fallen into disuse, the *press* had issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments, or other parts. And yet, more than twenty years after, we find a young man who had received a 'very liberal education,' who had 'made great proficiency in his studies at Magdeburg, Eisenach, and Erfurt,' and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days.'"

IT IS ODD," Maitland goes on, "that Luther had not by some chance or other heard of the Psalms—but there is no use in criticizing such nonsense. Such it will appear to every moderately informed reader, but he will not appreciate its absurdity until he is informed that on the same page this precious historian has informed his readers that in the course of the two preceding years Luther had 'applied himself to learn the philosophy of the middle ages in the writings of Occam, Scot, Bonaventure, and Thomas Aquinas,'—of course none of these poor creatures knew anything about the Bible."

COMMENT WOULD be superfluous. These extracts placed in juxtaposition tell their own tale. We might amplify Dr. Maitland's remarks, however, by affirming that in spite of the researches of modern historians; in spite of the tale told by the existing printed versions of the Bible themselves; in spite, in short, of these living witnesses to the true facts of the past there are still to be found men of education and reputed zeal for truth who think it not unbecoming to lend themselves to the continued propagation of a falsehood, as vicious in intention as it is puerile in character and vain in effect.

ON THE BATTLE LINE

THE RIDDLE OF THE RETREAT SOLVED

Fighting along the entire western front between Arras and the Aisne, the opposing armies are now engaged in a gigantic struggle for the mastery. Infantry, cavalry and artillery have been thrown into the fight at several places along the "Hindenburg line." Losses on both sides were enormous, as the Germans launched violent counter-attacks against the persistent advances of the Anglo-French armies.

The greatest battle of the War is now on, according to the opinion of military observers at the front. The belief is prevalent that Hindenburg is determined to seek a decision on the present battle front.

Sanguinary fighting took place south of St. Quentin, at St. Simon, along both banks of the Somme-Crozat Canal, and at the villages of Artemps and Seracourt le-Grand. Under the terrific weight of the German onslaught the French reeled, but, recovering quickly, fiercely counter-attacked, driving the enemy back to the northeast of St. Quentin Canal to a depth of from a quarter to two and a half miles.

North of Soissons, to the west and south of Margival, alternate successes and reverses for both sides are reported. Entire regiments of German troops in massed formation were flung against the French line. Against terrific gunfire and infantry attacks the French made headway in the direction of Margival, which is on the railroad to Guignicourt.

Along the Ailette front the French forces pushed ahead on both sides of the Oise, crossing the heights of that river to the northeast of Tergnier, where their objective is La Fere. From the captured heights the French now dominate La Fere. As soon as their heavy guns are brought into place the enemy positions will be subjected to galling fire. The Germans have inundated the country around La Fere to obstruct the Allied advance in this sector.

IN ASIA

A smashing defeat of the Turks on the Persian border is announced from Petrograd. Advancing west from Kirmanshah, the Russian forces in this region are now within forty-five miles of the Mesopotamia border. The battle took place on the outskirts of Kirmanshah and lasted for sixteen hours, the Turks falling back on Kerind, about forty-five miles from the border. The mountain range runs behind Kerind, the last obstacle between the Russians and Mesopotamia. North of this region the Russian column operating west of Hamadan is pushing along the River Shirwan, a tributary of the Diyala. As General Maude has a force pushing north along the banks of the Diyala the position of the Turks on the Persian border is becoming more critical. Near Lake Van, in Southern Turkish Armenia, the Russian force advancing southward has scored a victory over the enemy, capturing men and supplies on the southwestern shore of the lake.

THE DECISIVE FACTOR

The atmosphere in the United States is more warlike. A despatch from Washington states that the Government has decided to face the situation by preparing for offensive and defensive war, in addition to the measures already adopted for the protection of shipping. The army and navy will be put on a war footing, and the industrial resources of the country organized to meet any emergency. In Britain there was some uneasiness as to the effect upon munition supplies from the United States of the mobilization of military resources in the Republic, but latest reports indicate that the Government at Washington will aid the Allies in men, money and munitions.—Globe, March 24.

T. P. O'CONNOR'S LETTER

REVOLUTION A THING OF UNIVERSAL JOY

FREE RUSSIA GRANTS HOME RULE. AUSTRIA-HUNGARY TO AVERT DISRUPTION, SUGGESTS HOME RULE. ENGLISH PARTIES AGREE TO HOME RULE FOR IRELAND

Special Cable to the CATHOLIC RECORD (Copyright 1917, Central News)

London, March 24.—Throughout the entire British Empire there is a self-controlled but deep founded feeling of optimism. To those of British temperament during the past week things are going right everywhere.

The Russian revolution is apart a thing of universal joy. The addition of that great country to the family of free nations seems to promise to the other Allies a more vigorous prosecution of the War and once and for all averts all danger of the successful conclusion of that plan which Germany has so long attempted through her agents in the weaker countries which are affiliated with the Allies, of making separate peace.

These attempts have long haunted the Allies' leaders when they have thought of all these many secret intrigues which have predominated for so long the inner councils of the Petrograd government. Now, the German reaction in Russia with its complete overthrow of the Russian bureaucracy has once and for all removed all danger of Russia yielding to the many inducements held out by Germany through her agents within the confines of the country to our east, to conclude separate terms of peace which would release Germany from the necessity of maintaining a huge military organization to protect her own borders from the Cossacks.

The German retreat on the Western front while fraught with hidden dangers, it is true, has filled our army with the greatest enthusiasm, comes at the same time as the great Mesopotamian success, though the people here are still guessing what von Hindenburg's next move will be.

The disappearance of the Germans from such long lines which were apparently fortified in an impregnable manner and the relinquishing of powerfully defended villages and towns on the Somme front and the liberation of so many long-imprisoned French people has convinced England that her great offensive, so costly in the loss of men on this bloody front and so often arrested, will bring final success, that they feel that all of these sacrifices have now begun to justify themselves.

Simultaneously come rumors from Holland and Switzerland of unofficial attempts, plainly instigated from high German sources, to discuss new peace terms with Germany, and this time applying not to only one of the Allied nations but to all alike.

The most remarkable feature in the suggested new terms is the alleged proposition to abandon any claim which Germany might have on those portions of Lithuania, Poland or any other portion of Russian territory, rendered impossible now for retention by Germany because of the evident determination of free Russia to do justice to all nationalities within her Empire, including even the Hebrew race, by liberal concessions of Home Rule.

Further proof of the dawning of reason in the Central Powers is the suggestion emanating from Austria to attempt to settle the question put by the Slavs of southern and northern origin for such Home Rule concessions as would make it unnecessary for the breakup of Austria Hungary into independent kingdoms.

In England, on the other hand, the determination to go on with the War and to reject all attempts made through Teutonic agencies to make peace on unsatisfactory terms, was strikingly demonstrated during the past week by the overwhelming defeat of the pacifist candidate in the recent bye election at Stockton, where the ministerial candidate received the tremendous majority of 7,641 votes against 596 cast for the pacifist domestic politics candidate.

However, there is a good deal of superficial unrest throughout the Kingdom. The publication of the Dardanelles report gave full opportunity for the enemies of ex-Premier Asquith and the late ministry to blaspheme. With bitter denunciation and invective the names of Lord Kitchener and ex-Premier Asquith were held up to scorn by those who had cause, real or imaginary, to feel embittered against these former leaders.

One yellow paper even went so far as to ask for "23 ropes for 23 criminals" exposed by the report of the War Bureau on the failure of the British troops on the Dardanelles.

This mood has passed rapidly away, because nobody relishes washing dirty linen in public at this critical moment and because faith in Lord Kitchener still remains strong enough to produce a violent reaction against the attacks on his memory.

The process of wiping out the Dardanelles report from further discussion until the end of the War was completed by two successful speeches made by Mr. Asquith and Mr. Churchill.

The absence of Lloyd George from the House of Commons and the palpable inferiority intellectually of Bonar Law to Asquith have thrown Asquith again to the top of the Parliamentary tree and rehabilitated him with an extraordinary rapidity so that he has now become the real leader of the House of Commons.

The most surprising development is the rapid strides with which the Home Rule question has advanced towards settlement. The movement started after Lloyd George's tactless speech of last week, has gained volume every day so that now the Tories are working more vigorously even than the Liberals in pressing upon Lloyd George the urgent necessity of an Irish settlement with Lord Northcliffe's powerful assistance.

Both by the medium of speeches and articles in many papers, an enormous addition to the above forces, pressure has been brought to bear, one of the results of which is that the Orange extremists find themselves isolated, commanding no longer that support of the entire English Tory party which formerly was their chief strength.

All of the Tory newspapers, with the exception of the Morning Post, have at least become reconciled that Home Rule is the only thing left for England. This has produced the most satisfactory result by inducing them to make larger approaches on the Nationalist demands than at any moment during the whole struggle for Irish liberty.

Nationalist leaders still remain reserved and reticent and are still unapproachable. They seemingly await further offers from the Liberal party but decline to accept the invitation for the discussion with the emissaries of the new ministry.

The whole thing, it is believed, will end in the deciding as to what shape the proposed settlement will take; what body will carry out that settlement is "undecided, but two things are now certain, the assent of all parties that the unity of the Irish nation will be symbolized in an unquestionable shape and that no partition of any but the smallest and most transient character will be suggested even by the Orange leaders."

It is certain to me that the Irish Home Rule act now before Parliament will obtain a considerable increase of powers amounting to a large reduction in existing taxation and practically fiscal autonomy.

Although everything seems uncertain amid the eddies and currents of the movements in Parliament this week, and this is apparently a particularly thorny question, to me it is clear that there is but one obstacle to the satisfactory settlement of the Irish question and that is such insanity as still exists in Ireland.

Whether that insanity can be exploited by the lip service adherents to Home Rule who now are making a last attempt to destroy Home Rule is the real question.

"PERPETUATING NATIONAL SENTIMENT"

Dear Gleaner,—I am one of the many admirers of your excellent articles in THE RECORD. Those on Catechism were most practical and I only wish you had continued the series. To my mind one of the best of your contributions was that of a week ago. It was timely and greatly needed, and one or two more along the same lines would do an immense amount of good.

I cannot say the same, however, of your article this week entitled "Perpetuating National Sentiment." But then even Homer sometimes nods. Perpetuating National Sentiment is precisely the curse of Canada. It is the one thing that prevents the blending of her races into one grand nation; developing the best qualities of all the peoples within her borders, while eliminating the weaknesses of each, and forming a Canadian Nationality superior to that of any one of those who come to make for themselves new homes in this country.

In Canada only one of two things can possibly happen: either the various peoples forgetting or laying aside the old national sentiment and fostering a Canadian sentiment, will blend together and form a new and nobler nationality distinctively Canadian; or they will perpetuate the old national sentiment and so prevent the formation of that new and nobler nation.

It would, then, remain for some one race or nationality in the country to eventually dominate the others, and so would be lost forever Canada's opportunity of becoming a nation possessing within herself all that is best in the peoples of every nation composing her population.

If the Phoenicians and Milesians perpetuated their national sentiment we would have no Irish race. If the Jutes, Angles and Saxons perpetuated their national sentiments we would have no England—and so it is with every other nation except, perhaps, our Indians who are becoming extinct.

A Canadian audience will loudly applaud an orator who speaks eloquently of unifying the various nationalities to form one grand people and nation; and perhaps two weeks later the Irishmen will give a public demonstration to show that they are different from the rest of men in Canada; or the Scotch will organize to publicly thank God that they are not like the rest of men in the country.

I sincerely think that the Dominion Government should pass a law forbidding all public demonstrations of a national character.

Perpetuating National Sentiment is not necessary for the preservation or development of the Catholic Faith. On the contrary it has done more injury to the Catholic Church than even heresy, or at least it has been the fruitful source of schism and heresy, e. g., Greek Schism, Gallicanism, etc. National sentiment helped, at least, to make the Vicar of Christ a prisoner in the Vatican.

Perpetuating National Sentiment is opposed to civil, educational and religious progress in Canada.

Yours most sincerely,
"CATHOLIC UNITY."

BIGOTRY IN THE SOUTH

SPLENDID STAND IS TAKEN BY ATLANTA "CONSTITUTION"

There have been those who have sought to minimize the importance of the anti-Catholic campaigns of Watson and bigots of his type and have questioned the propriety and utility of a Catholic campaign of defense. That they have been quite mistaken in this attitude is brought home quite strikingly in an occurrence of very recent date recorded in the columns of the Atlanta Constitution. We quote the statement, summarizing as it does the main facts of the occurrence.

"Macon, Ga., Feb. 28. (Special.)—Quite a furore has been created in Macon over the action of the local Confederate veterans in refusing to participate in the Memorial day exercises this year if the Daughters of the Confederacy permit Bishop Keiley of Savannah to be the speaker of the day. The veterans have sent a letter, signed by sixty of their number, to Mrs. Walter J. Grace, in which they declare Bishop Keiley is a Catholic and not patriotic, and that unless the invitation is recalled they will not take part in the exercises this year."

Mrs. Grace on March 2nd, issued a statement in which she said that Bishop Keiley delivered the Memorial day address in Atlanta last year and because he is a Confederate veteran, and did his part in the struggle back in the sixties, the Daughters decided to invite him to speak again on April 26th. The Daughters of the Confederancy is a non-sectarian organization, numbering among its members women of all different beliefs and for that reason the religious matter did not enter into question when the invitation was extended to Bishop Keiley of Savannah.

There are, however, two consoling moments to be considered in this otherwise unfortunate affair; the one is the sane attitude adopted by the Daughters of the Confederacy, and the other is the noble stand taken by the foremost newspaper of the south in commenting upon it.

It is the Atlanta Constitution, from an editorial of which, written by Clark Howell, the editor, we quote the most trenchant parts.

"In refusing," he writes "to withdraw their invitation to Bishop Keiley to deliver the Confederate Memorial day address at Macon, as requested by sixty members of the Confederate Veterans association in that city, solely because the Bishop is a Catholic, the ladies of the Macon Memorial Association are eminently in the right. And their stand evinces a degree of broad-mindedness that is commendable. (Here follows a statement of the affair) * * * The women however 'stood pat,' and by an overwhelming vote refused to recall the invitation to Bishop Keiley. The women were right, and the men were wrong.

"What better vindication of the position of the Macon D. A. R's., could be afforded than by harking back to the records of half a century ago, when Bishop Keiley as a young stripling, radiant with patriotism, volunteered in defense of the Confederate cause, donned a gray uniform and from beginning to the end of the War rendered brilliant service to his country?

"He was a Roman Catholic then, just as he is now. That fact did not disbar him from patriotic service then, nor should it now. The women of Macon showed the instincts of true womanhood and patriotism in their spunky response to the recalcitrant veterans, which reflects infinite credit upon them."

The Atlanta Constitution is to be complimented on this brave and sensible attitude, so unlike that of many contemporaries which pass over in conniving silence the many slurs that are at times cast at Catholic citizenship, all the more so, when we know that Tom Watson, of Watson's Jeffersonian, has, as we are reliably informed by a southern gentleman, the editors of all the Georgia newspapers with but few exceptions, so politically enmeshed and dominated, that they are afraid to open their mouths in defense of the Church and the patriotism shown by the long list of patriots who gave their life in the service of our country.

This unfortunate affair is but another of the many examples which prove that we can be none too vigilant and active in counteracting by a sane propaganda of enlightenment and defense the sinister forces that seek to stigmatize Catholic citizens and make pariahs of those professing the Catholic faith.—C. B. of C. V.

ADELAIDE PROCTER AND IRELAND

Editor CATHOLIC RECORD:

The writer of Notes and Comments column in last week's RECORD refers to Charles Dickens' friendship for Adelaide Procter, who was a Catholic. It may not be generally known that Miss Procter wrote at least one poem on behalf of Ireland. I came across the following verse which is an excerpt from her writings in a periodical on a Public Library reading table one day. It is a rebuke to the missionaries of those days who would fain save the Irish from the darkness of Roman Catholicism.

"We ask not for the freedom
Heaven has vouchsafed to thee,
Nor bid thee share with Ireland
The empire of the sea;
Her children ask no shelter—
Leave them the stormy sky;
They ask not for thy harvests,
For they know how to die:
Deny them, if it please thee,
A grave beneath the sod—
But we do cry, O England,
Leave them their faith in God!"

W. O'C.

Toronto, March 17th, 1917.

ANOTHER JEANNE D'ARC?

In the fifteenth century, when France was sorely pressed by the English, the fortunes of war were changed in favor of the former by a peasant girl who had been divinely commissioned in a vision to lead France's armies to victory. Donning the armor of a warrior and heading an army, she relieved Orleans, for which feat she has come to be known as the Maid of Orleans. That remarkable girl, Jeanne D'Arc, has been beatified by the Church, and in France she is universally celebrated as the national heroine.

Within the past fortnight press dispatches have been alluding to a peasant girl in the department of La Vendee, who is alleged to have beheld a vision in a field and to have heard voices enjoining her to lead the French troops to victory against the country's enemies. It is even intimated that the Vatican has become interested in the case of this girl.

Secular press dispatches are not reliable sources of information in such matters, but it is not unlikely that popular exitement in France has been aroused by the prospects of being delivered by another Maid of Orleans. The mass psychology of the French people has been stimulated for a long time by vague predictions of supernatural intervention in their behalf More than a year ago the Het Centrum of Holland published a letter from a Flemish Catholic priest concerning religious conditions in France. Censuring the warlike tone of the French sermons, this priest said:

"There one hears not a single sermon or address which is not garbed in military dress and does not contain prophetic allusions to Jeanne d'Arc. That does not appeal to us Flemish. We desire real religious truths—genuine Catholicity. Catholicism in France is more national than Catholic."

Thus public opinion was primed for the coming of another Jeanne d'Arc. In this frame of mind, individuals and groups were prone to attach undue importance to the pious deportment of maidens, whose conduct would have passed unnoticed in normal times. There is a striking similarity in the accounts of the experiences of this new Maid of Orleans with those of her fifteenth century prototype, indicating that facts were borrowed from the past to fit the present case. It is not intrinsically impossible that another Jeanne d'Arc should arise in France, but the logic of the situation forces the conclusion that we are dealing with a psychological phenomenon.

It has been characteristic of many French Catholics for the last half century to count upon the supernatural to the practical exclusion of the natural. When the storm clouds of the religious crisis of the nineties were gathering, optimistic voices were heard declaring that God would not permit the cause of infidelity to triumph in France; it was even intimated that it would be a sin against Faith to entertain any misgivings in this respect. Instead of using the natural means at their disposal for helping themselves, a large part of the Catholic public had been induced to place its trust complacently in Divine Providence; instead of developing men like Dr. Ludwig Windthorst and Daniel O'Connell and supporting them with an efficient organization, it has been awaiting a divinely inspired Jeanne d'Arc on horseback.

Popular patriotism in France has developed along similar lines. Another Napoleon, a superman, was expected to restore her former military glory. General Joffre was for a time the popular idol. Postcards were sold containing a revised edition of the "Our Father" and the "Apostles' Creed," with the name of Joffre substituted for that of God.

Even the matter-of fact English people for a time were awed by stories of the legion of angels whose direct intervention was supposed to have saved the British from annihilation in the battle of Mons. Credulity in such a myth is even more difficult to account for than the belief in France at present that another Jeanne d'Arc has arisen.—Buffalo Echo.

NATIONALISM

Thirty-six years ago the Rev. H. J. Coleridge, S. J., delivered a remarkable discourse in England, in which he said:

"It does not seem rash to predict that we may at any time find ourselves in an era of internecine warfare of which the history of our race has scarcely any precedent. We are richer, more populous, better equipped, and more aggressive than our forefathers, and a single campaign of two great modern armies can accomplish an amount of destruction of life and property as great as that which resulted, in former times from long protracted warfare."

When the speaker used the words "our race" he did not mean any particular race, but the human race.

What led him to this forecast of the present day? He was considering the difference between the national spirit and nationalism. "The national feeling is a good feeling," he said, "and produces many noble and glorious deeds, much self-devotion and self-sacrifice, virtues on the exercise of which God reckons, if I may say so, in His government of the human race." But the duty of patriotism is not unlimited. The unity of the human race is higher than that of any country. "Is God the God of the Jews only?" asked St. Paul. The Jews were inclined to think that He was. National feeling is truest when ruled by the law of God, subordinate to justice, truth and charity.

On the other hand, it is of the essence of an unbalanced spirit of nationalism to abuse things that are in themselves sacred, and use means which are forbidden.

"If our affections and interests and benevolence know no wider range than that of the single human society to which we belong as members of this or that particular nation, we do not fulfil the duties imposed upon us by Providence. Our first natural affections are given to members of our own family; but we are bound to act in a kindly and brotherly way to members of other families. In the same way we are bound not to let our affections stop short at the boundaries which separate us from other nations. We were not created Englishmen or Frenchmen or Irishmen, but men, and when God decreed that we should belong to a particular national group He also decreed that others should belong to other national groups, and that all these several groups should be like the various families in a city."

"Nationalism is in itself a partial principle, a principle of unity up to a certain point, but also a principle of separation from all outside that unity. It is also a principle which belongs entirely to this present stage in the condition of mankind. It needs, therefore, to be accompanied by, and even subordinate to, other and higher principles, the law of God, the authority of conscience, the brotherhood of man, the confraternity of nations, and, since Our Lord came, to the principle that we are citizens of a larger and more universal unity, the Catholic Church, in which there is neither Jew nor Greek, neither barbarian nor Scythian, neither bondsman nor freeman."

"In place of this we see civilized countries groaning under the burthen of their own armies, which call the peasant from the field, the artisan from the loom, the husband from the wife, the student from the seminary, even the priest from the altar—and all this is made necessary by the ambition, the distrust, the mutual hatred of Christian nations!"

"It is most remarkable that the Church of God was first founded in the midst of a people of the most intense nationality, and the nation which had given birth to the Church drove her from its doors, and forced her to go counter to the nationality of her first teachers and founders. . . . And so strong is the tendency to exclusive urging of subordinate rights that even now it might be almost said that there are many Catholic churches in the world, in which it would hardly be safe to speak the whole truth about the spirit of nationalism."

MORE CATHOLICS COME UNDER OUR FLAG

By the passing of the Danish West Indies into the possession of the United States Jan. 17, the Catholic population under the American flag increased 10,000. Ecclesiastically, these islands are part of the diocese of Roseau, which has its episcopal see in the town of the same name, on the British island of Dominica. This see is the only suffragan of the metropolitan see of Port of Spain, on the British island of Trinidad. It was erected by Pope Pius IX., April 30, 1850.

The present Bishop is the Right Rev. Philip Schelfhaut, C. SS. R., a Belgian, now in his sixty-sixth year. He was consecrated March 16, 1902. In the islands just acquired by the United States from Denmark, St. Thomas comprises a single parish with a parish church and an auxiliary chapel, served by three resident priests. The Catholic population of the island is about 3,000. St. Croix has two parishes, each one has a church. There is one auxiliary chapel. Four resident priests attend to the spiritual wants of the 4,200 Catholics on the islands. There are only a few Catholics on St. John, and no priest has ever resided there.

The whole diocese of Roseau, with the exception of two parishes, is served by Belgian Redemptorists and the Fathers of Mary Immaculate, whose mother house is in France.—Catholic News.

GOOD FRIDAY

O Heart of Three-in-the evening,
You nestled the thorn crowned head;
He leaned on you in His sorrow,
And rested on you when dead.

Ah! Holy Three-in-the-evening,
He gave you His richest dower;
He met you afar on Calvary,
And made you "His own last hour."

O Brow of Three-in-the evening,
Thou wearest a crimson crown;
Thou art Priest of the hours forever,
And thy voice, as thou goest down

The cycles of time, still murmurs
The story of love each day:
"I held in death the Eternal,
In the long and the far-away."

O Heart of Three-in-the evening.
Mine beats with thine to-day;
Thou tellest the olden story,
I kneel—and I weep and pray.

—ABRAM J. RYAN

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. Peregrine 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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