

FOUR

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Thomas Coffey, L.L.D.

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LONDON, SATURDAY, OCTOBER 14, 1918

IN MORE THAN ONE SENSE
GERMAN WORLD-DOMINION
IS LOST

Dominating the modern world in
all that the world gloried in calling
modern, it was not, perhaps, so sur-
prising that Germany should dream
of imposing by force of a mighty and
irresistible militarism her Kultur on
the world for the world's good.

There is nothing more certain than
that Germany enjoyed before the
war world-dominion in the realms of
"modern thought." In science, in
history, in ethics, in religion, she
imposed those evolutionistic theories
which had become the philosophy of
life and the substitute for religion in
that world which scorned the past,
arrogantly ruled the present and
claimed exclusive possession of the
future.

Seen in the naked barbarism of
their logical development in Ger-
many's world-politics, Nietzsche's
ethical principles are now held up to
scorn in the English-speaking
world. Before the war, however,
the Rev. Henry Herbert Williams,
M. A., Fellow, Tutor and Lecturer in
Philosophy in Hertford College,
Oxford, thus wrote of Nietzsche:

"Perhaps the one European
thinker who has carried evolu-
tionary principles in ethics to their
logical conclusion is Friedrich Nietz-
sche. It has been a true instinct
which has led popular opinion as
testified to by current literature to
find in Nietzsche the most orthodox
exponent of Darwinian ideas in their
application to ethics. For he saw
clearly that to be successful
evolutionary ethics must involve the
'devaluation of all values,' the
'demoralization' of all ordinary
current morality. He accepted frankly
the glorification of brute strength,
superior cunning and all the quali-
ties necessary for success in the
struggle for existence, to which the
ethics of evolution necessarily tend.
And though his own ethical
code necessarily involves the dis-
appearance of sympathy, love tolera-
tion and all altruistic emotions, he
yet in a sense finds room for them in
such altruistic self-sacrifice as pre-
pares the way for the higher man
(Webermensch superman) of the
future."

Nietzsche is not widely read it is
true, but his principles are read
daily in newspapers, in current litera-
ture, in modern fiction, in re-
views and magazines; and are not
seldom heard from progressive,
modern pulpits. Contempt for the
past and the lessons of history is
justified in the eyes even of the man
in the street by the expressed or
tacit assumption that the evolu-
tionary principle applies to civilization,
social progress, religion, ethics and
everything else. Nietzsche did not
found this widely accepted modern
school of philosophy, but scholars
will find in him, as Professor
Williams says, "the most orthodox
exponent of Darwinian ideas in their
application to ethics." Nietzsche is
the scholarly and thoughtful inter-
preter of that modern philosophy of
life which is almost universally
accepted outside of the Catholic
Church, and which finds its logical
and inevitable development in Ger-
many's policy of world-politics.

One of the mighty consequences of
the War, (assuming Germany's
decisive defeat) will be to shock the
thinkers of the world into reconsider-
ing the principles they had so
widely accepted, and to dethrone
Germany from her dominant position
in the world of thought.

In the current number of the
Atlantic Monthly we have a signifi-
cant evidence of what may be
expected to be very much more pro-
nounced in the future.

Extracts from letters of certain
English scholars are here published.
C. S. Sherrington, the sixty year old

Professor of Physiology in Oxford,
perhaps the foremost physiologist in
England, writes that one of the effects
of the War is that Bernard Shaw's
plays are dead; "they so bore us now
that it is difficult to trace in what
their interest ever lay." Yet in pre-
war times Bernard Shaw was a prophet
of modernism. Now his Superman
goes into the discard along with
Nietzsche's.

Keith Lucas, distinguished amongst
the younger group of physiologists at
Cambridge, writes:

"It is my own conviction that in
science as much as in politics this is
a fight for freedom." Mr. Lucas
asserts that "authority" in science
was carried to such ridiculous
extremes in German Universities
that for instance a Professor of
Science smashed the apparatus of a
subordinate because he had dared to
test a question not suggested by his
superior; in another case results of
an investigation could not be made
known until after leaving the Uni-
versity where the professor held
opposing views. And he naturally
thinks that "the country where 'It is
easy to see' and 'We must assume'
take the place of observation," where
"professors set up a hierarchy of
science" would become "more and
more a drag on the real progress of
science."

These are encouraging signs of the
times, and more encouraging still as
indications of the future. For in no
department of scholarship, unless
perhaps in Biblical criticism, did Ger-
mans enjoy such undisputed leader-
ship as is indicated but not circum-
scribed by that much-abused term—
science.

In another sphere, but an import-
ant one also, the remarks of A. V.
Hill, a mathematician as well as a
physiologist, are not less interesting
and significant:

"There are in this country a lot of
d—d nincompoops who are always
braying about their rights and never
reflecting on their duties, and I per-
sonally hate them as much as I hate
the people who have 'conscientious
objections' to doing their duty."

This scholarly Englishman on
account of his breezy style and the
fact that originally these letters were
not intended for publication, may
perhaps be acquitted of treason to the
spirit of Modernism which after
the war—and please God the victory—
will find fewer champions than when
it was condemned by Pius X.

THE TEMPORAL POWER

In discussing an objectionable and
offensive—though perhaps not inten-
tionally so—article in a local news-
paper on the Temporal Power we gave
last week some extracts from histor-
ians which may help to give an idea
of the condition of things when the
Popes exercised a temporal power in
Europe greatly for Europe's good and
essential to the creation and promo-
tion of European civilization. Theo-
logians there were who claimed that
right for the Pope by virtue of his
office as head of Christendom. That
was not, nor is it now, a doctrinal
teaching of the Church. But the
Popes of the Middle Ages had a per-
fectly valid title to the temporal juris-
diction they exercised over Europe.
And that was in modern terms the
unquestioned "consent of the
governed." If Europe or the civil-
ized world—whose boundaries are not
now those of Europe—realizing the
aspiration of many enlightened non-
Catholics, should succeed in setting
up an international tribunal which
should be freely and unreservedly
accepted by all civilized nations as
the Court of last appeal in interna-
tional disputes, the jurisdiction of
that tribunal would rest on no firmer
basis than that of the Popes in the
Middle Ages.

No educated Catholic is afraid to
discuss the question of the temporal
power of the medieval Popes; nor
are there wanting non-Catholic, even
anti-Catholic historians who pay
generous tribute to its beneficent
effect on the development of
European civilization. Only those
with whom uninformed prejudice
takes the place of historical reading
speak contemptuously of the temporal
power in that sense of the term.

But Catholics are not fools; they
as well as others know that that age
has gone by. No Catholic dreams of
imposing on nations or their rulers
of the present day the Papal juris-
diction freely accepted by an undivided
Christendom. Had the Reformation
never taken place it would not follow
that mediaeval conditions would now
prevail. No, the quickening, the viv-
ifying influence of the Church which
created Christian civilization and
guided Europe through long centu-
ries of development would have con-

tinued to be its informing spirit had
not the revolt of the sixteenth cen-
tury arrested that development by
the confusion, division and unre-
strained nationalism which it intro-
duced. European history, the history
of civilization, would have been differ-
ent but it would not have stood still.
But things are as they are; the Pope
cannot depose the Kaiser in the twen-
tieth century. And it is amusing to
hear people whose custom it was to
contemn the Pope now denounce him
for not exercising in some way the
jurisdiction of which they glory in
having deprived him. It is not the
Temporal Power in that sense, how-
ever, which is meant in the absurd
rumor which was the occasion of the
Advertiser's illuminating article on
the Temporal Power.

The Pope's independent sovereign-
ty over the Papal States is also
sometimes referred to as the Tem-
poral Power of the Pope.

That the Pope would arrange with
Germany and her allies, even if they
emerged triumphant out of the pres-
ent struggle, for the restoration of
his temporal sovereignty is absurd
on the face of it. The reasons that
impelled His Holiness to remain
absolutely neutral in the War, despite
protests and pressure from both
sides, are the very reasons why he
would not be so short-sighted as to
tie up so vital a question with the
outcome of the struggle.

And the question is vital; for the
Pope as head of a spiritual empire em-
bracing all nations and races, whose
limits are the ends of the earth,
should be, must be in a position to
have free and untrammelled inter-
course with any or all of them. Since
the beginning of the war two
powers England and Holland have
appointed representatives to the Holy
See. The significance of this fact
should penetrate even anti-
papal prejudice. Prussia has long
had a representative at the Vatican;
so also has Russia. If these States
have a right to establish diplomatic
relations with the Holy See they
have a right to have such intercourse
safeguarded from even the appear-
ance of interference. And the
Pope should be free not only to com-
municate at all times with his people,
but with the national governments
to which his spiritual subjects owe
civil allegiance. Any limitation of
these rights are limitations of the
freedom not only of the Holy See and
Catholics generally but also of the
freedom of the civil governments of
the world.

The Vatican has the traditions of
long ages of diplomacy. Rome can
wait; she is the Eternal City. To
believe that the Pope, painful though
his position is, would seek allevia-
tion through the jealousies or
ambitions, success or failure, of any
of the belligerent powers is to write
oneself down a fool or an igno-
mus.

The independence of the Holy See
is a question imperatively demand-
ing solution; but it is a question
transcending national rivalries, a
question that will sooner or later be
settled by the sense of justice, the
political wisdom, and the love of
liberty which we may hope will
animate a civilization purified as by
fire by the trials and sufferings it is
now undergoing.

FRENCH SOCIALISTS AND
FRENCH CATHOLICS

During the bitter trials of the
Church in France few, indeed, of our
lovers of liberty raised their voices
against the tyranny to which it was
subjected. "Clericalism" was a
good and sufficient reason for per-
secution. On the other hand Social-
ism was generally treated with
marked consideration. M. Hervé, the
high-priest of international social-
ism, could preach anti-militarism
and insult the French flag without
incurring censure, but the "reaction-
ary" clericals deserved confiscation of
property, denial of civil rights and
exile from their native land.

During the summer international
French Socialists foregathered with
their German brethren in Switzer-
land and have hence become known as
"pilgrims of Kienthal." These and
their followers endeavored at a re-
cent Socialist congress to have
French Socialists re-open interna-
tional relations with their German
brethren. After a violent debate
the congress rejected their proposal;
and by a vote of 1,824 to 1,075 affirmed
its resolution to continue its support
of national defence.

The astounding thing about this
is that 37 per cent. of the Socialist
delegates voted against it.

Now let us glance at the unpatri-
otic, reactionary, clerical attitude,

H. de Galliard-Bancel, Catholic
Deputy in the Catholic La Croix,
advocates the distribution for popular
reading of the Yellow Book dealing
with the barbarous German deporta-
tions of civilians from the occupied
portions of France.

"We forget quickly in France,"
after an outcry of indignation,
already silence is settling down over
those abominable acts which recall
the razias of slaves in the black
villages of the interior of Africa, or,
as my friend and colleague Jules
Roche says, the raids and horrors
committed three thousand years ago
by Assyrian Kings.

"It is well that our people every-
where should know what their lot
would be if the valor of our soldiers
did not protect them; it is well that
they should be put on guard against
the peace-at-any-price preachers. . .
"It would be well also, that our
soldiers should have before their
eyes this additional proof that it is
in truth for their homes, for the lives
and honor of their wives and
daughters, of their mothers and
their sisters, that they are fighting. . .
"This would be the reply to the
1,075 Socialists who gave their ap-
proval to the sorry pilgrims of Kien-
thal, and who are ready to fraternize
with German Socialists and clasp the
hands reddened with French blood."

French Catholics, laymen, priests
and nuns are showing France and
the world that "reactionaries" and
"clericals" are at least as devoted to
their country as the cliques of anti-
clericals and socialists whose politi-
cal supremacy in France can never
be revived.

AGNES REPPLIER

Amongst the present-day essayists
in the English language Agnes
Repplier is easily the foremost.

Elsewhere in this issue we repro-
duce from the New York Times
Magazine her masterly article on
"American Sentiment and American
Apathy." Read it. We believe that
this distinguished American writer
interprets aright the best American
thought and sentiment. Even
though we did not agree with her—
which we do most heartily—we
should keenly enjoy the pungent
criticism, the pitiless scorn, the
sure grasp of standards of judgment,
the irresistible sweep of impassioned
conviction which carry the
reader from beginning to end with
increasing interest and deepening
sympathy.

Miss Repplier is a Catholic, a grad-
uate of the Sacred Heart Convent,
Torresdale, the recipient of the
Honorary Degree of Doctor of Letters
from the University of Pennsylvania,
and of the Lecture Medal from the
University of Notre Dame.

THE PASSING OF THE
PARTRIDGE

We strolled recently through well-
known woods where as a boy we
had heard so often "The mad, mad
rush of frightened wings from brake
and covert start." With the excep-
tion of the occasional chirping of a
squirrel or chipmunk, the cawing of
a solitary crow as it winged its way
above the trees, or the cracking of
the dead branches under our feet, no
sound met our ears. All was silent
as the grave. The life seemed to
have gone out of the leafy groves,
that life that we have known and
loved so well.

Now this is said by way of allegory.
The same is true of many a country
parish. The life has gone out of it.
The farmers that remain have larger
bank accounts than of yore and their
homes are much more pretentious.
They travel now, not unfrequently, in
automobiles instead of in the family
democrat; but there is not the same
happy, care-free spirit among them
that enlivened the social evenings
and the parish gatherings of the
past. It is a strange phenomenon
that with all the advantages, material,
social, intellectual and religious, that
the farmer of today enjoys or might
enjoy, there is especially among our
Irish Catholics a desire to abandon
the land, a longing for the city, a sort
of contagious wanderlust that has
decimated many a fair parish.

The seriousness of the situation
has given rise to a back-to-the-land
propaganda that has the earnest
support of not a few of our bishops.
Something may be done to induce
ex-farmers to return to the land;
but we doubt if it is wise for a city-
bred man to undertake farming. It
takes but a few years to make a
lawyer, a doctor or an electrician,
but it requires a much longer time,
especially in this country of mixed
farming, to produce a competent
tiller of the soil. The farmer's son,
before he is in his teens, has begun
to acquire a knowledge of his pro-
fession and, as a rule, he has reached
his twenty-fifth year before he is
qualified to take charge of a farm.

In this case we are supposing that
the boy loves farm life. He might
be born and brought up on a farm,
but if country life has no charms for
him he might at the age of thirty be
as unfitted for the business as if he
had been raised on the Bowery. "I
understand," said a proud father to a
professor, "that my son took Latin
from you." "No," was the reply, "he
was exposed to it but he did not take
it." The same applies to the boy
on the farm. If his interest is not
aroused, time will not render him
any more proficient.

If we are to increase our holdings,
or even hold what we have, we must
make farm life attractive for the
boys. Now one of the things that
will arouse, perhaps more than any-
thing else, the ambition of a young
farmer and make him satisfied with
his lot and even rejoice in his good
fortune, is a cheerful, intelligent,
sympathetic co-worker in the person
of his wife. Many a man has sold
his farm because his wife, instead of
being an aid to him, was a continual
hindrance by her lack of sympathy
and discontented spirit. There is no
doubt that the ideal wife for a farmer
is a farmer's daughter; but there are
many types of farmers' daughters.
There is first of all, the one who has
"just grown up" on the farm because
she was born there. Her schooling
was very meagre and her education
ended when she left school. She
has no ambition to improve her mind.
Her conversation is as slovenly as
her kitchen. She is careless about
her personal appearance, except
when she expects callers and then
she appears in her Sunday best.
The one word slattern describes her.
She may make a good, faithful wife
but she will scarcely be an inspira-
tion to her husband or help to raise
the status of the country home.

Then there is another type from
whom the young farmers should devout-
ly pray "O Lord, deliver us." She
has been away to school. She sings a
little; she plays a little; she paints
a little (not plain painting); she re-
cites a little and reads novels a great
deal. She appears in the latest
creation of dame fashion even sooner
than her city cousins. Farm work
she detests; in fact she dislikes
work of any kind. There is a popu-
lar fallacy that links the biased young
man with the city streets, and inno-
cent, simple-minded youth with the
concession. Parallel to this is an-
other fallacy that associates the
spoiled daughter of ease with the
fashionable suburb, and coyness and
sweet simplicity with the country.
As a matter of fact the spoiled
daughter is as frequently found be-
side the coal oil lamp as under the
electric chandelier. She is interest-
ed in the farm only as far as it
affords her comfort and luxury. She
tolerates the boys of
the neighborhood because they
give her a good time. Her ideal of a
husband is a rich young man whose
wealth would assure her an easy
existence, who would be good looking
and of polished manners and always
dressed a la Chesterfield. But in
case he did not materialize she might
condescend to accept the hand of a
well-to-do young farmer, who would
not trouble her too much about such
little details as cows and chickens,
and who would clearly understand
the honor she had conferred upon
him by deigning to become his wife.
Don't be a slave, young man. Better
a mortgage with a willing helper than
such an incubus.

Our third is the ideal type. Have
patience and we will show you her
picture next week.

THE GLEANER.

NOTES AND COMMENTS

In his sermon at the opening of
the latest Anglican Synod in Canada,
the Archbishop of Algoma, discoursing
upon the principle of authority, said:
"I believe that the loss of faith in
the traditional authority of the
Church is behind most of our divi-
sions. . . I deem it our bounden
duty, therefore, as the representa-
tives of the Anglican Communion, to
recognize that the principle of tradi-
tional authority in the historic
Church is the true safeguard against
untrammelled individualism and
against the sectarian spirit which
stands for it."

THERE CAN BE NO DOUBT that the
Archbishop stands upon unassailable
ground so far as the statement of
principle is concerned. But it would
take a greater than he to vindicate
the Anglican Church's own attitude
towards it. Authority as the basis
of religious belief was shattered into
fragments for the Church of England
at its very birth, and from that day
to this compromise and comprehen-

siveness have been the principles of
its being. It is, indeed, the boast of
Anglicans that it is so. Authority
in matters of faith can never issue
from a mere human tribunal and
throughout its history as well as in
its origin the Anglican church is indis-
putably human. Who ever heard of
the Church of England or of the
Archbishop of Canterbury giving a
decision in a matter of faith? If
Archbishop Thorneley wants the
principle of authority in religion he
should not shut his eyes to its only
seat and centre.

IN ENGLISH exchanges we read of
a very interesting and very unusual
bequest made by the widow of the
Anglican rector of Prince's, Ris-
borough, the lady herself having also
died an Anglican. The bequest con-
sists of her late residence, Bardolph
House, with its spacious grounds,
forming together one of the most
attractive spots in that part of the
country, to the Catholic Bishop of the
Diocese in which it is situated. The
house is to be used as a permanent
home for thirty girls, and the residue
of an estate of £9,000 is also to be
handed to the Bishop for its main-
tenance. The testator, as stated,
was not a Catholic, but her faith in
the wisdom and economy of Catholic
management is evident.

ONE OF THOSE touching and in-
spiring stories of which the present
war has been prolific comes to us from
the titanic struggle before Verdun.
L'Abbe Emmanuel Van Parys, chap-
lain, and Lieut. André Mouzon, of the
Artillery, are bracketed together in
the French Honor Lists for conspicu-
ous bravery in carrying out a most
difficult task. Some gunners operat-
ing in an exposed position had
suffered greatly from the concentra-
ted fire of the enemy. Father Van
Parys and the Lieutenant volunteered
to go to their assistance, and after
hair-breadth escapes succeeded in
reaching their objective, only to find
all the artillerymen killed and the
shells still falling thick. In such a
tornado of fire escape was impossible,
but the two stayed on to perform the
last rites over the fallen soldiers and
were themselves soon killed in the
very act.

REFERENCE TO Verdun recalls the
fact that three French Bishops
took part in that heroic struggle.
When it became known that mem-
bers of the episcopate had laid aside
the mitre and were sharing the
soldiers' perils in the very thick of
the fighting, a wave of emotion
spread throughout France. It had
been so long the fashion with an
infidel government to impugn the
loyalty of the bishops to the
civil government that this in-
telligence came to many as a
great awakening. Tens of thousands
of Catholic priests and Protestant
ministers are taking part in the war
on both sides and in various ca-
pacities. In Italy a Bishop is at the
head of the army chaplains and is
with General Cadorna at the front,
but for the most part the military
authorities have allotted the higher
clergy to service in the hospitals, or
in the numerous charitable under-
takings which the great conflict has
rendered necessary. It is in France
only that Bishops are performing
active service under the hail of shells,
and sharing the dangers and tribu-
lations of the private soldier. Before
Verdun they have been in the
trenches, in the mud and in the gore,
sharing in the deeds of heroism and
glory which have characterized the
brave sons of France throughout.

It is pointed out as indicating the
change that has come over France
since the abolition of the Concordat,
that whereas in the past the Bishops
were for the most part men of advanced
age, following upon the insistence by
the Government of the rule of
seniority for the advancement of the
clergy in rank, now the average is
considerably reduced. When the
Concordat was abolished Pope Pius
X. immediately adopted a scheme for
the rejuvenation of the superior
clergy and with the passing of the
older Bishops many priests of thirty-
five years and younger have been
raised to the episcopate. The ending
of the Concordat, while it entailed
much suffering and great material
loss upon the clergy of France, also
brought many blessings, and not the
least of these was the restoration to
the Holy See of the power to make
its own selection of Bishops, untram-
melled by State or secular considera-
tions. What would have been
impossible, therefore, under the old
regime is the stepping down into the
military ranks of many of the

younger men who now worthily
direct the Catholics of France.

THUS it happened that when the
War began a remarkably large num-
ber of French prelates laid aside the
purple and, in top-boots and short
coats, hastened to the recruiting
centres to offer services of a per-
sonal and practical kind. Three of
them, as above stated, are now
representing their high order on the
firing line before Verdun and on the
Somme. Two of them have just
passed their thirty-second year, and
the third is not yet thirty-six. Their
presence, as may be well understood,
has been productive of the most
desirable results, and has aroused
the greatest enthusiasm among the
men, bringing home to them as
nothing else could, that their Bishops
are veritable shepherds of souls and
withal flesh and blood like them-
selves. This circumstance with the
many others that have shed lustre
upon the priesthood of France dur-
ing this life and death struggle can-
not fail to have a lasting effect upon
the destinies of the nation when
peace is once more restored.

THE EFFECT which the heroic
defence of Verdun has had upon the
course of the War, and upon people
of every shade of origin and belief
cannot at this stage be adequately
estimated. That among the English-
speaking races the feeling towards
France has undergone a complete
and radical change is evident in the
utterances of the press and of
influential personages everywhere.
One of the most graceful and honor-
able expressions which we have met
with appeared in our Canadian con-
temporary, The Presbyterian, a few
weeks ago. Referring to the insin-
uation of an unnameable organ of
religious animosity in Toronto to
the effect that a prospective enact-
ment in the Province of Quebec
providing that sub-titles of motion
picture films should be in both
French and English, was but an
insidious attempt to force the
French language upon Ontario, The
Presbyterian had this to say:

"Such apprehensions are probably
unfounded. Ontario is not likely to
be in such luck. If by chance the
printed matter on the picture films
were given in English and French
what a splendid opportunity it would
give the English-speaking people of
Ontario, in a pleasant way and with-
out expense, to learn something of
the language of two million of our
fellow-citizens, the language of the
noblest of our Allies in the present
war—heroic, unconquerable France!"

The sentiment is as true as it is
honorable to our contemporary.

ON THE BATTLE LINE

The authorities of the German War
office are preparing the people of
Germany for news of the fall of
Monastir. It is announced that the
Nidje range overlooking the Cerna
is held by the Serbs. An official
report from Paris states that the
Allied troops are now crossing the
Cerna in their advance on Monastir
from the east, while in their attack
from the direction of Florina they
have reached a point twelve miles
from the city. Unofficial reports
state that the Serbs are now
north of Kenali, and only six miles
from Monastir. Their successes and
the general situation on the Balkan
front have convinced King Constane-
tine that Germany can safely be
defied, and is unable to send to the
Balkans the 800,000 men promised
and needed to retrieve the situation
for the Central Empires. As the
greatest of all living exponents of the
doctrine of "Safety first," Constane-
tine will, therefore, speedily emerge
from under the barn.

Documents found on dead and
captured Germans become more sig-
nificant daily. The outstanding
feature of almost all of them is con-
demnation of the German air service.
While vast sums are being spent on
the building and maintenance of
Zeppelins which are of little or no
fighting value, in the United Kingdom
the German troops on the firing line
are suffering frightful losses because
of an insufficient supply of aero-
planes for scouting, directing artil-
lery fire, and attacking infantry on
the march and supply depots, as the
rival airmen do. British semi-official
reports state that for every German
that crosses the British lines to
discover what is going on be-
hind them two hundred British
machines cross the German front.
These aeroplanes are now taking
part in the fighting, and from a
height of a few hundred feet are
using machine gun fire with deadly
results upon the German infantry
holding the trenches. The insuffi-
ciency of the enemy's artillery is also
frequently spoken of in these captured
documents. There seems no reason
to doubt that in the volume and
efficiency of gun fire and in the
accuracy of its direction the British
and French are now markedly supe-
rior to the enemy.
The advance of the Italians into
Southern Albania appears to have
been made without meeting serious