

The Catholic Record

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Editor: Rev. James T. Foley, B. A. (Thomas Coffey, L.L. D.)

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LONDON, SATURDAY, SEPTEMBER 25, 1915

THE POPE'S PLEA FOR PEACE

On the occasion of the anniversary of the outbreak of the war which devastates and desolates the civilized world, our Holy Father, Vicar of the Prince of Peace, addressed a moving appeal to the warring peoples to consider their accountability to God and their duties as Christians and stewards of Christian civilization.

"In the holy name of God, in the name of our heavenly Father and Lord, by the blessed Blood of Jesus, the price of human redemption, We conjure you whom Divine Providence has called to govern the fighting nations to put an end once for all to this awful carnage which has for a whole year dishonoured Europe. It is the blood of brothers which is being poured out on sea and land! The most beautiful regions of Europe, the garden of the world, is sown with corpses and ruins; where a short time ago flourished the industry of the workshop, the fruitful labor of the fields, now the dread cannon thunders and in its fury of destruction spares neither village nor city, but spreads everywhere havoc and death. You bear before God and men the tremendous responsibility of peace and war; listen to Our prayer, the fatherly voice of the Vicar of the Eternal and Supreme Judge, to whom you must give an account of your public doings as of your private actions."

Perhaps not a newspaper in the world failed to have some reference to the Holy Father's plea for peace. Simple, direct, instinct with the spirit of Christianity, gentle as the Divine Master in the Sermon on the Mount, there is withal a deep and solemn warning in the Pope's appeal, something of the uncompromising spirit of Christ in the fatherly words of His Vicar.

There is no doubt that the seed has fallen on good ground in millions of Christian souls. In due season, let us pray, it will bring forth fruit a hundred fold.

It might be supposed that this brief document of so universal an interest and so deep an import would be placed in its entirety before the world's readers. Yet few of our newspapers published the text of the Pope's Letter "to the Peoples now fighting and to their Rulers." The omission is not a tribute to the intelligence of their readers in this reading age. In the garbled condensations the good seed of the Pope's words was plentifully oversown with cockle. It is a reading but not a thinking age in which we live. The average reader is like a man beholding his own countenance in a glass. Reflected in his newspaper he sees his own prejudices, misconceptions and passions. He presently forgets what manner of man he was. Or, rather, he has never known. He reads; but he is an unthinking, unreflecting, unintelligent reader. He may or may not be less intelligent, less well-informed than his illiterate brother who reads not at all.

How many of those who have been deluded with the preposterous suggestion that the Pope's appeal was inspired by Germany through Austria, have read the document and honestly judged for themselves? Certainly some even of those who rushed into print to comment adversely can hardly be said to have read it intelligently however honest they may be.

A perceptive Britisher thus writes to a leading daily paper, voicing his indignation at the Pope's pernicious activity as an enemy of the British Empire:

"In his own words, he says: 'Today the sad anniversary of the outbreak of this tremendous conflagration—a more ardent plea arises from our hearts for a sudden cessation of hostilities.' Whose hearts? Whom does he speak for? Not for Belgium, not for France, not for Russia, not for Great Britain, not for Italy, because to end the war now suddenly

would mean humiliation for all these countries.

The process of elimination is complete; Ergo, Q. E. D. It is not unfair to take this ignominious as typical of those who commented adversely on the Pope's Letter and imputed unworthy motives to the Holy Father. He practically sums up the gist of what they all say or insinuate.

The Pope's own words, which the correspondent cites, follow reference to his first address to the nation. "To-day the sad anniversary of the outbreak of the tremendous conflict, a more ardent desire for the speedy cessation of hostilities arises in Our heart, clearer still is Our fatherly cry for peace. May this cry, prevailing over the dreadful clash of arms, reach the people who are now at war and their rulers, inclining both to more kindly and serene counsels."

So to this irate correspondent's indignant query: "Whose hearts? Whom does he speak for?" we may answer: the heart of the Pope himself; the heart of the Father of all the faithful bowed down with the grief of a warring world, of a heart—with all reverence be it said—like unto the Heart of Jesus in Gethsemane; and may God look with pity on the Christian who can read the message that wells up from that grief-stricken heart and still see in the Vicar of Christ only a scheming politician in collusion with the Kaiser. But all looks yellow to the jaundiced eye; argument is useless, reason of no avail with the pitiable victim.

But there are intelligent and fair-minded Protestants who are misled by flaring headlines and superficial, even if not malicious, newspaper comment. To say that the Pope is not concerned about the redress of the wrongs of ruined Belgium; that at best the Holy Father does not see that peace at this time could not be permanent; and a host of similar criticisms are abundant proof that many readers, and many writers also, do their thinking by proxy. Read the Pope's own words:

"Why not from this moment weigh with serene mind the rights and lawful aspirations of the peoples? Why not initiate, with good will, an exchange of views, directly or indirectly, with the object of holding in due account, as far as possible, those rights and aspirations and thus succeed in putting an end to the awful strife, as has been done in other similar circumstances? Blessed be he who will first raise the olive branch and hold out his right hand to the enemy offering reasonable terms of peace. The equilibrium of the world, and the prosperity and assured tranquility of nations rest on mutual benevolence and on respect for the rights and dignity of others more than upon the hosts of armed men and a formidable ring of fortresses."

What indication is there here that the Holy Father forgets Belgium's wrongs? What suggestion that her "rights and just aspirations" should not be a prime consideration in formulating terms of peace?

Peace not permanent? The greatest and most damning charge brought against Germany is that she exalts might above right that she defies force. So long as that is true there can be no peace. And that it has been the doctrine of German statecraft is undeniable. But must we also place all our reliance on force? Must the destruction of Germany be our unalterable aim, our irrevocable resolution?

The Pope's counsel and prayer is for a more excellent way: "Let each put aside the purpose of destruction and reflect that nations do not die; they chafe under the yoke put upon them, preparing for a renewal of the struggle, and passing down from generation to generation a wretched heritage of hatred and vengeance."

Surely this is a statesmanlike as well as a Christian consideration that the Pope here urges all to take into account. Must we consider the whole German and Austrian populations as totally depraved, unredeemable and irredeemable? Is it sedition to hope that God in His healing mercy may touch the souls of these our Teutonic brothers in Christ with His grace and light? Is Christian charity treason?

"May the merciful Jesus, through the intercession of His sorrowful Mother, grant that, at last after so terrible a storm, the dawn of peace may break, placid and radiant, an image of His own divine countenance. May hymns of thanksgiving soon rise to the Most High, the giver of all good things, for the accomplished reconciliation of States; may the peoples, bound in bonds of brotherly love, return to the peaceful rivalry of studies, of arts, of industries, and with the empire of right reestablished, may they resolve from henceforth to entrust the settlement of their differences, not to the sword's

edge, but to reasons of equity and justice, pondered with due calm and deliberation. This will be the most splendid and glorious conquest."

Outside of the militarism which we all condemn who is there in the civilized world that will not say a heartfelt Amen to this prayer of the Pope?

As we write the newspaper headlines inform us that the Pope's efforts have failed. Failed? No such efforts ever fail. Force apparently triumphed over Christ on Calvary. But Calvary was the triumph of failure. And God, who makes use of the weak things of this world to confound the strong, speaks again through Christ's Vicar the all-conquering message of love and peace and good will. It is not what non-combatant jingoes contemptuously term pacifism, but the ever-enduring Christian truth of the brotherhood of man; the doctrine of Christian civilization, that right is above might; the faith that the people of all nations wish to preserve the ideals and the basis of civilized life. And above the din of battle, the clash of arms, and the fury of human passion this message of peace and love, of faith and hope and right will find an echo in the hearts of all men of good will.

ITEMS OF LOCAL INTEREST

Some months ago we had a friendly chat through the columns of the RECORD, with our friends who ask space for items of purely local interest. We shall have to republish the article as there is hardly a spare copy of that issue left, and occasions still arise for calling attention to it. We shall here reproduce one paragraph:

Than Catholic education nothing is dearer to the heart of the CATHOLIC RECORD, but a list of names is not in spiriting; nor is it desirable to publish a glowing account of the good work of any one institution when so many others are doing work equally good.

It should be quite evident that if we admit one we must throw our columns open to all. We have enough such lists on hand for this summer alone to fill several numbers of the RECORD. The most we could do in the matter would be to give a paragraph telling the number (without the names) of the successful candidates for the various examinations. It is gratifying in the extreme to Catholics to know of the eminent success of our convent schools. But obviously there is a very limited interest in the names of successful candidates.

In the matter of obituaries it is well that our rule be understood. Otherwise the disagreeable duty of making it known arises at the most inopportune time. Short notices in the obituary column are always inserted. But extended obituaries are limited to priests, religious, and to the parents of priests. That there had to be a limitation to such notices no one can fail to see. That parents who reared sons to the service of God's altar and bore the expense and privations incident to their education for their holy calling should be an exception to the general rule is due to the late Senator Coffey whose delicately discriminating Catholic instinct in this as in so many other things was so fully appreciated by our readers.

JOHN PATRICK HOLLAND

Especially interesting at the present time is the account given in the New York Times of the unveiling of a monument to John Patrick Holland, inventor of the submarine. "Backed by the indorsement of the United States Government, the city of Elizabeth and Union County have decided to honor the memory of John P. Holland by erecting a monument as a tribute to his inventive genius. Memorial services will be held on Sept. 15, and city and county officials have declared that day a public holiday. President Wilson, Secretary Josephus Daniels, Thomas A. Edison, and Charles M. Schwab are among those who have promised to take part in the memorial exercises. On the day decided upon for the memorial observances the Bethlehem Steel Corporation will re-open the old Crescent Shipyard in Elizabeth, where Holland built his first submarine, the Holland No. 9.

"The present European war has demonstrated that the invention was really an epoch-making discovery. Although Holland died within a week of the outbreak of the war, he had been convinced for almost fifty years of the destructive possibilities of the submarine in naval warfare. It is a matter of record that his original idea in constructing a submarine was to destroy Great Britain's navy as a part of a program to free Ireland from English rule."

In 1868, when Holland was twenty-seven years old, he gave up his posi-

tion as teacher in the North Monastery at Cork, Ireland, and came to America. Like many good Irishmen of that time he was an enthusiastic Fenian. The failure of this movement to redress the grievances of his native land inspired him with the idea of devising a means of destroying the British fleet. With the inventor's pertinacity and faith in his idea he persevered through the discouraging years until his design was perfected.

"In the Fall of 1896 he went to Elizabeth, and at the old Crescent Shipyard, then owned by Lewis Nixon, began his work on the Holland No. 9, recognized by navy experts of today as the first of modern submarines. Eighteen months later the Holland No. 9 was finished, and, although diminutive in comparison to the latest type 300-foot German undersea craft, was regarded as a model of workmanship and design by the officials of the United States Navy, to whom she was sold in 1900.

"The Holland No. 9 was only 53 feet long, with a 10 foot beam. She had a displacement of 75 tons and was propelled while on the surface by a gasoline engine of 50 horse power. When submerged power was furnished by an electric motor. She had a speed of eight knots an hour, and could make a maximum of five and a half knots an hour under water. When compared to those of the submarine of to-day, these figures seem ridiculously small, but at least in one respect the Holland No. 9 was not far behind her later-day rivals. Repeated trials showed that America's first submarine could stay under water more than a week at a time without endangering the lives of the five men who made up its crew.

"The work on the Holland No. 9 was finished in the Spring of 1898 and Holland chose St. Patrick's Day for the first test of her diving abilities."

Submarines are so much a matter of course to day that one reads the following with a shock of surprise:

"During the Spanish American War Holland asked permission of Secretary of the Navy John D. Long to enter Santiago harbor with the Holland No. 9 for the purpose of destroying the Spanish fleet under Cervera that had been bottled up there for several months. The United States owned no submarines at this time, and a lack of confidence in their abilities as fighting machines caused the Government to ignore Mr. Holland's proposition.

"In 1900 the United States Government purchased its first submarine, the Holland No. 9, of its inventor for \$150,000. For thirteen years it was a part of the United States Navy, and during practically all its life with the Government it was used as a training ship for students studying submarine methods of warfare and the operations of attack and defense."

The foregoing account compels a rather startling realization of how thoroughly modern is the revolution in naval warfare caused by the submarine.

Here is something not entirely irrelevant which is somewhat startling also. It is an extract from T. P. O'Connor's weekly cable letter to the London Free Press:

"Fifty years ago Westmeath, in Leitner, was one of the hottest spots in the civil war between landlord and tenant. Rochefort, leader of the landlords, was one of the most hated of the class.

"Last week the Nationalists of Mullingar rushed to the railway station triumphantly to receive another Rochefort. It was Boyd Rochefort, son of the former landlord, who was so tumultuously welcomed because he had brought honor to Ireland by winning the Victoria Cross. His was the fifth of the entire number of awards of the cross which have gone to Irishmen.

"A remarkable letter from Bishop O'Donnell, of Raphoe, may mark a new departure for Irish life. Bishop O'Donnell, who is kept constantly informed by Redmond and was especially in close touch with him during the closing days of the Home Rule fight, notes that Irish unity at home and valor abroad has produced an entire change of heart toward Home Rule among the English, and even among the Irish opponents of it."

Since Holland's youth the relations between the peoples of England and Ireland have been revolutionized, the wrongs that gave rise to Fenianism have been redressed, and the age-long feeling of distrust has given place to mutual understanding, sympathy and good will.

Mr. O'Connor makes this rather bitter reference to the belated survival of the old anti-English feeling amongst some of the Irish of the States:

"An eloquent object lesson is supplied in the contrast between the Irish at home and the venal and insane minority, which, in America, by supporting the Lusitania and Hesperian murders, brings the same peril to the Irish cause."

It might be well to remind the genial and usually even-tempered T. P. that it is unwise to give too much attention to that small section of the Irish in the States who live in the memories of the dead and buried past. A few years ago we listened

to the eloquent advocate of Home Rule for Ireland tell this story.

Two typical young Englishmen after hearing Mr. O'Connor speak on Home Rule came to him and expressed their surprise and delight at the reasonableness of the demands of this famous Irish leader. They could see no reason why a satisfactory solution could not be found. "Now," said Mr. O'Connor, "I have been making that address for thirty years. If some irresponsible Irishman makes some wildly extravagant speech it is cable to the ends of the earth; it is taken as expressing the real sentiments of Irishmen. And so the deliberate expression of our reasonable demands comes as a surprise to well-informed young English men."

Times have changed, but the story points its moral yet.

CUSTODIANS OF CATHOLICISM

Upon the shoulders of a Catholic residing in a non-Catholic community rests a great responsibility. A treasure of rare price has been entrusted to his keeping. He is the living embodiment of the great Catholic Church to the people with whom he associates. And as his life is accounted worthy of censure or praise so will it be accounted to the Church to which he belongs.

Non-Catholics of the bigoted kind rail against our Holy Father the Pope. But they know very little about His Holiness. They have never seen a Pope in the flesh. They talk about the plots and counterplots of "the hierarchy," but since in ninety nine cases out of a hundred they have never seen a bishop, "the hierarchy" is simply a meaningless term upon their lips. Even the priest is, in great degree, unknown to them. They avoid meeting him as much as possible. They shun the Church as though it were a pest house. And so it comes that any knowledge of Catholicity they possess is derived from their intercourse with the Catholic laity. The individual Catholic man or woman is the Catholic Church as far as they are concerned.

What a responsibility this entails! To live amongst non-Catholics and be to them the living embodiment of the great Catholic Church? To have the honor of the Church of Christ committed into our hands? What a sublime privilege? And what a dread accounting will be demanded of him who fails to measure up to what it entails? Surely it affords food for thought? It is not too much to say that every night when we kneel in the presence of God we should summon ourselves before the bar of conscience and see whether or not we have borne ourselves in a manner worthy of our vocation?

We represent the great Catholic Church. Adown the centuries countless thousands have died rather than dishonor it. Empires have been lost rather than the cause of Christ should be betrayed. The Church has never been false to its trust, and never will be, for the eternal Promise cannot fail. But the promise of infallibility and indefectibility does not include individuals. Although the Church cannot err individuals may fall by the way. Can we so fail knowing how much has been entrusted to us, knowing, moreover, that no Catholic can fall alone? COLUMBA.

NOTES AND COMMENTS

THE MAIL and Empire must be credited with one of the happiest inspirations of the season in suggesting that the Canadian National Exhibition let slip a great opportunity by not staging a meeting of the Toronto City Council on the Midway. But why not make it a feature of the Fall Fairs throughout the country? So diverting a spectacle could scarcely fail to replenish the coffers of the county councils and Agricultural Societies which, in this year of shrinkages, may "need the money."

A CURIOUS legal problem has arisen out of the Eastland disaster at Chicago. Many married couples were drowned and not a few whole families wiped out of earthly existence. In regard to the estates of many such victims the question now arises: who died first—husband or wife? The answer, if answers can be found will decide the ownership of more than one estate. In cases where both parents perished and children survive the solution is easy since the children inherit, but where there are no children, or all had perished, there is matter for a nice judicial decision as to the proper heirs.

IF THERE are no direct heirs the property of the deceased must pass

to the kin of that party to the marriage who died last. If the husband died first the wife became a widow, and forthwith, while still struggling for life, became the owner of the estate. In that case, heratives are the heirs. If the wife died first, the husband's relatives are the heirs. The presumption of law, however, unless other evidence is introduced, is that both died at the same time, and therefore, under the laws of Illinois, the heirs of both man and wife share equally. But such evidence may be introduced—has, indeed, in one or two cases been introduced—tending to prove that one parent survived the other for a sufficient space of time to constitute such person a widow or widower as the case may be. In such contingency, if established, the heirs of the latest survivor inherit the property.

PEOPLE WHO have been accustomed to regard Ireland as a turbulent country, with little genius for law and order, may open their eyes when told that apart from congested centres of population the Summer Assizes of 1915 prove her to be practically crimeless. County Kilkenny may be cited as an example of many others. The Lord Chief Baron told the Grand Jury that if it were not for an ancient law they would not have to be sworn at all, as there were no cases for them to pass upon. Any misdemeanors that had occurred were of trifling significance, and easily disposed of—a fact that must have been very gratifying in so large and populous a county. This circumstance but demonstrates anew the sweetness and wholesomeness of peasant life in Ireland. Well may those who reside over her destiny pray that she may escape the invasion of modernism.

IT NOW transpires that in the ruthless destruction of the University Library of Louvain the Kaiser burned his own fingers. Among the treasures temporarily reposing there, according to the Berliner Tageblatt, was a Czech translation of the Bible of the early fifteenth century, one of the most valuable manuscripts in the world, which had been loaned to the University by the Royal Library at Potsdam. This was destroyed in the great conflagration. The Kaiser may find this typical of the fate impending over many other of his possessions. It may, however, prove fortunate for him when the day of reckoning comes that the spirit of the Allies is not that of his own armies. In the mania of terrorism and destructiveness the Teutons stand absolutely alone.

COMMENTING ON the prohibition by the British Government of the Moslem pilgrimage to Mecca, this year, The Presbyterian indulges in this choice morsel:

"Interference with the pilgrimage is regarded by the Turkish Government as something of a sacrilegious character. It is somewhat difficult to imagine anything that would be quite analogous to it in the Christian faith and practice. There is nothing quite so impious. Perhaps that which is closest is the prohibition of the circulation of the Scriptures in the vernacular in Italy by the Roman Catholic Church. This, however, is subject to repair, as Italian Protestants returning from America or England may bring in the prohibited books at pleasure."

WE WOULD not think of seriously controverting a statement made by our contemporary with so much assurance and pious uncton. It would be quite useless to begin with, because the lie is of so hoary a character as to have become an integral part of the Presbyterian moral code, and consequently, precludes retraction on their part. It makes no matter, we regret to say, that the statement is a lie of the most unblushing character, and arrant nonsense into the bargain. It serves the purpose of its author, and that is, in his eyes, its justification.

OF COURSE, WHEN our Presbyterian friend is cornered and subjected to a little cross examination it will come out that what he calls the Scriptures is the emasculated Protestant version, not the complete and authorized Bible of Catholic Christendom. Italian Catholics, and Catholics wherever domiciled, are cautioned against these inaccurate and distorted versions, which with so much insolence and intrusiveness are peddled about by irresponsible colporteurs everywhere. But, as every honest man knows, the reading of the true Bible is encouraged and blessed by the Church. And if it comes to a test, we will hazard the assertion, that man for man, the

Catholics of Italy or of Spain, of Canada, have a truer knowledge of and greater familiarity with the essentials of the Scriptures than the general run of their Protestant neighbors. This, however, has nothing to do with the grave and gratuitous slander which The Presbyterian has not thought inconsistent with its unctuous professions of piety.

IN ANOTHER place, The Presbyterian says:

"The great work undertaken by the Church is to educate the Indian, Christianize him, and make him fit to take his place in society as a Christian citizen. Let the Church lose sight of this aim and it is simply beating the air and accomplishing nothing."

In pursuance of so laudable an undertaking our contemporary might begin with an exemplification of Christian ethics as illustrated by this Bible incident. It would have the same force with the aborigines as the Methodist demonstration in store keeping which The Christian Guardian condemned so unsparsingly a short time ago.

ON THE BATTLE LINE

THE BALKANS AND THE DARDENELLES

The threatened plunge of Bulgaria into war as an opponent of Serbia, Roumania and Greece, and, therefore, as an ally of the Germanic powers and of Turkey, looks like the working out of a prearranged plan. If the Turks have almost exhausted their supplies it becomes a matter of vital importance to the Germanic cause that they be restocked. This can be done only by cutting a way across Roumania or Serbia to the territory of a friendly Bulgaria. For aiding in this work Bulgaria must have been promised anything she desires in the way of Serbian, Roumanian and possibly Greek territory. The dash across the Balkans must be made soon if at all, and if Bulgaria considers the explanation of the Roumanians and Greeks regarding the missing—the pretended missing, no doubt—of their troops on her borders as unsatisfactory, she may drive a wedge through Serbian or Roumanian territory to Orsova, where the Austrians are, without bothering about such stupid and tiresome things as reasons why and a formal declaration of war.

Turkish despatches indicate that after a period of comparative quiet active operations have been resumed in the Dardanelles. The Turks, as usual, claim an all round view, especially in the Suvla Bay region, where it is stated that by a surprise attack on Tuesday night the British troops were routed. Sir Ian Hamilton will have something to say on the other side. The censor in Paris permits the cabling of a despatch from Vienna papers stating that enormous reinforcements for the Allies are arriving at the Dardanelles. It is asserted that 116,000 British, Austrian and French troops have arrived at the Island of Maoros, and that the total number of allied troops now on the Gallipoli Peninsula is 350,000 which is regarded as sufficient to carry the positions. France, in addition, the Vienna despatch says, is preparing 100,000 further reserves to make good the wastage, 40,000 of whom are now on the way.

The French censor's permission to cable this item does not necessarily mean that it is true, but there is a curious air of confidence in both London and Paris regarding the Dardanelles campaign which rests on no apparent basis—certainly not on the results hitherto achieved—but which may be founded on the knowledge that great reinforcements have been going forward. Another unconfirmed report states that the Italian army believed to have left Taranto for the Dardanelles—at least for some unknown destination—over two weeks ago has been landed on the north shore of the Gulf of Saros not very far from the famous Bulair lines, which cross the narrowest point of the Gallipoli Peninsula. If there is any Italian army at the Dardanelles, and if such a landing has taken place, the allies evidently hope not merely to open the straits, but to bag the Turkish army.

IN RUSSIA

The pressure of the army of Von Hindenburg upon the Russian positions on the Dwina increases, and from Dvinsk to a point very near Riga the south bank of the river is held by the Germans. South of Dvinsk a wedge is being driven eastward at Vidzy across the Patrograd-Vilna railway, which may become dangerous to the Russians if they delay much longer the retreat from Vilna. The Russians hold the Dwina, however, with the greatest tenacity, and it is apparent that General Sushky regards the crossings of the river as the first line of the defences of Petrograd, far off though the capital is.

While the Czar's armies are fighting fiercely to hold what they have in the north, their position in Galicia and Volhynia improves daily.—Globe Summary Sept. 18.

GENERAL

Austria claims Sept. 17, to have sunk a large British Transport in the Adriatic. The Dumba incident is regarded