

## The Catholic Record

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### THE EUCHARISTIC PATH TO A WORLD PEACE

If there is one fact that the present war must have impressed upon Christian thinkers, it is that no human power can essentially change the human race. We hear less to-day about the doctrine of intellectual evolution and moral development. While the Atlantic drifts over the murdered non-combatant passengers of the White Star Liner Arabic, it is difficult to talk of human progress. Progress to what? To the morals of Belgium's violator? To the devilment that sank the Lusitania? Was it progress that produced the sacking of Louvain, the shooting of harmless priests, and other nameless infamies? Was it progress that rejoiced over the Lusitania's victims and made men revel in Berlin at the news of the murder, like a herd of moral monsters?

This European war is making men think. The old shibboleths can no longer satisfy. The war forces into prominence the fact that in the human race there are vast possibilities of retrogression and ruin. Before the open savagery of the modern Hun, that over-worked word "evolution" retires in disgrace. Yet the situation is logical enough. In the moral realm, there is no natural and normal evolution to a higher plane. There is a mental progress on natural lines that makes men apostles of Satan. There is a material culture which may polish the surface of men's minds and leave beneath the soulless instincts of the beast. No flight of time nor diffusion of education can change the fundamental fact that man's moral transformation can never be effected by anything less than the sacramental life.

The cause of this war was selfishness and false ideas of the purpose of men's existence. An over-bearing spirit of tyranny had been mistaken for manliness. Material inventions had been mistaken for upward progress, and the deification of the State had been mistaken for mental enlightenment.

Is there any remedy that will lift the human race to the likeness of God once more? Only one. Not a natural remedy, nor one that will cost vast sums to confer it upon a suffering world. It is the remedy that our Lord Himself recommended for the sorrows of the human race. When He came to this world, mankind had strayed far from the heavenly path. The fact that God had intended mankind to take the place of the fallen angels in Heaven had slipped into oblivion. Forgetting their heavenly destiny, men had fallen lower than the beasts. They had become mere slaves of Satan. Men hated one another. The world was full of sin and sorrow. No human remedy was possible. Only Christ the light of the world, could dispel its moral darkness. The remedy was supernatural. Our Lord knew well that good will to all mankind was not a natural instinct but a supernatural virtue. He knew that a supernatural virtue was not to be acquired interiorly but must come externally from God. He knew that men's proud selfish hearts could only be effectively changed by contact with His own supernatural life. So, He instituted the Eucharist, so that men might become partakers of His own Body and Blood in the mystery of Holy Communion.

So in the path towards peace the Catholic Church relies upon a power that is not of earth. In the Eucharist is her certain hope and help. She sees before her to-day a world torn by human passions and she knows that only her Divine Lord can quell those passions and restore His spirit

to mankind. She knows that by the graces of Holy Communion vast blessings will be showered upon mankind, and that from devotion to the risen Saviour mankind will rise again from the darkness of personal selfishness and national antipathies to a new life of penance and holiness. To be a Catholic to-day is to possess tremendous responsibilities. From the personal holiness of Catholics, built upon the Eucharist, must issue a vast influence of Christian virtues for the example and uplift of the world. For conversions among the separated brethren in all nations, every Catholic Christian must pray, that the divisions of Christendom may be healed and all men may become one in Christ Jesus. Towards the Catholic Church to-day thousands of non Catholics are gazing longingly as upon the one Divine society which has authority and power to transform the world to a heavenly likeness. And for the help of that Eucharistic Lord who conquered the proudest and cruellest nations by the fruits of His sacrifice on Calvary, they will not wait in vain.

### A REPLY CONCERNING A PROTESTANT PASTOR

A correspondent in the maritime provinces sends us a letter, written by a Presbyterian minister, in which the minister claims the title of "Catholic" and declares that the Roman Catholic Church is not really Catholic at all. Our correspondent wishes to know what we think of this.

In the first place, we are certain that whatever this Presbyterian minister may mean by the word "Catholic" he does not mean what is meant by it to the Roman Catholic Church. To the Roman Catholic Church the word "Catholic" means universal, and this universality applies to doctrine, time and place. She is "Catholic" in doctrine, for only she possesses the complete number of Christian doctrines. All other churches have rejected some essential portion of the Christian faith. She is Catholic in her constitution, and is not national but international. She is Catholic in respect to time, for in her fold have been taught all true Christian doctrines, either implicitly or explicitly, from the foundation of the Church by Our Lord Himself to the present day. She is Catholic in place, or geographical extent, for she is to be found in all regions of the earth.

Now though we are animated by the most friendly sentiments towards all sincere Presbyterians, we are sure that they would not wish us to believe that their Church is "Catholic" in the points we have named.

What does the Presbyterian minister mean by Catholic? Probably, his idea of the meaning of the word is that held by certain confused thinkers in non-Catholic denominations, as also by certain representatives of modernist opinions. Starting with the conception familiar enough in such phrases as "a man of Catholic tastes," these vague theorists who know no law of definition, would have us believe that a Catholic Church either does or should mean a church of unlimited comprehensiveness, that is, which is prepared to welcome and assimilate all opinions honestly held, no matter how contradictory. Such a Church could include in its membership Catholics, Protestants, Jews, Brahmins, Mormons, Spiritualists and persons of any possible variety of religious belief. Such a church would have no certain doctrines and no authority. It would certainly not be the Church founded by Our Lord nor would it be the Catholic Church of the Fathers, nor would it be a church that could logically and completely teach the doctrines of the Bible. All other churches except the Roman Catholic Church are forced to reject certain portions of the Bible (even of the Protestant Bible.) The Bible for example teaches that the Church was built upon St. Peter, that it has power to bind and loose, that its ministers have authority to remit sins. The Bible shows us that the Mass is a true sacrifice foretold by the prophet Malachias, and instituted by Our Lord on Holy Thursday. To remain a Protestant, one must persist in mutilating the Bible. After all, what is Protestantism? Merely Catholicism cut down by individual tastes to suit a worldly viewpoint.

The Presbyterian minister in his letter, makes a statement which may startle some students of patristic literature. "St. Augustine," he declared, "belonged to the Catholic Church before the introduction of doctrines distinctively Roman." This

is an old myth, exploded years ago, but we will deal with it briefly again: Now St. Augustine, the Bishop of Hippo, lived between the years A. D. 354 and A. D. 430. Consequently there was a Catholic Church, by the minister's admission, teaching "the pure gospel" for at least four hundred years after the Resurrection of Our Lord. But what was this "pure gospel?" St. Paul should be a valuable witness. In 1 Corinthians x, 18-21, the apostle of the Gentiles contrasts the Christian sacrifice with the Jewish and pagan sacrifices. Thus there is a sacrifice among the doctrines of this "pure gospel." The writer of the Hebrews also declares: We have an altar, whereof they have no power to eat who serve the tabernacle. And an altar involves sacrifice. In Romans 15, 16 St. Paul, in the original Greek, declares that he is to be "leitourgos" or sacerdotal minister of Christ Jesus among the gentiles, for the word "leitourgos" is a technical sacerdotal term. So much for the New Testament. Now let us take Justin Martyr, who lived in the second century. Justin Martyr states that the Eucharist was the sacrifice foretold by the prophet Malachias. St. Irenaeus, in the same century, tells us that the bread and wine in the Eucharist become the Body and Blood of Our Blessed Lord by Consecration. And this was the pure gospel. Why then does this Presbyterian minister not preach this pure gospel to-day?

### THE ANGELIC HOSTS WHO WATCH THE WAR

The story of how British soldiers were protected in the retreat from Mons by heavenly visitants to earth may seem improbable to sceptical critics, but that there is anything unlikely in the facts narrated there is no reason to declare. "It has recently been suggested," writes H. B. Simpson, in The Nineteenth Century and After, "that these narratives had their rise in imaginative story published in a London evening paper which told how the spirits of the English archers of Agincourt appeared in aid of our army in Flanders. This, he continues, is scarcely a probable explanation of the belief which some of our soldiers undoubtedly entertain."

Mr. Simpson does not discuss the truth of these stories, and he declares that those who tell them would probably be the last to wish them discussed in print, but he trusts that it ever the time for discussing them should come, it may be hoped that England will be found to have freed itself from the fetters of German dogmatism and to be able at least to hear them without recourse to that blank and barren affirmation that miracles do not happen.

From a non Catholic writer this is an interesting statement. It shows that the present war is directing men's thought to supernatural lines. As regards the origin of the story, though the evidence is not yet sifted it may be asked why should soldiers claim to have been supernaturally protected if they actually had not? They must either have been deceived or deceivers. Now in regard to the appearance of heavenly forms, it is highly improbable that a man could be deceived, for there certainly would be no likelihood that an earthly protector could be mistaken for a heavenly one. Nor would a number of men invent a story of this kind, which could bring them no material gain or benefit of any kind.

That there are angels watching the great European battlefields there can be no doubt. "It is the mind of the Church," writes St. Jerome, "that each one from his birth has an angel commissioned to guard it. In the Bible, the part played by angels in punishment or protection is clearly stated. In (Gen. xxiix) angels not only act as the executors of God's wrath against the cities of the plain, but they delivered Lot from danger in (Ex. xii-xiii.) an angel was the appointed leader of the host of Israel, and in (xxiii, 34.) God said to Moses: "My angel shall go before thee."

At a much later period, there is the story of Tobias, which might serve as a commentary on the words of (Ps. xc, ii.): "For He hath given His angels charge over thee, to keep thee in all thy ways."

Of the part played by the angels in the protection of mankind, there is a graphic description in (v King's vi, 17.) A Syrian force had been sent to Damascus to capture the prophet Elisha. The prophet's servant was dismayed and said to his master: "Alas, my lord, what shall we do." But he answered: "Fear not, for there are more with us than with

them." And Elisha prayed and said: "Lord, open his eyes, that he may see." And the Lord opened the eyes of the servant and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."

And that many have been divinely protected in the present war, is certain. Many must have prayed to Mary, who is queen of the angels, that she would send her legions to the help and protection of their friends and to the support of a cause that they believed to be just and true. Many too must have prayed at Masses that their Eucharistic Lord might stretch forth His arms to keep their loved ones from harm. And that these prayers are heard is certain.

"But how could any one see an angel," asks the doubting higher critic. Yet it is a simple matter. In our spiritual life beyond the grave, we shall see the angels beyond question. If God were to open our eyes and increase their spiritual perception, we should see them now. Angels have appeared to many whose testimony is certainly true. They have always appeared for a purpose. They will fulfil God's purposes in the present war. Some may actually see them, if God have some purpose in letting it be so. In the light of history and of faith, why should we doubt that for some wise purpose of God, a glimpse of the angel helpers who came in answer to prayer from well-wishers may have been granted to British soldiers?

### A PEACE THAT IS CRUEL AS EUROPE'S WAR

While there can be no doubt as to the justice of the cause for which Great Britain and her allies are contending on the battle front, it is equally certain that the war is an infliction, permitted by God to harass the world, because of almost worldwide sin. It is true that to-day there are thousands of holy people in this world, who are doing their utmost to conform to the example of their divine Lord. It is equally true that there are thousands who are strenuous workers in the cause of their master Satan. In the world of business the principles of Satan form the moral code of many who receive homage from society. This is no socialist's dream, but a fact known by experience. At the recent convention of the American federation of Catholic societies in Toledo, Ohio, coadjutor Bishop M. J. Gallagher of Grand Rapids, Mich., drew attention to the appalling situation confronting America to-day. "Thousands upon thousands of laboring men," he said, "are ground down daily by hard labor, low wages, long working hours, insanitary conditions and the high cost of living. Thousands of women are wasting away their lives in miserable sweatshops."

If the above picture of life's seamy side on this continent had been drawn by a speaker of the I. W. W., the so called respectable classes might have dubbed it an anarchist's grouch. But as the words of a Catholic prelate they command attention. They are necessary words if the world is to be saved from the grasp of soulless industrialism. Not all the crimes of this world are to be laid to the charge of war-mad Prussia. The sinking of the Lusitania, the burning of Louvain, the outrages in Belgium are spectacular crimes that publish their own infamy. But there are tragedies in America's great cities which though they reach no public light are destructive of even more victims than are claimed by the present war. The capitalist's crimes of underpayment and overtaxing are committed daily upon countless victims. Of this fact, Bishop Gallagher draws a graphic picture: "Thousands of mere boys and girls," he declared, "are put to work in our factories in order that some bloated plutocrat may live in an elegant mansion, ride in an expensive auto and revel in luxury." "Thousands of girls and young women," continued Bishop Gallagher, "are forced into lives of shame and their life prospects crushed in order that libertines may gratify their passions and degraded men may amass wealth."

So with Germany's monster of militarism may be coupled the United States' monster of dollar-blinded industrialism. The main difference between the two is that militarism boasts of its infamy, while industrialism veils it with pious platitudes. The moral millionaire, who ascribes his success to gospel principles, is a typical American product. He is not a torpedo-launching pirate of the sea but his

victims are human souls and bodies by their thousands in great cities. What war does on the battlefield, he does more slowly and cruelly in the sweatshop, the factory and the counting-house in time of peace.

So this war in Europe is no illogical phenomenon. It merely expresses by violent methods the greed, cruelty and dishonesty that flourish in the business world under most respectable garbs. It is God's lesson for the human race, to emphasize the need of new principles in the world of business and politics.

### THE PERIL OF SOCIALISM II

In the case of the untrained and inexperienced Catholic young man of whom we have already spoken, the great danger is that he will strive, in good faith, to reconcile Socialism and Catholicity. Even his own limited observation will be sufficient to show him that there is something rotten in the state of Denmark, in other words that the present social and economic fabric is built upon the wrong foundations. The misery and inequality and grinding poverty that is the result of that system confront him at every step. He feels that a remedy is sorely needed. Then the Socialist comes along and propounds his remedy. It looks harmless enough, for the children of darkness are wiser than the children of light, and the Socialist bates his hook for the fish, cleverly keeping out of sight anything that would even remotely suggest hostility to Christianity. The young man has never had explained to him the real meaning of the Socialist movement. He never suspects that it is not only economically impossible but utterly subversive of order and the moral law. He takes the first false step and when his eyes are opened to the truth about Socialism he has become so impregnated with its ideas that to retrace his steps is exceedingly difficult. Are such tragedies of rare occurrence? Consult the muster roll of the Socialist legions and count how many good Catholic names are there represented.

It is little use bemoaning such tragedies. Our energies were better expended endeavoring to render them impossible. We have a superfluity of Catholic organizations and societies. Let us utilize them to train our young men, not to be expert dancers or champion billiard players, but to be defenders of the faith that is their chief heritage. Let us have a series of lectures on Socialism. Let us try to form a class of Social Study. Have we provided palatial club rooms simply to enable our young men to fritter away their time on senseless amusements while the great issues of life are awaiting solution at their hands? Other countries have blazed the way. The Catholics of England and Ireland and even of much hated Germany, have their Guilds of Social Study. The Knights of Columbus across the border maintain two anti-Socialist lectures constantly on circuit. We may not have the numbers or the means to attempt anything so ambitious, but we can at least utilize the forces that are at our command. Let us not be discouraged by the thought that we will find it hard to interest our young men in matters of this kind. If such is the case the fault is largely our own. Let us make the attempt and we will find that a certain number will rally to our side, and they will gradually win over others.

The Catholic press can help this work. It has already done something along these lines, but it could, and should, do much more. And of course the pastors of souls need not be reminded of their responsibility in this regard. From their pulpits they have a golden opportunity of awakening the public conscience and instructing the public mind.

COLUMBA

THE DAILY papers of a few weeks ago narrated that the Works Commissioner of Toronto had reported the finding of the remains of more than two hundred prematurely born babies in the Sewage-disposal plant of that city, and that this was only a fraction of the number which must have passed through and disappeared in the past two years. This report, so shocking itself, is not meet subject for extensive comment here, but since there is a class of individuals in Toronto (as in other cities, no doubt) who extol their city "The Good," and pity laughingly less favored communities, they may not improperly be reminded that their zeal should first be exercised at home. It is a fearful reflection upon the age that such things should be, and the

### NOTES AND COMMENTS

A VALUABLE relic of Mary, Queen of Scots—a necklace of gems, with the inscription "Houp feedis me,"—was sold at one of the well known auction rooms in London a few weeks ago. It realized 725 guineas. The inscription is a punning one, the necklace having been a gift from the Queen to a member of the historic House family. But, nevertheless, it in a manner epitomizes Mary's tragic career. Amidst all her tribulations and in her darkest hours the virtue of Hope was her stay and solace.

IF EVER a human being fed on Hope it was Scotland's ill-fated but

heroic Queen. Hope sustained her amidst the network of cruel falsehood and slander by which she was encompassed as reigning Sovereign; Hope was her guiding star in the long years of her imprisonment; and when all but the faithful few had abandoned her, Hope still was true in the very shadow of the scaffold, and went with her down into the dark valley itself—hope in God and in the infinite merits of that loving Saviour in whose cause she laid down her life. As Hope then was her own outstanding virtue in life, so does it remain the precious possession of those who believe in her that in God's own time indubitable vindication in the eyes of men will be her portion.

THE GREAT WAR has given a stimulus to many things Catholic, and, to an unbelieving world, has been the dissolvent of many illusions. The Rosary especially, bids fair to come into its own. In the Archdiocese of Westminster, which, in such a matter means the Church in England, has been inaugurated a "Rosary Crusade" the purpose of which is to bring about a general recitation of five decades of the beads daily, for the following intentions: (a) the blessing of Almighty God, through the prayers of His Immaculate Mother, upon the arms of the British and Irish sailors and soldiers and their allies; (b) an honorable and lasting peace; (c) the sick and the wounded; (d) the prisoners of war; and (e) the repose of the souls of all those who have died in or through the war.

IT IS worthy of remark that as with so many good works, the initiative in this matter lies with a layman, Mr. Lister Drummond, K. S. G., the well-known London Police Magistrate, and co-founder, with Father Philip Fletcher, of the Guild of Our Lady of Ransom. Mr. Drummond laid his proposal before His Eminence, Cardinal Bourne, who gave it instant and hearty approval, and it immediately found response in the hearts of the Catholics of London, whence it spread into other dioceses and bids fair to become universal throughout Great Britain and Ireland. Catholics everywhere are asked to hope, and the practice will, let us hope, soon make its way around the world. Catholics in every parish are counselled with the approval of their pastor, to meet in church every evening, or at least once a week and say the Rosary for the intentions of the Crusade. Though instituted for the special need of the hour it would not be surprising if so laudable a practice become a permanent feature of twentieth century Catholic devotion.

THE SECTARIAN press has given a good deal of space within the past few months to glorification of the fifteenth century heretic, John Huss. That Huss put himself in opposition to the Church is sufficient reason of course for his deification (almost) on the part of heresy in our day. It is not probable that those who laud him so highly have any greater knowledge of the man or his teachings than they have of the infamous Giordano Bruno whom they also glorify. It is only charitable to suppose that they applaud in their ignorance and that real knowledge, did traditional hate permit would dispel the unhappy delusion. The best that can be said of John Huss is that he was not on so low a level as the arch-apostates of the sixteenth century. He is, indeed, quite respectable when contrasted with such "reforming worthies." But that he was a thorough-going revolutionary and demagogue, whose persuasion of his own infallibility blinded him to every other consideration, does not admit of question.

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civilization which practices or tolerates it is the merest platitude to say, doomed to perish. Is there any heathen country upon which Protestantism lavishes treasure so abundantly, that could duplicate this Toronto revelation? It may well be doubted.

IF THERE is any one country more than another which is looked pityingly upon by Protestantism it is Catholic Spain. That country, according to certain scribes and oracles, is sunk in superstition and degradation. Yet, thoroughly digested statistics (not the statistics of the Bible Society) show that notwithstanding the heavy drain of emigration, the population of Spain at the present rate of expansion, will double in one hundred and forty years. It is not mere fecundity of race which thus sets Spain in such striking contrast to other countries, it is religion. In Spain still, are practised the maxims of the Gospel, and God rules in His own Household. Spain can well afford to bear the reproach of "decadence," if growth means what it surely does mean in other countries at the present day. But Spain if she continues true to herself has that within her which will exalt her among the nations when the Great Powers have ceased to be.

### ON THE BATTLE LINE

From Petrograd comes the announcement that a new army of 2,000,000 men is being prepared and that the main Russian army is falling to a new general position, which apparently runs southeast from near Grodno to a point on the east of the Pripiet Marshes. Of the relation of Grodno to the new lines nothing is said, and it would seem that there is no intention to defend either that city or Vilna. The region to which the Russians are now retiring is one of low railways and roads and many great areas of marsh land. It is announced that the country in the rear of the Czar's armies has been systematically stripped of all machinery, live stock and supplies that might prove of advantage to the invader. The fortifications when evacuated are nothing but heaps of debris. The Germans must advance as did Napoleon, through a deserted and devastated country, which, as the fall advances and the rainy season begins, will become still more desolate and difficult. Not till something like an equipage of armament and munitioning has been restored, says the Petrograd correspondent of The Daily Telegraph, will the Russians accept the risk of a really decisive struggle. For weeks, therefore, the Russian armies may continue to retreat, turning now and again when a favorable opportunity is afforded of checking and retarding the enemy. Minsk, toward which the Russians who evacuated Brest-Litovsk are believed by the Austrians to be heading is 200 miles to the northeast of Brest-Litovsk on the main line to Moscow—ominous name for invaders.

### THE WESTERN CAMPAIGN

The struggle in the west is one of big guns, bombs and mines. From beneath and above and all around death in horrible form leaps upon the men in the trenches, and upon women and little children in cities and towns far removed from the scene of hostilities. The French continue their aerial raids into territory held by the Germans, and even to points across the Rhine. Muelheim, in Baden, where Charles V. gained a great victory, was visited yesterday, the electric power station and railway being the objects of attack. At Dornach the factory in which the Germans made poison gas was attacked by an aviator. Other raids were made in the Argonne. The Germans have not so many aeroplanes to spare for offensive warfare, but they sent seven shells into the city of Compiegne yesterday at long range, killing one nurse and seriously wounding another. Compiegne is only 45 miles from Paris, and the shelling of the city is a reminder of how near the Germans still are to the French capital. If the army of a hostile power were throwing shells into Hamilton from some point over the Mountain the people of Toronto would probably regard the incident as serious. Paris will merely shrug her shoulders, and ask what better could be expected of the Boches than the killing of nurses.

### FRENCH SHELLS BUSY

The French expenditure of projectiles begins to pay. The French midnight official report states that "on a great many points of the front our artillery has concentrated on the German positions a very efficacious fire. To the north of Arras German trenches have been upset and a munition depot destroyed. Between the Somme and the Oise German encampments have been shelled." The blasting process has been begun.

### ITALIAN ADVANCE PROCEEDS

The correspondents of the London daily Telegraph at Rome and at Milan send cables indicating that the Italian advance in the Trentino proceeds rapidly, especially in the