

If he was a Socialist and for a short time the official publisher and bookseller of the Socialist party, he soon fell out with the Socialist leaders. Accusing Jules Guesde of not knowing what socialism meant, he withdrew from Socialists if not from socialism. Relinquishing his management of the Socialist Literary Bureau he went off to found, in company with a few equally independent spirits, *les Cahiers de la Quinzaine*. If Péguy was the most fervent of Dreyfusards, if his office was the headquarters of Dreyfusism, whence he led his comrades whithersoever heads were likely to get broken for the cause, he suffered bitter disappointment when his party triumphed, for the Dreyfusard leaders seemed to him to think only of the material gains of their victory. If, as the century grew older and the German peril loomed bigger and bigger on the eastern frontier of France, Péguy clamored as loudly as *la Ligue des Patriotes* for defensive measures, his nationalism was very different from theirs. It contained not the slightest taint of chauvinism or of anti-Semitism. Péguy had no dislike of the foreigner. He was ever the apostle of oppressed nationalities and especially of the Jews. If Péguy could say: '*Je suis un vieux républicain, je suis un vieux révolutionnaire,*' his republicanism consisted in a passionate desire for absolute liberty. And because he could find no government capable of satisfying that desire, he was inclined to declare against all governments. Though inevitably Péguy was a constant prey to disillusion, he remained an idealist to the end. He never ceased to worship the heroic, the true, the beautiful. He sought them not in this 'age of machinery and banks,' but in the past, in the France of the Revolution, in the Europe of the Renaissance, in the Church of the Middle Ages, in

the Greece of antiquity; and he ever confidently hoped for them in the future. That he was not disappointed, that in the Great War this hope was realized, a letter written to his mother, only a few days before he fell in battle, would seem to indicate. 'Nothing new,' he wrote, 'but ever the great life' (*toujours la grande vie*), 'the greatness of suspense, the greatness of combat, the greatness of the peace which comes from the discipline, the silence, and the innocence of armies.' The only peace, says M. Halévy, that Péguy had ever known.

The Anglo-French Review

THE PRESENT ENTENTE BETWEEN FRANCE AND THE PAPACY

THE French Government has just decorated, with the Legion of Honor, four Alsatian priests with the intention of showing its gratitude to the clergy of our conquered provinces for their attitude to France and for their devotion in defending for forty years the cause of France. Another mark of the care with which the Government seeks to give satisfaction to the population of Alsace-Lorraine and to respect its traditions is the recent nomination of two French bishops to the Sees of Metz and Strassburg, in place of the prelates named by Germany.

The Concordat not having been abolished in Alsace-Lorraine, it is the function of the French Government to designate the successors of Mgr. Fritzen and Mgr. Benzler who were German bishops. But these nominations necessitated an entente between the Government and the Holy See. There were authorizations and an agreement. Paris and Rome negotiated, came to an understanding and the two decrees signed by the President appeared in the official journal.

These decrees differ in form from those which were used before the abrogation of the Concordat. In the old form a nomination was made by the President of the Government on the recommendation of the Minister of Cults and since this latter official no longer exists in France, it is on the recommendation of the President of the Council that these new nominations have been made. Moreover, the decrees of the past indicated that the new bishops were named either to replace bishops called to other functions or deceased. The new decrees do not indicate that the new holders of the dignity have been named to replace German bishops; but this, however, is understood.

But the Concordat maintained in Alsace-Lorraine not only affirms the French Government's right of nomination, but equally maintains the Canonical installation depending on the Holy See. This installation is performed through the pontifical paper known as the *Bulla* which in order to be regularized must be registered by Council of State. It is, therefore, probable, even certain, that if the Government has revived the working of the Concordat for the nomination of the bishops of Alsace-Lorraine, it has also revived the legislative rulings which have to do with the registering of the papal notes by Council of State.

As all can easily see, this ecclesiastical affair with its various measures has necessitated an arrangement with the Vatican. With a little goodwill on the Government's side and with much benignity and sympathy on the Pope's side, an accord was determined which will give pleasure to all those who desire a renewal of the relations between Paris and Rome and it is not only Catholics who desire this, but also many Frenchmen high in the

political sphere who wish to reestablish the influence of France at that source of influence, that Vatican which shed its lights upon the entire world.

In this connection, the campaign undertaken by two politicians whose religious opinions can hardly be suspected of conservatism, Mm. Lazare Weiller and de Monzie (the latter belonging to the radical group in the Chamber) may be recalled.

In the lecture which he gave yesterday to the College of Social Science, M. de Monzie, with the authorization of M. Viviani, revealed to us that for three years the French Government, not daring to imitate Great Britain in sending an official Ambassador to the Holy See, has, nevertheless, sent to Rome, an official agent, who, though attached to the embassy of the Quirinal, was in reality charged with the mission of serving as liaison officer between Paris and the Vatican.

No choice could have been happier. M. Charles Loiseau is a man who knows foreign politics particularly well. By his alliances, his relations, his years of foreign life, his remarkable studies, and his Catholic faith, he was foredestined for that delicate diplomatic work which he has performed with such intelligence and devotion that M. Pichon has just made him a Chevalier of the Legion of Honor.

This personal diplomacy functioned under all the ministries, but its occult character removed from it the authority which the prestige and the title of an official dignity would have given it.

And it is these very prerogatives which to-day M. de Monzie claims with greater insistence than ever; for never before, as he has demonstrated, has France been in greater need of representation at the Vatican. Everything urges us to renew our relations; the institution of the Catholic

Government in Poland, the rôle played by Catholics in Lithuania and Esthonia, the Concordat between Jugo-Slavia and the Vatican, the necessity of our protectorate over the Christians of the Levant, the religious question of Alsace-Lorraine, and a hundred other questions in which the influence of the Holy See can be of great use to France.

M. de Monzie is about to carry these

questions to the Tribune. Let us accept the omen. Half of the way has already been covered by the Pope himself, who extends to France a paternal hand and who has just shown his particular affection for her in the discourse in which he proclaimed the sainthood of Joan of Arc, the most beautiful and glorious personification of the soul of France.

The Nouvelliste, May 10

THE LAST ILL

BY CAMERON WILSON

SUDDENLY one day
 The last ill shall fall away;
 The last little beastliness that is in our blood
 Shall drop from us as the sheath drops from the bud,
 And the great spirit of man shall struggle through,
 And spread huge branches underneath the blue.
 In any mirror, be it bright or dim,
 Man will see God staring back at him.

The Saturday Westminster Gazette