correspondent of The London Times, who is with Brusiloff's army, says that, according to prisoners, enemy's losses during the last ten days have been extremely heavy. From 75,000 to 100,000 this week would be no exaggeration. This estimate, of course, includes prisoners, and it must be remembered that one day's haul totalled over 13,000. The second Austro-German army of Volhynia is suffering the fate that overtook its predecessor in June. A general retirement to prepared positions east of Kovel and of Lemberg seems ory of the Orangeman naturally inevitable.—Globe, July 22.

differ in political and religious con-

the South. Of course there is

tendency on both the one side and

the other to bitterness and to narrow

reacts on the Nationalist, and ren-

ders his creed a little harder and

more assertive than in the softer atmosphere of the South. On the

other hand, these politicians of the North have infused into each other

a number of strong political virtues.

They are uncompromising; they are

at the same time businesslike; above

all, they have discipline and unity.

In all the many splits that have divided the rest of Ireland, the Ulster

Nationalists have stood apart; even

in those hours when a spirit of some-

thing approaching despair dried up the courage and the funds of the

Nationalists in the South of Ireland

and even among the Irish abroad,

the Ulster Nationalists still main

tained their organization and their

subscriptions. Every year for more

than a quarter of a century, the sub-

who will not be represented in the

new Irish Parliament. On the

they again have revealed very remark

able business powers. The harbour

of Belfast is very well managed; the

Belfast man is very businesslike, prompt, ready to meet the views of

trade; building up a city with some

thing of the feverishness of an Ameri

can city; and gradually attracting to

his capital a great proportion of the business of the whole South of Ire-

land. It is from Belfast that the

Southern grocer gets his tea, it is

from Belfast that the Southern

well-known fact that the banks of

Belfast collect the money which the

These are the relations between

do over the lost opportunity for the

moment of bringing these two parts

of Ireland together for the common

benefit of the country-the proper

thing to do at present is to see how

far these things can be remedied in

the future. I am convinced that the partition of Ireland will be of short

duration. Even already I see signs

of the beginning of the end of parti-

tion. For one of the many paradoxes of Irish life is that while these

Northerns are so divided-fiercely

divided from one another, they can

always find common ground in an

blood or make my pulse beat faster a

began to abuse us, I saw red.

second; but when on the other hand

my dear T. P. 'answered my Orange

friend, "it is just the same way with

the Nationalists-even Joe-(mean-

when one of these English Noncon-

the same remedy. Their position

as strongly felt by the one as by the

number of Englishmen who begin to

try and undo their work, raise all

kinds of difficulties and suggest all

kinds of impossibilities. At once the

call of the blood was heard by both

and more remarkable than the steady

and inflexible loyalty with which the

Orange leaders have stood by their

contract. Sir Edward Carson was

interviewed, cross-examined, I am

told, even rudely treated by the Brit-

inch; he had given his word; he meant to keep it. The same was

result; that the Orangemen and the

common ground of resenting this

the same battle with the same argu-

What moral must one draw from

these things? That, after all, amid

ments and the same zeal.

Nationalists find themselves on the

didn't stir my

other

scription of £1,000 came

other

hand, the

T. P. O'CONNOR'S LETTER

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London, July 22. - Three names wide apart are joined to day in Parliamentary warfare, Mesopotamia-Dardanelles-Ireland. The fact that brings such dissimilar elements together, is that in all three cases the same charges are made against the present Ministry, namely : delay, procrastination, indecision, and

It is possible that Premier Asquith's extraordinary adroitness, especially in view of the terror caused by the thought of substituting for him, in from Belfast. These are the men the middle of the war, another man of untried quantity, together with the universal respect his abilities command as acknowledged by all his of Ulsterman is equally a loss; for former foes as well as friends, may we him once again at a time when his fate seems sealed. However, this has peen his worst week in the House of Commons since the beginning of the war, many of his statements being received with derisive laughter from several parts of the House.

This growing dissatisfaction found its climax in the extraordinary delays incident to the Irish negotiations. It is now three weeks since John Redmond, immediately after Devlin's triumph at the Ulster Convention, signified his acceptance of the Lloyd draper gets a great part of his cloth George terms. In the interval, the and the ready-made clothing busithing that has occurred is the ness which at one time belonged most speech of Lord Lansdowne. That exclusively to Leeds and other Engspeech threatened the whole settle- lish cities has now been taken in ment by its naked avowal of coercion hand by Belfast. I may add the not only in the interval until the new Irish Government comes into existence, but also afterwards. The Irish thrifty and now prosperous farmers Nationalists saw their new govern- of the South of Ireland are willing to ment reduced by this speech to a give at 2½% or 3% on deposit account shadow with all real power in the and invest it in a thriving and gohands of a military dictator and an ahead city like Belfast at 6% or 7%. English Executive.

It is known that Lloyd George was Ulster and the rest of Ireland, and while wailing a little—as one must angry and Premier Asquith disturbed by the speech, but although it was roundly denounced by Redmond, no repudiation came from Lansdowne. In the meantime things in Ireland became worse instead of better. Disappointment over the delay and resentment of Lansdowne's speech, the general unrest caused by Maxwell's executions, and raids, were ready weapons in the hands of factional extremists who desired to destroy both the settlement and the Irish Party.

Suggestions also were made of modifications to the settlement which would have made it impossible even greater dislike of other people of acceptance and Redmond working incessantly, though quietly, had to ent member of the Orange Party, warn the Ministry in the strongest that I was rather astonished some erms of the perils of the situation. times at my own psychology during It is not possible to say just what an Irish debate. I could hear, I said, present is in state of delicate balance. Anything may happen from a breakup in the Ministry to a return to open conflict on Ireland between the Irish Party and the present Ministry.

It looks at the moment like me. I can hear you or any other of another of England's many lost opportunities of winning the confidence and affections of the Irish ing Mr. Devlin) attack me and my

party and my friends, and I don't mind—indeed I rather like Joe; but There will never be an authentic account of the remarkable convention of Irish Nationalists at Belfast, formist Liberals get up, then-But I daren't transfer to these chaste which practically decided the fate of columns what my Orange friend said. Ireland for many generations. is a great loss to history and perhaps to Ireland. One speech alone would tune, the Orangemen and the Nationalists find themselves to day in the position of opposing Englishmen together; taking the same side; urging the same case; pleading for have been sufficient to make the meeting historic, apart altogether from the fatefulness of the decisions; that speech, of course, was Mr. Devlin's, which swept the Convention off its feet, and made what was a very doubtful result at the beginning, quite certain. Indeed that speech accounted for the majority in favour of the Lloyd George Settlement; for settlement they found common ground. Then come along a certain it not only gained votes, but it so dis turbed and moved the consciences of some of the men who had come into the room pledged to vote against the settlement, that they left the room rather than break their pledge on the one side; or on the other vote against what Mr. Devlin had shown them to be the interest of Ireland.

I do not go back, however, on the Ulster Nationalist Convention for the purpose of relating the personal incidents, but rather to point out its significance in the future of Ireland. It is admitted by everybody who was ish Unionists; he didn't budge an present that the Convention was orderly, patient, self restrained; that everybody was listened to in true of the other Orange leaders, patience; that the interruptions with this curious and paradoxical vere few and far between, and then were sternly repressed: that there wasn't a particle of that flapdoodle talk of which there has been a regular debauch in Ireland since the the same battle with the same argu-Rebellion ; in fact, that a great Convention was worthy of a great historic moment and of the portentous issues. An Englishman who was present declared that if he had ever all their differences these Orangemen men for self-government, this convention would have removed them.

much as their Nationalist fellow-sane and clear-headed thinker—suddenly went mad. I do not complain wherein it was once pure it has now do to others as they would that any doubts of the fitness of Irish-

all their differences they understand But now comes the sad reflection, each other much better than the Englishmen understand them, and shared by those disciples who (anticieach other much better than the that Ireland will have to start the experiment of self-government without the assistance of these Ulsterthat in time, when both sides have shown their respect for each other's men, and of the Ulstermen of both differences, they will be drawn camps. For it is right to put the together inevitably and perhaps in a Ulstermen together-widely as they short time, by economic forces, by social forces, above all by the community of their nationality. viction. They resemble each other much more than either of them resembles their political friends in

CECIL CHESTERTON

TELLS GEORGE R: SHAW OF GOSPELS

NOTED ENGLISH PLAYWRIGHT IS TOLD WHY HE COMES TO GROTESQUE CONCLUSIONS FROM STUDY

OF GOSPELS I notice that my friend, Mr. Desmond MacCarthy, writing in The New Statesman, says of the preface on Christianity which Mr. Bernard Shaw attaches to the printed version of his play "Androcles and the Lion," that those who believe Jesus is God will find this preface intolerably blasphe-He goes on to say that those mous." and I think he means to include himself—who reject this belief will yet be somewhat repelled by the picture presented.

Now the curious thing is that I happen to belong to the probably very tiny minority (though it is larger than it was in my boyhood) of Englishmen, who have given thought to these subjects and who have arrived, as so many pagan intellectuals of the third and fourth centuries arrived, at the conclusion that Jesus Christ was God, and I do not find Mr. Shaw's preface "intolerably blasphemous" or even "offen-On the contrary, I find it customers, able to get hold of curiously interesting.

THE KEY TO THE PROBLEM

When I say that I find it interesting I do not mean that for me it has thrown any new light upon the problem which Mr. Shaw has attempted to solve—the problem of real nature and teaching of Jesus Christ. That problem Shaw could not possibly solve, because he had not got the key. The key was given a little over nineteen hundred years ago to another than Mr. Shaw, to one whom Mr. Shaw regards as a good fisherman spoilt. Mr. Shaw would never think of asking him for it, though, as I shall presently show, it would be the most rationally scientific thing to do. of what a man of exceptional ability and exceptional candor, honestly and diligently reading the Four Gospels without further guidance, can make

of the story. and some of the conclusions are be felt by Mr. Shaw himself to be seems to have worked at his imposdesire to know the truth, and to have used his very powerful intelligence interesting as (in a Modern) they are startling.

acquainted with the manner in which readable books are written to believe that certain professors, who cannot write readable books, when they tell write readable cooks, it is a mosaic bim that each Gospel is a mosaic composed of sentences written at different periods and strung together madder than the method of investigation.]

Jesus Christ was mad. The control were stumbing of the call the Romantic Christians of the Victorian age. Men like Kingsley were always denouncing the idea of were always denouncing the idea of will be the final outcome, for everyone of the Orangemen abuse my him that each Gospel is a mosaic thing both in and outside of the principles, my party, myself, without composed of sentences written at who added the art of forgery to his an English Tory soldier got up and accomplishments, so that the first part of a given sentence was written in the first century and the second part in the fifth. Bernard Shaw at least knows that his own plays could of history, what would he have not be written in that fashion; by the same token he knows that the Gospels could not. It is also not without significance that by the same literary insight Mr. Shaw perceives that the Gospel of St. Johnso especially attacked throughout the ages by all the heretics, from Marcion in the second century (who By a curious freak of political formaintained that his own sister was the Holy Ghost, and complained that the evangelist did bear him out) to Professor Harnack in the twentieth, simply because it lays particular emphasis on Catholic Doctrineis the one which conveys to the eader the strongest internal evidence other-is that the question of Ireland of being the work of an eye-witness. is a question to be settled by Irishmen themselves; and in the Lloyd George

But most important of all is this fact: After studying the Gospels with complete intellectual detachment and, I should think, with a certain unwillingness to reach such a conclusion, Mr. Shaw is forced to acknowledge that these documents, on the face of them, bear unmistak able and reiterated testimony to the fact that Our Lord claimed to be He seems even to have abandoned an earlier position in which, if I am not mistaken, he was disposed to maintain that Jesus Christ claimed the God-head only as the common appanage of all humanity. Having re-examined the text, Mr. Shaw has arrived at the only conclusion at which an honest investigator could arrive, namely, that, if that text is to be taken as authoritative, He claimed to be God in a wholly unique and incomparable sense, claimed that He was the actual Creator of the Universe. He also claimed that He could give men His Flesh and Blood to eat, and Mr. Shaw, having read the passage for himself, seems clearly to agree that it must be taken in its natural sense. Mr. Shaw's conclusion is that Jesus Christ-having feel themselves Irishmen just as been up to that point an eminently

of that conclusion. It is a very pating Protestantism) after that last declaration, as we are told, "went nd walked no more with For those of us who declined them." to take that course the important thing is to find that, without having the key, Mr. Shaw should have got so far by the mere study of the Gospel towards a true conception of the startling claim upon which the Christian Faith is undoubtedly based.

For Mr. Shaw is an Irish Protestant, and until I had read this preface I had not realized how completely this fact divorced him not only from the theology, but from the history of Christendom. It seems almost literally true to say that he has never heard of the Catholic Church. He must, I suppose, have heard in his youth of people called "Papists" or "Papishers." He probably conceived of them as something like Mormons. At any rate, it is a literal and incontrovertible fact that in his account of "Christianity" he jumps straight from the Apostles to Luther and Calvin, and that for all that one gather from the record he gives there might never have been any such thing as the domination of Europe by the Christian Faith for thousand years, or as that over a tremendous attempt to base human society on its dogmas which we call the Middle Ages or, alternatively,

Christendom. And yet it is there that one must find the historic key to the Gospels; and in saying this I am not neces sarily speaking as a believer. The the Lord Himself confirmed this obvious other day I asked one of the most truth, which is the foundation among uncompromising Atheists (I do not other things of modern science. think that he would repudiate the on Jesus Christ for an Agnostic Mr. tion.

Scriptures because, like the Pharisees, he thinks that in them he has eternal life. It is interesting to observe how Protestantism quotes the phrase "to search the Scriptures" as if Our Lord had specifically recommended it, whereas what He did was to point the fact remains that, as Newman out its utter futility unless you had most rationally scientific thing to do. But what he has written is extraordinarily valuable as an illustration of what a man of exceptional ability. The will not come to Me that ye may have life; and these are they will not come to Me protestantism." Neither is that ye may have life; and these are they will not come to Me protestantism. Pacifism or Shavianism or any oth of what a man of exceptional ability. Shaw wants to know what Christianity is he goes to the Four Gospels. Why, I do not know, unless it is because he is an Irish Protestant. He does not consult the Shepherd of The attempt is, of course, a failure, Hermas or the Gospel according to Peter or the Gospel according to really grotesque, and must, I think, Twelve Apostles. Yet there is only one reason for preferring the canon grotesque. Yet, because Mr. Shaw ical Gospels to these documents, and that is that the former have and the sible task with an honest mind and a latter have not the imprimatur of the Catholic Church. But to obvious fact and to its corollaries to that end he really does bring out Mr. Shaw is as blind as John Knox some conclusions which are as was. He pays superstitious reverence-superstitious because

based on reason-to these writings, and accepts them as the final author-For instance, Mr. Shaw is too well ity as to the meaning of Christianity just exactly as his uncle (who, as I think he once informed us, was an Orangeman) would have done. conclusion he brings out is that Jesus Christ was mad. The conclu-

Now, suppose that instead of proceeding in the fashion of an Irish Protestant, Mr. Shaw had proceeded in the spirit of a genuine Free Thinker with a sense of the realities found?

Well, he would have examined "Christianity" as an inconvertible historic fact, and searching back for its origins he would have discovered that as early as the end of the first century there existed in the Roman Empire a secret society called the "Ecclesia" or Church. Its members were also called "Christiani" or Christians. He would find this institution continally and increasingly persecuted by the State and its tenets in consequence, difficult to ascertain with precision. But he would find two points of its secret doctrine recurring with sufficient regularity to make it pretty clear that they have some thing to do with the essence of the mystery: one is the belief that a Divine Being took on flesh, died and rose again; the other is that this Divine Being feeds men upon His Body and Blood, The last belief leads to the natural accusation of cannibalism. We hear also something of a sacerdotal priesthood, and of a mystical honor paid to virginity. Of many things which in later ages have been supposed to be of the essence of "Christianity"—teetotalism, the rights of animals, and the wickedness of international warfare -we do not hear at all. The last point of faith would indeed have been awkward, for almost as soon as we hear of Christians existence we hear of them in the legions. Towards the end of the third century this persecuted secret society comes more and more into the open, and we can see and recognize its outline. It is an outline which, whether we like it or hate it we ought all to be able to recognize, for it exists to-day for us to study. It is the outline of the Catholic Church.

It is open to anyone who does not that his teaching was not of God. stitution (though hardly the one who was new.

those who do believe in its divine authority are quite free to admit development in its discipline and With such theological matters I am not at the moment concerned, but only with history To anyone who has a sense of reality it must be obvious that the Catholic Church as we see it fully for the first time in the fourth century is of the same type as the Catholic Church of to-day. Classify it, as you would classify an animal, and you will say if you are candid and know the facts—this religion is not Buddhism or Mormonism or Puritanism or Liberal - Christianism, but quite unmistakably the thing we now know as Catholicism.

So far, as will be observed, I have not so much as mentioned the Gospels, and that for the obvious reason that scientifically the Gospels come last in the process which I am attempting. They are documents produced by the Catholic Church as an explanation of how she came into existence. She attributes the divine authority which she claims to the fact that she was founded by an incarnate God, and she offers you her records of His Now, even if these records had, as

in fact these have not, any other guarantee than that derived the traditions of the Catholic Church, would still be historically reasonable to presume, until the contrary was proved, that Jesus Christ taught Catholic doctrine, because as a fact the Catholic Church was the only known result of His teaching. Our their fruits shall ye know them. name) of my acquaintance who is also a valued contributor to this false religion as to a true one. I paper, how he would begin an article know nothing about the original teaching of Robert Brown, Encyclopaedia. He professed that founder of the Independents; he he had never considered the matter; may, for all I can say, have been an thereupon I said: "What do you say extreme High Churchman, but it is to this? 'Jesus Christ is the name not likely that he was, because such given by the Catholic Church to its a man would hardly have founded alleged Founder'" He admitted the Independents. I know nothing that that would be a sound defini- about the Countess of Huntingdon whose "Connection" I believe Mr. Bernard Shaw searches the exists. She may have been a Voltairean Rationalist, but it is not probable, for such has not been the tone of the religious society which owes its origin to her Similarly Jesus Christ (if we reject authority may have taught Protestantism, but said, "the Christianity of history is not Protestantism." Neither is it Pacifism or Shavianism or any other

And now comes the odd thing. If ou read the Gospels by themselves, I do not think (I speak subject to authority) that you could get the Catholic religion or any other intelligible religion out of them. But if you read them with the historically reasonable presumption that what they teach is the religion of those who, so far as we know, produced them-that is, Catholicism-you suddenly find the key fitting the lock in a fashion which seems (what it doubtless is) miraculous. I will take a single example, not

find, but because it is suggested by Our Lord was violently hostile to the institution of marriage, and in support of his contention, he is undoubt edly able to quote certain sayings attributed to Him in the Gospels Now, these were just the texts which virginity as an unworthy and in-human ideal. To them marital love seemed not only a holy thing but the one and supreme holy thing—the image of divinity. Mr. Shaw, as we all know, is not of that opinion; and he has trotted out these texts in order to show that Jesus Christ detested the family, and approved either of celibacy or free love-I am not quite clear which. But Mr. Shaw is up against another set of texts which are as difficult for him as these were for the Romantics; and he has to suppress "Therefore let a man leave father and mother and cleave unto his wife." "The twain shall be one flesh," the repeated denunciations of divorce and so on just as Kingslev had to suppress There be eunuchs who have

themselves eunuchs for the Kingdom of Heaven's sake." Now, the curious thing is that, here as everywhere, once you have the key it fits the lock. The Catholic Church insists, as Jesus Christ insisted, on the sanctity of marriage its sacramental character, its essen tial indissolubility, its naturalness to man as man. Yet she says, as Jesus Christ said, that there are some men who are called upon to forego it that they may perform a special function for which that sacrifice is demanded. It is a small matter, by comparison, but it is typical of the

As for the moral teaching of Jesus Christ, which seems to Mr. Shaw his main title to admiration, by far the greater part of it consists of the moral teaching in which men have always believed, though they have never found it easy to practice. were not so we should know that He was not God, but an impostor or a madman like one of our Moderns. For conscience is the voice of God in and unspoilt conscience did not bear testimony, that fact would go to show

cognize that Church as a divine in- It was not the mere teaching that The Jews were not scan-

become corrupt. On the other hand, others should do to them; that they had learned from their own Rabbis from their youth up. The Pagan world was not converted by the state ment that the merciful were blessed, or that love was better than hate. Every philosopher had said that a hundred times. What was new was not the message, but the Voice—a voice speaking to them with authority and not as the scribes. And it spoke to them with authority because was the voice of their Author .-Cecil Chesterton in The New Witness.

WHEN PROTESTANTS PROTEST

Catholic faith is all that is left to the Belgian refugee. Wrote the Protestant, Cora Harris, in an article called "The New Militants," in the Saturday Evening Post of November 21, 1914, of a group of Belgian vomen at a railroad station where English women met them to take them to English homes. pallid-faced Flemish women craved another shelter. Their first question was: 'Where is the church ? by the church they meant the Catho lic Church. * * Presently they Presently they filed out, strangely comforted, their faces sweetly calm. They had been fed and clothed in that place by their faith.' The men of these women laid down

their lives for England. It is not, therefore, to be supposed that any Englishman would deny his pro tectors' survivors spiritual food clothes. But according to English Protestant testimony, some English Protestants have not only withheld religious opportunities from the Belgians, but have tried to buy Belgian birthrights for pottage. That Belgians have been refused religious opportunities may be seen from this letter written by an Episcopalian clergyman from Shebber Vicarage, North Devon, to the Western Morning News: "We English people pride ourselves on our tolerance, but is it not intolerance to bring these sad people to country villages far from the opportunities of hearing Mass, which is dearer to them than their daily bread, at a time when they need all the comforts of their faith? That English Protestants are tempting Belgians to betray their faith in gratitude for material favors is testified to by a Protestant editor. Anglican Church Times of June 16, 1916, the Belgian Relief Committee of the Protestant Alliance is scored for proselytization of refugees. is evident," writes the editor, "that a propaganda for subverting the faith of Belgian Catholics is being carried on, as we can see from letters addressed to the Alliance by recipi ents of its charity. In one we read We are glad that the family who were once R. C's. are in London under your care. I learn they go to the church (presumably the Gospel Mission) on Sundays with you. Another family 'now converted from Romanism, expresses its thanks; a third says, 'When we arrived in England we were Roman Catholics. Now we are all Protestants in heart and soul.' There are other letters ecause it is the strongest I could written in the same strain, but these should suffice to warrant the pre sumption that advantage is being taken of the distress of these poor people to subvert their faith.

an abuse of hospitality which should be sternly discouraged." Hope not only for the immediate situation but for the happier relationship between Protestant and Catholic lies in the readiness of the mem the unworthy acts of fellow members toward the opposite sect. Pre-millennium days, in our opinion, will be those in which Protestants commonly protest against Protestants for injustice toward Catholics, and Catholics take Catholics to task for injustice toward Chicago New World. toward Protestants.—

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We borrow, From the sun of some tomorrow Half the light that gilds to-day; And the splendor Flashes tender O'er hope's footsteps to defend her From the fears that haunt the

We never Here can sever Any now from the forever Interclasping near and far! For each minute Holds within it All the hours of the infinite. As one sky holds every star. - Rev. ABRAM J. RYAN

way.

A CATHOLIC MARQUIS IN THE RANKS

From the Catholic Herald of India

A young Irishman who has recent enlisted in the Inns of Court O. T. C., London, tells of an amusing coincidence which he experienced not long ago. A new pair of breeches having been served out to him, and finding it convenient at the moment to dispose of them he asked a fellowprivate in the corps, who was a perfect stranger to him, to oblige him by putting the article of wearing apparel in his kit-bag and keep it for him until later in the afternoon, when they would meet at the law courts. The Irish so dier, in turning up to claim his breeches, got them back After thanking the unknown comrade who had thus done him a good turn the owner of the breeches observed to him casually, "I hear the Marquis of Bute has joined our corps to-day.' Yes," replied the other, and, after a short pause, added quietly, "I am the Marquis of Bute.'

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915. Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve sum diminished and the catastrophe arriving when I must close my chapels, discharge my catechists and reduce my expenses dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on You will be surprised to learn what a great deal I am doing with \$100 a week-keeping myself and curate, 30 catechists, 7 chapels, and free schools, 3 churches in different cities with caretakers. supporting two big catechumenates of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus	and Ma	ry
J. M.	FRASER	
Previously acknowledged	\$7,595	7
D. D. Barracks, Kingston	10	0
Annie O'C., Quebec	1	5
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Dublin	1	0
W. J. C., Ottawa	3	0
Miss M. Kenny, Newton	1	0
F. A. Gallagher, St. John	2	0
A Friend, Pakenham	5	0

The Benefits THOMAS SIMPSON, applying to the British Parliament in 1760 for a charter for the Equitable Society, based his petition on the following grounds:

"The great numbers of His Majesty's subjects whose subsistence principally depends on the salaries, stipends and other incomes payable to them during their natural lives or on the profits arising from their several trades, occupations, labor and industry, are very desirous of entering into a society for assuring the lives of each other in order to extend, after their decease, the benefit of their present incomes to their families and relations, who may otherwise be reduced to extreme poverty and distress by the premature death of their several husbands, fathers and friends."

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