

# ZEPPELIN RAINS BOMBS ON THE CITY OF PARIS

Twenty-Four Non-Combatants Killed and Twenty-Seven Injured--Zeppelin Was Pursued by Aeroplanes But Escaped.

Paris, Jan. 30—Twenty-four persons were killed and twenty-seven injured in the Zeppelin raid over Paris Saturday night, according to an official statement given out today.

Ten of the wounded were placed in hospitals owing to the severity of their injuries. At 9.40 tonight firemen dashed through the streets sounding warnings of another Zeppelin raid. In a few minutes the capital was entirely dark. Crowds remained on the boulevards watching the sky for the appearance of a German aircraft.

The Place de l'Opera, which is generally brilliantly lighted, was suddenly thrown into darkness and policemen carrying poles hurried through the streets extinguishing the gas lights.

London, Jan. 31, 3.23 a.m.—A Zeppelin airship was over Paris at ten o'clock Sunday evening.

Paris, Jan. 30—A Zeppelin came to night to the outskirts of Paris, but before reaching the city itself turned back. Soon after eleven o'clock the lights were again turned on the city.

## AEROPLANES IN PURSUIT.

Thirty French aeroplanes searched the remote air regions above Paris last night for the Zeppelin raider, of whose appearance warning had been given. By the time it had reached the edge of one of the old quarters of the city several of the aeroplanes were able to make out its pale yellow shape, fourteen thousand feet from the ground. Frightened, doubtless, by the numerous war planes rising towards it, the Zeppelin wheeled and drove at full speed northward, dropping in its trail into the darkness a cargo of about three and a half tons of bombs. Then, continuing its flight at a great altitude, the airship vanished.

Parisians had been warned half an

hour by fire engines, rushing through the streets, trumpeting the call known as "stand to arms," of the presence of the raider. The electric light signs went out and policemen cautioned careless householders to close their shutters and darken their windows immediately. It was still early in the night, close to ten o'clock, and many persons were in the streets, the cafes were open and the moving-picture theatres and playhouses still entertaining their audiences. Then, in all parts of the city, could be heard the whirr of numerous aeroplane propellers, while everywhere people went upon the balconies to watch for zeppelins.

Few Parisians appeared to believe the raiders were likely to come, as they had been turned back many times previously. But suddenly, in one of the northeastern parts of Paris there was a great flare in the sky as the Zeppelin dropped an illuminant so that it might be seen by those on the airship whether they were over the city. Then a bomb fell into a street, crushing through into a subway and tearing a hole fifteen feet in diameter, but injuring no one. Quickly a series of other detonations occurred, sounding dully throughout the city.

## HURLED INTO OPEN LOT.

One of the missiles fell upon an isolated house occupied by a single family. The building was bisected, one end being demolished and its occupants hurled far out into an open lot and killed. The other end of the house was cut off sharply and a bed room on the second floor was left intact, with occupants uninjured. The floor was carried away under the head of the bed, leaving the bed balanced on the jagged edge of the ruins, with a nine-year-old boy in it unharmed.

(Continued on page four.)

## TO THOSE THEY LEFT BEHIND.

(A Poem for the Patriotic Fund.)

Your wives sit round about your homes,  
And give you of their care;  
Some of the boys who went left wives  
As kind and just as fair;  
Your wives have all the joys they need,  
Their dresses warm and neat—  
How could you see a soldier's wife  
Ill clad upon the street?

You have your little children safe,  
You watch their happy play,  
They laugh and romp about your knees  
Till you are glad as they;  
Some boys who went have children too,  
Who oft their days beguiled;  
God loves the children; He'll love those  
Who help a soldier's child.

You still possess a mother  
To give her love to you;  
The boys who went have mothers  
Who dearly love them too;  
Then for the fond old mothers  
Who watch, and fret and pray  
Arise above all selfishness  
And give your mite to-day.

You have your father living,  
But age has round him clung,  
Yet he proclaims how he would fight  
If he were strong and young;  
The soldier boys left fathers  
As noble and as true;  
Give, give for those old grey haired men  
Who gave their sons for you.

And there are others dear to you  
Whom you are joyed to tend,  
Old folks to whom you long have been  
A comforter and friend;  
The boys who went left these ones too  
Appealing to your store;  
You will not miss all that is asked,  
So give a little more.

Thus giving and thus helping  
You will be aiding on  
The struggle that will have no end  
Till victory has shone;  
Each bill you give is as a shell  
Shot at the Kaiser's heart;  
Shoot, shoot, and shoot until that hell  
Is shot and rent apart.

Oh! drop those dollar bombs until  
Our fiendish German foes  
Are beaten back to the abyss  
From which at first they rose;  
Give, give your brave assistance  
Until the earth is free—  
Upon the struggle rests the fate  
Of you as well as me.

—M. A. HARGADON.

Montreal.

# THE HONOR ROLL OF ST PAUL'S CHURCH UNVEILED SUNDAY

Large Congregation Witnessed Interesting Ceremony--Sixty-Two Members and Adherents of the Church With the Colors.

## MAYOR MITCHELL UNVEILED ROLL OF HONOR

A Magnificent Piece of Work--Presented by the Men's Class--An Able and Appropriate Sermon by the Pastor, Rev. Dr. W. H. Smith.

A large audience assembled in St. Paul's Church yesterday morning to take part in the unveiling of the Roll of Honor of the men of the Kirk who have enlisted for active service in the interests of the Empire. The special music consisted of "Lead, Kindly Light," by a double male quartette, and "In the Cross of Christ We Glory," by Miss Margaret Kelly and Mr. Holder. The sermon appropriate to the occasion is given below. His Worship Mayor Mitchell unveiled the Roll, the congregation standing as "Holy Father, in Thy mercy, hear our anxious prayer," was sung.

The Roll, which is about three feet by two and a half, is presented to the congregation by the Men's Class. The work was designed and executed by Mr. Andrew C. McVey, and donated by him. It has been the subject of many complimentary tributes, and is highly prized by the congregation. The resolution of the Class, accepting the Roll, has been presented to Mr. McVey.

The Roll represents two ancient volumes of the Honor Lists of the Empire. One rests closed upon an old chest, while the other, which is open, rests upon the closed volume. The two visible leaves contain the names of the men of the Kirk who have enlisted for active service. They are but a small unit of the mighty army which served the King. A scroll of autumn leaves runs, as a border. Two Scotch thistles appear on the upper corners, while the Church crest, the burning bush with the inscription, "Nec tamen consumebatur," is placed before the initial word. Altogether it is quite unique, and no doubt will be regarded as one of the Church's treasures.

## HONOR ROLL, ST. PAUL'S CHURCH,

The Great European War, 1914.

1 Joseph J. Tait	32 George McDonald
2 Charles E. Blair	33 William D. Ford
3 George E. Colwell	34 John Howell
4 Percy Gough	35 Purves P. Loggie
5 George A. Gray	36 Edward J. Hanning
6 John L. Brewer	37 George E. Ball
7 Colton McKee	38 Norman Tennant
8 George H. McKee	39 Walter Tennant
9 Ernest Parent	40 Norman Gough
10 John F. Harvey	41 R. Clive Vanwart
11 J. Murray McAdam	42 Charles A. Jewett
12 Cecil F. Dorcas	43 Frederick Charters
13 Gordon W. Gray	44 Hazen McLennahan
14 Thomas Rutter	45 Kenneth A. Scott
15 Harry Moffatt	46 Frederick W. Vanwart
16 William McCormack	47 Robert Rossborough
17 James Pringle	48 Frederick Blair
18 Amos A. Pickard	49 James T. Mavor
19 Stuart B. McAdam	50 A. Murray Rutter
20 D. C. McKillop	51 Ernest Gough
21 David McDonald, Jr.	52 George Rutter
22 David McDonald, Jr.	53 Alfred Smith
23 Kenneth Christie	54 Joseph N. Desaulniers
24 James Forbes	55 R. Bruce McFarlane
25 N. Cameron McFarlane	56 William J. Eddington, Sr.
26 Donald Shaw	57 William J. Eddington, Jr.
27 George Carle	58 J. Talmage Hanning
28 Alexander McAdam	59 John S. Scott
29 Ralph D. Neill	60 James Tennant
30 Archibald Johnson	61 Hanford S. McKee
31 Alexander Forbes	62 John Edwards

The sermon by Rev. Dr. Smith was as follows:

## Texts.

John xv., 13: Greater love hath no man than this, that a man lay down his life for his friends.

2 Corinthians i., 7: And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

## The Great Sacrifice.

Mr. Adams in his very suggestive and helpful little book, "The Great Sacrifice, or the Altar-Fire of War," uses as a frontispiece the famous painting, "The Great Sacrifice," which recently appeared in The Graphic. The thought of the artist is developed with remarkable clearness. On the left stands the Saviour, nailed to the cross. The background is filled with the raging of the battle. In the centre, lying on the sloping ground, where the cross stands, rests a British soldier, dead, his wounded hand clasping the pierced feet of the Saviour.

Mr. Adams in his introductory note remarks that the pressing need of this age is to read these two sacrifices together. The one illumines the other. The divine crowns the human. When the sacrifice on Calvary and the sacrifice in this war are seen together, light breaks in upon this war. There can be no doubt that the position of Mr. Adams is fundamentally true. If this war is a meaningless, unrelated tragedy in human development, there is no assurance that humanity can ever reach the time when war shall be no more. If, on the other hand, this war is the working out of great spiritual issues, related to the progress of spiritual ideals and the condemnation and overthrow of falsehood and sin, then it is illumined by the one great event in the history of humanity when the forces of evil and of love met on Calvary and love triumphed. It is this great principle of the kingdom I wish to consider, as it casts a new and comforting light upon

the life of those who make sacrifices in this war.

## Go Forward With Hope.

We do well to keep in mind the conditions in which these great issues are determined. When our Lord was on the way to Calvary he seemed the victim of senseless, selfish, brutal egotism and hatred. The leaders of the Jews were goaded by his growing popularity and success and so determined to crush him by physical force. There seemed no trace of idealism or righteousness which promised victory for the spirit which would overthrow the very powers which gloried in his crucifixion. Our men are going out to their great sacrifice on behalf of the higher things of the spirit. The number of the victims and the extent of the damage are beyond the reach of human imagination. The war is the product of jealousy, pride, egotism and brutal paganism. There seems no justification for it in ideal or in method. But the Sacrifice on Calvary has redeemed the world. The sacrifices in this war are related to that one Sacrifice. Let us go forward with hope.

## God's Love.

In the first place, consider the meaning of the divine Sacrifice. There are differences of opinion in minor details, but three great facts are universally admitted. One is that it is a revelation and proof of the infinite love of God for man. It shows how God feels about man's miserable condition, how desirous to save man from his sins. Paul could say that God commendeth his love toward us in that while we yet sinners, Christ died for us. Our Lord declared the message in these words, "God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

The cross reveals the life of God to

ward us. Another fact is that it is the only hope of man's final victory. Paul felt that this was basal. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. The other fact is that it has become the ideal and spirit of human devotion. To take up the cross and follow Christ in his great world-saving mission is the declaration of a method which alone can confer permanent blessing upon humanity. No great achievement is possible without sacrifice on the part of those who become the agents of its unfolding among men.

## Will be Crowned With Glory.

In the second place, consider the meaning of the human sacrifice which our men are daily making on the battlefield. Does it stand related to the sacrifice on Calvary? Are the two expressions of one great ideal and purpose? Does Calvary throw any definite light upon ours? When the dying soldier places his wounded hand upon the pierced feet, is it in a bond of common life, interest or covenant which, being spiritual, is eternal and will one day be crowned with glory?

## Had But One Choice.

There are a few considerations worthy of our meditation. The first is the origin of our sacrifice. Why did we enter the struggle? Why do our men enter now? Is it due to the spirit of the mercenary, the greedy, the selfish or the tyrant? No one, knowing the facts, can substantiate any such proposition. We were going on our way without any desire or preparation for war, when suddenly war was declared in such a way that we had but one choice, either to fight for our sacred treaty obligations or to deny that our word and honor were worthy of respect and thereby leave our principles in everlasting contempt. But one honorable course was open, and with a deep sense of the weight of the cross the Empire was taking up we decided to stand by the spiritual idealism of our Empire and be true to truth, honor and God at any cost.

Desire for the vindication of truth as the foundation stone of our Empire is the spring from which flows the unending stream of volunteers willing to live or die for the highest. Nor should we forget the power of the appeal which comes from the weak and suffering. The manly spirit which is ready to defend the weak has been in evidence from the beginning of the war. John Drinkwater, in the Sphere of September 10, 1914, thus early in the war, voices this conviction:

Because your Belgian fields are dear,  
And now they suffer black despoil,  
Because your womanhood can hear  
The menace on the lips of night,  
Because you are a little clan  
Of brothers, and because there comes  
The thief among you, to a man  
You take the challenge of your drums.

Not all our tears and wrath shall weigh  
The utter bitterness that falls,  
O Belgian hearts, on you this day,  
The sorrow of your broken walls  
And desolate hearths, the crime  
Of Prussian sword and Prussian flame,  
But, brothers, with the world we chime  
The story of your Belgian name.

We will be comrades at your side,  
Your battle and our battle one,  
To turn again this monstrous pride

That veils but does not know the sun;  
Our blood and thews with yours are set  
Against this creed of bar and gold,  
The Ironside is in us yet,  
As when the ranks of Cromwell rode.

For all things clean, for all things brave,  
For peace, for spiritual light,  
To keep love's body whole, to save  
The hills of intellectual sight,  
Girt at your Belgian gates we stand,  
Our trampled faith undaunted still,  
With heart unseared, and iron hand  
And old indomitable will.

## Pagan Brute Force.

Again, there is the ideal of our sacrifice. The going of our men is in a very definite sense vicarious. Faith in the value of spiritual reality as opposed to a cursed military ideal is the common outlook. Better to fight for and die for the defence of the spiritual than to live as slaves and cowards in the presence and power of pagan brute force. This whilst the spirit of our men is not the whole ideal. The sacrifice our men are making is made for others. The Empire, our home land, our institutions, our homes and loved ones, are all involved, and for these they volunteer for the battle front.

"Greater love hath no man than this, that a man lay down his life for his friends." Such is the analysis of the Master in the presence of the human soul, face to face with such a choice. It is worthy of most serious consideration in this connection. In this war our men are passing from selfishness to unselfishness, from the individual point of view to the social viewpoint, from the narrower to the wider horizon.

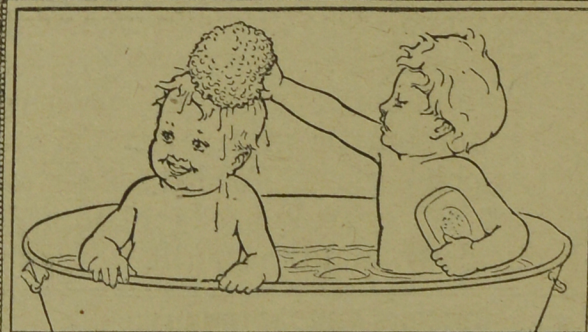
"Whosoever will save his life shall lose it, and whosoever will lose his life shall save it unto life eternal." Here, again, we face ultimate issues. There is such a thing as a man and a nation holding unto individual, selfish interests or life itself, and losing all. There is such a thing as a man and a nation giving up life to the service of others and the Master, and amid all the suffering and loss that follows saving that life for the great eternal world of enduring reality. Our men are consecrating their lives for others. In this their sacrifice stands in some real sense beside the sacrifice on Calvary.

## Proving Their Worth.

Then, there is the development of our sacrifice. How is this spirit of surrender and sacrifice being worked out? No doubt individual exceptions abound. It would be altogether unique if such were not the case. But the great broad fact remains, that our men are proving their worth in the war. The sense of danger has not weakened. The spirit of duty abides fresh. The spiritual life unfolds. The letters of our men, the reports of our chaplains, workers, nurses and doctors all tell of the splendid courage, faith and hope of the men. There is a seriousness and devotion quite unusual in this war. Men feel that the great things are at stake and they must be worthy of them. We read our Lord was perfected through suffering. As this war goes on, something of the development and rounding out of the nation's faith, hope and conscience is taking place. The source of hope is in the righteousness of our cause.

(Continued on page 3.)

# BABY'S OWN SOAP



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