wind up with a cathedral in this district—one that will make that of the Holy Name nothing more than a squalid heap of stone?"

"No," Father Ladden assured him, "the idea is not to put up a cathedral. You know that for sometimes I have known that my real work would be with men—well, to be brief—with soldiers, and that is the reason that the parish must be in shape before I can even think of taking the matter up with the Bishop. I figure that in about six months, if I get the new church up, I could enlist as a chaplain with a machine gun outfit somewhere on the western front, and I know that there's many a poor soldier there who would be glad because of my ministrations. And anyhow, in time of war a man's place is with the army—especially if he's a young man," he hastened to add with a thought of his guest.

Monsignor Ewing held a ring of smoke towards the ceiling. "Suppose," he ventured, "that peace should be declared before that time."

"Oh, there's little danger of that," Father Ladden assured him. "I was just talking to a returned soldier the other day and he said to me: 'Father, some folks think the war'll be over in a few years, but I'm here to tell you that it won't be over in twenty years.' And peace-loving Father Ladden heaved a sigh of satisfaction."

"That must have been such a consolation," murmured Monsignor, flicking off the ashes of his cigar, "it would be nice if it waited for you to get into it," and the ghost of a smile danced around a rather firmly set pair of lips. "It would be nice," he repeated, "but it should happen that peace is declared before the allotted twenty years, but I'm here to tell you that it won't be over in twenty years." And peace-loving Father Ladden heaved a sigh of satisfaction.

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his skill, even though it did not happen to be Saturday, the regular day for Father Ladden's big feast. He was ambitious that "His Grace" should realize that there was no one in "His Grace's" establishment to be compared to the cook that Father Robert Ladden possessed.

Father Ladden rescued his friend from the chair. "I see he's put you in stocks again," he laughed. "Well, that chair was one of the instruments of torture he bought with the money he was so busily telling you about when I came, and in course there's no two ways about it, a visitor as distinguished as 'Your Grace' would have to grace it! But come, let's go to the living room, the splendor of this room stifles me."

Monsignor Ewing laughed heartily as he followed his host into the living room; then he looked around at the shabby place. "It's not," and the Monsignor eyed it critically, "exactly what the Cure of Ars might have had but then, as Michael would have told me if you'd given him half a chance, it's none too good for Father Ladden."

"Well, I suppose Michael's told you that the Cure of Ars has no longer the place he used to have, and if I hadn't interrupted him he might have told you that Don Bosco is quite the rage at the rectory of St. Bernardine of Sienna."

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I am to see that a church is erected in some section of Chicago—where the poor congregate—and well, you know that's not my parish, and the only place I can think of is Saint Bernardine of Sienna's. Do you know of another place?"

THE "SIXTY-NINTH" FIGHTING IRISH

CHAPLAIN OF THE FAMOUS REGIMENT PAYS GLOWING TRIBUTE TO AMERICAN SOLDIERS

Of the men returning with the "Fighting Irish," Father Duffy attracted the most attention. He was accorded a tremendous greeting. The only public statement he would make was as follows:

"The only feeling we bring back home with us is one of satisfaction. We are glad we were among the first to go to France and glad we had a share in all the big battles of our army, though with regrets for the fine lads who had to pay the big price for it."

"But we went over there to be in a war and we all knew beforehand what we would have to go through. We came back with no kicks or complaints—unless someone wants to start something with us."

NO KICKING ABOUT MUD

"These men of ours have put up with dirt and starvation, danger and suffering, and they have been deprived of everything, but they were always cheerful. They were always willing to forget their troubles as soon as they were over. When some one would make an occasional growl you would hear some sergeant with a brogue call out, 'Min wanted for the United States Army' and that would end it."

"We leave all that kicking about mud and lack of hot chocolate to men who wouldn't know there was a war unless there were Paris newspapers. We went over there looking for a war and we took it as it came. We wanted to have a share in everything that was going and the record will show we had our share."

"A month before the armistice, while we were in shell torn woods of Montfaucon in corps reserve, the word went around that the Germans were seeking peace. I went about to find out how this news would affect the men. Their first non-commissioned officer I met gave me the answer for all when he said, 'I would like to see peace, but not while this regiment is in reserve. It's got to come with us in the front line, going strong.'"

MORE THAN 600 IN FOREIGN GRAVES

"We are glad that it's all over and that we are getting back to our own land and our home town once more. We regret that we have not today with us all the fine fellows who left Camp Mills eighteen months ago. This regiment has had as many killed and wounded as the total number of those that sailed at that time. More than 600 of our brave lads are sleeping the long sleep in French graves."

"The men that have gone through the experience are, in my opinion, the best for it. Their bodies have been injured, but not their souls."

"The one thing over in France that used to make me mad was to read in the newspapers from home some smug lament about the spiritual conditions of the soldiers and the efforts of religious stay-at-homes to save them from degradation."

"At that time our fellows were living hard but honest lives in French villages, or in muddy trenches, or later on in fighting through one battle after another, with the regiment always right up against the enemy—sever, decent living, toiling, uncomplaining and deeply religious. When I read those papers and looked at the men I wished I could send them home to preach plain living and high thinking to the people who were anxious to convert them to better ways."

"I don't mean to imply that we are all perfect, but I do say that the big experience has enriched the characters of practically all of the men."

ALL RELIGIOUS DEEP DOWN

"I have found American men are fundamentally religious. I do not refer simply to those of my own faith who in this regiment are really devout. All the fellows believe in God and say their prayers—soldiers pray, it is true—and I want to live right, for fine, big motives. I had twenty-three chaplains in the Rainbow Division and they all say that the men are the finest lot of fellows in the world. The men, by the way, tell the same story about chaplains, and that proves my point from both angles."

"In war, as in peace, the old fashioned religion counts."

"War brings out the real brotherhood that exists between the different elements in the American people. Our regiment is a good example."

Two of our field officers, for instance, have names that are anything but Irish. Yet there were no stronger Sixty-ninth men among our Mac's and O's than Major Bootz and Merle-Smith. My Mac's outfit was always in the keeping of Sergt. Goldstein, and it couldn't have been looked after any better if I had left it with Tom O'Malley or Tim Sullivan."

ARCHBISHOP HANNA HOPES FOR LEAGUE OF NATIONS TO ESTABLISH PEACE

Most Rev. Archbishop Hanna contributes the following illuminating article to the last number of the New York Hall Review, setting forth the religious aspect of a League of Nations that will ensure peace:

In giving my views regarding a League of Nations to the New York Hall Review, I wish to state clearly that I shall discuss only the religious and not the political aspect of the subject. I shall leave the statesman's view to others."

If you ask me where I stand, I will say that I am decidedly in favor of a League of Nations, and I wish to state clearly that I shall discuss only the religious and not the political aspect of the subject. I shall leave the statesman's view to others."

We have entered into great national conflicts, it is true, but we have never gone to war except for a principle which we believed to be right and in this last great struggle that stirred the earth to its very center we entered and we finished with what might be called clean hands. We fought not for treasure, but that others might be subject to our rule and dominion over the world and men throughout the world might be free, free to till their own soil, and free above all things, to determine their own form of government, that they might grow to the fullness of their own national destiny."

IDEALISM OF AMERICA

If this idealism has guided our nation through all its history and if a new and higher idealism, brightened by our sacrifices, has guided us through the last of our great wars, surely we must, as a nation, highly resolve that our lives and treasures shall not be spent in vain. Are we going back to the old system? Are a dozen men to sit around a table and satisfy the greed of one nation and the ambition of another? Are we going back again to the same old order when a man seated in his study can let loose forces upon the world that will involve the whole human race? Or, on the other hand, are we going to bind together the great nations of the earth in such a manner that peace may come, that the common people may be able to give expression to their thoughts, and that law may be supreme?"

About the beginning of this century and then on for seven or eight years, there was held at The Hague one of the most important gatherings of men that this earth has ever seen, a gathering of representatives from the civilized countries of the world. There they highly resolved that armaments should be decreased and, as far as possible, should be removed from war, that the rights of small nations should be respected; that these principles became the basis for the agreements which forty-three nations, representing the great brotherhood of the earth, solemnly signed. Eight years went on, just eight, and in that time armaments were increased at a more rapid rate than they had ever been increased before. All science turned its mighty power towards inventing instruments of war and torture. The rights of small nations were ignored. Treaties were scraps of paper. Instead of brotherhood we got the fiercest race hatred the world has ever known. The simple binding of men together, the simple promise that they will do things, in the present state of the world, will not accomplish much."

MORAL POWER BACK OF LEAGUE

In the present imperfect condition of men, there must be some power back of the League to enforce its agreements. That power must be two-fold. I wish it might be only moral, that we were so far developed morally that we should stand by the constitution of the League, and no matter what might come, adjust our difficulties as men ought to adjust them. But those who are wise in the knowledge of the world know that we have not reached that degree of perfection yet. The elementary passions that rule the world are not yet subdued, as the last great War has shown."

Since we are so imperfect, there must be some force back of the articles of this League that will make men obey its mandates; not necessarily a great military force, perhaps a great commercial or a great economic force. It may be necessary for the nations to bind themselves together to ostracize a nation at war so that it will be impossible for that nation to live in a state of war; but

most of all, there must be in the hearts of men a sense of responsibility to God.

Man reflects the image of God and radiates the beauty and power and glory of God in that image and he cannot treat his fellowman as mere pawns on the chessboard of the world. Until men recognize that they are bound by His law and that they must as individuals, whether kings, princes or lay-people, give an accounting before the final judgment of God; until men get some what of that spirit I think it will not be quite possible to bring about a great League of Nations and make it successful."

I do think, however, that we must strike a beginning and we must strike to place on the nations of the world a law that men must obey; but I think that our greatest task is the task of making men so morally right, so strong and so just that they will carry, by their very goodness, the League to a successful end. In the meantime let us be patient."

Before the War Americans were accused of being materialistic. It was said that we were thinking only of our dollars and our safety. But when the test came we proved that our fibre was strong, that we were obedient to law, that we were able and willing to make sacrifices. We proved that we were not thinking only of our money. We gave our very best—we gave everything we had. On the twelfth of last September thirteen million men registered to fight for the honor of our country, and there was not one unwarmed incident from the Atlantic to the Pacific. Obedience to law, willingness to do the right, inspired fifteen millions of men to offer themselves for this war, each to do his duty in his own place, and fifteen millions of women stood ready to uphold them."

May we not continue from this that there is a higher and better feeling in the world because of the war? If we to whom the suffering did not come so close as it did to the poor peoples of Europe, if we, so far removed from the danger, developed such high and noble feelings, can we not hope that in all the allied countries, in the enemy countries too, there has come out of this struggle an elevation of spirit that will warrant the beginning of a league of law and brotherhood?"

So let us stand by our great ideal, by the spiritual enlightenment that has come to us through each great war. Let us pray with our whole hearts that our leaders may be guided through these times of undue strain, that they may bring a reign of law through out the world, and bind us together in that great brotherhood in which we can hope for love and in which we can hope for peace.—The Monitor.

RELIGIOUS CONDITIONS IN RUSSIA

We are not mistaken in supposing that Catholics are intensely interested in the religious prospects of the so-called Orthodox Church in a large degree the Czar's religious department. Both for individuals and for such nations as Poland and Lithuania, the anathemas of the imperial bishops and the cannon of the imperial legions thundered and blundered together to extinguish Catholicity. The absolute ruler in temporal things was a necessary condition for the use of the spiritual privileges of the state church. Presently the Czarism, long rotten in its foundations, fell down into the chaos of Bolshevism. The Orthodox Church emerged from the religious ruins sadly bruised and maimed, but not utterly crippled. Let us always bear in mind that its true apostolic orders, every one of them being a well-educated man, a monk, and in a number of cases endowed with gifts for leadership above the ordinary. But the parish clergy are all married men by an iron requirement of the church law, and, allowing for exceptions, are of inferior mental quality, and, of course, hampered in their spiritual activity by the cares of family life."

Bolshevism utterly severed the bonds uniting Church and State; and that was done instantaneously. And then it waged positive war against the Church, war against all religion. Church property, real and personal, was universally confiscated, and that with a greedy celerity which dispensed with all forms and methods and procedure. Monks and nuns were not so much driven as mercilessly hounded out of their monasteries. Every school, of whatever grade and whether private or public, was purged of religion, both as teachers and topics of instruction, and as soon as possible equipped with crassly materialistic and materialistic instructors and mistresses imparting an immense variety of anarchy and communism, free love and irreligion. Every word, whether spoken or printed, about God and eternity, every symbol telling of Christ and His salvation, was cast down and swept out of the schools, and indeed out of every place, including churches and shrines, that the unclean rulers of the country could reach by their minions. The world has stood amazed at the immense number of men born and bred and domesticated in Russia under Christian bishops and priests and in Christian households, who were so suddenly revealed as the vilest atheists in Europe, spiteful haters, joyful minions of Lenin and

Trotsky for the destruction of religion, root and branch. It is no uncommon thing to see dispossessed and ragged priests peddling Bolshevism newspapers of course no other kind are ever seen) on the streets of Moscow among a population that once held them in reverence. All this is absolutely true; eye-witnesses the most credible, not only Russians but citizens of this country and European nations, have given the public an overwhelming accumulation of evidence to this effect."

And yet there is hope. One of these observers, whose opportunities during a prolonged and recent residence in Russia were very ample, and whose credentials are unexceptional, voices the hopes of all other close observers, the majority of them being religious-minded Protestants, as follows:

"I do not believe for a moment that Bolshevism will conquer the Church. In time, and perhaps sooner than we expect, another power will grow up, fostered under those gilded cupolas and roofs of the Church, the Church of the future, which will be unable to subdue as Diocletian was unable to subdue the Church of the early Christians. The loss of material goods will not weaken the Church; rather will it strengthen her. Under those gilded domes, new leaders are rising and new characters are being formed. We cannot doubt that great spiritual forces are at work, and these forces are national as well as spiritual. It was a far-seeing and brilliant Russian writer who told us lately that, although his people are enduring such fierce trials, there are millions of men pressing to the foot of the Cross with passionate longing. For many of them the Church was remote and strange as long as she was merely an official institution; but scorned, and insulted and downtrodden, and shorn of her external splendors, she has become very near and very dear to them."

So that grievous, although the Orthodox Church has for generations been in schism, and suffers also from the more grievous taint of heresy, its venture to aid, universally guiltless of this awful sin, may we not go further and surmise that a few of the bishops may be in good faith. There is ground for the statement that scores of Russian bishops have, during the last two years, suffered martyrdom for the sake of God and Christ."

Now two things are certain. An established church in Russia will never exist. And freedom of religious propaganda will surely be established. What a providential opportunity for the bringing about of this vast body of Christian people who have the priceless aids of an apostolic clergy and valid sacraments, to the divinely established unity of the See of Rome. Our holy Father and his advisers have already taken practical measures for this end, and many thousands of converts have so far been reconciled. How well did our Redeemer prophesy on the night before He suffered, that "All that take the sword for the propagation of His religion shall perish by the sword" (Matt., xxvi, 52). The sword of Russian orthodoxy, so fiercely wielded against the Bolshevik. The true way, because the divine plan, is proposed to the Church by the Psalmist: "The truth of the God shall compass thee with a shield; thou shalt not be afraid of the terror of the night" (Ps. xc, 5). The Catholic Church will yet recover the Russian people because she has for her first and last resource God's holy truth.—The Missionary.

TOOK NO CHANCE ON GHOSTS

There was a colored labor outfit in the S. O. S. engaged in quarry work near a base port. A few weeks ago, in the course of opening up some new ground, they discovered an old Roman burying ground with many skeletons, coins and relics. The find made quite an impression on the minds of the finders, and there were many speculations as to whether the shades of the departed legionaries still hovered around in the vicinity of their last resting place. The general opinion was that a man ought to be on his guard when out late at night."

About that time the sum of 60 francs disappeared from the counter of a nearby Y. M. C. A. hut. The captain of this outfit doesn't know a great deal about classroom psychology, but he has learned a lot about it in the field. He called his outfit together one night in the Y. hut and told them of the disappearance of the money. Then he outlined the history and characteristics of the old Romans."

"Boys," he said, "there was one thing a Roman hated worse than anything else, and that was a thief. If the ghost of those old fellows who were buried up there on the hill should learn that somebody in this outfit had 60 francs in his pocket, I don't know just what would happen. I'm going to put my hat here on the table and turn out the lights. The guilty man will know what to do."

There was quite a shuffling of feet and milling around in the hut, and then all was quiet. When the captain turned on the lights again and looked in the hat he found not only the 60 francs, but 300 more, and a few odd centimes for good measure. —Stars and Stripes.

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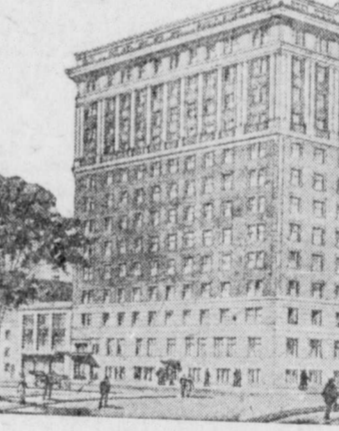
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LONDON, SATURDAY, JUNE 21, 1919

THE CHURCH AND ECONOMIC SOCIAL PROBLEM

The Holy Father has been quick to notice the important pronouncement of Catholic social policy issued by the American bishops and to approve of it. Writing to Cardinal Gibbons and addressing himself to the whole American Hierarchy the Pope praises their zeal and exhorts them to continue.

"We recommend you," writes His Holiness, "to extend with love and constancy your efforts in what is commonly called economic-social development, for it is a question of the greatest importance. Keep continual watch that this development does not depart from the line of Christian conduct which my predecessor fixed in his encyclical Rerum Novarum, and that it does not give rise to unrest."

As is pretty well known a papal encyclical is designated by its opening words; the Rerum Novarum, however, is much better known to the lay reader under its English title The Condition of the Working Classes, or is referred to more briefly as Leo's Encyclical on Labor.

We have already pointed out that the Reconstruction pamphlet of the American bishops followed closely and with scientific accuracy the principles laid down by the great Leo. Raymond Swing, a member of the War Labor Board at Washington, struck with the bishops' radical treatment of the subject, in an article in the Nation while giving the bishops' program generous and discriminating commendation, saw in it the adoption of Socialist principles and attributed this change of front on the part of the Catholic Church to the astuteness of far-seeing churchmen. The fact that Pope Benedict has now approved of the bishops' work might not convince the Nation writer that he was wrong; but let us hope that by this time he has read the Encyclical of the great pioneer advocate of the working man's human rights and has clarified his own ideas sufficiently to see that in that same encyclical the most uncompromising denunciation of Socialism is not in any sense out of place.

Nicholas Murray Butler, President of Columbia University, recently made the interesting pronouncement that the election of 1920 would surpass in importance any presidential contest since that of 1860, and that the issue would stir to the depths the love for and appreciation of the fundamental principles of Americanism. The issue he believes to be Socialism, Socialism in domestic affairs and the Socialism of the new internationalism which will carry a million and a half voters who never before voted Republican into the Republican camp. Leaving aside for the moment the new internationalism he vigorously asserts that Socialism as opposed to private property carries no appeal to real Americans; but is alluring in its appeal to the unambitious, the lazy, the worthless and the wastrels. The abolition of private property is the abolition of the equality of opportunity and all else worth while that true Americanism stands for. And he therefore holds that the same American working man will be a bulwark against Socialism.

The line of reasoning and even the language is so similar to that of Leo XIII. that we subjoin here a couple of extracts from the encyclical on the Working Classes where the subject is treated most exhaustively:

"It is surely undeniable that, when a man engages in remunerative labor the impelling reason and motive of his work is to obtain property, and

thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for sustenance and education; he therefore expressly intends to acquire a right, full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases.

Thus, if he lives sparingly, saves money, and for greater security, invests his savings in land, the land, in such case, is only his wages under another form, and, consequently, a workingman's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labor.

But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his stock and of bettering his condition in life.

"And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage. It would throw open the door to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation.

"Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonwealth.

"The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. This being established, we proceed to show where the remedy sought for must be found."

At the Presbyterian General assembly, again, we have a rather remarkable reminder that Leo XIII., dealing with principles that must apply the world over, is much more scientific as well as more illuminating than the Canadian Presbyterians, in dealing with present conditions in Canada. Indeed Dr. Scott, one of the Commissioners, objected that the Resolution "was too much on a level with editorials and correspondence in the newspapers during the past few weeks." Another, Dr. McKinnon, "proposed that the Assembly tear up the Resolution asserting that it could not be patched up to meet all cases."

The Resolution, however, was changed and amended and finally adopted. In both the original and amended Resolution the Assembly assert that:

"Organized labor should maintain the inviolability of agreements."

Now we submit that Leo XIII. put that much better when he stated that:

"Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into."

But the great Pope who studied the labor question in the light of the moral principles of which he was the supreme guardian did not overlook the fact that circumstances sometimes made agreements inequitable and unjust when they ceased to be inviolable.

Leo thus deals with this subject:

"We now approach a subject of great and urgent importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond.

This mode of reasoning is, to a fair-minded man, by no means convincing for there are important considerations which it leaves out of account altogether. To labor is to exert one's self for the sake of procuring what is necessary for the purposes of life, and chief of all for self-preservation. "In the sweat of thy brow thou shalt eat thy bread." Hence a man's labor bears two notes of character. First of all, it is personal, inasmuch as the exertion of individual strength belongs to the individual who put it forth, employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labor is necessary; for without the result of labor man cannot live; and self-preservation is a law of nature which it is wrong to disobey. Now were we to consider labor insofar as it is personal merely doubtless it would be the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so he is free to accept a small remuneration or even none at all. But this is a

mere abstract supposition; the labor of the working man is not only his personal attribute, but it is necessary; and this makes all the difference.

The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages.

"Let it be then taken for granted that workmen and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner."

So on the matter of "inviolability of agreements" the Pope is not only more advanced but gives evidence of deeper study of the questions he treats; his paramount object being to keep ever and always intact the eternal principles of morality and justice he hews to the line though the chips now strike popular labor movements or again hit the interests of capital.

The Hon. Mr. Crerar gave in the House of Commons the other day a striking illustration of the fallacy of computing wages exclusively in terms of dollars and cents regardless of their purchasing power.

He is thus reported in the Globe:

He referred to the increase in the cost of clothes. In 1914, he said, the invoice price of a suit of clothes coming from England was, say, \$10. The duty on this amounted to \$3. Adding profits for the various persons who handled the clothes, it was ultimately sold for \$22.50. In 1919, however, the invoice price of the same suit was \$25, and the duty had grown to \$8.75. The result of this was that when all profits were added the wearer of the suit had paid more than \$58.

Mr. Middlebro interjected: "Will the hon. member tell us how many bushels of wheat it will take to buy a suit of clothes?"

Quick as a flash Mr. Crerar replied: "With wheat at 53 cents a bushel in 1914 the farmer could purchase a suit of clothes for 28 bushels. In 1919, with the added cost, he requires to get \$2 a bushel for 29 bushels to purchase the same clothes. Furthermore, the wage earner could get a suit of clothes for nine days' work at \$2.50 a day in 1914. Now he has to work nine days at \$6.50 a day to get the same clothes."

It is quite evident to the least thoughtful that the purchasing power of the dollar must affect agreements to work for so many dollars a day. So well is this recognized that writers on the subject advocate a standardized dollar, that is the dollar expressed in terms of its purchasing power in the necessities of life and governing the wages paid as rates fixed govern the exchange between countries. At one time the rate might be \$1.33, which would indicate that because of increased prices of necessities it now takes \$1.33 to buy a dollar's worth at the time when the agreement was made. The wage of \$3 a day would then automatically become \$4.

In any case it is interesting to note that in the deluge of remedies now offered there is nothing, when grandiloquent generalities and irrelevancies are set aside, that has not been clearly traced in that Magna Charta of the rights and duties of labor set forth by Leo XIII. in Rerum Novarum.

EX-SECRETARY OF STATE KNOX'S RESOLUTION

It will be interesting to follow the developments of the movement of which former Secretary of State Knox's Resolution, given elsewhere in this week's RECORD, is a significant manifestation.

The New York Times—an out-and-out supporter of President Wilson as well when he was the eloquent mouthpiece of democracy as well as when he became the arrogant exponent of autocracy—tells the Senate that its powers are not co-equal with those of the President during the negotiation of the treaty but only when its ratification is in question. But the Times forgets that the President just before sailing the last time openly asserted that into the Treaty of Peace the League of Nations would be so interwoven that it could not be disentangled and the Senate would be compelled to swallow the League with the Treaty or take the consequences of keeping the country in a state of war when it ardently desired peace. The most rabid of speakers or writers appealing to anti-German prejudice could not put more daily that Germany would have to sign any terms offered her. The President's language was

not the language of democracy, not the language of one who recognized in the Senate powers co-equal with his own, but the language of an autocrat or a conqueror to his subjects or his defeated foe. The Senate evidently resents this attitude, and moreover believes that the unseemly League of Nations is hardening into distrust, suspicion and opposition, despite the active propaganda in its favor.

We repeat, it will be interesting to watch the developments. To put Republican opposition—reinforced at every move by Democratic support—to mere party politics is in itself the cheapest of party clap-trap. Everything points to the Presidential election of 1920 as likely to be a momentous one.

AN INCIDENT DEFINITELY CLOSED

Loving consideration for the little ones of the dock and a fatherly interest in their welfare, temporal and spiritual, are characteristic of a good bishop; therefore for disappointed hopes, if such there be, in a pastoral visit the well-prepared Confirmation classes afford the most consoling of compensations. Common as are such episcopal experiences it is rare indeed that a bishop meets with anything so consoling and gratifying as Bishop Fallon experienced during his present visitation of the diocese.

Our readers will remember the agitation a year or two ago in the parish of Ford on the appointment as parish priest of the present incumbent of that office. The impious mischief-makers sought to arouse such feeling against the Bishop of the diocese as to make parents refuse to allow their children to be confirmed by Bishop Fallon. In a printed circular distributed prior to the recent pastoral visitation of this parish "The Committee"—otherwise nameless—repeated this appeal in the most virulent and inflammatory terms. How groundless was their agitation in the first place and how superficial was their influence on the people concerned, in spite of the impression created by the grotesquely exaggerated newspaper reports of their success, was shown by the result. On Sunday evening, June 3rd, when His Lordship, Bishop Fallon, visited the parish of Ford, the church was crowded to the doors and beyond them; two hundred and fifteen children were confirmed; Bishop Fallon preached in French and English; both before and after the ceremony parishioners called on His Lordship and after a heart to heart talk the most cordial relations were established. Nothing more gratifying, more consoling, or more edifying could be desired by the most devout Catholic perturbed by the dead and gone scandal. The formal and final closing of the incident reflects infinite credit on all concerned.

It is perhaps unnecessary to point out—that must be obvious to all—that by his quiet devotion to duty, by his charity, his justice, his zeal, by his qualities as a priest and as a man Father Laurendeau had proved his eminent fitness for the unsought charge imposed upon him and had convinced his people of the baselessness of allegations to the contrary.

As for "The Committee" there is none so poor as do them reverence—and they are ashamed of their own names.

THE PASSING OF THE CLASSICS

By THE GLEANER

We like to read the "Letters to the Editor" in the daily paper, for various reasons. First of all because they are, as a rule, an honest expression of opinion such as is not always to be found in other columns. Again because there is much more humor in them than the "cap and bells" section contains, which humor is all the more enjoyable because so blissfully unconscious. Lastly for the reason that they afford an insight into human nature as it exists around about us. These letters generally fall under three heads, the populace clamouring for "panem et circenses" that is, bread and amusement, patriots bursting with heroic rage, and sanctimonious reformers demanding that we be deprived of the few mundane pleasures that we have so far enjoyed and that our personal liberties be still further restricted. The sentiments expressed seldom transcend the domain of the material and the commonplace. Seldom is any intelligent reference made to real culture or the higher things of the soul. We consequently experienced re-

cently a real surprise and pleasure in reading a letter entitled "Value of Latin Lessons" and signed "Student." It was to us like an unexpectedly discovered oasis in a desert of intellectual aridity. If it had been one of the old school professors of Latin syntax that had come to the defence of orthodox culture we would have simply murmured "Love's Labors Lost" but that a youthful champion should, in the face of that popular sentiment that has swayed the judgment of the heads of so many of our universities, enter the lists as the defender of a forsaken cause, stirred us with a desire to emulate the example of Diogenes, light our lantern, seek out this hero and discover him to the world.

The gist of the writer's contention was that while the present system of coaxing a poor translation of Caesar or Virgil from an indifferent scholar does not arouse a keen intellectual appreciation of the beauties of the classics, still in the teaching of English grammar the study of Latin syntax is a factor in building up a working knowledge of our own language, so necessary to the clear expression of original, logical thoughts. Latin should not be eliminated from the curriculum or be allowed, as was the case with Greek, to degenerate to the status of an "option." If this be done, only such parents as realize its intrinsic value will urge their children to study it. The result would be that a knowledge of the classics would be restricted to a small number of the elite, and that few would read even the translations that are in our libraries. "Better," he concludes, "a scholar should know only a line or two of the time honored text commencing 'All Gaul is divided into three parts' than that he should look upon the works of the noble Greeks and Romans as though they rested upon Olympian pedestals, separated from the ordinary mortals by a gulf never to be bridged. Whereas in truth, the only gulf which really lies between the zealous aspirant and the literary gems of the classic ages is good honest industry."

There are two points here that deserve the serious consideration of our educators. The first is that the highest degree of intellectual culture is unattainable without a knowledge of the classics. To give the reasons for this would carry us beyond our allotted space. Suffice it to say that these ancient models of literary composition are the patterns for all succeeding time and the source from which our own language has been enriched. In the study of them the greatest masters of our own tongue have acquired their precision, simplicity, purity and elegance of style, in a word, their proficiency. The French Canadian members of our Federal Parliament, who learned the classics in their youth in the colleges of Quebec, and many of whom speak English more idiomatically than do those who claim it as their mother tongue, are a striking example of this truth.

No less important is the other point, viz., that honest industry is the only key which will unlock the door to the treasure-house of ancient learning. The use of another kind of key—which was called a pony when we went to school—used to be considered creditable to the student whose too fluent translation of the Latin or Greek text would elicit a little derisive whistle from the master. But now in this age when men seem to have forgotten that original sin demands mental as well as manual toil, students are invited to scale the scholastic heights with the aeroplanes of a ready-made translation. It can't be done. Money may buy some things, but it cannot purchase the keen intellectual pleasure that comes from a mastery of the original text of the classic authors and the literary preeminence that crowns the labors of the industrious student.

NOTES AND COMMENTS

THE TORONTO Telegram is responsible for the statement that "War revealed the Vatican as a German province." Which is one more proof if any were needed that lying is not a lost art on Bay Street.

WITH the growing unrest in the labor and industrial world, the increasing laxity in business ethics, and the lack of fixed principles on every hand the world may yet realize that civilization's only hope lies in return to the eternal truths taught from the beginning by the Catholic Church.

ON THE subject of sacred music someone writes to the daily papers

that there are only two kinds of music, good and bad, and that "most popular hymn tunes come under the latter category." This refers primarily to sectarian hymns, but are some of the popular hymn tunes in use by Catholics entirely free from this reproach? While in this regard we have allowed many good things to be stolen from us, are we quite sure that we have not appropriated others that are not so good?

THIS is the period of annual synods, assemblies, conferences and so forth of the various bodies that go to make up Canadian Protestantism, and press reports of their deliberations are characteristically entertaining if not always edifying. While the one body is proclaiming how superior it is to the Catholic Publican, and another devotes itself exclusively to sociological and other "safe questions," yet another debates on the Ten Commandments, and thinks the time propitious for bringing them "up-to-date."

AT THE same time a convention, international in character, meets in Philadelphia to determine, if that be possible, just what is "fundamental" in Christian teaching. The trouble with them all is that they have no fixed standard to go by,—no central authority to adjudicate between the conflicting schools. What other prospect can possibly lie before the sects than ultimate pandemonium? Yet, to the city seated on an hill, which holds for them the solution of all their problems and difficulties, they are as men who having eyes see not.

WITH GREAT show of knowledge a correspondent of the Christian Guardian writes of the "good and bad in Roman Catholicism." While believing that Protestants could learn many a lesson in reverence and humility from individual Catholics he is just as sure that the Church as an institution should be "strenuously discouraged." With his opinion one way or another we are not concerned. The quality of his knowledge, however, may be gauged by his reference to Westminster Abbey as a "Protestant structure"—that is a building erected by Protestants, and adapted to the Protestant idea of worship.

WHY SHOULD he stop at Westminster Abbey? Why not go on and include all the old Catholic cathedrals of England now in Protestant hands? They are in the same category as the Abbey—Protestant, if you will, in that they are the common loot of the "Great Pillage," but Catholic, every one of them (Westminster's Abbey Church among the rest) in that they date back to Catholic times, and are the concrete expression in stone of Catholic faith and ideals. Protestants it has been well said, have never yet erected a cathedral worthy of the name, and never will. They may occupy those they have appropriated but for the simplest and most obvious of reasons do not know how to use them.

PROTESTANTISM, we repeat without animus, has no right sense of the purpose for which the great cathedrals of the Middle Ages were erected and endowed. As a religious system it excludes the very idea of sacrifice and sees in the material edifice, still fondly called a "church," nothing higher or more sacred than a place of meeting or an auditorium. In saying this we are not unmindful of the earnest effort made by a section of the Church of England within the past forty or fifty years to clothe the dry bones of Protestantism with the goodly garments of Catholic ritual, and to restore as much as it may of the outward expression of the worship of their fathers. To say that the effort, however piously intended and persistently made, has never grown beyond the exorcistent stage is but to say that, being foreign to the genius of the Establishment it never can. Nor can the old cathedrals, erected as places of sacrifice and as the earthly dwelling places of the Most High, ever be fitly adapted to other uses. Westminster Abbey and the great cathedrals stand but as monuments of the past, and, diverted from their proper use, are rightly cherished as national possessions. But Protestant save in the way of occupation they never can be.

The most lovable heart is that which loves the most readily; but that which easily loves also easily forgets.—Goethe.

THE WORLD'S FRESH START

The peace terms have been presented to the Germans. This means, in the estimation of competent observers, that the Allies have settled almost all their own differences and that in doing so they have shown some consideration for Germany's future as well as much for their own. They have been severe, but they think that what they offer, Germany will accept. At first sight the outlook for Germany is pretty blue, but one gets a somewhat different view from a reading of articles in papers which reflect the mind of French diplomacy and the French army. The Germans, they say, are condemned to fifty years of slavery, inasmuch as all their effort for that period will be required to pay the sums adjudged against them; but, because the German unity has not been destroyed, because the German Empire has not been dismantled, France remains in the presence of a Germany from which a heavy tribute is to be exacted and which will conserve everything to enable its people to escape from the yoke. "Germany remains a great State which can hope one day to extricate itself from the situation defeat has forced it to accept. It is not wise to leave to a people, already great in its numbers and known for its bellicose spirit, a ray of hope in its despair. It (Germany) has been reduced to a state of serfdom; provision should have been made against a revolt of the slaves, against the appearance of a German Spartacus with an empire to support him." That is the view of the diplomatic school who think the treaty disposes of everything except the essential, the future.

The army view is similar. Foch voiced it at the secret meeting of the Conference held the day before the terms were delivered. "If you directed me to assure the safety of this room, I would at once arrange to hold the doors. The Rhine is the door. If you want security you must hold the Rhine." He told them that the proposal to give up, at five year intervals, first Cologne, then Coblenz, then Mayence, would be pronounced by every military authority to be ridiculous, and that the army of 100,000 organized on a twelve-year service, to which Germany is to be restricted, is what any general would pronounce to be the ideal army behind which to carry a nation into war. Adopting this reasoning, the French militarists foresee that unless France holds the Rhine, the way into France selected in 1870 will again be open, and they point out that if the Belgian route is not taken, as it is not likely to be, England's help cannot be counted upon.

The belief of the man in the street now is that Germany will accept the peace but will find a way out of the payment of tribute, but the man in the street seldom says why he thinks so. Usually his intonation carries the suggestion that this would be his own way of meeting the difficulty, if he had to meet the difficulty. The French have the merit of reasoning out their beliefs. They foresee a period during which there will be had economic conditions in Germany, then another in which inertia will need to be overcome, then a regain of strength by Germany left united and potentially strong, then finally the possibility of a conflict, if France insist upon the literal fulfillment of the bond. It is because they envisage this possibility that they do not believe Germany will throw up her hands in despair, refuse to sign the treaty and give free rein to the Bolshevism of the East.

Another line of reproachful criticism also suggests the possibility that Germany may have saved something from the ruins. There have been intermittent complaints in the French press against American and German-Jewish financiers who are believed to have stood between Germany and ruin. There was quite an outburst on this subject when Herr Warburg came here in advance of the regular peace delegation. The attack has been taken up by the London Morning Post, which claims that "the German-American Jews who are pulling the strings of the Peace Conference" care very little what happens to British, French or Italian industry, but are very much concerned for the survival of the German and Austrian industrial system. "The international financiers seek to preserve in Germany's hands the avenues for her trade with Russia and the East, and where that cannot be effected the place is put in hands which are judged to be most amenable to the influence of the Central Powers." This criticism may or may not be well founded, but at least it runs well with what is obviously the most hopeful promise left to Germany. When her statesmen are ever so little inclined to optimism, they hint that what has happened to Russia is worth to Germany almost all the war has cost. It removes the hitherto ever-present dread. In the second place, the practical obliteration of Germany's mercantile marine and the loss of her colonies will be certain to prove a strong argument for concentrating attention for the future upon the trade of nearby countries to the south and east, rather than upon adventures across the seas. Finally, the fact that it was the success of the blockade by sea which really occasioned Germany's defeat, will be the strongest kind of an inducement to Germans to bring the development of the inexhaustible resources of Russia up to a point where, if those resources were in hands at once friendly and capable,

the sea blockade might lose most of its effect. The German capacity to assert herself with the aggressiveness, which western soldiers and diplomatists look forward to, will not be attained until both politically and economically the Russian field has been sufficiently cultivated to make it possible to contemplate action with some assurance of success.

It is commonly believed in Paris that many sins of commission and omission are to be explained by the very natural wish, amounting to urgent political necessity, to set the wheels of industry turning again in England, to which end the stabilizing of conditions in Russia is a desired means.

The clearing of the Black Sea ports is also explained, by some who claim to know, on the ground that England is more concerned about the resumption of wheat shipments than about the political regeneration of Russia.

While France complains about this sacrifice of the future, as it is called there is nevertheless a strong current of satisfaction. Clemenceau says modestly he thinks he has got a good peace, and France in the main believes that he has, and that he had to make a hard fight against his allies to get it.

Japan is also conceded to have played a strong hand and won. The Chinese are very angry and say they now have an Alsace to be delivered. They intimate that only material force commands the approval of the almighty they will endeavor to apply the lesson and bide their time.

The new feature of the treaty is the engagement taken on behalf of America and England to go to the support of France, if she is attacked by Germany. This is by way of solace to France for her disappointment in not getting to the Rhine.

The specific provisions reducing Germany's naval status to nil and limiting her military strength to a volunteer army of 100,000 have a secondary as well as a primary interest.

FATHER FRASER'S LETTERS FROM CHINA

We are now giving to our readers some of the Father Fraser's letters which for one reason or another were not published at the time they were received.

Dear Friends,—Allow me to narrate the life and martyrdom of two missionaries, Blessed Joseph Chang and Blessed Paul Chen, of Blessed John Lo, and Blessed Martin Wang, four Chinese beatified by Our Holy Mother Church.

Blessed Joseph Chang was born in 1832 in the Subprefecture of Pailien. After several years study in the little seminary he was sent to help a missionary father, who finding him zealous and very obliging placed him in a country school to teach catechism.

He did not possess a brilliant intelligence, but made up for it by assiduity to study, even passing the time of recreation at his books and composition. He had a sweet and meek disposition, but when occasion required he showed great resoluteness as happened when his father, a doctor, wanted him to leave the seminary and take up the profession of medicine in order to increase the family income.

All who have been charmed by his piety and goodness were looking forward for a bright future for him of works of edification and glory for God.

Through the exhortations of a Christian recently converted he embraced Christianity together with his wife, at the age of thirty. His was indeed a sincere conversion. He studied our Holy Religion so thoroughly that he succeeded on all occasions in refuting the objections of the pagans.

Being employed as procurator in the erection of the new seminary at Tsingay he enjoyed the complete confidence of the superior, who entrusted to him the purchase of all materials and necessaries. Together with the two seminarians described above and Blessed Martha Wang, he was destined to receive the palm of martyrdom.

It was in the year 1861 that the persecution broke out. The general of the forces of Kweichow province had already shown himself to be the bitter enemy of the Christians for a whole year before, and as proof of his blood-thirsty nature had given his underlings to understand that he wanted the destruction of the Catholic churches and the death of all the missionaries.

In execution of their master's desires the general at Tsingay surrounded the seminary and arrested four seminarians, among whom was Blessed Paul Chen. The officer, before whom they were summoned, declared: "General Tien does not wish the Catholic religion to be practised. Soon a decree will be published proscribing it and condemning to death all who will not abandon it. Return to your superior, take counsel with them and resolve to obey the general's orders; otherwise you are all lost."

A few days afterwards the soldiers again appeared before the seminary, but found it empty, the superior and seminarians having taken refuge in another Christian station. Blessed John Lo was the only one within. They seized him and dragged him off to prison. On the way they met Blessed Joseph Chang and Blessed Paul Chen, who, nothing daunted, were returning to the seminary with provisions. These they also arrested.

The officer who presided over the judgment that followed first addressed Blessed John Lo, but the latter answered: "Why do you question me the first? I am only a servant. I will follow my two masters. Question them. Let their answers be mine."

The two seminarians, ordered by the officer to apostatize under pain of decapitation, answered: "We will lose our heads sooner than our faith." Whereupon the three were cast into a narrow, fetid cell without furniture. The soldiers procured them some stones to serve as beds, and one of them consented to take a letter to the superior of the seminary, who upon the seminary being destroyed, had fled to the provincial capital. These Blessed confessors wrote as follows: "Please tell the Bishop that we are separated by a thousand ways but that we prefer to die sooner than succumb to the torments by which they endeavor to weaken our faith in God. It is impossible to describe the suffering inflicted upon us. They even deprive us of food and will not allow a drop of tea or water to be given us."

Blessed Paul Chen was born of pagan parents on April 11, 1838, in the Subprefecture of Sinchen. He was reared by the Holy Childhood Society, instructed in Christian doctrine and admitted into the little seminary in August, 1853. Here he received the Sacrament of Baptism weeping with joy and thanksgiving and then made his First Communion. He always retained a vivid memory of that happy day and if he ever fell into any fault, his superior had only to recall it to mind to bring abundant tears to his eyes and lead him on the path of virtue with renewed fervor.

On Monday evening Georgetown's Gold Service Flag was unfurled in the Quadrangle. Addresses were given by Martin Conboy, '98; Thomas Spellacy, '01 and Charles Palms, '89. On Tuesday afternoon A. Mitchell Palmer, Attorney General of the United States made the address to the graduates. On Sunday, Rev. Eugene DeL. McDonnell, S. J., A. B., '85, preached the Baccalaureate sermon in Trinity Church.

list of men that has been compiled by Father Nevils from the war records. Georgetown will present to the next of kin a bronze duplicate of the marker placed on the tree.

ST. PETER'S SEMINARY LONDON

Seven priests were ordained at St. Peter's Cathedral Saturday morning at 8 o'clock: Rev. M. Baillargeon, Windsor; Gregory Blonde, Chatham; Leo Marchand, Tilbury; Arthur McHugh, Windsor; J. H. Pocock, London; Herbert Fallon, Huntingdon; Quebec, and Thomas Moran, Woodville.

The five following were ordained subdeacons: Albert McNabb, St. Thomas; Bart Gaffney, Logan; Maurice Sullivan, Ashfield; Edward Webster, Dublin, and Wilfrid Roy, Tecumseh.

All are for the Diocese of London. After the ordination service His Lordship Bishop Fallon announced that the Holy Father had been graciously pleased to confer the dignity of Domestic Prelate on the Right Rev. Theobald St. Thomas, Right Rev. P. J. McKeon, London, Right Rev. C. A. Magee, Stratford, and the Right Rev. C. A. Parent of Tilbury. His Lordship referred feelingly to the fact that Father Joseph Kennedy, of St. Mary's parish, London, had died before the brief making him a Domestic Prelate arrived in London.

CARDINAL MERCIER DELIVERS MEMORIAL ADDRESS TO AMERICANS

Antwerp, June 3.—Cardinal Mercier officiating last Saturday at the American Memorial Day service here, delivered a sermon at which were representatives of every Allied nation. He said in part: "Here is a very solemn scene. We have this morning witnessed what is no doubt one of the most imposing and moving man has ever seen. All the nations, which had a part in the world war, with the triumph of righteousness over injustice, and civilization over barbarity, are united here."

"France, so great and chivalrous, has borne the heaviest burden during the awful war; Italy, whose battlefields on precipitous mountain sides were perhaps the most dangerous; Great Britain with her legions keeping watch on the sea, and with the help of her Colonial children, on land; Belgium, also first assailed and last in the fray; last, the United States."

"Each one of you has nobly offered his life, his very life, for that ideal of triumph of which we rejoice in this solemnity, and while you tender homage so deep to those that have fallen for the common cause, you do not mourn them, you merely assemble for their glory and honor."

"Three times within little more than a century have the sons of the great republic drawn their sword from their sheath for liberty. Three times also has it given them victory. In 1776, George Washington, with the help of Lafayette, conquered for independence. In 1865, Abraham Lincoln drew assunder the chains of slavery. On the second day of April, 1917, your President called forth the members of Congress and spoke those important words that right is more precious than peace."

"We are here, one and all, with you to celebrate your heroism and rejoice in remembrance. We will let our voices rise up to God, our Master, to bless and praise Him, who is supreme Lord over all, and to whom victory is due, to beg His mercy for those who have given their lives to defend our liberty."

"When the light of thy beneficent peace will shine, may we all meet again in the glory of Thy beatitude. May we even meet those chastened by disaster, purified by repentance, those whom we have been forced to look upon as our enemies. God of Mercy give our dead eternal rest. Let that Divine Light which knows no shadow or decline shine upon them."

DISCIPLINE

With discipline rapidly following, it has not proceeded, Latin and Greek from the country's schools, a refreshing incident comes out of the west where forty-three students of a Jesuit college were expelled because after being prohibited, they took it upon themselves to make a holiday trip into an adjoining city.

We like to explain away our court records of juvenile delinquency by all sorts of subterfuges. But we know that the root is the disregard for authority that sprouts in the home and is nourished by modern educational methods.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

During the octave of Pentecost our thoughts are directed chiefly to a consideration of God the Holy Ghost and His relation to us.

"I shall never forget my husband's ferocity of indignation," says Mrs. Stevenson, "his leaping stride as he paced the room holding the offending paper at arm's length before his eye. In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair to the table, and the sound of his inkstand being dragged toward him."

"The afternoon he called together his wife and her son and daughter, and told them he had something serious to lay before them; and then we three had the incomparable experience of hearing his author read aloud the defense of Father Damien while it was still red hot from his indignant soul."

"An eminent lawyer was consulted and pronounced it a serious matter," as indeed it was. "However, no one will publish it for you," he exclaimed. "This was true enough; but the author hired a printer by the day, and the job was rushed through; then the family turned in and helped address the pamphlets, which were scattered far and wide. And thus Father Damien was vindicated by a stranger, a man of another country and another religion from his own."

STEPHENSON'S DEFENSE OF FATHER DAMIEN

A child in the midst of a crowd is conscious of nothing but its immediate surroundings. Crushed and stifled, it can see and feel only the objects actually touching it. But let the father take it up in his arms and hold it aloft; what a difference the elevation will make! So we, too, are in a crowd, in the dark, finding often no meaning in what is stirring round us; but should God deign to raise us to His point of view, what a change would come over us!—Mother Loyola.

guide and to comfort an afflicted world. We cannot separate therefore the Holy Ghost and the Apostles, directly or indirectly through them God's graces to the world are bestowed. Through them the individual receives those gifts which God intended for that soul.

The importance of establishing the Church is so apparent therefore that we understand it immediately. Christ founded the Church to save souls and made it the ordinary channel of His gifts. Here the great work of the Catholic Church Extension appears, here we grasp its necessity. We of the Extension are working with the pioneers, we are labouring with and for the missionaries of the Church.

STEPHENSON'S DEFENSE OF FATHER DAMIEN

Wrote vindication of priest in white heat

Fancy, then, Stevenson's feelings when he had in a newspaper at Sydney, some weeks later, the letter of a well known Honolulu missionary protesting against a monument to Father Damien on the ground that he was "a coarse, dirty man," who had contracted leprosy through his immoral habits.

"I shall never forget my husband's ferocity of indignation," says Mrs. Stevenson, "his leaping stride as he paced the room holding the offending paper at arm's length before his eye. In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair to the table, and the sound of his inkstand being dragged toward him."

"The afternoon he called together his wife and her son and daughter, and told them he had something serious to lay before them; and then we three had the incomparable experience of hearing his author read aloud the defense of Father Damien while it was still red hot from his indignant soul."

MAKE YOURS A REAL VACATION THIS YEAR

Go to MUSKOKA PARRY SOUND RIDEAU LAKES Excellent Service via Canadian National to scores of delightful spots, where the best Fishing, Boating, Golfing, may be indulged in, under ideal conditions. 1919 List of Summer Hotels and Boarding Houses will assist you in your choice.

Keep Alive Their Memory

Few customs are more to be commended than that which has existed in England for many generations—the placing of Memorial Tablets upon the walls of church, club, or college, in honor of their departed heroes.

Ryrie Bros. Limited Jewelers and Silversmiths 134-136-138 Yonge St. TORONTO

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions 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 propose the following burse as subscription. SACRED HEART BURSE Previously acknowledged... \$2,968 74 A Friend, Westmount, Que. 5 00

QUEEN OF APOTLES BURSE Previously acknowledged \$1,496 29 ST. ANTHONY'S BURSE Previously acknowledged... \$482 95

IMMACULATE CONCEPTION BURSE Previously acknowledged... \$274 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged... \$83 20

ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged... \$958 05 BLESSED SACRAMENT BURSE Previously acknowledged... \$100 60

FIVE MINUTE SERMON

By Rev. F. P. Hickey, O. S. B.

SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI

EXCUSES FROM FREQUENT COMMUNION

"And they began all at once to make excuses." (Luke xiv, 18.) The Gospel and the Festival are well in unison to-day. Corpus Christi, my dear brethren, must of necessity lose much of its grandeur and solemnity in a non-Catholic country, where churches and congregations for the most part are small and the clergy but few. But to us, at least, is left that which is essential to the solemnity. What would all the outward show be worth—the pomp, the processions, the crowded cathedrals, the reverential crowds of worshippers—if the hearts of men were not united to Jesus in the Blessed Sacrament? The hour our Blessed Lord loves most is that early, quiet hour when the silent throng gathers round the altar-rails. What would the Festival of Corpus Christi be if there were no Communions? We can all make a festival for our Lord in our hearts if we choose.

Yet the point of the Gospel is the excuses that they all began to make, and the insistence of the Master that other guests should be found. "And they began all at once to make excuses." This is the truth, that it will be the work of the Spirit of the Church till the end of time to compel them to come in, we can make no doubt, for the God of Truth spoke the parable.

Men still love the things of earth more than those of heaven. What they see and can grasp and enjoy has a hold on them, but the things of faith are swept aside.

Pride makes the first excuse. Too taken up with things of their own—their possessions, their homes—they have not time for God. They neglect either to obey or serve Him, and when reminded by the invitation willfully disobey the summons, and hypocritically pray to be excused. And avarice follows the example of pride. It wants to see that it has got the value of its money: "I have bought five yoke of oxen, and I go to try them." This short life engrosses all their interests, and they take no heed that there is an eternal life to come. The rich man when he shall no longer shall take away nothing with him; he shall open his eyes and find nothing. (Job xxvii, 19.) "The desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows." (1 Tim. vi, 10.)

And luxury, the enthrallment of carnal pleasures, takes such possessions of a man that he has not the manners to say, "Pray hold me excused," but bluntly, "I cannot come." For all that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. (1 John ii, 16, 17.)

Can no better excuses be found why men abstain from Holy Communion than such as these—that pride, avarice, sensuality, are masters of their soul, which disowns allegiance to Jesus Christ? Those who approach Holy Communion but seldom, may feel offended to find that the pretext that keeps them away is spoken of thus. Each one tries to persuade himself that he indeed has very good reason for us so seldom receiving the Blessed Eucharist. The usual ones is the plea of unworthiness. It is true; it sounds well; but it is a mere pretext and a sham.

Test it. What do you do to become less unworthy? Delay will help you nothing. Remaining in a tepid, sluggish state cannot improve you. Here is the Bread of Life, and your soul is starving! Does not common sense force you to remember the words of our Blessed Lord: "This is the Bread which cometh down from heaven, that if any man eat of it he may not die. . . . If any man eat of this Bread, he shall live forever." (John vi, 50, 52.)

What else can give you spiritual life and strength as well as this Bread of Life? And did not He Who instituted the Blessed Eucharist well know our unworthiness, and has He left no means with His Church to do away with our unworthiness? The Sacrament of Penance will wash away the sins which indeed make us unworthy to partake of the Body and Blood of the Lord. Even then, indeed, what are we? Let us own it—we are amongst "the poor and the lame;" but remember the Lord had those brought into His supper, and welcomed them. If we are waiting to be brought in as honoured guests, we are making a great mistake; we are not indeed worthy of that.

What we must do is, having carefully repented of our sins, to own our unworthiness and forthwith approach the Lord in obedience, confidence, faith, and love—obedience, because the invitation is a summons, and no excuse will be received; confidence, because a concept of the Church emphasizes the wish of the Lord, and the command is laid on sinners; faith, because we know the Holy Eucharist continues and carries on the work of the Incarnation, and Christ came "to seek and to save that which was lost." (Luke xix, 10.) And love! How can we help but love when we reflect Who it is that we receive in Holy Communion; how it is that we receive Him under the appearance of bread; why it is we receive Him, that He may feed and

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nourish our souls, that we may live by Him? What a union! Need we speak of love? The great God gives Himself to the poorest and the worst of sinners. Where, then, is this excuse of unworthiness? It is swept away by faith and confidence, obedience, and love. To stay away because unworthy, and to do nothing to become less unworthy, is an insult to God. But to approach Holy Communion in a true and humble Catholic spirit, confessing our unworthiness, but trusting that every Communion will lessen our unworthiness, is indeed giving glory to God and enriching our own souls with the choicest of blessings.

THE WILL OF THE PEOPLE

When the American people decided upon a complete severance with the mother country and rejected the right of British sovereignty to rule them without their consent, they stated their case in a masterpiece of English prose composed by Thomas Jefferson. They based their case on the principle that the general will of the people is supreme. "If sovereignty is not in the people, where is it?" asked the Jesuit Suarez.

The introductory paragraphs of the Declaration of Independence contain the quintessence of the present demands of the Irish people for freedom and are well worth quoting at the present moment: "When in the course of human events it becomes necessary for one people to dissolve the political bonds which have connected them with another and to assume among the powers of the earth the separate and equal station to which the laws of Nature and of Nature's God entitled them, a decent respect for the opinion of mankind requires that they shall declare the causes that impels the separation. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of those ends it is the right of the people to alter or to abolish it, and to reinstate a new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

If it is no longer possible for the British Government to assert successfully that the Irish demand for self-determination is a "domestic" question. That notion of sovereignty is as archaic as the old theory that the employer could do as he liked with his own and pay his employees starvation wages for twelve or fourteen hours' daily work. The presence of several hundred thousand armed British soldiers in Ireland equipped with tanks and bombing aeroplanes cannot fight against the ultimate test of sovereignty in the consent of the governed. There is a historical parallel between the Irish Provisional Government or Dail Eirann and the American Continental Congress in repudiating British sovereignty. They both claimed inalienable rights from God and not from the charters of kings. The American, as well as the Irish Declaration, appeals to God to judge the righteousness of their

cause. Jefferson spoke for all subjects when he wrote in 1776: "We, therefore, the representatives of the United States of America in General Congress assembled, appealing to the Supreme Judge of the World for the rectitude of our intentions, do in the name of and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are and of right ought to be Free and Independent States."

In a special cable dispatch sent to the S. F. Examiner, ex-Governor Dunne of Illinois, one of the three American delegates promoting the cause of Ireland at the Peace Conference, sums up the present situation in the following words: "We are waiting momentarily a reply from President Wilson to our request for the use of the good offices of the United States Government in bringing the chosen representatives of the Irish people to Paris to present their country's case to the Peace Congress. If the President's reply is in the affirmative the first object of our mission to Paris will have been accomplished. If the Irish representatives come to Paris we will confer with them as to what other assistance we may give them in attaining independence for Ireland. Our visit to Ireland has surpassed all our expectations as regards the unanimity and determination of the Irish people in their struggle for freedom and independence. Prior to our departure for Dublin, Wilson accorded our chairman, Frank P. Walsh, a most gracious interview, and the commissioners had all been accorded a courteous audience by Colonel House. We are satisfied from our intercourse with people of all nationalities on our way over and here in Paris, that we have the sympathy of men and women of all classes and races."—The Monitor.

SUPERORDINATION

A proposal, emanating from Episcopal sources, seems to destroy what was essentially considered to be the sacrament of orders. According to the suggestion of those who are so keen to bring about a reunited Christendom a minister of any communion might apply for ordination to the Episcopal church and when the ceremony was conceded the applicant, while not losing his status in his own denomination, would be entitled to preach, and presumably to administer rites to Episcopal congregations. This superordination is only a suggestive stage and must be passed upon by the General Conventions of the Episcopal Church. While it is expected that the plan will not receive much encouragement there is a significant sign of Protestant attitude towards supernatural aspects of the Christian faith when any section of a communion could countenance a denial of what was supposed to be the very substance of religious convictions.

When the Holy Father declined to recognize the validity of Anglican ordination, divinity scholars, particularly in England, scored the Pontiff as an ignorant bigot, totally blind to all historical evidence. They could prove the validity of their orders no matter what the Pope might say. So there returns to mind the argument of Cardinal Newman where he refers to the validity of baptism when administered by clergymen who themselves did not have the intention of baptizing because they did not believe in the necessity of the sacrament. So now with orders. Possibly the Pope might have found some argument for his decision in the action of those today who believe so little in the supernatural character of the imposing of hands when one is to be admitted to the sanctuary that they are willing to have the ceremony a mere ticket of admission to promiscuous pulpits.—F. in The Guardian.

THE TREATY OF PEACE WITH GERMANY

Charles G. Fenwick, in the June Catholic World

Can it be said that the present Treaty is consistent with the principles of a just settlement as expressed in the various addresses of President Wilson which have been so generally quoted as the basis of a lasting peace? No one will contend that an ideal settlement has been reached. During the dark hours of the conflict states vowed their belief in abstract principles of justice which in the hour of triumph they are reluctant to apply to concrete facts. In some instances compromises have been made which puzzle the onlooker because he has not before him the facts upon which the Conference based its decision. In other cases the compromises appear to threaten the very ideals for which the War was fought. But if we look not to the weak spots in the Treaty, but to its constructive provisions, if we compare it with the settlement effected at Vienna in 1815 or at Berlin in 1878, we cannot but feel that great progress has been made. The publicists as a basis for the transfer of territory have been generally applied, new States are created to satisfy the desires of national groups, colonies are put under guardianship, commercial traffic in Europe is given greater freedom, and new international agencies have been created to superintend the administration of rights conferred.

Much has been done to secure a just peace, but much more remains to be done to secure

a permanent peace. A heavy weight has been laid upon Germany, which she cannot be expected to bear patiently if any hope of release is offered. The duress under which she is laid will not of itself give legal validity to the terms of peace. The experience of history shows that military securities have a way of proving elusive as years go by. The

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can substitute common international rights for the rivalry of individual national claims and lay the basis of a cooperative commonwealth in place of a competitive armed camp, the present Treaty cannot survive a generation. With all its minor defects the old order of alliances and counter-alliances and of the unstable balance of power which grew out of them. The collective judg-

ment of the united nations offers hope for a just solution of the problems yet awaiting to be settled. What the world needs even more than due satisfaction for wrong done is wise provision for the maintenance of justice in the future. No treaty of peace with its security and reparation clauses can accomplish this; only the concerted action of nations continuously dominated by high ideals is adequate.

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CHATS WITH YOUNG MEN

SONNET TO MY MOTHER
And can't thou, Mother, for a moment think That we, thy children, when old age shall shroud...

DOES WRONG-DOING AFFECT YOU?

Youth is the season of impatience. And it is a glorious impatience, born of un-disappointed ambitions, and of unspooled enthusiasms. It is the time of earnestness in the pursuit of ideals.

by the idea of gain or profit, and that if young people sin it is because they wanted to and no one is to blame, then one may whisper to such men another little bit of philosophy...

The aggressive elements in humanity's battles can be understood: The frank creed "get all you can," is bad doctrine, but it is plain doctrine, and the motive behind it is easy to see.

and I just know our Blessed Mother will help you over it. Just ask her. Polly's advice is so good that Uncle Jack passes it along to his young people.

WHAT HE COULD DO
Two boys left home with just money enough to take them through college. They both did well at college, took their diplomas in due time, and got from members of the faculty letters to a large shipbuilding firm...

VACATION TIME WORK
A mother has requested us to indicate some vacation-time work for children in line with our former editorial. This we are happy to do.

BIRD COLOR ON SOCIALISM
Between the covers of that excellent volume entitled, "Two and Two Make Four," by Bird S. Coler, may be found many a gem of thought sparkling with brilliant diction.

OUR BOYS AND GIRLS
CHARITY
Unarmed she goeth; yet her hands Strike deeper awe than steel-caparisoned bands.

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