

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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LONDON, CANADA, SATURDAY, MARCH 9, 1918

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REFINING INFLUENCES

North, East and West temples have risen in response to the human craving for intercourse with the higher powers. Mass and liturgy go sounding down the corridors of time. Gorgeous ceremonies and unadorned prayer and thanksgiving reflect the different tastes and moods of the ages and generations. At last, in the glare and furnace heat of this apocalyptic outburst, we begin to discern the unity of purpose that underlies these zones of experience. There are spiritual climates it seems; and souls thrive in congenial temperatures. What room is there for controversy about fashions in the trenches of Flanders and France, where the forces of right and wrong are locked in deadly conflict? Our brave boys are facing realities. Fictions wither in that air. Scorn for misguided folk melts into tenderness when the spirit of truth and goodness appears in radiant words and deeds, shedding an unearthly glory over ghastly scenes and sufferings. The quality of reverence bred in such a school is sure to be high and pure. When it returns, like the later rain, to fertilize and freshen our home fields of religious effort, who can tell its regenerating effects upon our common life? Then it may well be that Matthew Arnold's verses concerning progress will echo a widening faith and entail the fine accomplishment of reverence for all that is pure and good and true.

REVERENCE ALWAYS

It is not easy to view with an impartial eye the amusements that fill so large a place in the lives of the toiling multitudes. The theatre and picture shows call for more supervision than should be necessary in these strenuous times. The drama in its higher flights cannot be expected to attract crowds, but, while it is natural for men and women to seek a respite from cares that weigh heavily on their spirits, it is neither natural nor expedient that the decent conventions of the stage should be swept aside to gratify a taste for wild display. Coarse jokes about husbands and wives, sweethearts and babies, are doubly objectionable when our bravest and best are suffering indescribably in the trenches. Reverence should extend to our lighter hours and occasions. Do some of the people behind and before the footlights imagine that charitable gifts can condone such excesses or ceremonial parade balance offences against morals? To stand in awe of the unseen realities of life and death is the mark of a nature attuned to the deeper chords of human feeling. All great artists have been reverent in presence of widespread sorrow.

OUR ENEMY

There is no more insidious foe to fair dealing than the desire to conceal our real views and feelings beneath a compliant demeanor. "Trust thy deeper self" is a counsel of wisdom in all the affairs of life. Perhaps the best safeguard against serious error is to be found in the cultivation of reverence for the best and truest things of whom we have certain knowledge. Yet the golden rule between stolid immobility and rash will-worship is not to be reached without prolonged effort. "Honor to whom honor is due" is a good working hypothesis. "We needs must love the highest when we see it," owned the penitent Queen in Tennyson's poem. The day of mock dignities is passing. The fiery trial into which the civilized world is plunged will leave few conventional distinctions intact. The judgment of falsities goes on apace. Only real things will abide such questioning as is now decreed by the spirit that lives and works behind appearances. Yet, when all is said, there is ample room for this spirit to grow and blossom into the finer flower of spiritual courtesy. So much for generalities! The visionary sense may help us to a larger view of the spiritual evolution that is the counterpart of the material one. Here Goethe's summary of "The Three Reverences" may suggest

the line of advance. It is a far cry from the lonely Chaldean shepherd, spell-bound beneath the midnight sky on the Mesopotamian height, to the brooding poet of the Westmoreland lakes and fells; yet Wordsworth's lines express the same exaltation of soul in presence of Nature's grandeur and beauty, for behind the visible universe each felt the pulse of "a spirit that impels all thinking things, all objects of all thought, and rolls through all things."

JUST DREAMS

The paint-box of dreams is a wonderful thing. Real artists it makes of us all. It helps us deprive this old life of its sting, its heartaches, its worries and gall. The disconcerting clouds in my sky may accrue through which not a ray of light gleams. I moisten my brush and I alter their hue by using my paint-box of dreams. I paint away troubles with touches of red—the red that means hope to my mind. Or maybe I use a bright orange instead, for it will work wonders, I find. And when I have painted my picture I rest, and marvel at what I have done. The paint-box of dreams has been put to the test, it's brought out the happiness sun. You may not believe that you own such a box, but listen, dear reader, you do. It's there in your heart, safely guarded by locks, the key belongs only to you—Don't let it be idle. Much comfort 'twill bring. Let's brighten the picture today. The paint-box of dreams is a wonderful thing. 'Twill color your troubles away.

BLACK POVERTY

Poverty is truly a light load to the young, but a heavy burden to the old. The poverty which is going to pass away, like an infantile disease, is a small thing, and may prove, like it, a means of immunity from further attack; but the poverty which is nipping like a frost and making for the aged "times most bad, without the hope of better to be had"—that is the poverty which crucifies and is a living death. When poverty comes, not to pinch young stomachs, but to "clem" the children, when it comes to make the necessary doctor's visit a grudging luxury, then poverty appears in its worst aspect, and all the poetry in the world—which tells you that it is a salutary lesson, that it is a blessing in disguise—is only a lie to the wrung heart. One of the worst features of this belated poverty is that penury does not make one feel humble, but often makes one envious of others. The want of rich victuals is a small thing, but that we are envious of the prosperity of others is a great evil, and the canker of poverty—for poverty is only a comparative term—is a very real misfortune. No measure exists for poverty, except in the heart's ledger. A millionaire complains of poverty if the income tax goes up a few dollars, and possibly suffers more in his pride than the poor widow does when sugar goes up three cents in the pound, although that is a trial which may mean some pinching in the teacup.

THE SOUL UNHURT

But the truth is that poverty is an external circumstance which, although it may prove unward, cannot hurt the soul. The real pangs in life are those which injure your self-respect, which derogate from your consciousness of excellence—which is the wine of life, and stimulates us to exertion and floods us with happiness. But poverty is an incident which can be neglected by a stalwart soul. We know that virtue is not confined to the rich; courage is as common—indeed, more common—among the poor. We can look poverty in the face without a blush, but how can we face a disaster which tells us that we are failures, that we have missed the mark of life? Poverty or wealth is a chance, an accident, but to deprive one of merit strikes home.

Let little children also come far more frequently (than they generally do) to receive our Lord. Only two conditions are required; a right intention, and freedom from mortal sin,—and who more likely to fulfill these two conditions than little children?—Archbishop Bourne.

VON HERTLING'S SPEECH

GERMAN CHANCELLOR AGREES TO WILSON'S FOUR PRINCIPLES

Amsterdam, Feb. 28.—Following is a full report of Chancellor von Hertling's speech yesterday in the Reichstag:

"The Reichstag has a right to receive an explanatory statement in regard to the foreign situation and the attitude of the Government concerning it. I will meet the obligation arising therefrom, even though I entertain certain doubts as to the utility and success of dialogues carried on by ministers and statesmen of belligerent countries.

"Mr. Runciman in the House of Commons recently expressed the opinion that we would get much nearer peace if, instead of this, responsible representatives of the belligerent powers would come together in an intimate meeting for discussion. I can only agree with him that that would be the way to remove numerous intentional and unintentional misunderstandings and compel our enemies to take our words as they are meant, and on their part also to show their colors.

WANTS COMPROMISE SETTLEMENTS

"I cannot at any rate discover that the words which I spoke here on two occasions were received in hostile countries objectively and without prejudice. Moreover, discussion in an intimate gathering alone could lead to understanding on many individual questions which can really be settled only by compromise.

"It has been repeatedly said that we do not contemplate retaining Belgium, but that we must be safeguarded from the danger of a country, with which we desire after the war to live in peace and friendship, becoming the object or the jumping-off ground of enemy machinations. If, therefore, a proposal came from the opposing side, for example from the Government in Havre, we should not adopt an antagonistic attitude, even though the discussion at first might only be unbinding.

REPLY ON WILSON PRINCIPLES

"Adopting this method, I readily admit that President Wilson's message of Feb. 11 represents, perhaps, a small step toward a mutual rapprochement. I therefore pass over the preliminary and excessively long declarations in order to address myself immediately to the principles, which, in President Wilson's opinion, must be applied in a mutual exchange of views.

"The first clause says that each part of the final settlement must be based upon the essential justice of that particular case and upon such adjustments as are most likely to bring a peace that will be permanent.

WHO WOULD CONTRADICT THIS?

The phrase, coined by the great father of the Church, Augustine, 1,500 years ago—"justitia fundamentum regnorum"—is still valid to-day. Certain it is that only peace based in all its parts on the principles of justice has a prospect of endurance.

THE SECOND CLAUSE EXPRESSES THE DESIRE THAT PEOPLES AND PROVINCES SHALL NOT BE BARTERED ABOUT

"After the breaking off of peace negotiations by the Russian delegates on Feb. 10 we had a free hand as against Russia. The sole aim of the advance of our troops, which was begun seven days after the rupture, was to safeguard the fruits of our peace with Ukraine. Aims of conquest were in no way a determining factor. We were strengthened in this by the Ukrainians' appeal for support in bringing about order in their young State against the disturbances carried out by the Bolsheviks.

IF FURTHER MILITARY OPERATIONS IN OTHER REGIONS HAVE TAKEN PLACE, THE SAME APPLIES TO THEM

"We do not want to be discourteous but when one remembers the earlier utterances of President Wilson, one might think that he is laboring under the illusion that there exists in Germany an antagonism between an autocratic government and a mass of people without rights.

"And yet President Wilson knows (as, at any rate, the German edition of his book on the State proves) German political literature, and he knows, therefore, that with us princes and Governments are the highest members of the nation as a whole, organized in the form of a State, the highest members with whom the final decision lies. But, seeing that they also, as the supreme organs, belong to the whole, the decision is of such a nature that only the welfare of the whole is the guiding line for a decision to be taken. It may be useful to point this out expressly to President Wilson's countrymen.

THEN FINALLY AT THE CLOSE OF THE SECOND CLAUSE THE GAME OF THE BALANCE OF POWER IS DECLARED TO BE FOREVER DISCREDITED

"We too, can only gladly applaud. As is well known, it was England which invented the principle of the maintenance of the balance of power in order especially to apply it when one of the States on the European Continent threatened to become too powerful for her. It was only another expression for England's domination.

"The third clause, according to which every territorial settlement involved in this War must be made in the interest and for the benefit of the populations concerned, and not as part of any mere adjustment or compromise of claims among rival States, is the only application of the foregoing in a definite direction, or a deduction from it, and is therefore included in the assent given to that clause.

"Now, in the fourth clause he demands that all well defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world. Here also, I can give assent in principle, and I declare, therefore, with President Wilson that a general peace on such a basis is discussable.

WILSON IN ADVANCE OF REALITIES

"Only one reservation is to be made. These principles must not be proposed by the President of the United States alone, but they must also be recognized definitely by all States and nations. President Wilson, who reproaches the German Chancellor with a certain amount of backwardness, seems to me in his fight of ideas to have hurried far in advance of existing realities.

"Certainly a League of Nations, erected upon justice and mutual selfless appreciation, a condition of humanity in which war, together with all that remains of the earliest barbarism, should have completely disappeared and in which there should be no bloody sacrifices, no self-mutilation of peoples, no destruction of laboriously acquired cultural values—that would be an aim devoutly to be desired.

"But that aim has not yet been reached. There does not yet exist a court of arbitration set up by all nations for the safeguarding of peace in the name of justice. When President Wilson incidentally says that the German Chancellor is speaking to the court of the entire world, I must, as things stand to-day, in the name of the German Empire and her Allies, decline this court as prejudicial, joyfully as I would greet it, if an impartial court of arbitration existed and gladly as I would cooperate to realize such ideals.

"Unfortunately, however, there is no trace of a similar state of mind on the part of the leading powers in the Entente. England's War aims, as recently expressed in Lloyd George's speeches, are still thoroughly imperialistic and want to impose on the world a peace according to England's good pleasure. When England talks about peoples' right of self-determination, she does not think of applying the principle to Ireland, Egypt, or India.

REJECTS CONQUEST AIM IN RUSSIA

Declaring that the new German operations against Russia were taken at the request of the population to restore order, and that they did not aim at conquest, the Chancellor continued:

"Our War aims from the beginning were the defense of the Fatherland, the maintenance of our territorial integrity, and the freedom of our economic development. Our warfare, even where it must be aggressive in action, is defensive in aim. I lay especial stress upon that just now in order that no misunderstandings shall arise about our operation in the East.

"After the breaking off of peace negotiations by the Russian delegates on Feb. 10 we had a free hand as against Russia. The sole aim of the advance of our troops, which was begun seven days after the rupture, was to safeguard the fruits of our peace with Ukraine. Aims of conquest were in no way a determining factor. We were strengthened in this by the Ukrainians' appeal for support in bringing about order in their young State against the disturbances carried out by the Bolsheviks.

"If further military operations in other regions have taken place, the same applies to them. They in no way aim at conquest. They are solely taking place at the urgent appeals and representations of the populations for protection against atrocities and devastation by red guards and other bands. They have, therefore, been undertaken in the name of humanity. They are measures of assistance, and have no other character. It is a question of creating peace and order in the interest of peaceable populations.

"We do not intend to establish ourselves, for example, in Estonia or Livonia. In Courland and Lithuania our chief object is to create organs of self-determination and self-administration. Our military action, however, has produced a success far exceeding the original aim.

"News was received yesterday that Petrograd had accepted our conditions and had sent its representa-

tives to Brest-Litovsk for further negotiations. Accordingly, our delegates traveled thither last evening. It is possible that there will still be dispute about the details, but the main thing has been achieved. The will to peace has been expressly announced from the Russian side while the conditions have been accepted and the conclusion of peace must ensue within a very short time.

"To safeguard the fruits of our peace with Ukraine, our army command drew the sword. Peace with Russia will be the happy result.

"Peace negotiations with Rumania began at Bucharest yesterday. It appeared necessary that Secretary von Kuhlmann should be present there during the first days when the foundations were laid. Now, however, he will presumably soon go to Brest-Litovsk. It is to be remembered regarding negotiations with Rumania that we are not taking part in them alone, and are under obligation to champion the interests of our Allies, Austria Hungary, Bulgaria and Turkey, and to see to it that a compromise is arranged there regarding any divergent desires that will possibly give rise to difficulties, but these difficulties will be overcome.

"With regard to Rumania, too, the guiding principle will be that we must, and desired to, convert into friends the States with which on the basis of the success of our army we now conclude peace.

"I will say a word regarding Poland, on behalf of which the Entente and President Wilson have recently appeared specially to interest themselves, as a well-known country liberated from oppressive dependence on Czarist Russia by the united forces of Germany and Austria-Hungary, for the purpose of establishing an independent State, which, in unrestricted development of its national culture shall at the same time become a pillar of peace in Europe.

"The constitutional problem—in the narrower sense the question what constitution the new State shall receive—could not, as is easily understood, be immediately decided, and is still in the stage of exhaustive discussions between the three countries concerned. A fresh difficulty has been added to the many difficulties which have in this connection to be overcome, difficulties especially in the economic domain in consequence of the collapse of old Russia. This difficulty results from the delimitation of the frontier between the new State and adjacent Russian territory.

"For this reason the news of peace with the Ukraine at first evoked great uneasiness in Poland. I hope, however, that with good will and proper regard to the ethnographical conditions a compromise on the claims will be reached. The announced intention to make a serious attempt in this direction has greatly calmed Polish circles.

"In the regulation of the frontier question only what is indispensable on military grounds will be demanded on Germany's part.

"The Entente are fighting for the acquisition of portions of Austro-Hungarian territory by Italy and for the severance of Palestine, Syria, and Arabia from the Turkish Empire. England hopes by the creation of a dependent protectorate to annex new portions of territory to the British Empire and to increase and round off its British possessions, especially in Africa.

"In the face of this policy Entente statesmen dare to represent Germany as the disturber of peace, who, in the interest of world peace, must be confined within the narrowest bounds. By a system of lies and calumny they endeavor to instigate their own people and neutral countries against the Central Powers and to disturb neutral countries with the spectre of the violation of neutrality by Germany.

"Regarding the intrigues recently carried on in Switzerland we never thought, nor will we think, of assailing Swiss neutrality. We are much indebted to Switzerland. We express gratitude to her, Holland, the Scandinavian countries and Spain, which by her geographical position is exposed to special difficulties, and no less to the extra-European countries which have not entered the war, for their manly attitude in that, despite all temptations and oppressions, they preserve their neutrality.

"The world is longing for peace, but the Governments of the enemy countries are again inflaming the passion for war. There are however other voices to be heard in England; it is to be hoped that these voices will multiply.

"The world yearns for peace and desires nothing more than that the sufferings of war under which it groans should come to an end. But the Governments of the enemy States contrive ever anew to stir the war fury among their peoples. A continuation of the War to the utmost, so far as has transpired, the most recent watchword issued by the conference of Versailles, and in the English Premier's speeches it again finds loud echo. There are, however, other voices to be heard in England; it is to be hoped that these voices will multiply.

"Our people will hold out further, but the blood of the fallen, the

agonies of the mutilated and the distress and sufferings of the peoples will fall on the heads of those who insistently refuse to listen to the voice of reason and humanity.—N. Y. Times.

WILSON'S FOUR FUNDAMENTAL PRINCIPLES OF PEACE

(From the President's Address of Feb. 11 Before Congress.)

First—That each part of the final settlement must be based upon the essential justice of that particular case and upon such adjustments as are most likely to bring a peace that will be permanent.

Second—That peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discredited, of the balance of power; but that,

Third—Every territorial settlement involved in this War must be made in the interest and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims among rival States; and,

Fourth—That all well defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe, and consequently of the world.

FRENCH WAR ORPHANS

We have already referred to the big movement launched in our country to take care of French War Orphans. At first blush this would certainly appear to be a most charitable work, but an analysis of the concrete movement betrays that it is anything but that. The government of France will not permit any of its war orphans to be educated in religious institutions. They are to be educated solely in laical schools, where text-books will be used from which the very name of God and Christ have been sedulously eliminated. Our information is based on unquestionable authority. The latest authority from whom we have heard is the wife of the grandson of Lafayette, who was over here with the French Commission, a few months ago.

We were greatly surprised, therefore, when we read in the "Modern Woodman" that the Order of Woodmen of America will interest itself as a body in educating French orphans. If the intention were to bring these orphans to America and adopt them as children to be raised in the home, it would not be so bad. However, it is not the intention of the French government to send these orphans over here. There seems to be no good reason for educating them in institutions even in France. For a long time the cry has been that there are too many orphan families in France. Hence of all countries, the fathers and mothers of France would best be able to adopt a child. The natural way of raising a child is in the home, and orphan asylums, even when they are under religious management, must be regarded as only the next best way. Even poverty stricken Belgium is unwilling to send her children over here unless they have close relatives in this country. Hence, to adopt French orphan children means merely to assume the burden of support of a child in an institution (in France) from which religion will be debared.—Our Sunday Visitor.

ARCHBISHOP PRENDERGAST DEAD

Archbishop Edmond Francis Prendergast of Philadelphia, who had been confined to his bed since December 15th, died of diabetes on Tuesday Feb. 26. The deceased prelate was in his seventy-fifth year.

Archbishop Prendergast was born in Clonmel, County Tipperary, Ireland, on May 5, 1843, and came of a family that has given many prominent members to the Catholic Church. He came to the United States in 1859, studied at St. Charles Seminary, Overbrook, Philadelphia, and was ordained at the cathedral in Philadelphia in November, 1865.

He was first assigned as assistant pastor at St. Paul's, Philadelphia. He served subsequently as rector of St. Mark's, Bristol, Pa.; then at Allentown, Pa., until 1874; from 1874-97, rector of St. Malachi's; Vicar-General of Diocese, 1895-97; consecrated, February 24, 1897, Titular Bishop of Scellio. In May, 1911, he became Archbishop of Philadelphia, being the third Archbishop of the Archdiocese and the seventh Bishop since the establishment of Philadelphia as a diocese by Pius VII. in 1808.—Buffalo Echo.

It, in order to communicate daily, had to wait until we were perfect," wrote Fénelon, the famous Archbishop of Cambrai. "we should go on waiting forever."

CATHOLIC NOTES

Through the direct intervention of the Pope with the Emperor of Austria over five hundred Italian prisoners suffering from tuberculosis have been released and have arrived in Italy.

Rome, January 16.—The Acta Apostolicae Sedis contains the following: The elevation of the feast of St. Joseph, March 19, and St. Michael the Archangel, September 29, to the rank of doubles of first class.

Rt. Rev. Msgr. D. M. Gorman, LL. D., president of Dubuque College Dubuque, Iowa, has been named to succeed the late Rt. Rev. A. J. Gloroux as Bishop of Boise, Idaho. Msgr. Gorman was born in Iowa and educated at the college of which he became the head.

At the request of Cardinal Dubois the Pope has also been pleased to give the pallium by personal right to the Bishop of St. Die, in the invaded regions, on the occasion of the silver jubilee of his consecration. Bishop Foucault has played a conspicuous part in the troubled times of the last three years, remaining always at the disposition of his people, whom he has considerably sustained.

At the recent meeting of the New York chapter, K. of C. the pleasing announcement was made that Rodman Wanamaker, of New York, had donated six valuable pianos to the K. of C. War relief committee, these superb instruments to be distributed among the K. of C. recreation clubs at the different training camps and cantonments.

At the Church of the Sacred Hearts of Jesus and Mary in Brooklyn, Rev. Adolph Charles Misch, a former Lutheran minister, was received into the Church. The pastor, Rev. John Vogel, officiated at the ceremony. The convert was born in Canada and was for many years pastor of a Lutheran church in the State of New York.

Sir Douglas Haig is not a Catholic, but a Presbyterian. The misleading statement to the contrary, which was copied into this column Feb. 16th, arose probably from the following Catholic note which appeared in the CATHOLIC RECORD May 12, 1917: Rev. Father Haig, C. S. S. R., the Superior of the Redemptorist House at Perth, Scotland, is a brother of Sir Douglas Haig, commander-in-chief of the British army in France and a convert.

In the presence of eight Bishops and many priests, Msgr. Gannon was consecrated Auxiliary Bishop of Erie, Pa. Diocese, Wednesday Feb. 6. The ceremonies took place in St. Peter's Cathedral at Erie. Rt. Rev. M. J. Hoban of Scranton was consecrator with Bishop McCort of Philadelphia and Bishop McDevitt of Harrisburg as assistant Bishops. The sermon was delivered by Rt. Rev. Thomas J. Shahan, President of the Catholic University of Washington, D. C. His discourse dealt with powers, privileges and responsibilities of the Episcopacy. The speaker contrasted unity in the Church with the discord and strife in the world.

The Rev. Filippo Caterini, O. P., who has been elected Procurator General of the Dominicans, belongs to a family well known in the religious world. He was born in 1881 and is consequently young for so responsible a position. He joined the Dominicans at Rome while still very young; he studied at the College of St. Thomas Aquinas and took there his degree as doctor of canon law. In 1910 he was elected prior of Santa Maria Novella, Florence, and in 1914 of the Minerva, Rome. His cousin, Father Caterini, S. J., was until last year rector of the Gregorian University here, when he resigned on account of ill health.

Scotland's loss is caused by the death, in his eighty-first year, of Right Rev. Dr. Aeneas Chisholm, Bishop of Aberdeen. He was an alumnus of Blair's College and the Gregorian University, Rome. He came of the Chisholms of Knockfinn, an ancient Scottish family. Ordained in 1860, he spent thirty years on the mission in various parts of Scotland before he became rector of his old alma mater, and it was during the eight years he spent at Blair that the magnificent new buildings were added to the college. In 1898 he was appointed a domestic prelate of Leo XIII., and a year afterwards was elevated to the episcopate.

St. Mary's Cathedral, Edinburgh, was recently the scene of a remarkable ceremony where for the first time in the history of the Church since the re-establishment of the Scottish hierarchy an auxiliary bishop was consecrated for the archdiocese of St. Andrews and Edinburgh. The ceremony took place in the presence of an immense congregation, which represented Catholics of all classes from every part of Scotland, as well as a good laity—who claimed kinship and comradeship with the new Bishop. For the first time in the annals of Scottish Catholicity, a son of the masses and a former minister of the Established Church of Scotland, in the person of Rev. Henry Gray Graham, was called to episcopal rank and dignity.

GERALD DE LACEY'S
DAUGHTER
AN HISTORICAL ROMANCE OF
COLONIAL DAYS

BY ANNA T. SADDLER

CHAPTER X—CONTINUED
HUSBAND AND WIFE

"I owe something to Greatbatch," Mynheer remarked at last, sinking into one of the Russian leather chairs, which he used in preference to those of velvet with silver lace, the latter being chiefly for ornament. "Vrouw de Vries raised her large, heavy-lidded eyes."

"Not a heavy sum, I do trust," she exclaimed. Mynheer waved his hand. "No sum of money at all," he returned curtly. "I was thinking of other things, and it might be as well if you did not interrupt me."

His voice was a shade less cool and quiet than when in company. His wife's knitting-needles clicked as a sign that her share in the conversation was concluded. But the name of Greatbatch awakened disagreeable recollections in her mind. She remembered a great, uncouth fellow, who had come lumbering in, with his small of tar and with big muddy boots. These latter had been the occasion of a severe scolding to herself from Mynheer. She had not noted the muddy tracks in time to have them removed, and Madam Van Cortlandt and her grand-daughter had inopportunely happened in for an afternoon call. The good Vrouw sighed, and her husband moved impatiently. He disliked those audible sighs, yawns and other signs of inward discomfort, in which his wife indulged. She had not, it must be owned, a manner such as Mynheer had carefully cultivated. He had married her, the daughter of a small shopkeeper in the neighboring Colony of Massachusetts. That was before prosperity had overtaken him on the way of life. The two had been happy so long as the Vrouw kept her good looks, and before Mynheer had made money, chiefly through those very trading operations which now kept him in fear.

De Vries had come to Manhattan, and bought this fine mansion of the late distinguished citizen, Cornelius Steenwyck, and, as it might be said, stepped into the shoes of the owner. Being related distantly to one of the leading Dutch families, Mynheer was received into society, although he was practically a stranger and people knew little about him. He had a smooth and easy manner and a faculty of avoiding all friction, which gave him a factitious popularity. He became an important man in many directions, taking part, as Steenwyck had done, in all civic affairs, and had recently been made a Member of the Council. He was regarded as a public-spirited citizen and one of fine intelligence and liberal views. While avoiding the Scylla and Charybdis of partisan politics, he was an ardent supporter of William of Orange, especially when in company with the officers of the regiment or members of the Governor's Household. He was a welcome visitor in both Dutch and English houses.

But into all that fine society his wife could not follow. Her avoidance alone would have been against her, even had her manner and deportment been such as to win her recognition. And, though her husband did not neglect her any further than was compatible with the life he led, much less ill-treat her, he became more exacting and more alive to her faults. The woman felt that he was being separated from her more and more, and by a gulf which could not be bridged over. Beneath all her placidity, she pondered in a dull, brooding way over this grievance. She hated that society which absorbed her husband, and would have liked to be revenged upon it. She never expressed such thoughts aloud, however, and, with all his astuteness, her husband had no suspicion of their existence.

Nor did de Vries know that his wife cherished particular grudge against Evelyn de Lacey for no other reason than that she had often heard her commended by Mynheer, and had herself seen with her dull eyes how well those commendations were merited. Often, when her husband was out, she had stolen to the window to watch the girl at work in the garden or passing the house. It is true that she discounted these impressions, which were so far removed from her own style of good looks—at least, from those which she had possessed in her youth. Yet, something within her slow consciousness assured her that the praises bestowed upon Evelyn were less than she deserved. Sometimes, when in a particularly bitter mood, she used to amuse herself by imagining accidents by which the girl's beauty might be destroyed. She would imagine a scar which would disfigure, a thrust that might put out one of the eyes, a scorching fire that would burn away the lustrous hair and the little ringlets that played so fascinatingly around Evelyn's face, an injury to the spine to cause a stoop, rheumatism to cripple the graceful movements, unsightly burns to mar the symmetry of the slender hands. Any or all of these things would silence her husband's eulogies of the girl and prevent her being held up as a mirror of perfection. Not that Vrouw de Vries would have herself inflicted any of these injuries, for she

was incapable of physical violence. But she would have been well content if such things had happened "by the visitation of the Lord," or in any other conceivable way.

Mynheer, perturbed and busy with his own thoughts, little imagined the turmoil that, under that placid exterior in the arm-chair, raged more fiercely than any storm his own nature could know.

"Should de Lacey be involved," Mynheer said, speaking aloud as he did in moments of abstraction, "it may fare ill with Mistress Evelyn. Her great beauty might not avail her there."

"Her great beauty!" The words were as a torch to set on fire those combustible materials that were smouldering within the listener. The knitting-needles were still an instant.

"If you were but a widower, de Vries," said a voice from the arm-chair, "this Mistress Evelyn might be added to the other fine furniture of the house."

Mynheer, turning, regarded his wife with eyes wide open in astonishment. Then, nearly closing them as he watched her:

"She might or she might not be," he responded sententiously. "She soars high, that bird of Paradise, or I am much mistaken, and she has a much more than a dull crimson flush that mantled the heavy, faded cheeks, he added:

"Were I in the market, good Vrouw, I should bargain for more costly wares—such wares, I mean, as would pay for themselves. Mistress Polly Van Cortlandt, now Vrouw Laurens, would have suited me better on all accounts."

The raging fire was calmed a little by this declaration, which the wife intuitively knew to be the truth. Her husband was not one to repeat the mistake of his earlier life, and marry a penniless girl. Mynheer still kept his eyes fixed upon the heavy face and shapeless figure, said:

"So, poor fool, you are beginning to repine that the Lord has taken from you such measure of beauty as you had. For you were a comely wench, Marij, when I married you, or the wedding would never have taken place. And you cannot say but that I have held to the bargain."

"Yes," the wife said, "you have held to the bargain because you were afraid to lose the good opinion of your fine friends."

He knew that there was a modicum of truth in what she said, though he took credit to himself that that had not been his only reason. He remarked quite veraciously now:

"I would that I had nothing but the women, plain or beautiful, to disturb my thoughts. So, if your mind be running in that groove, you may save yourself the trouble. Pleasantly to me are but pictures, a pleasant part of the landscape."

He waved his hand to indicate the wide freedom of his thoughts, and in fact spoke the truth, for ambition, greed of gain and the desire to appear well in society were his master passions. Nor was he altogether dissatisfied with his wife, who had hitherto played with tolerable skill the part of housewife, and who had never until that day, so far as he knew, troubled her head about his outside affairs. It was a noticeable fact, nevertheless, that never thereafter did he speak in his wife's hearing of Evelyn de Lacey. A word to the wise was sufficient.

CHAPTER XI
PROSSER WILLIAMS' RESOLVE

The days that followed the wedding were singularly lonely for Evelyn. Save Madam Van Cortlandt, there was scarcely anyone with whom she could exchange a word. Polly had been removed from the scene, accompanying her husband on a trip into the neighboring Colony of Pennsylvania, where they were to remain a month at least. Even the return of Manhattan seemed, in so far as its social side was concerned, to be suffering a reaction after the excitement of the wedding. Evelyn kept as much as possible aloof from the various young girls of her circle, with whom she was more or less intimate. Questions might be asked concerning her father. The loss of his companionship was most grievous to her. She missed his bright, half-whimsical conversation, his interest in all her affairs, and the home life now so sadly interrupted without any definite prospect of being resumed. Her anxiety for him often kept her awake at night, as she pictured him in the loneliness of his exile, and perhaps in deadly peril of his life. For the first weeks she made her unwillingness to leave Madam Van Cortlandt an excuse for absenting herself from the dances and assemblies at various houses, which she had previously much enjoyed. But her hostess was of opinion that such a course of action, if long persisted in, might draw upon her the suspicion of the curious or ill-natured. It would be wiser to act in all respects as she had acted before, and if questions were asked concerning her father, it might be replied that he had gone away on business.

Hence it was that, with a heavy heart and the shadow of a great fear obscuring her usual brightness, Evelyn began to participate once more in all the gay doings of the town—much to the delight of Peter Schuyler, who was unwearied in his attention to her. No less intense was the gratification afforded by her presence to Prosser Williams, for he was thus enabled to press his unwelcome attentions upon her, all the more so as Captain Ferrers had been

obliged to accompany Lord Bellomont on a visit to his government of Massachusetts. "I may still be reproached here that His Excellency was always received with great enthusiasm in those parts, where he was more popular than in New York. On the occasion of that particular visit, a banquet was held in his honor, and a presentation made to him of many pounds in gold, which was highly acceptable to his depleted treasury."

Though fully aware that Prosser Williams had been the author of all her father's troubles and the cause of his flight, Evelyn was nevertheless compelled through motives of policy to conceal her repulsion as best she could, and avoid making an open enemy of one whom she knew to be secretly inimical. She had the distressing consciousness that he had been only holding back his hand against her father and herself out of his professed admiration for her. Captain Ferrers had feared that he was going to proceed to extremities and arrest her father, which indeed was part of a skilfully constructed plan. But that first part of the scheme had failed of its operation because Prosser Williams was so struck anew by Evelyn's beauty and charm that he determined, if he could, to win her by fair means in the absence of Egbert Ferrers. Those means failed, then he was prepared to go any lengths. He had made up his mind to marry her, bitterly as his friends in England would resent his union with a penniless girl. He had thrown all other thoughts to the wind; his cold and calculating nature was inflamed through and through with an ardor which he would have hitherto deemed impossible.

To Evelyn it was no little of a trial to be forced to take the man's hand and tread with him the measure of "La Belle Katherine," "Money Musk" or the "Maid of the Mill." She listened with inward loathing to the exaggerated compliments which he believed all women desired. In an endeavor to be agreeable, the unwelcome suitor comforted himself generally in a manner which caused Evelyn to detest and despise him. So fatuous was this fine gentleman, who had been spoiled by the notice of many fashionable dames, that he fancied he was making progress because the girl did not actually refuse him. He began to plume himself upon his success, and, as he went superciliously about the streets of the town with an insolence which made him universally unpopular, he indulged in various soliloquies, some of which were addressed to Gerald de Lacey.

"My fine fellow, you will feel my hand one of these days, unless Mistress Evelyn can be brought to terms. If she consents, I will do her the honor to marry her, and a good thing it will be for her to get out of this beggarly colony, as soon as my time is up. If she refuses"—he clenched his hand and a dark look came over his face—"if she refuses, I will bring you both down with the same shot."

Meaning thus, he went to *Der Halle*, to keep an appointment with Captain Greatbatch at an hour when he knew that only the habitues of the place would be present. He frequented the tavern because he liked to indulge there, as he might not do elsewhere, that passion for gambling by which he had dissipated quite a respectable fortune in England. These losses had induced him to accept a position in His Excellency's Household, and, leaving the riotous company which he had affected in London to come out to the colonies. Almost since his arrival he had dealings with Greatbatch and a finger in the notorious smuggler's pie. By this means he hoped to retrieve his fortune and secure a goodly pile, which, on his return to England, he might spend in his former extravagant fashion. However, in this place where, like Lady Bellomont, he considered himself an exile, fate had smitten him in the form of a penniless girl, and cried halt to all his calculations. Greatbatch, on his part, had counted much on the young man's influence, which he believed had kept him unscathed during those days so troublesome for one of his profession. He treated him with the respect of a servant, almost servile deference, though he was well aware that the Captain was to a certain extent in his power, since he could at least injure and discredit him by making use of the knowledge he possessed. The young officer was partly misled by this servility as to the real character of the man, which was a mixture of cunning and brutality. He treated him accordingly with arrogance and ill-concealed contempt.

Having ascertained by careful scrutiny from without that there was no one of consequence present, Prosser Williams passed through the room with a curt nod to mine host, who seemed to expand in girth and in geniality with every passing day. He seated himself at a remote table with Greatbatch and began to converse, in low tones with the man whom he regarded merely as a pliant tool. Their talk at first was merely of matters of trade, in which Prosser Williams showed the keenness of a buckster, for, where his own advantage was concerned, he could drive the hardest of bargains. But there was something else that evening on which he desired to sound Greatbatch. He had long had it in mind as one of his schemes that, all else failing, he might contrive to have Evelyn conveyed on board the brigantine "Hesperia," of which this fellow was master, and sail away to

some distant port where he could force his captive to marry him. Such things were common enough, and would cause, when all was over, only a nine days' wonder. He counted much on his own influence with the Governor, and the influence of his highly connected relatives in England, to help him to weather the storm, which he did not conceal from himself would be raised, not only by the girl's father, but by the Van Cortlandts and other influential Colonials. Still he could finally represent the affair as a romantic escapade, and Evelyn, once securely in his power, would have to support him in that contention. It would be made to appear that it was merely an elopement with the girl's knowledge and consent. Nor did he stop to consider that those who knew Evelyn would never believe such a story. He would have a powerful weapon against the girl in his knowledge of her father's antecedents and the threat to have him arrested and even—as might very well be put to death, should he make too great an outcry. He would long ago have acted against Mr. de Lacey from mere hatred of the Catholic cause—to which was added hatred of the man who had eluded him in England and rebuked him that day in his own garden for not being for the pressure which he hoped to bring through the father on the daughter to compel her to accept his suit.

Of late he had shown a fatal indecision, which had arisen from the hope that Evelyn was beginning to regard him more favorably. In that event, of course, it would be his policy to cover up all traces of the father's political and religious convictions, for these would constitute obstacles to his marriage in the eyes of the Colonials. And he had of whom he had expectations. He told himself that, once married, he would be master, and it would be easy to coerce Evelyn into at least outward conformity to the established religion. His thin lips tightened as he told himself that no wife of his would be permitted to profess, much less to practice, the Romish superstition, nor consort with Jesuits or other dangerous characters. Mistress Evelyn would be on a very different footing than from that of the spoiled beauty who had reigned over a large circle of Manhattanites.

He had made up his mind that that evening would be a fitting opportunity to broach the subject to Greatbatch, since the matter must be brought to a head. He was weary of delay, and it would be easier to act in the absence of Ferrers in whom he recognized, not only a formidable rival, but a possible circumventer of his schemes. He had plied his boon companion with rum until the latter was in a state, not of irritation as in the earlier stages of intoxication, but of complacency. He leaned his arms on the table, bending confidentially towards the smuggler, and opened the subject. He represented a friend of his as being smitten with the charms of a certain young lady, whose parents might offer opposition to the match; therefore, in the event of an elopement, could that friend trust to Greatbatch to carry through the project?

"If the wench be willing," said Greatbatch, with a wink, "it would be no great matter."

"But should she not be willing?" inquired Williams.

"Ah, that is a horse of another color," replied the smuggler, scratching his head; "there would be the devil and all to pay about forcible abduction." Then he added, peering into his companion's face; "Tell me, Master, is she of the people?"

"No, and be hanged to your cursed curiosity!"

Greatbatch shook his head with a surly scowl at the rebuff.

"If your friend be a wise man," he declared, "he will attempt no such enterprise now, when disturbances of all kinds are rife, and we skipper, as it is, are trembling for our skins."

"And some of you might well tremble," suggested Williams, significantly, "had they no friends at court, or if those friends turned against them. Then it would be a matter for the halter and the gibbet."

He made an expressive gesture, and Greatbatch, thoroughly alarmed, agreed.

"I'm your man for the job, whatever it be," he hastened to assure the other, "provided that the night be dark and a strong wind blowing, with a quiet pot for the maid that she be not heard."

There was something in these details which was revolting even to Prosser Williams, when mentioned in connection with Evelyn. He mentally resolved that, only in the last extremity, would he proceed to such a course of action, and then it would bring it on herself, since he was prepared to take all chances and marry her openly and honorably to his own great detriment. So absorbed was he in these thoughts, and so vividly appealed to his mind the face of the girl, that he scarcely noticed at first that Greatbatch was speaking again.

"And I hope your honor's friend will remember that I am a poor man, ruined since the Governor and many others have turned honest," Prosser Williams roared.

"Shut your scurrilous mouth, you dog," he said; "such talk is hanging matter. But, as to your gain in this business, be assured it will pay you well, if it be successful."

"The sooner the better then," exclaimed Greatbatch, animated with a great courage from the rum he had

been steadily swallowing.

"My friend will let you know all in good time," said Williams, "if his cholic fancy does not change. And, meanwhile, keep your mouth shut; that is the important matter."

"For what port would your friend wish to sail?" inquired Greatbatch, unwilling to let the matter be thus lightly disposed of. "How would Barbadoes suit? I have a mind to take a run down there for a cargo of rum, sugar and spices, all aboard and honest."

"Barbadoes will do as well as any other place," returned Williams.

"Which minds me," went on the smuggler, and it would be hard to say if there was any other association of ideas in his mind than the mere name of the island, of a chap I saw slipping away to Barbadoes for reasons of his own."

"What chap?" asked Williams idly, out of the merest curiosity. He was standing up with his hand on the back of the chair, preparatory to departure.

"One of your good sort—canting, hypocritical knaves they mostly are; a bookish fellow, too, but deep, I make no doubt, in matters of trade."

"A bookish fellow," repeated Williams slowly, struck by the expression, and remembering to have heard Gold de Lacey described as a man buried in his books.

"Aye," said Greatbatch, nodding his head, "one Master de Lacey, an impudent knave with his nose high in the air."

Greatbatch little knew what a blow he had inflicted by that idle bit of gossip. Had he known he would have rejoiced.

"De Lacey!" echoed Williams, bending forward over the chair-back.

"And did you say he had gone to Barbadoes?"

"Gone this month or more," cried Greatbatch, pleased with the interest which he had excited. "Stole off as quiet as a mouse, the night of the big wedding up yonder."

Prosser Williams straightened himself, and by a violent effort recovered his composure. That weapon which he had believed would be most effectual in subduing Evelyn went thus crumpled from his hand. He had been fooled, coaxed, even Evelyn's apparent civility had been, no doubt, a part of a plan to keep him quiet. The bird had taken wing, not, as this idiot, Greatbatch, believed, on account of the smuggling operations, but for those other and graver reasons which would have made it possible for him to terrorize both father and daughter. And who had given the alarm? His mind turned to Ferrers. But the suspicion was too vague, the possibility too remote, to permit of action. He left Greatbatch without a word, and as he went out raging and fuming, he stood an instant under the great tree, which now waved its branches in solitude. Not a creature was stirring under its shadow. He looked with angry, gleaming eyes over the river, as though it had been an accomplice in the flight. It was covered with small, white waves, beating restlessly against the shore, and surging about the base of those rocks behind which, as the Indians believed, a Manitou kept the winds imprisoned. The thought in Prosser Williams' mind was that the time had now come for action. At least, the departure of Gerald de Lacey took the obstacle of any angry father out of the way. Two courses were now open to him; either to employ that which he had just suggested to Greatbatch, or, since that might be attended with difficulties if the girl, as seemed likely, continued on at the Van Cortlandts, to cause her arrest. In his fury against her, he inclined to the latter alternative, which, he concluded, might in the end best further his plans. When she found herself in imminent danger of imprisonment or still more dire penalties, she would no doubt be glad to procure her release on any terms. For with his influence he could obtain it, and she would then be forced to accept him as her husband. He swore an oath that she would be obliged in some manner or other to do this very thing before that moon, which now appeared as a pale crescent behind the cliffs across the river, was at its full.

As he turned to leave the spot, he saw the figure of Mynheer de Vries approaching. De Vries saluted the Captain in his bland fashion, remarking on the beauty of the evening, and Prosser Williams thought of questioning him as to the truth of Greatbatch's story. Mynheer was a near neighbor of the fugitive, and might even be possessed of some other information. But, when Williams broached the subject, it slipped off the smooth, polished surface of Mynheer as water from the face of a rock, and had only one effect, that of putting the latter upon his guard. In his mind it was important that this young sprig of nobility and attaché of His Excellency should know nothing. He parted from the other as soon as he could, and went into the tavern to discover from Greatbatch, if possible, the reasons for de Lacey's departure, provided always that he was acquainted with that fact.

Prosser Williams, on the other hand, seeing that nothing was to be gained by lingering, went on his way, making a point to pass by the Van Cortlandt mansion in the hope of catching even a brief glimpse of Evelyn. He was more intoxicated than ever at the thought of her, now that new obstacles seemed to spring up in his path, and he was more than ever resolved to win her by foul means, if not by fair. The very resentment that he felt towards her for having, as he believed, outwitted

him and got the better of him in the matter of her father's flight, only gave an impetus to his ardor.

The trees were beginning to shed their leaves, which rustled along the street as he passed. There were only late flowers in these gardens that attracted the eye in all the residential parts of this colonial town, the monotony of which he hated. He paused outside the iron fence that enclosed the grounds of the Van Cortlandt dwelling. He looked up at the gables of the house where it turned towards the garden. He noted abstractedly the date of the building of the house, the initials of the family, the vane upon the gable top and the other adornments which the fancy of the anchor-smith or worker in iron had added. He allowed his eyes to travel downwards thence to the windows, the porch and finally the garden, but no sign could he catch of the girl who, to his amusement and even dismay, took a foremost place in all his thoughts. He felt this failure to catch even a glimpse of her as a new and distinct grievance, as if she had planned it, and he slowly walked away with a crushing sense of defeat and humiliation. Through his fierce resentment towards her and all whom he believed to be concerned in the father's departure, he seemed to hear in the wind that swept up from the Bay the tones of her voice, full of the vibrant quality which had so often thrilled him when in her presence.

"What an infernal fool I am," he soliloquized, "to let her gain such a mastery over me! But by the high heaven, if ever I win her, it will be worth it all—aye, and a thousand times more!"

Long before he reached Whitehall, which he stopped to examine curiously as though he had never before seen it, he had come to the determination to take the bold step forward of a declaration to Evelyn. Then he would know whether it was to be war or peace between them, and would be prepared to act accordingly.

TO BE CONTINUED

A STORY OF TO-DAY

In a big, old-fashioned house, in a quiet quarter of Paris, a number of well-known women were making bandages and simple surgical appliances for the war hospitals. Day after day, from early morning until evening, one band after another worked there with a swiftness and a skill taught them by their aching hearts; but nurses and doctors pleaded constantly for more bandages, more stretcher quilts, more boots for "foot-drops," more hand and arm slings than it was possible for them to supply.

They had been at work about half an hour when Madame de Travers joined them—a stately, gray-haired woman, almost as beautiful as she had been in her youth. She was dressed in deep mourning, and even when she smiled her eyes were unutterably sad. Her youngest son had been called to the colors at the beginning of the war. Soon afterward, in the retreat before Paris, he had been seriously wounded, and had died in her arms a few days afterward. She had borne heroically then, forgetting her own sorrow to help those whose children or husbands had fallen at her boy's side. Now, her eldest son was missing. He had been missing for three months, and the long days of uncertainty were crushing her as no other grief had ever done.

"Any news?" one of the women asked tenderly, as soon as she appeared. There was no need to make her question more definite.

"Still missing!" Madame de Travers replied, in the tone of one who had lost hope. Then, as she laid aside her wraps, she made some little remark about the lovely weather, and the conversation at once recaptured its cheerfulness.

It was a bright spring day, a perfect day. From the garden came the perfume of flowers and the songs of happy birds, while within white fingers and sad hearts toiled over their gruesome work.

A woman entered with a newspaper in her hand. Her face was white and her hands shook a little.

"There is bad news from the trenches," she announced bluntly. "We have lost three hundred yards in the neighborhood of Verdun, and—and—"

The loss of life had been very heavy. She could not say the words, but they understood. For several minutes you could have heard a pin drop in the big room. One woman's husband was fighting in that neighborhood, another's only brother, and the father of two of the young girls. It was Madame de Travers who broke the silence to say very softly: "There will be better news to-morrow. God will hear our prayers soon, very soon. You know, this morning's reports from the East were encouraging, and they say that—"

At this moment the Marquise de St. Croix, president of their association, appeared in the doorway, with a young soldier at her side. His face was very pale, one of his sleeves hung limp from the elbow, and he leaned heavily on crutches, but about his lips was a smile, the dauntless smile of the typical French soldier.

"I am going to let one of you care for this dear boy," the Marquise said. "His right leg is in plaster-of-paris, and he needs one of those boots they make up-stairs."

Several of the women rose, but not as quickly as Madame de Travers. "Let me fit him!" she said pleadingly; and the others sat dead at once, for the lad was tall and slender

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and bright-eyed—like the one whom she had lost.

Madame de Travers led her soldier to a little room at the back of the house reserved for such cases, and, having helped him into a large, comfortable chair, got a number of boots from the workroom above.

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GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE LESSONS OF THE CROSS

Ever since the Cross, laden with the Body of our Blessed Redeemer, stood erect on Calvary, nearly two thousand years ago, it has been held up to us as a symbol of suffering...

The first great lesson, then, that the Cross teaches is the lesson of love, love founded on gratitude.

Thanklessness for favors received, even though they be trifling, is rightly condemned; while, on the other hand, the more beneficial the favor the greater is the obligation...

The Cross, resting on the shoulders of our Lord, answers these questions. The second Person of the adorable Trinity, infinitely happy as He is...

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God is nobler than to fear Him, and our love will ultimately transform itself into zeal for His glory.

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The whole of their education must be directed towards that end. They will not conceive of the business of life as pursued ad majorem Dei gloriam...

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

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THE LESSONS OF THE CROSS

Ever since the Cross, laden with the Body of our Blessed Redeemer, stood erect on Calvary, nearly two thousand years ago, it has been held up to us as a symbol of suffering...

The first great lesson, then, that the Cross teaches is the lesson of love, love founded on gratitude.

Thanklessness for favors received, even though they be trifling, is rightly condemned; while, on the other hand, the more beneficial the favor the greater is the obligation...

The Cross, resting on the shoulders of our Lord, answers these questions. The second Person of the adorable Trinity, infinitely happy as He is...

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BOVRIL Take it as Soup before Meals

to get them to use the same sum to subscribe for a Catholic paper.

SENATOR CONVERTED BY VISIT TO SISTERS

HOME FOR THE AGED MADE DEEP IMPRESSION ON GENERAL BUTLER

The work of the Little Sisters of the Poor is done so silently that one wonders how so many, even outside the Church, know of it.

Stories of the influence of these heroines of charity come from many sources, and each one is a lesson worth remembering.

General Matthew Calbraith Butler, a brave Christian gentleman, who served his country with distinction in the Civil War...

He was converted to Catholicism after a visit to the Little Sisters of the Poor.

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General Butler was converted to Catholicism after a visit to the Little Sisters of the Poor.

the very atmosphere in which it grows with fetid vapors.

STANDARD LIBRARY

50c. Each, Postpaid

Adventures of Four Young Americans, by Henriette E. F. ... The Royal Road, by Marie Hamilton, by The Grey Sea, by Herbert Spring...

ST. JOSEPH'S MONTH BELLS OF SHANDON

The recurrence of the month of March brings St. Joseph within the spiritual horizon of every Catholic.

Of thy bells of Shandon sound far more grand On this I ponder, wh'er I wander...

THE HARP OF IRELAND Dear harp of my country I in darkness I found thee...

GOD WITH AMERICA The following editorial was published in the South Bend Tribune of South Bend, Ind., on Jan. 26.

HAVE A CATHOLIC PRESS HOUR IN THE PAROCHIAL SCHOOLS They will by the cheap secular stuff by the bale...

GRATITUDE A BLOSSOM Gratitude is one of the fairest blossoms that spring from the soul...

Ask for Quantity Discount The Catholic Record LONDON, CANADA

The Catholic Record

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LONDON, SATURDAY, MARCH 9, 1918

THE BRACING AIR OF FREE CRITICISM

Compared with the press of England or with the press of the United States, Canadian newspapers are painfully lacking in courage and independence. In matters connected with the War the condition is nauseating. The argument most apt and ample for common use is the example. The cable is constantly giving us evidence of the courage and fidelity to conviction of English journalists which, despite the flabby optimism and spurious "loyalty" of our own press, can not be altogether concealed from the Canadian reader of average intelligence.

In the States five or six weeks ago Senator Chamberlain in a public address said:

"The military establishment of America has fallen down. There is no use to be optimistic about a thing that does not exist. It has almost stopped functioning. Why? Because of inefficiency in every bureau and department."

This was a scathingly severe indictment of the Secretary of War and his Department. Whereupon President Wilson came to his defence in these vigorous and unequivocal words:

"The War department has performed a task of unparalleled magnitude and difficulty with extraordinary promptness and efficiency. My association and constant conference with the secretary of war have taught me to regard him as one of the ablest public officials I have ever known."

With us in similar circumstances that would end the matter unless party politics could be served by partisan attack and defence. American journalists are made of sterner stuff. Quite regardless of party affiliations the whole matter was subjected to free and honest criticism. Before us are many articles of the discussion which followed; we give a few excerpts:

"Since this country undertook to conquer the strongest military power in the world the army has been raised from 200,000 to more than 1,600,000. This rapid mobilization of man power is an achievement of unquestioned merit. But it represents only a fraction of the task, which in all other respects has been marked by sloth, incompetence and downright neglect."

The investigations of the Senate Committee on Military Affairs brought out the facts; American journalists, in refreshing contrast with our own, dealt faithfully with the situation thus made known.

For instance; "The American army does not possess today enough field artillery to make a showing on any sector of any European battlefield; not even enough to supply the home training camps, where thousands of recruits have been drilling with dummy guns. "Every one knows the 'extraordinary promptness and efficiency' in procuring machine guns. The American Lewis gun, which has been used by the number of 70,000 by the Allies, and had stood the test of battle for three years, was repeatedly rejected. A large appropriation for machine guns was made by congress in August, 1916, but the first real action taken was the holding of tests last May—six weeks after we entered the war; whereupon a gun existing only on paper was adopted, and deliveries of it will begin next April. Meanwhile, the machine gun troops in the training camps have studied drawings or drilled with dummy guns."

For the purpose of illustration that will suffice. Of course in the days of party government and party press we could parallel this vigorous journalistic plain speaking, but it is precisely in the fact that Democratic

journalists and Democratic public men fearlessly criticised a Democratic administration that we find the evidence of that honesty and courage which is so desirable and necessary if the press is to fulfil its important function in self-governing countries.

The result has been that in the bracing air of free criticism the "sloth, incompetence and downright neglect" which had characterized the War administration have in great measure disappeared; and though time has been lost beyond recall, at least obstacles to the free play of American energy and efficiency have been removed, and the need of intelligent coordination of direction made manifest.

During all this pitiless exposure of the War conditions in the United States Canadian readers of Canadian papers were not only not kept informed, but were positively misled in accordance with that species of optimism which impels the ostrich to bury its head in the sand when danger is imminent. H. G. Wells has written: "There is far franker criticism of militarism in Germany than there is of reactionary Toryism in this country and it is more free to speak its mind." And yet what strikes the Canadian reading English newspapers is their frank and free criticism compared with our monotonous chant of praise of everything that is British and our equally monotonous shriek of condemnation of everything German. The quotation from H. G. Wells in the Daily Mail is a case in point. Such a sentence, such an article as the one from which it is taken (reproduced in THE RECORD, Feb. 2nd) could find no place in the ordinary Canadian newspaper.

Time does not stave the intense interest felt in the progress of the War. Laying aside then, the childish camouflage with which the real War news is disguised let us in a few plain words sum up one salient feature of the situation as it now stands. In the first place we must realize that our whole War strategy has utterly broken down. That strategy is easy to understand. It consisted in enclosing the Central Powers in an iron ring, the military and economic pressure of which would eventually cause them to collapse. The overrunning of Serbia made the first serious breach of this investment and enabled the Central Empires to hold their Balkan allies—Bulgaria and Turkey. The conquest of Roumania widened the breach and opened up important sources of supplies.

The collapse and final withdrawal of Russia from the War breaks the iron ring clean in two; half of it is irrevocably gone, the other half no longer a menace to the enemy but a wall of defence against Teutonic aggression. No longer does economic pressure reinforce our military effort. Roumania and the Ukraine will furnish the people of Central Europe with ample food supplies. The Military Expert of the N. Y. Times says:

"The Ukraine country is the Russian bread basket. Lying along the Black Sea, it is one of the most fertile grain countries in the world, and produces one-third of the entire Russian production of grain of all kinds. . . ."

"There have been no means by which the surplus grain could be distributed through the Russian Empire. But there is a means by which it can reach Germany. If there is no grain in the Ukraine, Germany, of course, cannot profit until the next harvest. But certainly, as matters stand now, if Germany can hold out until the next harvest—and she certainly can, as far as we know—she will not suffer again for food while the War lasts."

That is the tremendous significance of the break-down of the Allied War strategy. The iron ring is broken; not only is the Teutonic Alliance relieved of all military pressure on the Eastern front but sources of supply are opened up which are available by the means of land and water transportation; economic pressure will no longer reinforce our military effort.

Thus readjusting our viewpoint we may appreciate the gravity of the present War situation which Albert R. Carman thus sums up in the Montreal Star:

"The time has come when the truth may as well be faced. The War that we Canadians entered into with such fine spontaneity in 1914—the War into which we have poured so much of our best blood—that War is over. A new War has begun."

Quoting Lord Milner who a few days previous had declared: "Until peace is arranged we are fighting for our lives and the very existence of the free nations of Western Europe.

Mr. Carman concludes that "this is

surely a new war with a new outlook and new War aims."

And Hilaire Belloc, in "Land and Water," recently wrote:

"It is inevitable that men should still think in terms of 1914 Europe, though that Europe has ceased to be but the sooner they learn to think in terms of Europe as it now is in this year of 1918, the better."

Only the other day we read again of the once familiar yet always ghastly policy of attrition:

"Attrition, therefore, is the only answer to the problem. We must, in plain words kill more Germans than the Germans can kill of us, and the more of them we kill, and the quicker we kill them, the better for all concerned. It is not possible to analyze the situation in a military way and come to any other conclusion."

We are much more inclined to agree with "A Student of War" in the Manchester Guardian who writes: "Only fools and parrots say 'Attrition' now."

Fools, parrots, and head-line readers may disagree; but those who read seriously and intelligently the developments of the War know that our old war aims are abandoned and that the much more modest present object is not so certain of attainment.

GERMAN IN THE SCHOOLS

Clothed in a little brief authority some of our legislators would exercise all the arbitrary authority of Prussian junkerdom did the common sense—all too rare just now—of the common people not set limits to their intolerant zeal. A bill has been introduced in the Ontario Legislature to prohibit the study of German in the schools and its use even in churches.

The President of Sandwich College voices the scholar's protest against this latest piece of fool legislation:

Windsor, Feb. 28.—Because of its literary and scientific value in the study of works written in the German language, Rev. Father Forester, president of L'Assomption College, Sandwich, expressed the view today that the passage of prohibitory legislation relative to the teaching of German in Ontario educational institutions would be a "grievous mistake." There are some 75 pupils now taking German with their other studies at the College.

There is so much honest misapprehension and dishonest argument over the use of French in the bilingual schools that it would not be surprising if the rejection of Mr. Godfrey's bill were used to show that German is a more favored language than French in Ontario—a charge already made either in ignorance or in malice. As a matter of fact, the average English-speaking taxpayer who is compelled to retire before the French invasion would be quite willing to pay a double school tax if his children could, in addition to a fair general education, acquire also a working knowledge of the French language.

A STELLAR CORRESPONDENT

Some one sent us a copy of the Toronto Star calling attention to a letter from Milan by Rosamond Boulbee. This letter, which is dated Dec. 30th, evidently came by mail as the date of its publication in the Star is Feb. 16th. It is well to note this as it has a bearing on fair Rosamond's qualifications as an Italian correspondent. It may be assumed that she is herself responsible for the spelling as well as for other things not worth mentioning. The letter is headed "Vatican Ignored Capture of Jerusalem by British" and a sub-heading informs the Star readers that "Catholic Organ Dismissed News Curtly, While Other Papers Published Columns of Enthusiastic Comment."

The learned author of "My Unknown Chum" tells of a man who could not order his breakfast in Italian, yet who was the Roman correspondent of a leading American journal. That was half a century or more ago. One would think that this individual should be hard to beat; but the dear girl who represents the Star in a similar capacity could give the nineteenth century ignoramus cards and spades and beat him at his own game. "For several reasons," she writes, "I have waited to speak of the conquest of Jerusalem; but principally because I wished to see how the Pope would act." Just think of it! And no one, not even the ubiquitous Jesuit, warned the Holy Father that Rosamond was watching him from Milan.

She fills two columns with just the sort of piffle one might expect from a girl who refers more than once to the Osservatore Romana, which she parenthetically informs us is "also in the Vatican Trust." She quotes the female Osservatore as "commenting curtly upon it by the remark":

"The fall of Jerusalem is an event which cannot but cause joy to all Christians."

If it were worth while we might "comment curtly by the remark" that Rosamond's English is not much better than her Italian is. The Chinese have a bit of proverbial advice which runs something like this: Don't use a pole-axe to kill a mosquito. The perturbation of an anxious correspondent notwithstanding, we should perhaps have allowed Rosamond to impart to such Star readers as are capable of understanding and appreciating its importance, the great discovery that the Osservatore Romana is also in the Vatican Trust (with a capital T). It so happens, however, that a C. P. A. despatch of the very same date, Dec. 30th, is under our hands. It runs in part thus:

"The feelings of the Holy See are exactly summed up in the Osservatore Romano comment that the traditions of the British Empire are a satisfactory guarantee to the Holy See that Catholic rights and interests will be respected."

Since this was omitted from the feminine edition of the semi-official Vatican organ which the stellar correspondent of the Star peruses we thought it worth while to supply the omission. Sorry we can't give the enthusiastic columns and columns that would satisfy the ardent Rosa; but we think the Osservatore Romano, in a masculine way, paid a very fine tribute to the British Empire.

VON HERTLING'S SPEECH

In view of the fact that the formal discussion of Peace terms are being carried on publicly by the official spokesmen of the belligerent nations at the express desire of President Wilson, it is passing strange that our newspapers gave only garbled extracts from the German Chancellor's reply to Wilson's last pronouncement. In this very pronouncement, as we have already noted and emphasized, the President said: "It is gratifying to have our desire so promptly realized that all exchanges of views on the great matter should be made in the hearing of all the world." The failure of the Canadian papers to give the full text of Von Hertling's specific reply to President Wilson's last statement is all the more surprising when we note that the German Chancellor accepts the four governing principles as laid down by the American President.

In spite of the fact that Peace negotiations are being conducted in the hearing of all the world some of our papers find no difficulty in suggesting that no such negotiations are going on at all. And so completely have the headline readers abdicated the functions of their rational faculties, so utterly are they the willing victims of suggestion, that many really hear nothing at all of what is going on in the hearing of all the world.

Seeing that a despatch tells us that the Osservatore Romano approves Von Hertling's speech THE CATHOLIC RECORD gives its full text elsewhere in this issue. Our readers will not have to form their judgment on the being of shreds and patches found in the daily press, but on the precise statements made by the German Chancellor. "All exchanges of view on this great matter should be made in the hearing of all the world."

FORMING ONE'S CONSCIENCE

Father, I didn't fast during Lent; that will be the refrain that will weary the ears of many a confessor at Easter time. Now if one is not obliged to fast, as is the case with the majority of our people, why does he make his not fasting a matter of confession? If, on the other hand, he is in doubt as to whether the law of fasting is binding upon him or not, it is his duty to consult, before Lent, his confessor who is appointed judge in the matter, and who, for a just reason, can dispense him from the obligation. It is never permitted to act with a doubtful conscience; yet many, who are in doubt as to how far the Lenten regulations are binding upon them, give themselves the benefit of the doubt, and fondly imagine that they have acquitted themselves of the obligation of doing penance by mean-

tioning the matter in their Easter confession.

Some people, to whom a serious violation of the moral law would be abhorrent, seem to have a very ill-informed conscience in regard to the precepts of the Church that bind under pain of mortal sin. To miss Mass deliberately and not to feel any remorse about it is a sign of a false or deadened conscience. To miss Mass deliberately is a mortal sin; consequently it kills the soul as surely as would the crime of murder. A good Catholic who is desirous of keeping himself in the state of grace will avoid anything that would take away the supernatural life of his soul, just as he would defend himself against any danger to his natural life. Indifference about committing mortal sin, so long as it is not one that would shock the moral sense of the community, is certainly an indication of lack of faith, a sign that one has, to say the least, a very hazy conception of the supernatural existence that he should lead.

Others there are who serve God with a twelve-inch rule. They are adepts at forming their conscience. They have studied up the matter and they know just how far they can go without committing mortal sin, just what they are bound to do sub gravi; and they go that far and no further, they do that much and no more. While a measure of praise is due to such people for avoiding a serious violation of the law, yet they should remember that such an ungenerous service of God will make their religion of very little consolation to them in the hour of sorrow and trouble. Moreover they should bear in mind that final perseverance is a free gift of God, which He is most likely to bestow upon those who have served Him with a generous heart. Very often this class of people, by reason of their education and other advantages, have it in their power to do much for the advancement of religion and the salvation of souls. Their selfish inertia is, therefore, all the more to be condemned.

It were well if people realized that the only heaven they can have on this earth is the heaven of a good conscience. If there is a world to-day it is because the peoples of the different nations, or at least the ruling element among them, have been trying to create a heaven upon this earth without any reference to the life to come. The result has been that they have created a veritable hell upon earth. It would seem that God is showing the world that this terrestrial sphere was never intended to be a heaven, where man could rest secure in the enjoyment of natural comforts. Certainly the countries in which war is actually taking place are not suggestive of paradise; and who will say that this Canada of ours is a heavenly place? We have religious and racial strife, political, economic and social unrest. We are suffering from a shortage of food and fuel. Add to this extremes of climate that leave the collars flooded one day, the water pipes frozen the next, and scarcely a home without a mustard plaster, and who will say that the situation is conducive to beatitude, who will cry out in ecstasy "It is good for us to be here." Whether or not it is good for us to be here, the fact remains that we are here, and the way to make the best of the situation is to be attentive to that silent monitor, "that voice of the Divinity that stirs within us," our conscience; and possess our souls in patience during the trying times through which we are passing.

"The old cry: 'God wills!' The old sign: a blood-red cross. Gain is begotten of loss. On to the snow-clad hills!"

THE GLEANER

NOTES AND COMMENTS

IT MAY NOT be generally known that Mr. Philip Gibbs, who has been hailed by Gilbert Chesterton as "the first and finest war correspondent this War has produced," is a Catholic. Premier Lloyd George's presence at a staff dinner tendered to Mr. Gibbs, and his speech in toasting the guest of the evening, were not only an endorsement of Chesterton's verdict, but have in addition been referred to as the greatest compliments paid to a newspaper man in many years. That these compliments were well deserved there is practically universal agreement.

Mr. Gibbs' conspicuous place in London journalism is held purely by right of talent. Without family influence or "pull" of any kind, but by sheer force of ability and capacity

for hard work, he has won his way into the front rank of his profession, and during the course of the present Conflict has, by his vivid word pictures of the din and heat of battle and of the daily life of the soldier, made his name a household word in two hemispheres.

Mr. Gibbs though not exactly a young man is still in the prime of life, having been born in 1877. He took to journalism naturally, and before blossoming into a War correspondent, had good work to his credit on several London papers. His opportunity came on the breaking out of the Balkan War, when he was sent to the front by the Daily Graphic. The experiences gained in those "tempestuous wilds of Eastern Europe," (as some imaginative writer has termed them) made possible his brilliant work from the start of the present War, during which he has continued to represent the Graphic, and also the Daily Chronicle. It is in the columns of the latter that his reputation has been mainly made, and it may also be said with truth, that he has earned for the Chronicle the distinction of being the best-informed of the London papers on the daily unfolding of events on the Western front. Mr. Gibbs is said to be naturally reserved and reticent, but in conversation with intelligent and appreciative listeners his mastery of the mysteries of this greatest of all wars soon becomes apparent.

IN VIEW of the copious abuse directed against the Holy Father by irresponsible journalists in Europe and America, the following from the Church Times—not ordinarily very friendly in this regard—is worth noting:

"The Pope has once more moved in the direction of peace making. His right to do it is indisputable. We may go further, and say that it is his duty so to act when the time is opportune. By the common consent of mankind, with the exception of those few Protestants who still believe that he is Anti-Christ, he is the foremost minister of Christ in the world. Moreover, he stands alone among the ministers of Christ in his international position, being a subject of no secular State. It is his right and his duty to act forward as much as lies in his power, peace and charity among all men."

OR THIS, in answer to those who out of the fulness of their ignorance and malice impute to the august Head of the Church a spirit of un-friendliness to the Allied cause:

"We shall not follow the example of those who say that the Pope is a partisan or a tool of the Central Powers. . . . There is no ground for alleging that Benedict XV. and his Secretary of State are anything but honestly neutral and honest peacemakers. It is no derogation from that standing if they are by force of circumstances better informed about the views of one belligerent than of others. Nor are they to blame if any suggestions which they make are coloured by their information. It is inevitable."

WE HAVE referred more than once to Cardinal Mercier as the outstanding figure of the War. This, of course, does not mean that he is the only outstanding figure; far from it. When in the course of time the world's affairs resume their customary channels, and the nations have had time to adjust and appraise the acts of the belligerents, we have no doubt in our own mind that Benedict XV. will receive the recognition that is his due. The course of no other personage during this time of stress has been beset with so many or so great difficulties, nor have the actions of any been directed by more exalted principles of justice and humanity. To his own spiritual children this has been apparent throughout; to others it will come in due time.

APART, TOO, from the soldiers and statesmen who are foremost in the world's eyes, there are other figures that stand out majestically, shoulder to shoulder as it were, beside the great Belgian prelate. Of these, Cardinal Lucon, Archbishop of Rheims at once occurs to mind. In the midst of the desert of ruins which his cathedral and its approaches have become, he has maintained his station throughout as the father of his people and the guardian of their sacred privileges. Nothing, says an observer, impresses one like his serenity and charity amidst the strain and turmoil of his surroundings. As soon as the squalor of a new bombardment ceases, the Cardinal may be seen passing

through ruined streets without any regard to his personal safety, seeking for those of his flock who still remain. And thus he has continued from the first day of the great invasion, and thus, should he be spared, will he continue until the cloud of war has passed away. Then will men remember that all the heroes do not wear military uniforms nor are spurs necessarily their distinguishing emblem.

THE LATEST DEVELOPMENT OF THE PROFITEER AND COLD-STORAGE MAN IN THE UNITED STATES IS THE VENDING OF "STORED" CREAM. A COMMITTEE OF NEW YORK MEDICAL MEN LAST WEEK PRESENTED TO THE FEDERAL BOARD OF CHARGES OF PROFITEERING IN THIS COMMODITY, AND OF HOLDING CREAM IN COLD STORAGE FROM LAST SUMMER TO REAP HIGHER PRICES. THE CHARGES GAVE OUT OF THE EXAMINATION OF A BOTTLE OF SPOILED CREAM SERVED TO A PATIENT OF A PRACTITIONER IN WEST 96TH STREET. THE CREAM WAS "OFF" IN TASTE, ACCORDING TO THE PHYSICIAN, AND AT FIRST HE COULD NOT TELL WHAT WAS WRONG WITH IT. IT JUST TASTED DIFFERENTLY FROM ORDINARY CREAMS AND, "SOMEWHAT STALE," AS HE DESCRIBED IT, INSPECTION OF THE LABEL CONVEYED THE INFORMATION THAT THE BOTTLE WAS FROM COLD-STORAGE, BUT THE WORDS "COLD STORAGE" WERE SO SMALL AS TO BE UNNOTICEABLE EXCEPT AFTER THE CLOSEST SCRUTINY.

THIS HAS led to an investigation. "I am certainly astonished," said one physician, in connection therewith, "that an article needing such care in handling as cream, is permitted to be kept for long periods in storage, and then sold. If any article should be consumed when absolutely fresh, I should say cream and milk should be. Their propensity to carry disease germs is well known. Infected milk is a chief source of infantile disorders. How the Health Department could ever permit the selling of storage cream to the trade I cannot understand."

IT WAS admitted at the office of the Health Department that cold storage cream was on sale in New York, and had been on sale for some time. It was said to be legal. Dr. Boldman's attention was called to the fact that purchasers of the cream claimed it was held from last summer merely to gain increased profit. "Well, the poor do not buy cream," he said, "so the question of profit won't disturb the people as does the question of profit on milk, which is so high priced and so essential." Meantime, the matter is being looked into. Herein lies a hint for Canada's vigilant sentinel, Food-profit Investigator O'Connor.

ON THE BATTLE LINE

London, March 1.—According to The Daily Mail it is understood that the Allies have decided to ask the Japanese to take any steps necessary for the protection of the Allies in the Far East.

Stress is laid on the fact that the British and Japanese governments hold that Japan's intervention in the Russian affairs is not to be construed as hostility to Russia or the Russian Government. Its purpose is to safeguard menaced allied interests and to protect stores and munitions at Vladivostok and to assist Russia to lighten and eventually lift the burden of the German yoke.

GEN. FOCH ON WAR SITUATION

The famous General Foch is now Associate War Minister of France. An interview which he gave to Charles H. Graseby, representing the N. Y. Times, received great prominence in the French press, a fact which adds to its importance. Interview follows:

Paris, Feb. 27.—I went to the fountain source today for information and reassurance on the German offensive and I got both. My first question was: "What is the chance of the Germans being able to break through?" Gen. Foch, before answering, took a few puffs at his two-cent cigar and looked at me with a smile of quiet confidence in his bright brown eyes. "They won't break through," he said, and the words were as persuasive as pistol shots. "They tried that at the Marne. They then had troops of first quality, while we were unprepared. They failed. They tried at Lassigny, in October, 1914, and at Arras. Again on the Yser and at Ypres they made very strong attacks, which they repented. They failed everywhere in their attempt to break through. Again, in the following April, at what is known as the second battle of Ypres, they attacked, this time using gas, against which we had not then the protection of masks. They gained three miles, but were unable to break through. Finally, at Verdun, in 1916, they made a great effort. Their artillery was much superior to ours. This attempt began in February and lasted till July. It was a failure."

"ALL ADVANTAGE WITH US"

"In view of all these attempts under conditions favorable to the enemy, we are justified in the confidence we now feel. The advantages now all lie with us. We are better organized, and our preparation is better—all the dispositions are better. (Gen. Foch used the French word 'reparation' to convey the idea of the uniformity, balance, and completeness of the allied preparation.) Our reserves can be handled more effectively, and there are relatively more of them than at any time in the past. We are strong in guns, munitions and airplanes. Our artillery superiority to the enemy is incontrovertible. Finally, our morale is better than ever. On the other hand the German troops have deteriorated since 1914. In view of all these things, we wait for them without anxiety.

"Is it possible that they have invented new gases that our masks will furnish no protection against?" I asked.

"No," replied Gen. Foch. "We know almost everything they do. And remember in 1915 we had no masks at all and we stood up against their gas."

"What about the tanks?"

"They will have them, but not too many for us to deal with. This is a departure in which we have all the advantage of knowledge and experience."

I then put to General Foch one of much-discussed theories of how the Germans will proceed.

May they not begin their offensive in Roumania and Macedonia, working westward to Italy, and as they break down the allied resistance, bring the troops released from Macedonia and Italy to the western front, where they can thus mass irresistible strength?"

"It is possible that their campaign may be planned along these lines, but numbers do not make superiority. They can never again have such relative superiority in numbers as in 1914. Especially was this true on the Yser, where they were three or four to one and well armed, whereas we were almost without artillery and ammunition."

There was a moment's lull in the conversation, and I recalled that I was talking to the man who planned that very Yser campaign, gave the order to stand fast and saw to it that it was carried out—an order that saved Dunkirk, Calais and Boulogne, thus protecting Britain's lines of communication and enabling her to bring her big army to France. No wonder his words carried conviction.

"ITALIAN ARMY CAN HOLD ITS OWN"

I asked him particularly about Italy, where he has played so great a part in the last few months.

"Italy is solid," he replied. "The danger there has passed. There has been a complete recovery, and the Italian army can hold its own. If they need help the French and English will give it, but they will probably be quite equal within themselves to every emergency. Not only is the Italian army strong, but the national spirit is good."

UNITED STATES MUST HURRY

By way of finishing General Foch spoke of American co-operation.

"We will stop this attack," he said, "but definitely to win the War we must have a big American army, with shipping mobilization, the construction of airplanes and munitions—everything. Hurry! Hurry! Hurry! Don't lose even half a minute. If you do your utmost you will make the right kind of victory sure, and you will hasten it."

WANTS OUR AID IN THE ORIENT

General Foch reflected a moment, and then added:

"One of the greatest qualities for waging a successful war is provision. If America will look ahead I am sure she will see another field in which she can render immense service without relaxing her efforts on the western front. She should give her attention to the Orient.

"Germany is walking through Russia, America and Japan, who are in a position to do so, should go to meet her in Siberia. Both for the War and after America and Japan must furnish military and economic resistance to German penetration. There should be immediate steps in this important matter. Don't wake up after it is too late. Don't wait until the enemy has too much of a start. One of our troubles has been our letting Germany take the lead and following after her. A live country like America should reverse this process and be there with a surprise when Germany arrives."

TIME HAS COME TO FACE TRUTH

Montreal, Feb. 26.—"The time has come when the truth may as well be faced," says Albert R. Carman, in the Montreal Daily Star. "The War that we Canadians entered into with such fine spontaneity in 1914—this war into which we have poured so much of our best blood—that war is over. A new war has begun."

Mr. Carman quotes Lord Milner, who, at Plymouth a few days ago, declared: "Until peace is arranged we are fighting for our lives and the very existence of the free nations of Western Europe. As a result of the collapse of Russia, the military party of Germany is again firmly in the saddle." He says that unless Lord Milner, "by no means an excitable or pessimistic public man," has lost his head, this is surely a new war with a new outlook and new war aims. Further, Mr. Carman says:

"One Russian Government—that of the Ukraine—has practically be-

come an ally of Germany, depending on its bayonets to keep its bourgeois ministry in power. It would fall if Germany fell. How long a step is it from this state of affairs to sending Ukrainian troops to fight for Germany in the west? Roumania is pinned back against the wall without a ghost of a chance to do anything but accept the German terms.

"But to return to our roll call of the things we know have happened. Another one is that the grain stores of the Ukraine have been sold to Germany. The grain-fields of the Ukraine and Roumania will be planted for Germany this coming spring. Mr. Isaac Don Levine, who knows his Russia well, says that the grain reserves of the Ukraine are 'enormous.' They are sufficient to feed plentifully Germany, Austria-Hungary, Bulgaria and Turkey till the next harvest. There poses the blockade, punctured in the East."

"NO POPERY" UP TO DATE

BISHOP OF NORTHAMPTON'S PLAIN SPEAKING

Formed a couple of years ago as the outcome of the wholesome enthusiasm of a number of Catholic students, the Catholic Society of the University of Liverpool is now in the forefront of Catholic Propaganda activities in the city. Stimulated by the efforts of their chaplain, Father Joseph Howard (late of the Missionary Society), the organization is doing eminently successful work by presenting the Catholic position before the public through the medium of an attractive lecture list. Recently the Society entertained the Right Rev. Dr. Keating, Bishop of Northampton, who, speaking on "The Papacy and the War," made a vigorous denunciation of the No-Popery campaign engineered by bishops, deans, Nonconformists, and the secular and religious press. Apparently Pope Benedict could do nothing to please them. They reproached him with guilty silence at one stage of the War, and with guilty interference at another stage. All his good offices on behalf of our own prisoners or other innocent victims of the War counted for nothing. When he protested his impartiality time after time it was rudely discredited simply and solely on mis-reports, misrepresentations, and on unproductive documents.

ENGLISH CATHOLIC LOYALTY

The secret treaty between England, France, and Italy to keep the Pope in the background as revealed in the Russian revelations had been denied by Italy, but only dissembled by our own Cabinet. What was the truth about that shady transaction? Was it credible that John Bull, the fairest nation in the world, while keeping up diplomatic relations with the Holy See, went behind the Holy Father's back to make those secret understandings? English Catholics felt that they had a right to appeal to public opinion against that sort of thing, not merely as being hurtful to their feelings or because it was a breach of the truce in domestic affairs; they appealed against it as a direct insult to their common cause. English Catholics had given whole-hearted loyalty from the very beginning of the War. They had always professed absolute conviction in the justice of the conflict, and had backed up the Government in every measure for its victorious prosecution, and in reconciling adverse Continental opinion. How many Catholic conscientious objectors were there?

It was wise, asked the speaker, to damp the enthusiasm and heroism of Catholic regiments and seamen? Was it wise to play into the hands of Sinn Finn Irishmen, of pacifists in England and of Bolsheviks every where? Catholics had a right to express in the strongest possible way their feelings to the no Popery campaign carried on so recklessly and so long. Did not those people recognize that the Pope was a sacred person, the vicar of Jesus Christ? Did they not understand that they were alienating support from England's cause both in this country and abroad? He was not there to apologize for the Pope. He was there to demand an apology for the way in which Catholic patriotic endeavor had been frustrated; for the Catholics of the United States, of France, Italy, Belgium, and the South American States, on whose good will and help they largely depended for the success of their arms.

THE POPE'S IMPARTIALITY

Bishop Keating went on to refer to the Pope's peace note in September last, whose proposals advocated peace by negotiation. The concrete proposals contained in the note had appeared in every peace proposal of the Allies or the enemy since that time. The Holy Father had timed his note well. Last August the balance of power in Germany had passed from the militarist party to the Parliamentary majority, who were clamouring for a negotiated peace apparently on just and lasting terms. The democracy of Germany was just in process of formation when the London press came in and killed the peace movement in its cradle and the democratic movement in Germany by the same blow. If Benedict XV. had been vindictive he might have smiled grimly at the dilemma that had overtaken the Allies.

THE POPE WILL BE WANTED

But the Pope would be wanted again and wanted soon to help

in settling the War, and to help in the reconstruction of Christianity afterwards. It seemed to the speaker that the War must end soon, as a dominant necessity both for the Allies and the enemy. He was thinking of the mass of Bolsheviks which was not confined to Russia, but was now beginning to appear on the Mersey and on the Clyde. Bolshevism was fifty thousand times worse than the worst system of militarism they could think of. Sooner than Bolshevism, they must make the best terms they could now and save Christianity.—The Universe, (London, Eng.)

A DEFENSE OF THE POPE

At a luncheon given recently at Nottingham to a large gathering of repatriated soldiers, attended by the Duke and Duchess of Portland and many Midland Members of Parliament and clergy, Mr. Dunn, Bishop of Nottingham, protested vigorously against what he was afraid was a conspiracy of silence against the Pope.

He said people ought to be told that the returned soldiers owed their liberty to one who had been sneered at, maligned, and scoffed at—Pope Benedict XV. There was an acknowledged fact; there were records right and left that the suggestion that soldiers, English and German, unfit for further military service, should be repatriated, was initiated by the Pope.

"You may receive the words in silence," added the Bishop, "but it is something you ought to know. Although the Pope accused of doing nothing, he had done a great deal, not only for those who had been interned in Switzerland. It was one of his suggestions that those prisoners of eighteen months' captivity who were fathers of three or more children should also be transferred to more congenial surroundings, and, thanks to his intervention on their behalf, thousands had been so dealt with.

"I think you ought to know of these things," concluded the Bishop. "At any rate, you ought to know something of them—they seem to have been purposely kept away from you. (Cries of 'No no,') Well, you all know now, because I have told you.—The Universe, London, (Eng.)

HOLY LAND FRIARS REJOICE

The Commissariat of the Holy Land, Washington, D. C., has received a communication from abroad, telling of the great joy exhibited by the inhabitants of Jerusalem when the British entered the Holy City on December 9. The proclamation of General Allenby was read in four languages, and a photograph of the momentous occasion shows a Franciscan Father reading the proclamation as he stands beside the Allied staff at the entrance to the citadel.

With systematic promptness efforts were made to re-establish order. M. Picot, French Consul in Beirut before the War, was named High Commissioner of Palestine. He immediately visited all the religious establishments to ascertain and to remedy, so far as possible, the damages done by the Turks and Germans. M. Picot also went to Bethlehem, where he was welcomed by the Franciscans, guardians of the Fathers' early assistance, and in the meantime gave them 20,000 francs. The commissioner, together with all available officers and soldiers, took part in the Christmas services.

PILGRIM HOUSES PILLAGED

The pilgrim houses and all the French religious houses have been literally pillaged, but the Franciscan convents and the friars have been practically free from molestation. Among the Franciscans allowed to remain at the holy places were many Italians, who owed that privilege, apparently, to the intercession of Francis Joseph, late Emperor of Austria-Hungary, and a signal benefactor of the Holy Land missions.

A cable from the British War Mission in Jerusalem, dated February 5 and addressed to the Commissariat of the Holy Land, says: "The Latin Patriarch of Jerusalem, Monsignor Cammese, had left Jerusalem for Abu-Gasheh for a change of air. Prior to the occupation of the city by British troops, he was brought back by the Turkish chief of police and forcibly deported to Nazareth. Bishop Picardo, vicar of the Latin Patriarchate, who was ill at the time, was deported by force to Damascus November 24, and died on his arrival there, December 2, from fatigue of journey." Two Franciscan fathers were also deported to Brussa.

Now that the Christian powers have possession of the holy places, a new Custos of the Holy Land has been elected in the person of the Right Rev. Ferdinand Diotallevi, F. M. He was formerly superior of the Franciscan missions at Constantinople, and until his present appointment, superior of the province of Loretto, Italy.—Catholic Standard and Times.

FREQUENT COMMUNION

In the year 1549 the Catholics of Devonshire rose up in revolt against Edward VI. Among other rights sought by them were those two: "We demand that we have the Mass in Latin, celebrated by a priest with-

out any man or woman communicating with him." The other: "We will have the Sacrament of the Altar but at Easter, delivered to the people, and then but in one kind."

This bit of history of the English Catholics of the sixteenth century may not be wholly representative of the attitude of the Church towards frequent Communion in those days. Certain it is, however, that since the Reformation the policy has been strongly for frequent Communion. It remained for Pius X. to reiterate the older practice of the Church and to invite not to frequent Communion, but even to daily Communion. The hierarchy of France and Belgium date a resurrection of faith from the decree of the saintly Pontiff. Throughout the Church daily Communion was to be made by the Catholic laity, and weekly Communion the normal practice. It is beyond all controversy that the devotional life in America has been broadened and deepened by increased Communion. The royal road to sainthood is through the Holy Eucharist. As the Church is concerned only about the sanctification of her children, she naturally invites them to receive as often and frequently at the Holy Table. Other devotions come and go, but devotion to the Holy Eucharist must not only continue, but it must become a very part of the life of every Catholic. Daily Mass and daily Communion ought to be the objective of every soul earnestly seeking sanctification.—New World.

THE SECRET TREATY

BARON SONNINO ADMITS THE POPE WAS TO BE KEPT OUT OF ALL PEACE PARLIES

(C. P. A. Service)

Rome, Feb. 20.—There is a strong feeling here at the Vatican and among Catholics in regard to Clause 15 of the secret agreement which was entered into in April, 1915, by England, France and Russia, with Italy as part of the price of her entrance into the war and which was recently made public by the Russian Foreign Minister. That clause excludes any representative of the Holy See from the Peace Congress which will be held at the close of the war. Catholic hostility has been directed not so much against the Italian Government, which is looked upon as being fair and unbiased towards the Holy See, as against Foreign Minister Sonnino.

On Saturday last Baron Sonnino, replying to a question asked in the Chamber of Deputies by one of the Catholic members, while admitting that he spoke falsely when he declared recently that no such clause is in the secret treaty, maintained that it was incorrectly quoted by the Bolshevik Minister Trotsky for the purpose of creating dissension among Italians. That incorrect version, he said, was calculated to offend the Catholic sentiment of devotion to the Holy See, and it was for this reason that he had a month ago denied the existence of such a clause. The object of that clause he now explained, was solely to prevent any participation by the Pope in the Peace Congress. He went on to state the attitude of the Italian Government on the "Roman Question"; the Pope's position is established by the Law of Guarantees and is a matter which concerns Italy alone. It is evident that the Government's objection to the participation by the Pope in the Peace Congress is founded on its refusal to consider efforts to "internationalize" the "Roman Question," to which that participation might lead. Baron Sonnino then paid a just tribute to the loyalty of Italian Catholics to their country.

His speech is by some regarded as the holding out, paradoxically, of an olive branch to Italian Catholics, and it will tend to mollify their ruffled feelings.

The Vatican, of course, refuses to allow any interference, even in the interpretation given by Baron Sonnino, to Clause 15, with its sovereign rights or with the Pope's position for action in reference to the question of peace or war, and Italian Catholics join in this refusal. This speech of the Foreign Minister, however, has served to clear the air somewhat and no disturbance of the present good relations between the Italian Government and the Holy See is expected. The Observatore Romano accepts the speech with reserve promising to discuss it in detail later on.

SECTARIAN UNREST

London, Eng., Feb. 21.—Simultaneously with the wave of attraction to the Church, which is passing over the non-Catholic population comes a returning wave of bigotry. There have been examples of both during the past week. Not only is the English Church Union getting very restive over the consecration as Bishop of a Protestant clergyman who does not believe in the Virgin birth or the divinity of our Lord, and threatening to reconsider their whole position as regards Anglicanism and the relations with the State which make such an appointment as Canon Henson's possible, but even the Nonconformist conscience is beginning to awake.

A group of Nonconformists have publicly declared their weariness with a religion which has a nebulous Christ and no sacraments. They say they yearn for the Mass, for the reserved sacrament and for dogmas supported by a living Church, not by

dead documents! They find in the Catholic faith more truth than they have found in any other, and they call for a priesthood!

And then, in distinction to all this, is to be had the action of bigots at Hamsgate. Having ready destroyed two beautiful Catharists set up in memory of the war dead, and done it under cover of night, these anonymous ruffians are now issuing threatening letters to the Catholic clergy, signed "The Committee of Ten," and are going about to the free libraries, destroying Catholic books and periodicals. All efforts of the police so far have been ineffective in discovering the identity of the miscreants.

BISHOP OF KERRY CONSECRATED

The consecration of the new Bishop of Kerry, Right Rev. Dr. O'Sullivan, took place in St. Mary's Cathedral, Killarney, on Jan. 20, the consecrating prelate being the Archbishop of Cashel, assisted by the Bishops of Cork and Waterford. There was a large concourse of people present from all parts of the diocese and several Bishops and a large number of priests were present in the sanctuary. The sermon was preached by Bishop Fogarty, of Killaloe, who paid a high tribute to the new Bishop, with whom he had been a fellow-student at Maynooth.

Speaking of the spiritual mission of Ireland to the world he described her as the imperial station in the wide Atlantic from which Christ would command the Old World and the New, and he declared it was a sign of the predilection which follows on Ireland's unshaken faith that in this moment of world-wide war amongst apostate nations she was spared the horrors of the war, although her young people were as ready to die as her own as her young levites were ready to die on the shores of China for the faith.

A large number of addresses were presented to the newly consecrated prelate, who, in his reply, said he would always stand firm for the blessings of freedom and nationhood for his people, and hoped with them to see the dawn of a day which would show the spectacle of a nation always ancient yet ever new, regaining her freedom without forfeiting one jot of her heritage of faith.—New World.

NEW CANON LAW FOR EDUCATION

PARENTS OBLIGED TO PROCURE A CATHOLIC TRAINING FOR THEIR CHILDREN

The new Code of Canon Law is very emphatic in regard to Catholic education for Catholic children. Canon 1113 is as follows:

"Parents are bound by a most serious obligation to procure as far as possible education for their children, and to provide also for their temporal welfare."

Father Thomas Slater, writing in the Catholic Times and Opinion, Liverpool, says:

"Practically, as the Catholic Church knows of no other, and from long experience in many lands, this position of honor for the Catholic religion and for Catholic morality can only be secured by Catholic teachers in Catholic schools. In other schools, even if there is no hostility to Catholicism, the atmosphere is chilled by a still more deadly indifference in which the tender plants of Catholic faith and morals in the young cannot live and thrive. The Church has the duty and the right to protect her children from these dangers, and so she forbids them to go to non-Catholic schools.

"If Catholic elementary and secondary schools do not exist, bishops must take care that they be built.

"The Catholic position, then, on the education question is clearly outlined in the new Code of Canon Law. It may be stated in this way: 'The education of children belongs by natural and divine law to their parents. This does not mean that the parents can give them any sort of education they like, or no education if they so please. They have the right because they have the duty to educate their children that they may be fit to take the place in life which is destined for them, and attain the end for which they came into the world. Catholic parents recognize this duty, and they also recognize their obligation to accept the teaching and guidance of the Catholic Church as to the nature, extent, and limits of this and of all their other duties. Moreover, the Catholic Church has received a divine commission to teach religion and morality to all men, and more especially to her own baptized members. Practically, she can only exercise her right and fulfill her duty by requiring that Catholic children should be educated in Catholic schools under Catholic teachers. For centuries she has exercised this right, as history abundantly testifies."

We are as our thoughts are. If they are vile, we are vile. If we harbor them, they will abide with us, and will master us. They will show in our faces and dull our eyes and make us slouch and shamble in our walk. If we turn such thoughts summarily out of our minds and let instead bright, brave thoughts, faith in our neighbors and in God, hope for the future, charity for all mankind, presently we are walking erect with firm steps, looking all the world in the eye, and smiling until upon our faces our inner life writes only pleasant lines.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHRISTIAN STEWARDSHIP

The remembrance during Lent of the truth, that we are only stewards of God will make it easy for us to do works of charity and self-denial. The forgetfulness of this truth, of so close and awful import, helps to develop in us selfishness and the neglect of the duties we owe to God and our neighbor.

The title of steward applied to ourselves will remind us that, "It is He (God) that has made us and not we ourselves," that what we have we have received from the Giver of every good and perfect gift.

God being the Master will naturally be interested as to the manner in which we fulfill our stewardship. There will be reward for faithfulness and there will be punishment for the abuse of the power committed to us. "Give an account of your stewardship" will be to one steward a pleasing command and to the other one foreshadowing gloom and eternal doom.

"What will I do?" Every Catholic who realizes that Christ the Lord and Master shall one day judge, and judge even justice, will prepare carefully for that dreadful day by asking his conscience from time to time "am I a faithful steward of the manifold gifts of God, spiritual and material?"

There are, unhappily, Catholics who give more thought to the material things than to the spiritual. Not that they connect God in anyway with the fact that they have an abundance, and a superabundance, while their neighbors are maybe in need. The "spirituals" are forgotten and the material gifts, health, wealth and possessions are regarded as the product of their own care and industry. God is ignored, the steward thinks he owns the possessions of His Master.

An attitude assumed, such as this, and it is not uncommon, breeds selfishness and avarice. The love of God and our fellows. It produces the meanest breed of nominal Catholics for it casts out all nobility of soul; the steward usurps the place of the Lord and tries to assume His dignity; charity and self-denial the household gods of majesty and real power are thrown aside.

Although we despise the Catholic steward unmindful of His Master and duties, nevertheless, there is always danger for every one of us, if we are not constantly on the watch, of falling into selfish habits in our use of God's gifts and talents. "No one of us is confirmed in grace and holiness while the present life endures. The very first in God's favor may fall to be the last; they who have eaten the bread of angels may come to delight in the lusk of swine. The world is full of sad examples from Solomon, the wisest of men, to Judas, one of those chosen to sit on thrones and judge the twelve tribes of Israel." Thus speaks a holy Bishop as he advances as a remedy for the evil that we be ever watchful and mindful of our duty to God and our neighbor lest like a ship after a seeming prosperous voyage we founder as we are about to enter the harbor.

As stewards of God we are in duty bound to use our gifts just as if God was visible, by our side. His eye ever upon us. As God gave His only Begotten Son to us we should, too,

try to make the Son of God and the truth of God known to others; we should not be satisfied with prayers—"Thy Kingdom Come," but we ought to try to make our prayers effective; we should not only say "I love You, my God," but we ought to prove our love by giving tangible signs of its intensity and disinterestedness. In a word we ought to be real stewards of Jesus Christ, and we ought to prove it in life by loving not in word only but in deed and in truth.

REV. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

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FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916. Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrina F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa. "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. . . I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary J. M. FRASER

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FIVE MINUTE SERMON

Rev. F. P. Hickey, O. S. B. FOURTH SUNDAY OF LENT

THE EASTER COMMUNION

"If any man eat of this Bread, he shall live for ever."—John vi. 52.

The miracle of the Gospel, my dear brethren, brings before us the subject of our thoughts to-day. We have studied the Sacrament of Penance; and contrition, confession, absolution, and preparation for the crowning work of all—a Holy Communion.

A Holy Communion, prepared for by a good Confession, is the one thing necessary at Easter-time. Omit that Communion, and all the works of Lent, fasting, alms, penance, prayers, will not do instead.

The Gospel, then, catches our attention this Sunday, and reminds us all that there is a far greater miracle of mercy awaiting our souls this Easter-time. Our Blessed Lord worked this miracle of feeding the five thousand men with the five barley loaves to prepare their hearts to believe those words of His, so soon to be uttered: "I am the Bread of Life. . . If any man eat of this Bread, he shall live for ever." And yet at that they murmured and left Him, and walked no more with Him.

This occurs again, year after year, in almost every congregation. People, who are very angry if the name of Catholic is denied them, who pay to their Church, send their children to the Church—yes, who come themselves, but for the most part only irregularly—who do all this, draw back and will not come to their Easter Communion. They may think they have reasons or excuses, but they have not one which will not wither away before the eye of the Judge—the same Jesus Whom they are now despising in neglecting their Easter Communion.

Can it be that we have to be commended to receive Holy Communion—the greatest honor and privilege that God could give us? "We are so unworthy," is a common excuse. True, but can anyone become less unworthy by disobediently staying away? Come humbly saying, "Lord, I am not worthy," but yet, while awaiting that, let your faith and hope exclaim, "But only say the word." And that blessed word has been said when we went to Confession: "Thy sins are forgiven thee."

Why were the five loaves multiplied? Out of compassion to feed them, lest, being hungry, they should faint in the wilderness. So we, too, are offered by the same gracious Lord the food of our souls. This is not yet. We have to battle on through the wilderness of life, striving our best for heaven; therefore we need food and strength. And here, prepared for us, in the Body and Blood of Jesus Christ our Lord, to feed and nourish our souls.

With a plying prayer for those who are intending to neglect their Easter Communion, or who need a commandment to make them do so, let us turn our attention to our own selves, and see how we can best and most worthily fulfill the Paschal precept. Thank God so many go frequently, monthly, to Holy Communion; but the Easter Communion is something special, and has a character of its own.

First, the obedience of it. That stamps upon us the character of true children of the Church. It must be made during the required time. Then again, the preparation for it has been greater than for other Communions, and as the preparation, so the devotion, the whole-heartedness of it, should be. It has been said, "One Communion is sufficient to make a saint." Accordingly, as we have spent Lent, more prayers, more sorrow, more self-restraint, so will the graces be, that we shall receive at our Communion.

Again, we come at Easter filled with compassion and love to Him Who said, "Do this in commemoration of Me." We are drawing near the anniversary of the night on which our dear Lord instituted the Blessed Sacrament. He was not content even with going to die for us; He did not want to leave us. So His infinite love led Him to institute the Blessed Eucharist, leaving us His own true Body and Blood, under the appearance of bread and wine, to be the food and sustenance of our souls. He was yearning for friends then; He is yearning for friends now. Even amongst those twelve first communicants, one was a traitor! What fear and humility must fill our souls when we remember that! You see, then, that we cannot be too particular about contrition for our sins, careful examination of conscience, a good confession, honest resolution to break with sin. Let there be sincerity—transparent sincerity—in our hearts.

By receiving the Blessed Sacrament in such dispositions and in obedience to the Paschal precept, we are offering to God the greatest homage that poor creatures can pay to their Creator—homage of faith. We take His word, "If any man eat of this Bread he shall live for ever," and our Communion is a supreme act of faith. Homage of hope! Unworthy though we are, we trust in Him, Whose Precious Blood, which we receive, washed away the sins of the world. Homage of love! For it is love compels us to receive Him, to unite ourselves with Him Who is here for love of us. Fill our souls with Thy Divine Presence, be King of our hearts; inflame our will with this one desire, in all things to please and serve Thee, our Lord and Saviour Jesus Christ.

The purer the heart the greater its capacity for sorrow or joy.

THE LEPERS AT CULION

NON-CATHOLIC CHERISHED BY THE UNSELFISHNESS AND SELF-DENIAL OF THREE SISTERS

In a recent issue of The Open Court we read of a leper colony at Culion, on the island of Palawan in the Philippines. The author, Mr. A. Reese, who visited the colony (which lies near Tay Tay) describes his visit among the lepers in a fascinating manner, and concludes a section of his story with the following phrase: "As we came out, three Catholic Sisters entered the women's ward to do what they could for the patients there."

Much has been written of the labors of religious at Molokai and of the care and comfort given the lepers at this point by servants of God who have devoted their lives to this work. Very little is known, however, of the work being done at Tay Tay in the Philippines.

Mr. Reese describes the traces of the Spanish occupation, the fort, the churches, the belfry, the huts of the inhabitants and the new hospital and the buildings reserved for the medical staff which is in charge of a Dr. Clements, appointed by the American Government. There are 3,400 lepers here. The lepers are brought in to this colony from the various islands of the Philippines, "so fast that it is with great difficulty that they can be accommodated; but all are made comfortable, in fact much more comfortable, in most cases, than they ever would have been at home. Except for homesickness, which cannot, of course, be avoided, they are quite happy, or as happy as any hopelessly sick people can be away from home and friends."

"Most of the Christian lepers are Catholics, though there is a small Protestant church in the colony, in charge of a leprosy native minister," Mr. Reese writes.

The sacrifice which is being made daily by those, including the three Catholic sisters, who give their lives for the comfort of the unfortunate victims of this loathsome disease, can well be realized from the impressions gained by a chance visitor. Mr. Reese continues: "A large number of the patients who are in the incipient stages showed, to the ordinary observer, no effects of the disease. There were others who at first glance seemed perfectly normal, but on closer scrutiny revealed the absence of one or more toes or fingers. Others had horribly swollen ears; some had no nose left and were distressing objects; but it was not until we visited the various wards of the hospital that we saw leprosy in all of its horrors. Here were dozens of cases so far advanced that they were no longer able to walk; they were lying on their cots waiting for death to come to their release. Some were so emaciated as to look almost like animated skeletons. Others, except for and sometimes in spite of their bandages, looked like horrid, partially decomposed cadavers. It was a sight to make one shudder and devoutly hope that a cure for this awful disease may soon be discovered. These extreme cases are cared for carefully, and their last hours are made as comfortable as possible."

"Shortly before leaving the colony we were led to a small concrete structure (near the furnace where all combustible waste is burned), and as the door was opened we saw before us on a concrete slab four bodies so wasted and shrivelled that they seemed scarcely human. These were those who had at last been cured in the only way that this dread disease admits of cure. About forty per cent are released by death, and those we saw were the last crop of the here merciful, not 'dread reaper.'"

"At the back of the colony we met four lepers in incipient stages, carrying a long box on their shoulders. Just as they came abreast of us they set it down, to rest themselves, and we saw that in the box was another 'cured' leper. He was being carried to the cemetery, not only 'unhonored and unsung,' but also unwep't; not a single friend nor relative followed his wasted body to its final resting place. After this pitiful spectacle, added to the horrors of the hospital wards, we were not sorry to turn our steps back toward the boat. As we passed through the fence at the 'dead line,' going away from the colony, we were compelled to wade through a shallow box of water containing a small percentage of carbolic acid which disinfected the soles of our shoes, the only things about us that had come in actual contact with the leper colony. In this way all visitors when they leave the colony, are compelled, not to shake its dust from their feet, but to wash its germs from their soles."

"As for antidote for dissatisfaction with one's lot in life, or as an object lesson for the pessimists who claim there is no usefulness in the world, or as an illustration of the value of the medical missionary, this little island, lying somewhere east of Suez, between the Sulu and the China Seas, is not easily surpassed."

We may be permitted to add that the self denial and fortitude of the poor frail sisters, who, renouncing all the goods of the world, devote their lives purely for the love of God, to the care of such unfortunate, deserve special commendation. Humanly speaking, the mission is a frightful and a repulsive one; yet faith and charity overcome human weakness and make martyrs and missionaries of the weak and frail, where the strong and self-confident flee in horror.—C. B. of C. V.

AN EX-CATHOLIC

It is only too true that, as a general rule, the Catholic who gives up Catholicity eventually gives up Christianity. For one who has been born and reared in the true Faith there is no middle course; it is either full belief in the divinely revealed religion of Jesus Christ or a gradual descent into credulous agnosticism. And we know from sad examples in history that the apostate from Catholicity often proves himself the bitterest of all the enemies of the Church.

England is supposedly a Christian country. A large part of the population still retains at least a vestige of belief in the Divine Redeemer and the religious truths He preached to the world. Protestantism, relying upon private interpretation of the Bible as its one and only rule of faith, has, nevertheless, encouraged its adherents to profess and practise certain, though not all of the basic truths of Christianity. And in this qualified and incomplete acceptance of a part of revealed religion, it has found the stability which has made it possible for the English established church to subsist. But the canker of disruption has been eating away at its vital parts. In all charity, we are obliged to say that the seeds of dissolution have been hidden away within it and are all the time forcing upwards to the surface. The weeds of infidelity and agnosticism are even now lifting their repulsive heads. And only too many in England are infected with their poison. When a Protestant churchman, who is also identified with Cambridge University, openly voices the sentiment that: "It does not really matter what our Lord said with regard to marriage except that one is naturally influenced by what so great a soul thought and said. But it has no earthly influence on us. We had better put it on one side and start afresh on what we think to be good for our fellow men and women," it is no longer a question of interpreting the Bible for the Bible itself has lost all meaning.

Principles lead us to logical conclusions whether we will have it or no. If there be no absolute authority, to define and determine what must be believed, there can be no lasting and immutable aggregate of doctrines. And no firm, fundamental or essential ideas regarding life and forever shifting and uncertain.

This is what is so deplorably exemplified in England today. Marriage is being degraded into a mere temporary bargain. Its indisolubility is ridiculed. Divorce is no longer even a luxury. For to all, even to those miserably poor, the severing of the marriage tie is being made an easy formality. It is proposed to enact a law which will make it possible, without delay or inconvenience, for those who have been married, but who have been separated from their respective life-partners, to marry again. Nothing more is required than they apply to a Magistrate and pay a nominal fee. And this is what was once Christian England.

But the saddest feature of it is that the principle advocate of this measure is a former Catholic. Sir Arthur Conan Doyle, well known, and greatly admired for his Sherlock Holmes stories, is the sponsor for England's degrading of marriage. Conan Doyle, who was once a Catholic, now advocates a pagan concubinage to take the place of the sacred marriage relationship between Christian men and women.

Poor Conan Doyle! The world may say he is enlightened, but it is not light, but darkness that shrouds his mind and heart. Others may admire him; we pity him.—The Tablet

GIVING ALMS TO GOD

One of the lessons beautifully brought out by the feast of Candlemas is touched upon in Holy Scripture, where we read that Our Lady, after taking up her First-born to Jerusalem, according to the Law, made an offering of two doves in the Temple. It was the offering of the poor, but not for that reason despised by the priests or unworthy in the sight of God. It is probably in memory of the fact that the Catholic custom has obtained up to this day of making an offering of candles for the altar. There is nothing more beautiful or touching in one's life than to have the conviction that Almighty God, made poor for our sakes, deigns to accept from our hands gifts which in their last analysis come from the Giver of all good things.

It is a common joke on the lips of Catholics that the Catholic Church, more than any other religious body, asks sacrifices from its own. Flip-pant people often remark that collections are taken up more frequently in Catholic churches than in any other churches of the world. That collections are frequently taken up in our churches cannot be a bone of contention to any but half-baked Catholics. The real genuine Catholic never balks at a collection, because he knows that he is giving to God a part of those things which the Creator, out of sheer goodness, has loaned him. It is the worldly-minded Catholic, who probably spends each week on theatres, cigars, and drink twice as much as he ever puts into the collection plate, who finds fault with the Church for holding out her hands to supply not only the works of religion, but also to alleviate the sufferings of the poor. The whole-hearted Catholic, like Our Lady, must experience a pang of

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regret when he finds himself constrained to give the offering of the poor to his church. But just as Our Lady gave all she could spare to fulfill the injunctions of the law, and gave it with a glad heart, so the real Catholic sets aside for the Church and her needs all he can spare. He realizes that generosity on his part will call down not only blessings from heaven, but will bring also an increase of success and well being in a temporal way.

It is the poor who have made possible the spread of our holy religion in this country. They understand better than the rich that Christ is the one Poor Man of the world's history. They are nobles of Him because of His poverty. Their poverty brings them into close touch with Him. And even if they have but a crust to break with Him, they break it gladly, since they know that His needs in His Church are greater than theirs could ever be. They sympathize with Christ, feel with Him and for Him, and that puts a special tenderness into their gifts. On the other hand, the millionaire Catholics are to a certain extent ashamed of Christ. They seldom give in proportion to their riches as do the poor. And it is probably for this reason that the faith amongst these worldly-minded Catholics is gradually evaporating, like water out of salt.—Rosary Magazine.

THEN AND NOW

Before the coming of Christ, the outlook for domestic, national, and universal peace was fainter than now. Amid the distraction and disorder of that day, the Star of Bethlehem, directing attention to Him from Whom alone true peace can come, shone brightly, but was heeded by few. The terms of peace in that day were "glorify God" and "be men of good will." These conditions to-day would form the basis of an early and enduring peace, if they were only accepted by the nations. There is surely a lesson which the Almighty would have mankind learn through this War, but people seemingly will not learn it—that God has greater interests in this world than we have, that we, as His creatures, must place His interests foremost.

He, Who came to bring peace into the world, even now has a representative who could hasten the end of the War if the kings of earth at present, like the Magi of old, came to Him for counsel. Instead, the rulers of nations, like Herod of yore, would destroy his influence and silence his voice. Had the nations not turned against Him in the past, they would still be united in one grand peaceable fraternity, and no king or emperor would have dared to embroil the world in such a strife as we are now witnessing. To-day the representative of the Prince of Peace has many devout followers in every country engaged in this brutal War, and they would cheerfully submit to him the grievances of their country in the hope of a most just decision for all concerned, but the "Council of Kings" has agreed not to do this.

The destruction of Jerusalem was a figure of the destruction of the world; on the occasion of the former the Prince of Peace spoke these words: "Jerusalem, Jerusalem. . . how often would I have gathered together thy children as the hen doth gather her chickens under her wing and thou wouldst not. Behold, your house shall be left to you desolate." (Matt. xxiii.)

Of old, the nations were slow to accept the Prince of Peace; for three hundred years His emissaries were imprisoned, tortured, and put to death; His followers dared not advocate His terms nor His policies. But finally the nations saw their error and submitted, and a peace dawned, the like of which had never reigned in this world. We have no doubt that the nations will ultimately "follow the Star," and be led to the "Prince of Peace," but let us hope and pray that they may soon raise their eyes heavenward that they may see the Star.—Our Sunday Visitor.

THE EYE

Wordsworth has brought many a truth into life both for the eye and for the understanding, which previously had slumbered, indistinctly for all men. For instance, as respects the eye, who does not acknowledge instantaneously the strength of reality in that saying upon a cataract seen from a station two miles off, that it was "frozen by distance?" In all Nature there is not an object so essentially at war with the stiffening of frost as the headlong and desperate life of a cataract; and yet notoriously the effect of distance is to look up this frenzy of motion into the most petrific column of stillness. This effect is perceived at once when pointed out; but how few are the eyes that ever would have perceived it for themselves!—De Quincey.

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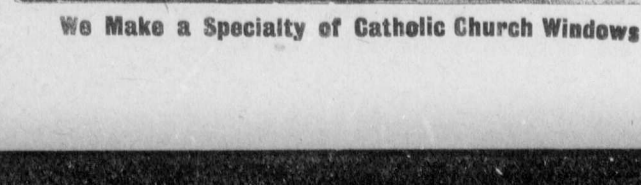
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OUR BOYS AND GIRLS SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MARCH 6.—ST. COLETTE, VIRGIN After a holy childhood, Colette joined a society of devout women called the Beguines...

MARCH 7.—ST. THOMAS AQUINAS St. Thomas was born of noble parents at Aquino in Italy, A. D. 1226...

MARCH 8.—ST. JOHN OF GOD Nothing in John's early life foreshadowed his future sanctity. He ran away as a boy from his home in Portugal...

MARCH 9.—ST. FRANCIS OF ASSISI Francis was born at Rome in 1181. His parents were of high rank. They overruled her desire to become a nun...

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BOYS IN BLUE AND KHAKI

In Halifax, as all who have been there know, is an organization known as St. Mary's Army and Navy Club—a place where, as the name implies, soldier and sailor boys meet in friendly comradeship. A delightful, "homey" shelter it is where the lads find reading, writing and rest rooms attractive, well-lighted, comfortable apartments where stationary supplies are at the disposal of the guests, and their free use serves as a pleasant reminder to the boys of the need for "writing home."

WHAT THAT MORNING PAPER SAID
The morning paper referred to by the "Observer Romano" had put forward the argument that, inasmuch as the Holy See recognized the similarity between the Allies' terms as outlined by Premier Lloyd George and President Wilson and the suggestions in the Papal peace note, therefore unless the Central Empires at once came into line, the Holy See must necessarily range itself on the side of—not the Allies—at least the terms these had laid down as bases of a just and lasting peace.

It is a happy idea and one which has no doubt been in the minds of many not only lately, but ever since August. But the supernatural character of the impartiality of the Holy See as an institution is necessarily the first thing to be taken into account. And just as His Holiness has condemned acts of injustice committed by our enemies, so he can approve acts and terms which correspond to what he himself has suggested as just, without infringing on that impartiality. But he cannot take sides.

GREATNESS OF THE MASS

CARDINAL NEWMAN GIVES PEN PICTURES OF THE HOLY SACRIFICE

To me nothing is so consoling, so thrilling, so overcoming as the Mass, said as it is among us, says Cardinal Newman. I could attend Masses forever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble.

This is that awful event which is the scope and the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice.

They hurry on, as if impatient to fulfill their mission. Quickly they go, the whole is quick, for they are all parts of one integral action. Quickly they go, for they are awful things of sacrifice; they are a work too great to delay upon, as when it was said in the beginning: "What thou dost, do quickly."

Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass because as the lightning which shines from one part of the heaven into the other, so is the coming of the Son or Man. Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by: "The Lord, the Lord God, merciful and generous, long-suffering and abundant in goodness and truth."

And as Moses on the mountain, so the Holy See has kept scrupulously to this line of conduct in these three years of painful tragedy, nor does it intend to depart from it in the face of recent diplomatic events and high authoritative pronouncements from the English Prime Minister and the President of the great North American Republic. Certainly the Holy See must be satisfied with its legitimate satisfaction that in their two recent speeches, both the one and the other have taken as a base for possible peace negotiations and for a new settlement of Europe those very points which, in his appeal of the first of August, the Holy Father, Benedict XV, pointed out to the heads of the belligerent nations, not indeed as articles of a concrete treaty of peace, but as the landmarks and starting points from which action ought and could be taken to undertake to carry out those negotiations to which the recent pronouncements of Lloyd George and President Wilson seem directed to pave the way, putting aside, as we have already had occasion to note, certain irritating prejudices which would have formed at any time an insurmountable obstacle to the opening of any negotiations whatever.

IN HARMONY WITH PAPAL DOCUMENT
"But from this, that is from having noted with pleasure the perfect harmony existing between the above mentioned pronouncements and the memorable Pontifical document of last August, it does not follow in the slightest degree, and it would be a great mistake to think, that in this account the Holy See has any intention of bringing pressure to bear on one side or the other, in sustaining or upholding its concrete proposals, thus departing from that line of conduct which, as we have said above, it has taken from the beginning and which it has strictly observed through every trial and difficulty. And on that account we have been surprised to see put forth in a morning paper the hypothesis of a possible change of attitude on the part of the Holy See and an affirmation that it will now be able to take a different line of conduct from that which this same paper thinks fit to attribute to it, on the faith of statements which have come from we know not where. It would seem more reasonable and serious to ask, noting the perfect correspondence between the pronouncements of two eminent states-

this once pagan people. St. Patrick was given to see the fruition of his zeal, the crown of his labor, in an island-wide chain of monasteries where already the future missionaries of Europe were being formed in mind and spirit for the task awaiting. He was given to see with his own eyes the dawn of that day in Erin's history which won from the historian's pen the title, "Island of Saints and Scholars." He relinquished the burden of his earthly years only after he had seen enkindled in his spiritual children the inner light of faith and science and zeal that was to guide them like their prototypes, the apostles, to distant shores and quicken them to the conquest of distant peoples. The pathway of Catholic faith following the conversion of Ireland in the fifth century is interlocked with the history of that country. Secular sciences and the arts found here a fruitful nursery. It rested upon the Ireland of St. Patrick to give the world the most brilliant example and the most potent proof of the nexus between faith and human achievement.

The golden era in the history of that land and that people has passed. The new day is that of industrial resurrection, little less remarkable in its compass than that which characterized the earlier centuries. Yet the impress of the saint's apostolate has not yielded to the erasure of modernity. Industrialism, strange to say, has signally failed to vitiate the Catholicism of Ireland; rather has it tended to emphasize the racial characteristics of the Gael as that of unquenchable loyalty to the hereditary faith and to the permanence of a world apostolate as fruitful as that which made the name of Bride synonymous with the noblest in Christian womanhood.—The Catholic Vigil.

THE LIBERATOR'S HEART
The heart of Daniel O'Connell, the famous Irish statesman, is preserved in Rome. When removed from his body in Genoa it was embalmed and sent to the "Holy City," to which he had bequeathed it when dying. The Holy Father ordered the urn containing it to be sent to the Church of St. Agatha, attached to the Irish College, as the most appropriate place for it. It now rests in a magnificent mural monument near the altar of the Blessed Sacrament, erected for it by Charles Bianconi, his friend and admirer.

It is of pure Carrara marble, exquisitely sculptured and stands about twenty feet high. The upper part represents the Angel of Liberty, bidding Erin, who sits chained with her Irish harp and wolf dog, to arise for hope has come. The lower part represents O'Connell at the bar of the British House of Commons, refusing to take the anti-Catholic declaration then imposed upon members of Parliament. O'Connell's words: "I at once reject this declaration; part of it I believe to be untrue, and the rest of it I know to be false," are chiseled underneath.—Sacred Heart Review.

NEVER MADE A TRAITOR

WRITER IN A SECULAR JOURNAL PRAISES CATHOLIC SCHOOLS

C. A. Windle in an article in Broom's Iconoclast, a secular journal, defends the Catholic Church from the slander of the bigots that she is opposed to education and pays strong tribute to our parochial schools. He says in part: Parochial schools cost Catholic Americans \$40,000,000 annually. But for these schools Protestants would be paying more taxes and it would cost many additional millions to provide buildings for the pupils now attending religious schools.

Justice W. R. Day, of the United States Supreme Court, received his preliminary education in public schools, while Chief Justice White got his start in the parochial school. A Catholic education did not disqualify Joseph Tumulty from becoming private secretary to the President of the United States, nor did it prevent Dr. John B. Murphy, of Chicago, from becoming the greatest surgeon of our time.

The universities of Paris, Salerno, Oxford and Cambridge were founded by the Catholic Church in the thirteenth century. In the fourteenth century she established the universities of Rome, Dublin, Cologne, Heidelberg and others. In all the centuries of the Christian era her priests have been recognized as the best educated men of their day.

Today her scholars, her scientists divide honors with the greatest men of the world. Among these we find the name of Pasteur, Madam Currie and Marconi. Among the master painters of the world she placed the names of Raphael, Michelangelo, Rembrandt, Reubens and Da Vinci.

Among her immortal poets we find the names of Dante, Dryden, Pope and Shakespeare. America owes much to Catholic explorers—the torch bearers of civilization. Without their names and record of gallant deeds the story of this republic could not be told. Here are a few of them. Columbus, De Soto, Joliet, Marquette and De La Salle.

A Catholic education did not make Lord Baltimore an enemy of freedom. He made Maryland a refuge of the oppressed. A Catholic education did not keep Charles Carroll from Carrolton from adding his name to the American Declaration of Independence, nor prevent General Phil Sheridan from becoming one of the great soldiers of the republic.

Catholic education never made a traitor to the Stars and Stripes. This fact is sealed by the blood of Catholics shed upon every battlefield of the republic from Lexington to Manila Bay.

LENTEN OBSERVANCE

A character in one of John Aycock's novels marveled at the shortsightedness of sinners; it cost so much less to be virtuous. Conscience does, at times, join hands with religion, and the combination is fortunate. Doctors are constantly preaching the discipline of abstinence. For the few who die of starvation, the many perish of surfeit. Now comes the call of the country asking all manner of restraint, promising victory as the fruit. The trinity of demands, economy, health and patriotism are strengthened and made supernatural by the call of our religion. With so many props, Lent holds out hopes that this year it will mean something more than a mere division of time. A whole hearted observance of those forty days made

acred by the fast of our Saviour never fails of its own rewards. It puts us in touch with the realities of life. We cannot conceive any religion without penance. Forgiveness is based on sorrow, and sorrow on self denial. Prayer and fasting have never been meaningless words to Christianity. They were essential in the days of Christ; they are not less so now.—New World.

A MISSIONER'S DEVICE INVENTED "CATHOLIC LADDER" TO INSTRUCT CHARGES

Father Blanchet, the pioneer, experienced some difficulty in communicating his Christian doctrines and history to his dusky flock, says Charles M. Buchanan in The Indian Sentinel. They could neither read nor write; nor, indeed, could they converse with the missionaries. He, therefore, invented a novel contrivance to instruct them, and this device, better known as the "Catholic Ladder" or the "Sakkah-lee Stick" became a potent assistant in the evangelization of the Indians of the Pacific Northwest.

He used a long stick, on which he cut forty short parallel lines, or notches, giving the appearance of a ladder (sometimes called the Ladder to Heaven). Each line or notch represented a century, and the whole forty represented the traditional 4,000 years of the world's history prior to the advent of Christ. These lines were followed by the thirty-three points of dots and three crosses to show the years of Christ's life and the manner of His death. A church and twelve perpendicular marks denoted the beginning of the Church at the death of Christ, through the twelve apostles. Eighteen further horizontal lines or marks (each a century) and thirty-nine points (each a year) indicated the lapse of time since the death of the Saviour.

Incidentally, also, it fixed the date of the institution of the device as 1839. The ladder and its lessons held the attention of the Indians wonderfully. They themselves made and took home copies of the stick, and some of them even yet cherish the precious relics. Almost all of the pioneers and historians of the Pacific Northwest, whether of Catholic, Protestant or other faith, refer to this unique and successful device.

HOME DISCIPLINE

It is a notorious fact that discipline in the home today is very much on the wane. Corporal punishment, even when badly needed, is replaced by moral suasion. That is to say, an appeal is made to a child who does not yet realize the moral significance of the appeal. The result is that the average parent becomes humbly subservient to the unruly whims of his unruly offspring. The effects of such criminal negligence on the part of parents is now manifestly in the alarming increase of juvenile delinquency throughout the country. So great is this increase that a number of cities of the nation have been obliged to establish courts to handle juvenile problems alone. In the majority of cases the moral and spiritual ruin of the future men and women of the country is directly traceable to the heartless, childish and criminal weakness of the parents. According to a Milwaukee paper a young soldier, observing that a younger brother would not perform little chores around the house until promised a quarter by his father, said: "Father, the discipline in this house is perfectly rotten." The appreciation of the value of discipline was apparent in the soldier. The writer then proceeds to draw a concluding lesson from this incident.

If it will serve as a corrective to the "rotten" discipline prevailing in so many homes, military training must commend itself to all who recognize the handicap with which many undisciplined boys and girls start out in life. The present enforced training of millions of men, the fathers of the future, will also have served an added purpose.

The flagrant lack of discipline among the youth of to-day, who one sometimes feels, scarcely know the meaning of the word "obey," necessarily leads to graver forms of insubordination in other affairs, and the next step, dangerous for law, is dangerously easy. All teachers know that school children give the measure of obedience to school authorities that they are trained in at home. And it has long been notorious that this measure is often dangerously little.—Catholic Bulletin.

LEADING SOULS TO GOD

God rarely leads souls to Himself through disputations, says the Catholic Herald. The Protestant and Catholic believer sees the Catholics crowding their churches when those of the denominations are empty; he sees the Catholic go to Mass every Sunday, rain or sunshine; he sees the Catholic say his prayers, before retiring; he sees the Catholic take off his hat as he passes the church; he sees the Catholic wearing a medallion or the scapular, and he also sees that the Catholic is not effeminate, nor a weakling, nor a coward; and he asks himself what there is in Catholicity that influences men as he sees that the Church influences those who are its devoted members.

Of course, the Catholic should be able to answer questions not by disputing but by giving reasons for what he does and what he believes.

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