

The Catholic Record

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THE POPE AND THE CHRISTIAN
NATIONS

Setting aside truculent criticism
designed to make cheap controversial
capital it is a notable fact that,
amid the clash of arms and the din
of a thousand battles, the Pope fills
the eyes of the world as never before.

"I am not asking my readers to
accept the doctrine of Papal infallibility;
I am only asking them to understand
what it is and what it is not. In our
days there are large numbers of men
and women who refuse to believe in
any higher world from which he
could be guided. I do not, of course,
expect such men and women to
accept the principle of Papal infallibility.
But I should certainly expect
even them to try to understand what
the principle really is. I have read
and listened to scores and scores of
arguments against Papal infallibility,
which were complacently founded
on the belief that the Pope professed
to be infallible in every word he spoke
on any subject whatever."

The experience of the historian of
our own times is the experience of
every Catholic. People who would
not think of discussing, much less
condemning, a medical practice on the
adverse opinion of some old woman,
calmly discuss and condemn
Papal infallibility with no better
information than old wives' tales. It
is one of many indications of the
lack of thoroughness common to an
age of half-baked education.

There is a yearning, however, to
have some means of giving voice to
the conscience of civilization. We
have been so accustomed to look
upon ourselves as having progressed
far and away beyond the brutalities
of the past that we are shocked
immeasurably at finding that the past
contains no record that parallels the
brutality of the present. We, the
self-complacent heirs of all the
ages, suddenly find ourselves engaged
in a life-and-death struggle so
barbarous, so ghastly, that our self-
complacent superiority is getting a
rude jolt. Then some of us with a
joy that is almost fiendish, some
with a bewildering sense of the
inadequacy of crumbling ideals, some
in desperation, some with hope, all,
perhaps, responding to, or rejecting
the inspiration of the Holy Spirit,
point to the Vicar of Jesus Christ as
the hope, maybe the forlorn hope, of
Christian civilization.

Thus we have the discordant
chorus: Why doesn't the Pope
do this? Why does the Pope
not condemn that? Why does
not the Pope, without a ship
or a soldier, stop this horrible
savage? Why is the Pope neutral
when he ought to be on our side?
And so on and so on. People and
people who had no use for the Pope
in times of peace call now in rancorous
and discordant voices for the Pope's
pronouncement and the Pope's intervention.

Calmly, quietly, mercifully the Pope
fulfills his mission in the warring
world. Sorrowing hearts are comforted
by the return of the disabled
loved ones. Prisoners of war, and
civilians return to the bosom of their
families. Why? Because the tender
heart of the Father of all the faithful
has found the means to restore the
sorely stricken soldiers to the arms
of their loved ones. Wounded Catholics
some back to their Canadian
families, but the Canadian press is
silent on the debt of gratitude due to
the Holy Father.

Amid this confused and confusing
clamor about what the Pope as the
head of Christendom should do comes
a cold douche of common sense in the
shape of the following cabled summary
of Cardinal Gasquet's proposition:

Rome, Oct. 15.—A league of Christian
nations headed by the Pope, to
insure respect for moral principles
and enforce them even with arms, is
advocated by the English Cardinal
Gasquet, in an article published in
the Corriere D'Italia to day.

This article is regarded as explaining
the Holy Father's viewpoint.
The necessity of giving the Pope
enough authority to regulate the
articles of international law which
regulate war is emphasized. The
article declares such action would
guarantee the observance of such
laws and thus "save human civilization."

In the absence of the article itself
in detail it seems safe only to surmise
that it proposes a definite plan
by which the Papacy will assume the
duties and responsibilities of a supra-
national tribunal that will declare
and, if so desired, will enforce
respect for the principles of international
law and international justice.
In this capacity, of course, the Pope
would not speak and act as the infallible
head of the Church but by
virtue of the authority delegated to
him as the interpreter of international
law amongst civilized nations.

In the current number of The
Nineteenth Century J. A. R. Marriott
has an article, interesting in this
connection, on the Concert of Europe
in which he quotes from
Immanuel Kant's famous essay on
Perpetual Peace:

"A state of peace among men who
live side by side is not the natural
state of things; it is rather to be
described as a state of war. . . . Thus
the state of peace must be established.
For the mere cessation
of hostilities is no guarantee of
continued peaceful relations, and unless
this guarantee is given by every
individual to his neighbor—which can
only be done in a state of society
regulated by law—one man is at
liberty to challenge another and treat
him as an enemy."

Kant holds that "the law of
nations should be founded on a federation
of free states."
After reviewing past proposals and
efforts and especially the Holy Alliance
the author of England since
Waterloo writes:

"The history of that experiment
possesses, I submit, a plain moral for
the statesmen and peoples of our
own day.
"It is the hope of all good men
that before long a Congress of the
nations may be called together at
the close of a war even more devastating
than that which ended in 1815.
It will be the task of that Congress
to refashion a world now in the crucible.
The Congress will have to
deal with territorial readjustments;
it will have to attempt to satisfy
national aspirations; to reconcile
conflicting claims; but, above all it
is quite certain that the collective
conscience of mankind will compel it
to renew in some form or another
the attempt to provide securities
against the recurrence of a disaster
so overwhelming as that in which
the world is now involved. If Armageddon
is indeed a war against war,
then the resulting peace must be
built upon foundations which will
endure."

Not in the spirit of those who
at the foot of the cross jeered at our
crucified Lord; "He saved others,
himself he cannot save;" not in the
spirit of hostile and shallow criticism;
but in the deep conviction of the
world's imperative need of the great
moral and spiritual influence of the
Pope in the affairs of nations,
can the power of the Papacy be
called upon in the great day of reconstruction.
And if permanent
peace be established the Vicar of
Christ must not be a voice crying in
the wilderness but the voice of "the
collective conscience of mankind."

ARMY CHAPLAINS

The wisdom of our ancestors has
condensed a great deal of human
experience in the adage: What's
everybody's business is nobody's
business. This, it may be, amongst
other considerations, impelled the
Bishops of Ontario to ask the energetic
Bishop of London to charge
himself with the duty of providing a
sufficient number of suitable priests
to minister to the spiritual needs of
Catholics at the front. From various
sources comes reliable information
that these needs are not at present
adequately supplied. Indeed, conditions
in some cases are so bad that
we refrain from indicating them.
There is probably not a man in
Canada who does not know that in
times of peace the Catholic priest's
duties towards the sick and
the dying are immeasurably
greater than those of his Protestant
contree. In the matter of confessions
alone there is an arduous and
exhausting duty devolving upon the

Catholic priest of which the Protestant
minister knows nothing. Amid
the din of battle the Catholic remains
a Catholic and the priest is,
as always, the priest. Every sick
and dying soldier must receive the
sacraments of the sick and dying.
In good health every soldier must
have the facilities for going to confession,
receiving Holy Communion
and assisting at the Holy Sacrifice
of the Mass. Compared with the
Protestant Chaplain the duties of the
Catholic Army Chaplain weigh
heavily upon him. We care nothing
of proportionate numbers, Catholic
soldiers of the king must have
adequate spiritual ministrations.

It is no reflection on anyone to say
that the priest who is fitted in all
respects for the onerous duties of
Army Chaplain is not easily found.
Catholics and Protestants also
will feel assured that with a deep
sense of responsibility the Right
Reverend M. F. Fallon, D. D., Bishop
of London, will select or reject
without fear or favor from the
priests who will volunteer for this
great work. We may rest in the
confident hope that soon the spiritual
needs of our brothers at the
front will be adequately served by
priests who are especially fitted for
the arduous and exacting duties of
Army Chaplains.

COMIC IGNORANCE
Ignorance we must charitably
suppose it is that makes the editorial-
in-brief writer in the Christian
Guardian present to his gullible
readers such ludicrous distortions of
Catholic doctrine. There is, however,
only a difference in degree between
him and many Protestant
writers. If any other subject were
under discussion the ordinary writer
would feel that it was incumbent on
him to inform himself of the matter
before pronouncing upon it. And
even with regard to Catholic teaching
and practice there is happily a
growing disposition on the part of
non-Catholics to know whereof they
speak.

This is the latest little exhibition
of our Methodist contemporary's
unconscious humor:
"The Roman Catholic Church does
not believe in divorce nor in the
re-marriage of divorced persons; and
yet it remarried the wealthy mine-
owner, Mr. Guggenheim, justifying
itself by the plea that the bridegroom
after his divorce had joined the
Roman Catholic Church. And so, if
any divorced Protestant cannot find
a Protestant preacher to re-marry
them, all they will have to do will
be to unite with the Roman Catholic
Church, and any Roman Catholic
priest will then be ready to oblige
them."

No, the Catholic Church does not
believe in divorce. The Catholic
Church declares that no power on
earth can dissolve the bond of sacramental
marriage. The Christian
family is the basis of Christian
civilization; and the indissolubility
of the marriage bond is the basis
of the Christian family. The Catholic
Church stands as adamant against the
neo-paganism of the divorce legisla-
tion which menaces the Christian
civilization of non-Catholic countries.

But the bond must exist before it
can be defended.
Our evangelical friend appears to
be fonder of talking about the Bible
than of reading it. For his benefit
we quote St. Paul to the Corinthians,
first epistle, vv. 12-15:

"If any brother hath a wife that
believeth not and she consent to
dwell with him, let him not put her
away.
"And if any woman hath a husband
that believeth not and he consent to
dwell with her, let her not put him
away.
"But if the unbeliever depart, let
him depart."

Unbaptized persons cannot receive
any of the other sacraments. Baptism
must be received first. The
marriage of unbaptized persons is a
natural contract not a sacramental
union. Hence we have in Catholic
practice what is called the Pauline
privilege: "If the unbeliever depart
let him depart."

We had not noticed the Guggenheim
marriage; but according to the
Guardian Mr. Guggenheim became a
Catholic. The unbelieving wife had
already departed. There was presumably
no sacramental bond of marriage;
Mr. Guggenheim was free to
marry.
Baptized Protestants contract sacramental
marriage, a fact that was
specifically noted in the much-
abused No Tamere decree. So that
conversion to the Church would give
them no advantage whatever so far
as divorce is concerned.
The Guardian's attempt at "mak-
ing the irony" is delicious.

"And so, if any divorced Protestant
cannot find a Protestant
preacher to marry them (!) all they
will have to do will be to unite with
the Roman Catholic Church, and any
Roman Catholic priest will then be
ready to oblige them."

DOES ST. PATRICK'S HOLD THE
RECORD FOR CANADA?

In the North West Review of recent
date we read that Father Woodcut-
ter, who is of German origin, stated
that his parish of St. Joseph's, Moose
Jaw, had given about fifty members
to the various contingents, three of
whom, namely Captain McGee, Frank
Ford and William Walsh, have
already died on the field of honor.
Even though the patronymics of the
brave dead have no Teutonic flavor
we thought the record of the German
priest's parish worthy of notice.

However, the Blessed Sacrament
Parish Record just to hand states
that 240 members of St. Patrick's
parish, Ottawa, have enlisted for
Overseas Service. Is there a single
congregation, Protestant or Catholic,
in Canada which can equal this?
We subjoin the article referred to:

DOING THEIR BIT
The death of Father Edouard,
O. F. M., which occurred on Sept. 25th
while acting as chaplain to the
French regiment, brings the list of
priests of the Ottawa diocese killed
in action in the present war to five.
Three of these, Father Albert, Father
Justinian and the above mentioned
Father Edouard were Capuchins,
formerly connected with the Capuchin
Monastery in Ottawa. Of the
other two, one Father De Leglise was
an Oblate stationed in Hull, while
the other, Father L. Bodo, was a Mar-
ist of Papineauville. In addition to
these priests, another cleric of the
diocese was likewise killed in action
in France, Brother Jean Marie of the
Holy Ghost Fathers of Ironside. May
their souls rest in peace. All of the
above were born in France and were
connected with the French army
either in the capacity of priest, mem-
ber of the ambulance corps or chap-
lain when they were killed in battle.
There are in addition to those just
named—who were killed—several
other priests of this diocese who have
joined the French army. Several of
them have been reported in des-
patches for conspicuous bravery.

Of the Catholic chaplains of the
First Canadian Expeditionary Force,
Ottawa can lay a certain claim to
two: Father Fortier, O. M. I., for a
number of years connected with
Ottawa University, and Father Doe
of London Diocese, who was, when
ordained first, a resident of Ottawa.
The Catholic laity of Ottawa like
the people of every class, creed and
county of Canada have been enlist-
ing in numbers to fight for the lib-
erties of Europe and the British
Empire against Caesarism, German
Kultur and fanatical Turkish bar-
barism. About every second family
of the Blessed Sacrament parish has
a relative at the front. St. Patrick's
parish of this city holds what is
probably the national record for en-
listing, more than 240 of its members
have enlisted for Overseas Service.

The people of Canada, earnestly as
they desire and pray for peace, will
not hesitate to make the necessary
sacrifice of men and money to clear
Belgium and France of the Germans
and to clear Europe and the Holy
Land of the Turk. The words of
Pitt in a somewhat similar world
crisis, namely during the Reign of
Terror of the French Revolution, are
strikingly appropriate to day. "It
now remains to be seen whether,
under Providence, the efforts of a
free, brave, loyal and happy people,
aided by their allies, will not be
successful in checking the progress
of a system, the principles of which,
if not opposed, threaten the most
fatal consequence to the tranquility
of this country, the security of its
allies, the good order of every Euro-
pean Government and the happiness
of the whole human race."

CONTINUITY

The Continuity of the Catholic
Church requires no labored argument.
When on Sunday morning, in some
lowly mission chapel, the priest as-
sides the altar to offer the Adorable
Sacrifice, the lapse of centuries is for-
gotten, and we find ourselves in the
company of the disciples in the Upper
Room in Jerusalem. And when the
priest stands in the pulpit and reads
the gospel message we hear again
the voice of the Master speaking to
Peter and the eleven, and we know
that we are listening to the same
Word that the apostles delivered to
the first followers of the Master. For
the priest preaches "Christ and Him
crucified," and when he speaks he has
behind him the weight of nineteen
hundred years of authority. So, too,
when, after the Vespers have been
chanted and the Beads recited, the
Blessed Sacrament is exposed upon
the altar, we are back again in Beth-
lehem and Nazareth. We have the
Word made flesh dwelling amongst us.

This sense of Continuity is even
more palpable, if we may so phrase
it, in a country that has long been

Catholic. To kneel in some hallowed
shrine, where for more than a thou-
sand years countless generations of
the faithful have worshipped, is an
experience that thrills us to the very
depths of our souls. It was our
privilege three years ago when re-
visiting Ireland, to say Mass in the
Black Abbey of Adare, Co. Limerick.
This Trinitarian foundation dates
from the thirteenth century, but like
all the other Irish monastic houses,
it was demolished at the Reformation.
Some time ago it was restored by the
Earl of Dunraven, and handed back
to the Catholics of the pretty village
for use as a parish church. No
modern cathedral of marble and
mosaic could evoke the sensations
aroused by this historic pile. The
sight of the people kneeling on its
stone floor; worshipping God as their
fathers in the dim faraway centuries
had worshipped Him; assisting at
the same Mass that was celebrated
by the monks who first erected this
temple to the glory of God, thrilled
the very depths of one's being, and
made one realize how, compared with
the Catholic Church, Protestantism
is but a thing of yesterday. A few
days later we had another and al-
together different experience, which
we think we might rightly call a
negative proof of Continuity. Find-
ing ourselves in the city of Limerick,
we turned our steps towards the
ancient Cathedral of St. Mary's, a
grey old pile originally built by the
Catholics, but now used as a Protest-
ant place of worship. But it was
like revisiting one's old home and
finding the lights out, the hearth
fire extinguished, and the familiar
faces of friends vanished from the
scene. Here was the holy water font
empty; the niches where pious hands
had raised aloft the Stations of the
Cross empty also, and saddest of all,
in a disused side chapel, the great
altar slab upon which for centuries
the Lamb had been immolated. The
very atmosphere of the place pro-
claimed aloud that something was
missing. The glory of the place had
fled. One felt as though he walked
amongst the bones of the forgotten
dead. And the thought beat insist-
ent on the brain, how comes it that
people of ordinary intelligence can
take part in the services as now con-
ducted within these walls, and not
realize that it was for a form of wor-
ship far different that it was original-
ly intended? Ignore it as they may,
the desecrated temples of Ireland and
Great Britain proclaim the Contin-
uity of the Catholic Church no less
emphatically than do the Catacombs
of Rome.

NOTES AND COMMENTS

THE PITTSBURGH Post, describing
the parade of 30,000 members of the
Holy Name Society in that city on a
recent Sunday, says: "The Bishop
and his retinue of incense bearers,
swinging lamps that gave forth
clouds of scented smoke, withdrew
into the church, etc." After that
who can have the heart to cavil at
the soundings of the varied reper-
torial novice at a church ceremonial.

WHAT IS the "natural size" of an
angel? This rather unwonted ques-
tion came to the surface in delibera-
tion upon the design for a pair of
kneeling angels in a new church ed-
ifice in Canada not long ago. The
question was asked: "what size shall
they be?" and the quite unpremed-
itated answer was: "why, natural
size, of course." That such a re-
joinder should have precipitated an
interesting discussion is surely not
surprising.

THE QUESTION is not altogether a
new one. Some sixty-five years ago
Bishop (afterwards Archbishop)
Parcell, of Cincinnati, had erected a
pair of kneeling angels in his cath-
edral. They were considered a very
handsome pair, being the work of a
sculptor of note in Italy. But some
one asked the Bishop if they were
not of uncommon size, they being
equal to the figure of a person six
feet in height. In response, the
Bishop gave the history of his com-
mission to the artist. He had
directed them to be made "natural
size," and the sculptor in reply re-
quested more definite instructions,
adding that he had "never seen
an angel." The Bishop referred him
to The Apocalypse, xxi, 17, for his
measurements, and this, being con-
sidered conclusive was the gauge as
to the size and proportions of the
statues executed, and, in due time,
placed in the Cincinnati cathedral.

SINCE THE announcement of Presi-
dent Wilson's engagement the War
has drifted into the background in
the press of the great Republic.

Even the promoters of the "World
Series" had to bow to the inevitable
and gracefully relinquish the front
seat in public attention to the daugh-
ter of Pocahontas: Can it be, too,
that Carranza has to thank the ap-
proaching event for his new sense
of security in his usurper's seat? The
Kaiser at least may rejoice that
something has happened to temper
the President's martial ardor. In
view of which the lovers of liberty
and of civilization in the United
States might put their influence to
worse use than in bringing it to bear
upon a hastening of the President's
nuptials. Then, and then only, will
the great public get back to the
normal.

REVERTING ONCE more to the sub-
ject of the Catholic Church and the
Bible we are reminded of the saying
of a famous modern scholar, that if
by any chance the Bible were lost its
text might be recovered from the
writings of our Catholic Fathers and
medieval schoolmen. This is in
harmony with Dr. Matland's well-
known avowal that "the writings
of the dark ages are simply made of
the Scriptures. . . . that people
thought and spoke and wrote the
thoughts of the Bible, and that they
did this constantly and habitually as
the natural mode of expressing them-
selves," and this "not exclusively
in theological or ecclesiastical mat-
ters, but in histories, biographies,
familiar letters, legal instruments,
and documents of every description."
(Dark Ages, p. 476.) Those, then,
who, in our day seek for purposes
best known to themselves, to propa-
gate the contrary notion, and whose
pet cry is that the Church discour-
ages the circulation of the Scriptures
are but flying in the teeth of history
and exposing their own ignorance, or
malice.

REV. CANON Barry, than whom no
contemporary writer speaks with
fuller knowledge, has made this the
subject of one of his illuminating
essays. He has therein reminded
the modern world that the writings
of the Fathers and schoolmen, which
fill great libraries, largely take the
form of commentaries on Scripture,
and, as Matland says, are every-
where steeped in its language and
ideas. Beginning with St. Clement
of Rome, St. Justin, St. Irenaeus,
Tertullian, and Clement of Alexan-
dria, it will be found that the
Old Testament is quoted in
all parts of the Church, and the
New, as it gradually took form, uni-
versally acknowledged. For the
Middle Ages, St. Gregory the Great,
St. Bernard, St. Thomas Aquinas,
and St. Bonaventure, their repre-
sentative men, display the same
familiarity with the Bible, and they
but blossom from the long line of
devout monks and nuns who, follow-
ing in the footsteps of St. Jerome, pre-
served the sacred text from destruc-
tion, and, in beautiful manuscripts
which are the envy of twentieth-
century skill, made possible its world-
wide dissemination in this later
time.

IT IS SO EASY to forget or to ignore
these simple facts, and, as there is
only too much reason to believe such
disregard is more often than not
born of sheer malice. It is impos-
sible to acquit many who might be
named of a deliberate suppression of
the truth as known to themselves
but not acknowledged. The neces-
sity of making out a case is the sole
actuating motive in their oft-re-
peated misstatements. As one of
them is said once to have pleaded
when cornered: "Oh! well, you
know my people expect it. It is in
line with their ideas, and I do not
feel it incumbent upon me to antagon-
ize them"—an admirable attitude,
it must be conceded, for a preacher
and teacher in Israel.

ENLARGING upon the practically
universal familiarity with the Scrip-
tures in medieval times, Dr. Barry
says: "From the paintings which are
still extant in Roman Catacombs, to
the mosaics of St. Mark's, Venice, or
the Cappella Palatina in Palermo,
from the primitive religious schools
of Siena, Florence, Cologne, Holland,
as well as from every piece of ecclesi-
astical architecture down to the
'Bible of Amiens,' and the frescoes
of the Sistine, it is evident that eyes,
mind and heart could take their fill
of that inspired story. Learning and
sanctity wielded pen, pencil, chisel,
brush, every instrument that con-
veys thought or evokes beauty in
order that God's written word should
be known and loved. The Middle
Ages had their Bible in stone, on
illuminated parchment, in stained

glass. It was delivered from the
lips of popular preachers, reflected in
the poetry of Holland, of Dante, of
Fra Jacopo, expounded on the walls,
gates and pavements of innumerable
churches. It was recited in monas-
teries by day and night, quoted in
parliaments, rhymed and sung by
minstrels so that never, perhaps,
was it more universally known."
And yet, in face of all this, there are
those who think it consistent with
honor and righteousness to say that
the Bible was "discovered" in the
fifteenth century!

ON THE BATTLE LINE

While the war situation has not
cleared to any appreciable extent
the Coalition Government in Eng-
land seems to be tottering to its fall.
Sir Edward Carson's resignation and
Mr. Asquith's sickness have pro-
foundly affected the English people.
It is gratifying to read John Red-
mond's declaration that Ireland has
not embarrassed the Government
while threatened with dangers inter-
nal and external.

In France, though the Germans
have made no notable advance, it is
significant that the official war news
speaks constantly of repelling Ger-
man attacks. In the Balkans the
Bulgars have cut the railway by
which the Anglo-French allies might
have effected a junction with the
hard pressed Serbs. Though costly
the Austro-German advance is steady
and irresistible.

On the Eastern front the Russians
relieve the gloom of the picture by
continued remarkable successes both
defensive and offensive.
Greece holds to its right to main-
tain a position of armed neutrality
in spite of bribes, or threats, and
Roumania gives no sign that she will
join the Allies.

IN THE BALKANS

All eyes are on the Balkans.
Events prove that the Serbs could
have held back an Austro-German
advance from the Danube almost in-
definitely. The Bulgars are a different
proposition. They are conduct-
ing three widely separated campaigns
in Serbia, and are occupying that
portion of the country east of the
railway with what they themselves
in an official despatch speak of as
"lightning like rapidity." This is
particularly true of the campaign in
southern Macedonia, having Uskub
as its objective. The invaders here
are among a people overwhelming
Bulgarian, and it is asserted that
"the Bulgarian troops are being re-
ceived with indescribable enthusiasm
in the liberated regions." The Bul-
garian king has opened the door of
the Balkans.

In the face of the fact that no allied
army can now reach Serbia in time
to take part in the gallant struggle
of the Serbs against overwhelming
odds, the Allies are likely to strike at
Bulgaria and attempt to cut the
Orient railway in that country. They
can use the Greek railway system
from Saloniki east to the Bulgarian
border, and so avoid the crossing of
the Rhoodes Mountains. It is said
that France and Great Britain pro-
pose to use 400,000 men in the Balkan
campaign. Even this large force
would not be able to make headway
against the Bulgars and Turks,
aided by an Austro-German army,
without the aid of Greece and
Roumania. Should the negotiations
between the Allies and Greece and
Roumania result in the adhesion of
both of the Alliance the tables would
be turned with startling rapidity, and
Bulgaria would be overrun even
more quickly than eastern Serbia
has been. If the halt of Cyprus and
a large slice of Turkey in Europe
does not tempt the Greeks, the way to
Constantinople will soon lie open to
the Germanic armies.—The Globe,
Oct. 22.

THE END OF THE WAR IS NOT
IN SIGHT

So says the King in a personal
message to his people issued last
night. More man, and yet more, are
needed to keep Britain's armies in
the field, and through them to secure
victory and enduring peace. The
address reads like a final appeal to
men of all classes to come forward
voluntarily and do what must be done
under compulsion if the voluntary
system does not yield the required
number of recruits.

BRITAIN'S HEAVY PRICE

London, Oct. 22.—British casualties
published since October 1st total
2,285 officers and 50,072 non-com-
missioned officers and men.

THE RUSSIAN FRONT

In the fighting of the past few days
the Russians have had distinctly the
best of it. They have captured over
14,500 men and advanced several
miles, while the Austro-Germans
have captured about 4,700 men and
have admittedly had to evacuate
Czarovsk and other points along
the Stry. The drive of von Hinden-
burg toward Riga has once more
been held up. The enemies' losses
during the past few days have been
exceptionally heavy, and the wastage
is being made good by untrained