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LONDON, SATURDAY, OCT. 20, 1917

THE PROGRESS OF THE PEACE IDEA

Pope Benedict's solemn adjuration
in the name of the Divine Redeemer
of all mankind as well as in the
name of humanity and reason to
end this suicidal war has profoundly
moved the civilized world. Seldom
now are heard the spiteful accusa-
tions of interested motives, and when
they are heard their appeal is limited
to ignorant prejudice.

In the magazine section of the
New York Times of the seventh in-
stant is an article by Charles W.
Eliot, President Emeritus of Harvard.
Dr. Eliot is not commenting on the
Pope's Peace Note. In fact he never
mentions either the Pope or the
Note. And yet during the course of
this his second article advocating an
informal Peace Conference he shows
himself in remarkable agreement
with the Sovereign Pontiff's argu-
ments and reasons for peace. One
of the superficial objections to the
Pope's appeal was that it came just
as the Central Allies were being
forced to their knees and therefore
was plainly dictated by the desire to
save them from crushing defeat. A
similar criticism greeted the appeal
of the Holy Father on the first anni-
versary of the War. Two years of
ghastly attrition has since gone on;
the Pope sees no immediate prospect
of the end. To share this view is
regarded as savoring of disloyalty.
Nevertheless it is the deliberate and
well considered view of President Eliot:

Nothing that has happened since
the 21st of August—the date at which
the article published on August 27
was written—has impaired the accu-
racy of the following statement made
in that article: "Because of the
superiority of the Entente Allies and
the United States in number of men,
industrial productiveness, and finan-
cial strength, Germany in all proba-
bility can be reduced to a condition
of exhaustion before the Entente
Allies will be; but this result can be
brought about only by prolonged
sacrifices of human lives and of the
savings of the nations, and at the
cost of infinite human woe." Any
one who doubts the accuracy of this
statement will do well to consider
how much territory on the western
front has been recovered from Ger-
man occupation during the past six
months, what the condition of the
recovered territory is, and how vigor-
ous the German defence has been
and is. Nevertheless, I do not
assume that Germany cannot be
overthrown by sheer force. On the
contrary, I think she can be in time
though at fearful cost to humanity
and civilization.

After stating that "a consultative
conference might point the way" to
settle such questions as Poland,
Alsace-Lorraine, Italy, Ireland, he
says that even if the conference failed
to come to unanimous conclusions it
would be "very helpful towards
clarifying the motives for continued
fighting." This is precisely the
effect the Pope's solemn appeal is
producing in every one of the bellig-
erent nations.

The venerable President Emeritus
does not agree with those who say
that peace at the present time means
a German victory—on the contrary
he recognizes that so far as her
object in plunging Europe into war
is concerned it means a crushing
German defeat:

"Germany has good reasons for
desiring peace intensely. She knows
that the objects she had in mind at
the beginning of the War are abso-
lutely unattainable. She is now
fighting for a tolerable outcome
which will not be humiliating, and
for future security."

The distinguished scholar whom
we are quoting differs not at all from
the most chauvinistic of war-to-the

end and protagonists with regard to the
objects of the war. Yet he says:

"The people propose to obtain
those objects no matter what it may
cost; but they will be ready to attain
those objects by a more intelligent
method than by fighting and destruc-
tion, if the way opens thereto. The
Americans are certainly intelligent
and humane enough to prefer to spend
\$30,000,000,000 on stopping the war
and repairing its damages so far as
possible, provided that the war be
settled justly, than to spend the same
sum on the prosecution of the war—
to say nothing of saving the lives of
their sons."

The Pope's appeal was based pre-
cisely on the assumption that the
rest of the civilized world also is
intelligent enough and humane
enough to take other means than
the bloody arbitrament of war in
definitely prolonged to stop the war
provided it may thus be settled justly.

Perhaps there was no proposal in
the Papal Note so savagely criticized
as a parrot repetition of a canting
German phrase as that proposing an
international guarantee of the free-
dom of the seas. President Eliot
evidently does not see any such sin-
ister meaning in a peace condition
proposed, moreover, by the President
of the United States before it was
mentioned by the Pope. He seems
rather to think it quite a natural re-
quest.

"Can she (Germany) be gratified
in regard to her preference for an inter-
national guarantee of freedom of the
seas in the place of a British usage?"

We are not much impressed, we
confess, by the venerable old scholar's
pet project of "an informal, un-
authoritative conference" on possible
terms of peace. The object he de-
sires is already in process of accom-
plishment as a result of the solemn
appeal of Benedict XV. The world
is now informally discussing just
such terms. And the discussion will
not down. It has brought peace
measurably nearer already. Time
alone can tell whether or not it will
eventually accomplish the object
the Holy Father had in view in its
initiation.

The concluding paragraph of the
article from which we have quoted
so freely is worth reproducing in full:

"The American government seems
to be acting on the belief that the
German Government and the German
people are not at one; but the public
is in the dark concerning that con-
ception. The visible evidence goes
the other way. The example of
France since 1870 teaches that the
70,000,000 of brave and strong people
inhabiting the German Empire, who
love their country and its institu-
tions, will not stay 'crushed' or
'conquered.' If overpowered now
by blockade or invasion, or both,
after desperate resistance, the Ger-
mans will remain a source of anxiety
and dread for all Europe; and in all
probability they will assert them-
selves dangerously in the future.
The proposed conference might give
the liberal section of the German
people a chance to persuade Europe
and America that the terrible revela-
tion during the last three years of
what militarism leads to has had
good effect on German public opinion
concerning the real securities for
national progress and international
peace and good will."

Over two years ago the Holy
Father moved by the same consid-
erations issued this solemn warning:
"Nations do not die; humbled and
oppressed they chafe under the yoke
imposed upon them, preparing a
renewal of the combat, and passing
down from generation to generation
a mournful heritage of hatred and
revenge."

Evidently the Pope has antici-
pated the Harvard President in many
things.

Across the Atlantic, also, we find
similar evidence of the influence of
the Pope's appeal for peace.

The Nation agreeing that "it would
be a scandal and an unpardonable
weakness to yield to the criminal
purposes of a Barnhardi," yet, ex-
presses the growing conviction that
Germany is already defeated in her
War aims:

"We have only to call to memory
the economic strength of the Allies,
and to think of their power of bring-
ing Germany to her senses in order
to convince ourselves that the dream
of Germany's domination has passed
away. There is no domination for
her; there is a chance for her life,
and that is about all."

Again, though no mention is made
of the Pope or his suggestions there
is a remarkable agreement with the
bases he lays down for a just and
durable peace, as well as recognition
that the alternative is the suicide of
Europe:

"Now, it is not 'statesmanship'
which will save us from this ruin.
The saviour will be the common
sense of mankind. The enemy of
society is the war. The war, there-
fore, must be ended, or it will end
us. It must be ended, as we have
said, through negotiation, or there

will be no end. It must be ended
through the establishment of a
scheme of international safeguards,
or there will be no end. It must be
ended through a general subordina-
tion of the military system and the
military appetite to a true comity of
nations, or again there will be no
end."

Those who took the superficial and
silly criticism of the daily press as
the final and absolute rejection
of the Pope's plea for peace will, as
time goes on, evidently have to revise
their ready-made opinions.

IRELAND AND DEMOCRACY

Perhaps the American Declaration
of Independence has the best defini-
tion of the principle on which demo-
cratic self-government is based.
Government is for the people govern-
ed; and if not based on the consent
of the governed, it maintained against
the will of the people, no matter what
its form, it is tyranny. Prussian
domination of Germany and junker
domination of Prussia if maintained
by the will of the whole people is not
a violation of the democratic prin-
ciple. Manhood or universal suffrage
is only a means to an end. But it is
the means by which democratic
peoples, who take an intelligent in-
terest in public affairs, exercise and
safeguard their rights.

In our reference to Mr. Harper
Wade's proposed solution of the Irish
problem we alluded to the obvious
objections. He asks us to point out
the obvious. Well, he himself says:
"My solution can only be justified
from a democratic standpoint on the
ground that the present conditions
in Ireland are such as to justify ex-
ceptional measures, and the grand
liberal principle of trust in the people
must in this instance be tempered by
prudence."

Mr. Wade divides the electorate in
Ireland into those who are in favor
of Irish self-government and those
who are opposed to it. A very gener-
ous estimate could hardly give the
latter one-third of the votes. Yet he
proposes that the vote of each Union-
ist shall be equal in value to three
Nationalist votes; that in a great
many constituencies in Ireland a
mere handful shall have equal
representation with the great
mass of the people. On this
undemocratic basis democratic gov-
ernment in Ireland is to be initiated
—and handicapped from the start.
Mr. Wade finds in Prince Edward
Island, in the double franchise con-
sequent on the fusion of the two
Houses of Legislature, precedent
and justification. Canadian history
affords a far more apt illustration
of the principle in the old Province
of Canada where Upper and Lower
Canada had equal representation.
There was no such inequality as in
that proposed for Ireland; but it was
foredoomed to failure. The unequal
franchise of Prussia is based on the
same vicious principle that one
class is much more important than
another, and that one vote, in certain
circumstances, is of greater value
than several votes in other circum-
stances.

Germany has quite as much right
to make the division of Belgium into
separate governmental administra-
tions for Wallons and Flemings a
condition for her evacuation, as
England has to perpetuate the divi-
sions which for political reasons she
has created in Ireland. Protestant
Ascendancy in Ireland is undemo-
cratic and unjust and flagrantly in
conflict with our professions in this
world-war. Without going back
through the centuries of Anglo-Irish
history darkened with persecution
which our Prussians the Prussians in
Belgium, it is enough to recall recent
political history. Catholic Emanci-
pation was granted to our fathers
with one hand and the franchise
shamelessly stolen with the other.
O'Connell's demand that the Irish
and English franchises be assimilated
was refused. In 1850 John Bright
said that "the representation of Ire-
land was virtually extinguished." It
was not until 1884 that Ireland and
England were put on the same foot-
ing with regard to the franchise.
Since that time Ireland has been
represented in Parliament.

Irish history and Irish sentiment
must be taken into account when
dealing with Ireland. The struggle
was too long, the victory too recent
for Irishmen calmly to surrender
their hardly won electoral democratic
franchise; or to consent to the perpetu-
ation of a modified Protestant
Ascendancy under the form of un-
equal franchise. Ireland's right to
self-government is inalienable. If it
does not come now it will come later.
When it does come it must not be
the mockery that Catholic Emanci-
pation was, which Lecky thus de-

scribes:

"In 1833—four years after Emanci-
pation—there was not in Ireland a
single Catholic judge or stipendiary
magistrate. All the high sheriffs,
the overwhelming majority of the
unpaid magistrates and of the grand-
jurors, the five inspectors general,
and the thirty-two sub inspectors of
the police, were Protestants. The
chief towns were in the hands of
narrow, corrupt, and for the most
part intensely bigoted corporations.
For many years promotion had been
steadily withheld from those who
advocated Catholic Emancipation,
and the majority of the people thus
found their bitterest enemies in the
foremost places."

When self-government comes to
Ireland it must be real self-govern-
ment, and not based on any undemo-
cratic principle of representation
which would perpetuate and intensify
the unfortunate divisions which are
the legacy of alien misrule.

SOUVENIR OF VIMY RIDGE

Sergeant Charlie Smith, of the 15th
Highland Battalion, son of the genial
Grand Knight of London Council
Knights of Columbus, sent home an
interesting souvenir—a large wooden
rosary of five decades, the beads
about the size of marbles, apparently
such as might have been worn by
the member of some religious order.
The following note accompanied the
relic:

"This rosary was dug up out of
what was once a house in the effort
to make a 'Bury' in the vicinity
of 'Vimy Ridge' and incidentally
only about 200 yards from the spot
where Percy Bogart got his R. I. P.

THE ANGLICAN SYNOD AND PRAYERS FOR THE DEAD

The Anglican Synod in session at
Montreal adopted by an overwhelm-
ing majority a resolution providing
for the adoption of the prayers
embodying the principle of prayers
for the dead.

The resolution was moved by
Archdeacon Paterson-Smyth who
said there was nothing in the doc-
trine of the Church to prevent in its
worship that which it had always
tacitly allowed in private prayers for
the departed. "I make no secret,"
said Bishop Farthing, "that I make
use of prayers of commemoration
in my cathedral and diocese at ser-
vices for those who have fallen in the
War and I have never heard any
criticism of that action. What we
do want," he said, "is that those who
face the losses of those they love
may have a prayer for those who
have gone before."

Archdeacon Armitage vigorously
opposed the idea. It strikes us that
this divine is in love with polemics
that are discredited. When he said
that there was not a word in the
Bible that would give sanction for
prayers for the departed he must
have surprised and pained as well
his conferees who are as conversant
with the Bible as he is. As he
talked in the old Protestant style
they must have thought of the count-
less generations who prayed that the
dead might be loosed from their sins.
A bowing acquaintance with history,
with the volumes that chronicle the
beliefs of the past might have re-
strained him from language which
was not in harmony with scholarship.
Canon Carmichael supported the
resolution, stating that he had con-
sistently prayed for the dead, and
that he had held commemoration
services for fallen soldiers, and he
could see no use for such services
unless there were prayers for them.
We forgot to say that Archdeacon
Armitage declared, with amazing
lack of tact, that "I will resist it to
the uttermost and if necessary I will
carry it to the foot of the King him-
self."

We remember reading that the
divines of the early Christian Church
looked always to God rather than to
men. It was very patriotic on the
Archdeacon's part, but it was mis-
placed and it is no wonder that the
delegates, according to the report,
gave way to laughter.

The Bishop of Fredericton sup-
ported the resolution as a Catholic
one in harmony with the doctrines of
the Church of England and in har-
mony with the God-implemented human
instincts.

Dean Lloyd also supported the
resolution.

The Archbishop of Nova Scotia
said: "If we are called to pray for
those on earth, and for things which
God can at any time give us without
prayer, I do not see any reason why
that cannot be done by the living
Christ to those who have departed,
and it is a satisfaction to intercede

to the living Christ to make up for
that which they perhaps have not
had in this life."

As for ourselves we should re-
double our prayers that there may be
one fold. Harassed by doubt, this
generation may well sigh for the
peace of Peter's house. Information
indeed, but prayers, strenuous,
earnest and persevering.

THE "SATURDAY NIGHT" AND DIVORCE

We interrupt, this week, our reflec-
tions on western life to refer to an
editorial that appeared in a recent
issue of the above paper, under the
caption "Divorce Reform Must Come
In Canada." When one sees the
editor of that readable journal handle
the rapier a la Jocelyn and disarm
with such skill the champion of
pseudo-loyalty and pharisaical pro-
fessing, he is disappointed to see
him make such a sorry exhibition of
himself as is revealed by the article
in question.

The writer begins by expressing
regret that when the Government
was free to give its attention to
minor matters, it did not establish a
divorce court that would be service-
able not to the rich alone but to the
proletariat. It certainly would have
been appropriate for a government
that had attended to such major
matters as disfranchising that por-
tion of the community that it sus-
pected might vote against it, to com-
plete its work by dealing with the
minor affair of dispensing justice to
the poor, by making it easier for them
to get free from their marital obliga-
tions. This, together with the state-
ment that "The necessity of divorce
under certain conditions has been
recognized for centuries in all civil-
ized lands," might be passed over
without comment, especially in those
days when one is not accustomed to
look for consistency or historic
accuracy in the public press. But
later follows a reference to the
attitude of the Catholic Church on
this subject that should not go un-
challenged.

"The Roman Catholic Church,"
says the writer, "is opposed to
divorce in theory, but in practice
sometimes takes a more accommodat-
ing attitude, if any technical flaw
can be found in the original marriage
contract." This statement is a
brazen falsehood. Everyone, who
has read history, knows that the
Catholic Church has always opposed
divorce, not only in theory but in
practice, and has never annulled a
valid and binding marriage contract.

We know that in regard to civil
contracts the law of the land lays
down certain conditions that are
necessary in order that they be con-
sidered binding by the courts. For
example, if a minor, or one rendered
through any cause incapable of
acting rationally, enters into a con-
tract, it is invalid. The same would
be true if undue influence or force
were brought to bear upon either of
the contracting parties. In case of
dispute it is the office of the judge to
decide whether or not the requisite
conditions were present for a valid
contract. He may decide that the
contract was invalid; but it does not
follow from this that the State be-
lieves only in theory in the validity
of contracts. The same applies to
marriage. The Church, in order to
maintain due reverence for a "great
Sacrament" and to protect foolish
young people from their own folly,
hedges that contract about with cer-
tain conditions that are necessary to
its validity. If one of these condi-
tions, which, by the way, are not at
all of the nature of technicalities but
very necessary and wise provisions,
is absent, the marriage is invalid. It
belongs to an ecclesiastical court to
decide that matter, and, as that court
must rest its decision on human evi-
dence, it is not surprising that in
some cases judges might disagree in
their verdict. But unless it can be
proved that an essential condition to
a valid marriage was lacking, judg-
ment stands for the validity of the
bond.

We admit that there are cases
where it were better for the individ-
ual if he were granted his freedom;
but, as the Church has in view the
welfare of society at large, she wisely
insists that the individual should
suffer rather than that any breach
should be made in the barrier that
protects the homes of the many. It
does not follow from this that she
has any less charitable interest in
the individual. As a matter of fact
her representatives, when dealing
with an unhappy union, are not sorry
when they find that they can free the
parties concerned from a heavy bur-
den without sacrificing principle.

The article concludes with the
sage remark "Justice and dogma are
as incompatible as oil and water."
"Thou shalt not kill—thou shalt not
steal—thou shalt not bear false wit-
ness against thy neighbor"—are not
these dogmas? And is not the Deca-
logue the foundation of British juris-
prudence? "Sator nesupracrepidum
judicet," which in plain English
means "Let the cobbler stick to his
last," is a wise motto, but one that,
unfortunately, is too little honored
in practice in our day.

THE GLEANER

NOTES AND COMMENTS

A MONTREAL man is boasting
through the daily papers of his
"wonderful feat" of transcribing the
whole Bible with his own hand.
It took him twenty-five years to do
the work, and the result, as one
paper describes it, is "one of the
most wonderful books in the world."
... recalling by the beauty of its
calligraphy, the work of a medieval
monk."

AS A FEAT, pure and simple, this
transcription of the entire Bible is
certainly noteworthy, but it would,
nevertheless, in these days of the
printing press, be difficult to imagine
a more aimless and profitless expendi-
ture of time or of labor. The monks
of the Middle Ages, to whose
painstaking toil the world owes the
preservation and diffusion of the
Scriptures, wrought out of pure love
of God and zeal for the spread of
Truth. Many of these old scribes
spent their entire lives in this labor
of love, conscious as they were that
they were preserving and conserving
the precious Word of God for count-
less generations to come.

AND BY THIS patient toil of the
monks was the only way, humanly
speaking, in which the Bible could
have been preserved. But the dis-
covery of the art of printing from
movable types changed all this.
The "art preservative" took up the
work of the cloistered scribes, and
from thenceforth the task of multi-
plying the Scriptures passed into
other hands. However admirable,
therefore, in this regard, the pious
labor of the medieval monks, (and
all the enlightened world has united
in paying tribute to them), the work
of their modern Montreal imitator is
quite another matter. Why, in these
days of the countless multiplication
of the printed book, one man should
spend the best twenty-five years of
his life in transcribing it, may be
patent enough to himself but can
scarcely be made intelligible to others.
The achievement must take rank
among those "labored nothings" which
"amaze th' unlearn'd, and
make the learned smile."

A WELL-KNOWN Quebec agricultur-
ist, Mr. Howard F. Harding, who is
also a Justice of the Peace, writes to
the Montreal Star, that there is abso-
lutely no justification for the high
price of milk prevailing in that city.
"Grazing," he writes, "is perfect;
hay was never so plentiful or so
cheap. I can buy any quantity of
hay at \$5 a ton; last year it cost \$20.
True, grain is high, but my cows are
giving abundant milk on grass and
hay feed, and I am delivering the
finest milk obtainable from my own
cows at 7 cents a quart." Some-
he adds, is making a lot of money
at the expense of the long-suffering
public. "There is absolutely no
reason or excuse for the exorbitant
price charged."

WHAT IS TRUE of Montreal is
equally so of every urban commu-
nity in Canada. The spasmodic and
half-hearted inquisitions into the
high cost of living, of which we read
so much in the daily papers, have
not as yet had any appreciable effect.
The truth seems to be that in spite
of high professions for the public
weal and for the speedy success of
the Allied arms, a very considerable
body of the Canadian people appear
to look upon the War as the one
great chance in a lifetime to make
money, and the general public must
of necessity pay the piper. We have
much to learn in this country yet in
the matter of public spirit and true
patriotism from the Mother country
and from our neighbors across the
line.

AMPLIFYING OUR remarks of a
week or two ago on the breaking up
of dogma in the Church of England
as illustrated by Dean Inge's declar-
ation that the "Visible Church" of
the Prophets, the Apostles and the
Fathers is non-existent, we have
looked up some further remarks of

the same dignitary regarding the
cherished Christian belief in the
resurrection of the body.

IT WAS only last Easter, in the
very midst of a war that by reason of
its fearful inroads on human life has
knit humanity even more closely to-
gether in the resurrection, that the
Dean chose to proclaim his comfort-
less and non-Christian doctrine. He
expressed himself as satisfied that
there was no such thing as the
resurrection of the body. He did not
think anyone wanted the physical
organism which had fretted and tor-
mented them resuscitated in another
state of existence. He evidently
thought "all its inherited and
acquired disharmonies and defects"
incapable of being glorified, and thus
set limits to the omnipotence of the
All Wise Creator. With full intent,
therefore, any allusion to the glori-
fied and impassable body of Our
Blessed Lord was sedulously avoided,
as were the declarations of Apostles
and Evangelists that "in our flesh
we shall see God, whom our eyes
shall behold, and not another," or
that "this mortal shall put on
immortality."

THE METAPHYSICAL distinctions with
which the Dean tried to cover his
want of belief need not concern us
here. Small comfort could his audi-
tors in St. Paul's have drawn from
his Easter sermon. There was proba-
bly not one of them but has
suffered the keenest of bereavements
in the present War. How many eyes
of lonely women, for example, have
tried to pierce the smoke and din of
battle in Flanders or in the Balkans,
that they might rest upon the grave
of loved husband, son, father or
brother, sustained by the belief
that they who went forth in the
beauty of manhood to die for freedom
will one day meet with them again
in God's own time. We can but
wonder that even the Church of Eng-
land with all its vagaries and shift-
ings of belief, can tolerate such apos-
tasy from Christian fundamentals.

IN THE already long list of Catho-
lics who have been awarded the
Victoria Cross the name of Private
William Ratcliffe of the South Lanca-
shire Regiment is entitled to special
prominence. According to the offi-
cial report, after an enemy trench
had been captured, Ratcliffe located
a machine gun firing on his comrades
from the rear. Single-handed and
on his own initiative he immediately
rushed the machine gun position,
bayoneted the crew and brought the
gun back into action in his own front
line. He had displayed great re-
source on previous occasions and set
an exceptionally fine example of
bravery and devotion to duty.

PRIVATE RATCLIFFE is a native of
Liverpool, and was educated in the
Catholic schools there. As a lad he
was employed about the docks, but
upon reaching his eighteenth year
enlisted in the Durham Light Infan-
try, and served in that corps through-
out the South African War. He has also
been in service in India, and before at-
taining to the "V. C." distinction
had already won the Military Medal
in the present War.

ON THE BATTLE LINE

THE BRITISH "STEAM ROLLER" was
held up yesterday by rain and mud
after it had made a good start in the
early morning toward its final ob-
jectives in the present fighting for
the balance of the ridge positions
east of Ypres. Nature intervened to
stay the advance which German can-
non, machine guns and soldiers were
powerless to check. This is the
effect of the bulletin sent from Head-
quarters by General Haig last night.
Berlin, which in its report admitted
the renewal of the fight and the
penetration at places of the German
lines, will be quick to seize upon this
development as a proof of the ability
of the armies to hold the British in
check, but it is safe to assert that
the first spell of dry weather will
give the Junkers an opportunity to
make a few more admissions about
losing "crater holes." The attack of
yesterday morning, the fifth in
twenty-two days, was launched on a
six mile front northeast of Ypres
from Houthulst Wood to a point
below the Ypres Roulers Railway.

THE BRITISH took a considerable
number of prisoners and advanced to
a depth of some 800 yards before the
weather conditions halted them. It
does not appear that the French took
part in the movement. For the
moment they have done their part, by
the advance southeast of the Houthulst
Wood, and which to some extent
protects the northern limit of the
wedge the British are driving into
the foe positions. The advance of
yesterday had as its main objective
the ridge extending from Westroobek
for some distance south of Pass-
chendaele. General Haig's men in