

The Catholic Record

Price of Subscription—\$1.50 per annum.
United States & Europe—\$2.00
Publisher and Proprietor, Thomas Coffey, L.L.D.
Editor, Rev. James T. Foley, B.A.
Thomas Coffey, L.L.D.

Associate Editors: Rev. F. J. O'Sullivan,
H. F. Mackintosh.

Advertisements for teachers, situations wanted
etc. 60 cents each insertion. Remittance
to accompany the order.

Approved and recommended by Archbishops
of Ontario and Quebec, the Bishops of the
Dioceses of St. Boniface, the Bishops of London,
Hamilton, Peterborough, and Oshawa, N. Y.,
and the clergy throughout the Dominion.

The following agents are authorized to receive
subscriptions and canvass for the CATHOLIC
RECORD:

General agents: M. J. Haggerty, Vincent S.
Gaz, and Miss Jessie Doyle, Resident agents:
George B. Hewston, Minneapolis, Minn.; Mrs.
W. E. Smith, Halifax; Miss B. E. Saunders,
Sydney; Miss L. Heringer, Windsor; E. C.
Custody, 2255-4th ave. West, Vancouver, B. C.;
Miss Johnson, 211 Rochester st., Ottawa; Miss
E. McKenney, 149 D'Aguillon street, Quebec;
Miss George E. Smith, 2238 St. Urbain street,
Montreal; M. J. Mervin, Montreal; B. P. O'Toole,
1847 Montague St., Regina, Sask.; and E. J.
Murphy, Box 125, Saskatoon.

Obituary and marriage notices cannot be
inserted except in the usual condensed form.
Each insertion 50 cents.

Subscribers changing residence will please give
old as well as new address.

In St. John N. B., single copies may be
purchased from Mrs. M. A. McGuire, 240 Main
Street, John J. Dwyer and The O'Neill Co.,
Sarnia, 109 Brussels street.

In Montreal single copies may be purchased
from J. Miller, 241 St. Catherine street, west.

LONDON, SATURDAY, OCT. 13, 1917

THE WORD "MASS"—AND ITS USE

In England a very active and powerful section of the Established Church openly proclaims itself Catholic. Its clergy have restored Catholic ceremonies, Catholic devotions, and above all the Catholic idea of the Mass as the great central act of worship, the Sacrifice of Christ's Body and Blood, offered to God by the priest for the living and the dead. Indeed it is said that foreigners seeing altar, candles, vestments, incense, etc., in an Anglican Church find themselves in doubt, at times, whether or not they are in a real Catholic Church so closely are the ceremonies of the Mass imitated.

While there must be many here also whose religious sympathies are High Church or Ritualist or even "Catholic," a more robust, and unashamed Protestantism makes outward and visible expression of such tendencies difficult; so one might infer, at any rate, from recent correspondence in The Churchman. The editors of the Sunday school department included "Mass" as one of the titles of Holy Communion. Immediately there were vigorous protests. This, for instance, from "Anglicanus":

Sir,—Permit me to emphasize your editorial paragraph on the use of the word "Mass" by Canadian Churchmen. I desire to call attention to some remarkable statements in the "Teachers' Assistant," for September. In the Lesson Notes for the 16th, "Mass" is given as one of the titles of Holy Communion, and it is significant that while the Scriptural title, "The Lord's Supper," occupies four lines, that of the "Mass" takes up no less than eleven and a half. But, worse than this, the writer actually says that the word "Mass" means "Feast," and may be taken to signify the spiritual feeding on Christ which takes place in Holy Communion. It would be interesting to learn who is responsible for this, for, of course, the word "Mass" means nothing of the kind. In view of the fact that, as your paragraph rightly says, the term "Mass" was omitted from our present Prayer Book (in 1552), after having appeared as the subtitle of the Communion Office in the Prayer Book of 1549, it is obvious that the use of it today by Anglicans is absolutely opposed to true Churchmanship, to say nothing of other considerations equally strong. But as long as such teaching as this is allowed to pass and be given to children the present disunited state of our Canadian Church will continue.

Now note the velvet tread of the "S. S. Institute Publications" as they appear on the scene not apologize—or retract—nor to justify altogether—yet to venture to plead in extenuation—if not justification—considerations of "historical completeness." Nothing "Roman" meant we assure you—nothing "present-day Roman" connoted—but "historical completeness."

But let the mildly "Catholic" Protestants speak for themselves in their difficult situation:

"Sir:—May we ask space in your columns for our reply to the observations made with regard to the use of the term 'mass' in our publications for September?"

Note the fact that "mass" is spelled without a capital, though "Sacrament," "Holy Communion," "Lord's Supper" are all capitalized. That surely ought to be accounted unto them for righteousness.

"May we say, first, that we are at one with you in the distinct cleavage that we feel must be drawn between Anglican teaching as such and any Roman doctrine? You will see from all our lessons on the meaning and nature of the Sacrament that this is so. The copy for the November 'Assistant' was only yesterday submitted, and we should be glad if

you looked for the lesson for November 11th in this connection. The inclusion of the term mass in our lessons of September 16 was in no wise meant to seem to identify us with the Roman Church."

No really heartfelt recantation here such as would satisfy those for whom "Anglicanus" speaks; but an acknowledgment of their duty to "draw a cleavage," between "Anglican teaching as such," and "Roman doctrine;" and a promise to be more anti-Roman than ever in November.

"Secondly, Though our limited space allowed us little more than an enumeration of the titles that have been applied to the Holy Communion, our reference to St. Ambrose shows that the inclusion of the term mass was not meant to connote the present-day (Roman) associations with the term. The actual word mass is innocent in itself, and its use was allowed to pass from reasons of historical completeness. We agree at the same time that misunderstanding might arise from our inclusion of the term, as we omitted to state definitely that 'mass' was no longer an authorized title in the Anglican Church by reason of its Roman associations."

The word "mass" (with a small m) is certainly innocent until proved guilty. But unfortunately for those who would put it back into a place of honor after having thrust it out with ignominy, the term "Mass" connotes now as it did a thousand years ago "present-day (Roman) associations;" but there is, we admit, an "historical completeness," about the innocent term which might go far to bridge an insistent historical hiatus—a great gulf fixed—between the Catholic Ecclesia Anglicana and the present-day Church of England as by law established. The non-Catholic Professor Maitland is honest with regard to historical facts though he may be rather rude with "historical completeness." He writes:

"A radical change in doctrine worship and discipline has been made by the Queen and Parliament. . . . The service-book is not such as will satisfy all ardent Reformers but their foreign fathers in the faith think it is not intolerable, and the glad news goes out that the Mass is abolished."

Before this time the Christian altar, and the Holy Sacrifice were to the British Christian what they are to the Roman Catholic in this twentieth century.

The Venerable Bede, at the beginning of the eighth century, writes in words which neither lose nor gain a particle in their Catholic meaning twelve hundred years later.

In his commentary on St. Luke St. Bede says:

"To His priests Christ has said, 'thou art a priest forever according to the Order of Melchisedech, so that in place of the flesh and blood of lambs, we may now possess the Sacrament of Christ's Flesh and Blood under the appearance of bread and wine, which He Himself tells us is His very self'"

And though the term "transubstantiation," was of much later origin does it express Catholic belief with greater theological precision than these words of Bede written to a priest friend:

"At that time when thou shalt consecrate the bread and wine into the substance of Christ's Body and Blood, be not unmindful of me."

That English doctor of the Church speaks again and again of "offering up the healing Victim;" of "the Victim of the holy oblation;" of "our salutary sacrifice." The Mass then as now was the Sacrifice in which Christ is Priest and Victim, offered to God by the hands of the priest, who participates in the priesthood of Christ.

It may be worth while, for very obvious reasons, to quote a sentence from the Rev. Canon Plummer's article on Bede in the Britannica:

"And though Bede makes no pretensions to originality, least of all in his theological works, freely taking what he needed and what is very rare in medieval writers) acknowledging what he took, out of the works of the venerable Fathers, still everything he wrote is informed and impressed with his own special character and temper."

This prayer for the consecration of an altar from an Anglo-Saxon Pontifical of about 900 A. D. expresses without the shadow of change or alteration the Catholic doctrine, devotion and practice of the twentieth century:

"O Lord, sprinkle with the dew of heavenly unction this stone prepared for the celebration of the health giving mysteries of Redemption; pour forth on it the unction of Thy divine sanctification; send down on it the gift of Grace, hallowing the sacrifice upon it, that truly a hidden power may change upon it the creatures chosen for the sacrifice into the Body and Blood of our Redeemer, and secretly transmute them into the Sacred Victim of the Lamb; that as the Word was made Flesh so the nature of the oblation

when blessed, may pass into the substance of the Word."

It will hardly be denied that all this "connotes present-day (Roman) associations" with the holy Sacrifice of the Mass.

In the English Communion Service, every care was taken by Cranmer and the other compilers to make it absolutely clear that the sacrificial character of the old service—the Mass—had been changed into a memorial of prayer and praise; and, while the general disposition of parts of it retained some outward resemblance to the old service, all mention of oblation and sacrifice was rigidly excluded.

Cranmer held that there was no difference between priest and layman save "in the ministration; that the priest doth minister and distribute the Lord's Supper unto others, and others receive it at his hands." Ridley declared there was no sacrifice but what Christ once offered; further that the Sacrament of the Eucharist had no grace except to such as received it rightly. He was most active in pulling down altars and setting up tables in their places in order to eradicate the very idea of the Sacrifice of the Mass. Hooper called the Mass a "horrible idol." The Reformers, ecclesiastic and lay, were loud in explaining that their ministers were no "Mass priests."

After an examination of the writings of those chiefly responsible for the liturgical changes in England, says an English writer, all that an unprejudiced reader can say is that if the old priesthood was not destroyed and the Sacrifice of the Mass eliminated as a result of their work, it was not the fault of the compilers of the new liturgy that they survived.

Then the xxxi. Article of Religion reads:

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Yes, between the old faith and practice of the centuries when the Mass was England's supreme act of worship, when its name was on every lip and its meaning unambiguous and undisputed in every mind and heart, when Christmas and Michaelmas, Lammas and Martinmas were the natural Catholic designations of feasts; between that time and the settlement under the Supreme Governor of the Church, Elizabeth, there is a great gulf fixed. If the old familiar term could steal in unobserved; if even with a small m the innocent word "mass" could be introduced to the young, in time its use might be made to serve as a bridge over that yawning gulf—and "historical completeness" might not seem so distressingly incomplete. "It is the Mass that matters." Let them use the word, the innocent word, and in time. . . . In so great a cause they are ready to give the pill an anti-Roman coating. It is very interesting. Meantime the robust Canadian Protestantism aforementioned finds expression through "Anglicanus" who says:

"It would also be interesting to know whether any of our Church leaders have protested against the children being given this inaccurate information and doctrinal error. It is simply astounding that anyone writing Sunday School notes, intended to guide teachers in their work, should be able to say that the Holy Communion has been called a 'Mass,' or 'Feast,' because in Holy Communion the souls of those who believe are fed with the Body and Blood of Christ."

Anglicanus is not troubled about "continuity" or "historical completeness." Whether he will be satisfied or even mollified by the following "particular reason" advanced by the Sunday School Institute Publications we can only surmise:

"It may be asked whether historical completeness be a sufficient ground for our passing of the lesson. This brings us to the particular reason why the writer desired to include the term objected to. Protestant prejudice against the Roman Church has led in many quarters to an ignorant and superstitious fear of any Roman service or custom. Children brought up in small Canadian communities sometimes catch the impression that 'mass,' 'patenosters,' etc., mean wicked and unutterable practices that mark the Roman Church off from all decent humanity. The writer still remembers the relief experienced as a child when it was learned that mass was the rite in the Roman Church which corresponded with our Holy Communion. From that time it has seemed reasonable and desirable to try to remove the veil of fear and

misunderstanding from the minds of those who might have had the same misconception."

At the same time it is only fair to the writer who would dispel ignorant and superstitious fears about "mass," "patenosters," etc., to state that he claims to be always ready and willing and anxious to "differentiate the difference." As he says himself:

"At the same time there has always been the strongest desire to differentiate clearly and finally the difference in the Anglican and Roman positions."

The trouble with these good men does not appear to be in differentiating the difference which a straightforward 39-Article Churchman might well consider a "Work of Supererogation." And we can understand his indignation if he takes Article xxxi. in "the literal and grammatical sense" and holds with the Supreme Governor of the Church of England that, "no man shall . . . put his own sense or comment to be the meaning of the article." The difficulty is rather to get some decent excuse for falling into line with all Christendom, ancient, modern and medieval, schismatical and Roman, in the use of that innocent word Mass. "Historical completeness" seems about as innocent, ingenious, and unanswerable an excuse as could well be put forward when one must unhappily, even amongst "Churchmen," reckon with Protestantism naked and unashamed.

PRACTICAL MEASURES TO FOSTER FOOD PRODUCTION

At last we have a practical measure taken to foster and expand the production of food. It is briefly this:

A redistribution policy, which will provide for the movement of stock from areas where feed is light to areas where feed is plentiful.

Free freight policy in connection with the transportation of breeding cattle and breeding sheep.

Fifty per cent. rebate of the freight rate on carload shipments of feeding cattle from Winnipeg to country points in the Eastern Provinces.

Free shipments of carloads of breeding sheep and lambs from Toronto and Montreal to the west.

Over and over again the portentous truth has been proclaimed that there is a great world shortage of food; and that the grim spectre of famine hovers over many parts of the world. In Canada there will be no famine, but there may be famine prices. Farmers have been urged to increase production and the response, considering the handicaps under which agriculture labors, has been generous. Nevertheless there are 1,180,000 fewer cattle, sheep and swine in Ontario than there were in 1913, and in all Canada the decrease is 1,742,000. It may be questioned if the campaign for increased production has been intelligently conducted. Practical measures are imperative. Neither the press nor the platform nor the pulpit, nor all together can supply their place. Take one item. Canada has 935,000 fewer hogs now than in 1913. Unlike the other food producing animals hogs breed twice a year, and they increase and multiply at rates many times greater than cattle or sheep. There is a reason why there should be a million fewer swine in Canada than there were a few years ago. It is not merely the war-time prices; but the uncertainty of prices, the fear that the price of bacon may at any time drop back to the pre-war level. The present price of a brood sow in pork is equal to that of a horse a few years ago. Is it surprising that many farmers take advantage of the prevailing prices moved by the fear that otherwise they will incur a loss?

There is only one effective way to ensure increased production in this line—the easiest to attain and the quickest in returns—and that is by fixing a minimum price for pork. The uncertainty as to the duration of the War, the clamor as to the high cost of living, the political activity of the consumer, all combine to make the farmer hesitant and distrustful as to the wisdom of increased production of swine. It is true that even after the War is over the food shortage will not disappear immediately. But the hundreds of thousands of farmers in Canada make up their minds each for himself on such matters. Is it reasonable to try to convince each one of them that the facts are as stated when, if true, the government would run no risk whatever in fixing a minimum price?

It was high time that we should get down to practical measures, and now that a beginning has been made let us hope attention and effort will continue in that direction. A minimum price for pork is an eminently practical measure that would have immediately practical results.

After generations of scorn and abuse Catholic practices are coming into favor with all sorts and conditions of Christians without the fold. We have recently had the Protestant observation of Holy Week and Passiontide; Protestant adoption of the cross which Catholics have always and everywhere upheld as the symbol of Christianity; prayers for the dead; Anglican imitation of everything Catholic; and now we have in Toronto a Protestant Angelus bell at noon.

A PROTESTANT ANGELUS

Speaking to the Globe last night Canon H. P. Plumtree, rector of St. James' Cathedral, said:

"Beginning on Monday next and until the end of the war the bells of St. James' Cathedral will play the National Anthem, and the tune of some such well-known hymn as 'O God Our Help in Ages Past,' at the noon hour each day of the week."

"It is hoped that many thousands of citizens of Toronto, when they hear the bells, will raise their hearts in prayer to God for a speedy and victorious termination of the war, and for a just and lasting peace."

The old Church of all the ages and all the races has something to teach after nineteen hundred years experience of human nature, and her practices and symbolism will receive increasing attention from earnest and spiritual minded men. Perhaps it is an injustice to Canon Plumtree to assume that he has adopted any "Roman" practice, for, though he does not specifically repudiate the Roman Angelus as the source of his inspiration, he indicates another source which is beyond suspicion.

"I should add that the suggestion, though not exactly in this form, was made to me in the first place by the Mayor of Toronto, who has expressed himself cordially in sympathy with the proposed plan."

SEPARATE SCHOOL WINS SIGNAL LAURELS IN NEW SPHERE

On several occasions the attention of our readers has been called to the success achieved by Separate school pupils in the Entrance and similar examinations. In these tests the subjects were usually included in the three Rs. The Government very wisely opened up, however, some years ago, a new field of competition among rural schools by introducing the practical study of subjects tending to increase the children's interest in the home and farm, and to render them more competent as the future mistresses of the one or managers of the other. In connection with this study fall fairs are held each year under the auspices of the Department of Agriculture, at which the schools of a district compete. In the east riding of the County of Peterborough, the Provincial member, Mr. Thompson, in order to give added zest to this competition and to encourage the children, donated a silver cup to the school in his constituency that would win the largest number of first prizes in this annual contest. Furthermore he stipulated that, should any school win this prize three years in succession, it would become the permanent owner of the trophy. The pupils of St. Joseph's Separate School, No. 8, Otonabee, are to be congratulated upon having accomplished this feat, winning the largest number of first prizes at these fall fairs in the years 1914, 1915 and 1916. This year in their own district, which includes eight schools, at the fair held at Sion, the pupils of St. Joseph's won sixty-one prizes, capturing twenty-two firsts out of a possible forty-five, a record that is not likely to be reached in any other section of the riding.

A glance at the list of these prizes indicates not only the mental, aesthetic, physical, and practical advantages of the competition, but also the all-round efficiency of the school that emerged the victor. Under the head of the practical, St. Joseph's won the red ticket for plain hand sewing, patching worn garments, jar of preserved fruit, halter broken colt, corn, onions, collection of weeds, collection of insects, manual training (milk stool), etc. In the aesthetic department they captured the prize for drawing, water colors, and collection of flowers. A little girl, with a decidedly Hibernian patronymic, won the prize for the best five minute speech. Lastly, to show that study had not weakened their muscles, they overcame all opponents in running, high and standing jump, and the tug-of-war.

A significant fact in connection with this incident is that the convent has already claimed two of the young

ladies who had charge of this school during the years referred to, and whose interest in education and all that benefits Catholic youth will be but intensified by their sacred calling. THE GLEANER

NOTES AND COMMENTS

SIXTY-TWO YEARS a priest, and for fifty-nine years pastor over one flock—such was the almost unique record of the Very Rev. Provost John J. Kyle, whose death is announced by our latest Scots exchanges. Though born in England, Provost Kyle's entire priestly life had been spent in Scotland, and since 1858 he had labored continuously in what is known as The Enzie (Inghy) in Banffshire. By the whole district, Protestants as well as Catholics, he was genuinely revered as was evidenced by the enthusiastic manner in which his diamond jubilee was celebrated two years ago. Dr. Kyle's paternal relations to his flock, his sympathetic and understanding bearing towards the laity, and his unflinching kindness and charity to non Catholics earned for him the love and respect of everybody. Notwithstanding his English birth he was regarded as a typically Highland pastor. His death removes one of the few links binding the Church of to-day with that of the old regime before the restoration of the Scottish Hierarchy. R. I. P.

WE MET WITH a good story recently concerning Dr. Benjamin Jowett, the celebrated Master of Balliol College, and Regius Professor of Greek in the University of Oxford. His passion for work was common knowledge, and his impatience under interruption was equally well-known. A party of American tourists were being shown about the University, and coming to Balliol, the guide who took them in hand thus delivered himself:

"This, ladies and gentlemen, is Balliol College, one of the very oldest in the university and famous for the heredit of its scholars. The 'ead of Balliol is called the Master; the present Master is the celebrated Professor Benjamin Jowett. Those are Professor Jowett's study windows, and there,"—here the man took a handful of gravel, and threw it against the panes, bringing the poor professor livid with rage, to the window, "ladies and gentlemen, is Professor Benjamin Jowett himself."

REFERRING to recent remarks in these columns on *bibliophiles* in general and on Henry S. Huntington, the New York multi-millionaire as the reputed chief of the tribe in particular, the following definition of terms often misapplied and very much misunderstood, may be useful to some of our readers. A *Bouquinier*, a familiar French term, is one who loves old books and who places his happiness on the search for and discovery of a cherished volume. He delights in hugging, handling, reading his pets. He is above all a ferretter. An admirable specimen is depicted in a well known picture, which, having been reproduced time and time again, is probably familiar to many of our readers, in which a gray haired old book-lover on the top of a step-ladder is so intoxicated with the sight and handling of the priceless treasures before him, that he cannot bear to put one of the books back after having taken it from the shelf. Consequently, he is represented with one book open in his hands, a volume under each arm, and several more between his legs—loaded with as many as he can possibly hold at one time.

THE BIBLIOGRAPHER, on the other hand, writes about books, and treats them from the intellectual standpoint—analyzing and discussing them like a literary or scientific theme. He is a critic and is almost always also the double of the *Bibliophile*, who engages himself mainly with the material volume, with its typographical character, its shape, its illustrations, its binding, and its value as a rarity. First editions of the elect, and the productions of the early masters in the printers' art are his especial delight. Usually, too, he delights in exhibiting his possessions and involuntarily allows others to profit by them. The *Bibliomaniac*, on the contrary, cares only for possession. He has no discernment, prefers quantity to quality, and usually hides his books as a miser his treasure. Happy he who possessing knowledge and discernment, finds his chief joy in the substance of a book while not oblivious to the charms of the material volume and its associations.

IN DR. PRYDE'S book, "Pleasant Memories of a Busy Life," issued some years ago by Misses Blackwood, a story is told of the late Adam Black, Member of Parliament for Edinburgh, and founder of the well-known publishing house, Adam and Charles Black. One day, soon after Mr. Black commenced business as a bookseller, a suspicious looking man came stealthily into the shop, and leaning over the counter whispered into his ear: "I've got some fine smuggled whisky, which I'll let you have at a great bargain." "No, no," said Mr. Black indignantly, "I want nothing of the kind; go away." The man, evidently not believing in the sincerity of this righteous outburst, leaned further over the counter and whispered: "I'll tak Bibles for't."

HERE IS a rather diverting page from the diary of a New England preacher—the Rev. Mr. Emerson of Conway, Mass.—early in the nineteenth century. "Jan. 1, 1800—Had much company. In the evening married a couple; fee, \$1.25. Had a cheese given me; value, \$1. Deacon Ware, a present of beef; value, about 20 cents. Jan. 4—Attended to study. Bottle rum, 50 cents. Jan. 23—married three couples; fee, \$6.25. Feb. 4—Paid a woman tailor for one day, 25 cents. July 3—Bottle rum at Bardwell's store, 50 cents. Aug. 12—Two quarts of rum at Williams' store, \$1.50. Paid for killing hog, 17 cents. Oct. 12—Put in cellar for winter use 38 barrels of cider; value, \$32. Dec. 29—Lord's day, Preached from 2 Samuel i, 27, 'How are the mighty fallen!'"

ON THE BATTLE LINE

This is the interpretation of the submarine situation today as expressed in an interview with Lord Northcliffe, head of the British War Mission:—

"The most urgent news that has crossed the Atlantic since I arrived in this country at the beginning of June," Lord Northcliffe said, "is the official statement by Sir Joseph MacLay, the British Controller of Shipping, to the effect that unless the United States faces the shipping problem and constructs 6,000,000 tons of shipping annually the military efforts of the United States will be crippled from the start."

"Set aside all German boasts, put away from you the idea that Great Britain, who is increasing her own food production, can be starved out. The writing on the wall should arouse every thinking American to the greatest problem the world has ever faced—the transport across 3,000 miles of water of the new American army, which already amounts to more than a million men; its cannons, shells, locomotives, railway track, munition plants, airplanes, observation balloons, hospitals, ambulance convoys, doctors, nurses, machine guns, butchers, bakers, shoemakers, men of every trade, railroad engineers, interpreters, organizers and distributors of stores, clothing, horses, mules, fodder, bookkeepers, complete telephone and telegraph equipments, with operators running into thousands."

"The whole system of publishing the figures of submarine sinkings by the Allies is misleading, and I have protested against it ever since it was adopted. I do not believe that any substantial progress has been made in stopping submarine depredations. Last week we were told officially that the submarine sinkings of British ships were the lightest since the policy of ruthlessness commenced. Within a few hours cables flashed the news that the sinkings of French ships over the same period were the heaviest yet recorded."

"In other words, it is probable that part of the submarine force of Germany that is fighting the greatest naval battle of the world off the south coast of Ireland was sent to the French coast to stop the arrival of urgent necessities from America for your daily growing army."

"Admit the comparative success of the convoy system; admit the bravery and ingenuity of the British and American Captains of destroyers; admit the worth of some of Mr. Edison's ingenious devices."

"There yet remains the serious statement by the greatest authority on shipping in Great Britain, that the United States requires 500,000 men to be engaged in shipbuilding; that you must build three times more than the British have ever built in one year, and five or six times what you have previously accomplished in like time."

"OUR ATTACK this morning . . . has been completely successful. All our objectives have been gained, positions of great importance have been won, and over 3,000 German prisoners have already reached the collecting stations." These striking words from the official report of General Haig emphasize the vital nature of the battle in progress east of Ypres, and which has lasted in its present phase from September 19. While there has not, of course, been persistent infantry fighting since that date, the artillery never ceased its pounding, and the superiority of British guns and gunners has made possible such advances as that re-