

test, conducted by a well-known Jesuit of the Irish Province, the Rev. Father Gleeson. The spiritual exercises lasted three days and at its close, practically the whole battalion, officers and men, approached the Sacraments. A Retreat of this kind, remarks an English exchange, will go far to preclude the other variety when the guns begin to shoot. It is perhaps a commonplace to say that valor has no ally equal to a good conscience. But it is an aphorism none the less seasonable always.

WE HAD occasion to comment in these columns two weeks ago upon the statement attributed by the Toronto Star to Mr. Alexander Fraser, Provincial Archivist, in his Trinity College lecture, to the effect that it was matter of dispute between the Episcopalian and Presbyterian bodies in Scotland as to which was heir to the ancient church of St. Columba. Mr. Fraser assures us that the Star made him say the very opposite of what he did say in his lecture, and that this was the more remarkable since he had taken special pains to make his position clear.

WE HAD hesitated to believe that a scholar of Mr. Fraser's calibre and reputation could labor under so baseless a delusion, and it is gratifying therefore to be assured that he is at one with Skene and other authorities in recognizing that in every essential particular the Columbian Church was one with the rest of Christendom and that it looked to the Roman Pontiff as the seat of authority and the source of its jurisdiction. That being so, the claim of any other body to represent the ancient Church of Scotland is put out of court.

THE RECURRENCE of the Feast of St. Patrick was the occasion for the customary wild statements and irresponsible speculations as to the religion of Ireland's great Apostle. One Anglican divine, also lecturing at Trinity College, referred to the Protestant Archbishop of Armagh—a flockless prelate—as the "lineal descendant of St. Patrick." An assertion of this kind always recalls a story told of Father Tom Burke, Ireland's great Dominican orator. He was travelling in a railway coach, and taking advantage of the opportunity to read his breviary. In the seat opposite sat a Presbyterian minister and his wife who, for Father Burke's benefit, began discoursing upon St. Patrick, and audibly referred to the Saint as, in effect, a Presbyterian. The Dominican had paid no attention to the conversation up to this point but when he heard Ireland's Apostle thus caricatured he looked up from his book for a moment, and leaning towards his fellow travellers asked quietly: "Did you ever read of St. Patrick travelling with his wife?" He was not further molested.

ON THE BATTLE LINE

THE SUBMARINE

German submarines were extremely active and very fortunate during Thursday, Friday and Saturday. Among the vessels sunk by them were the Invergyll, a collier; the Floridan, in the Bristol Channel; the Andalusian, off the Scilly Isles, and the French steamer Auguste Conseil, in the Channel. Haste spoiled some big coups. The Indian City, from Galveston for Havre with 14,000 bales of cotton; the Adenwen and the Headlands, all torpedoed off Land's End, did not sink, and will, it is believed, be brought safely to port. Only three men were killed by the explosion of the torpedoes which sank or disabled the various ships. The U 29 seems to have been the most active of the German submarines.—Globe, March 15.

The British Admiralty return indicates that up till March 10th the Germans, since the outbreak of the war, have sunk or captured 88 British merchant ships of 809,945 tons burden. Fifty-five were sunk or captured by cruisers, 12 sunk by mines, and 22 by submarines. In addition 47 fishing vessels were captured or sunk, most of them during August, in a raid on the Grimsby fishing fleet.

The second big food cargo of the hunger-war was sent to the bottom yesterday by a German submarine. It consisted of 8,000 tons of rice, carried by the Glasgow steamer Glenartney. She was bound from Bangkok, in Siam, to London, and was torpedoed off Beachy Head by a submarine which gave no warning. In the scramble for the boats one member of her crew was drowned. Forty others, of whom several were injured, were picked up by a passing steamer. The first big food cargo destroyed was one of mutton from New Zealand.—Globe, March 19th.

March 18.—Five British vessels were yesterday reported to have been destroyed by German torpedoes and

mines; six lives are known to be lost. Leeward—Off Holland; crew of 17 saved. Atlantic—Off west coast of Ireland; crew saved; March 14. Fingal—Off England; six of crew lost; March 15. Balmoral—In North Sea; crew of nine lost. Beeching—In North Sea; reported lost.

The submarine blockade has now lasted a month, and some idea of the losses likely to be sustained can be gathered from results to date. Twenty-eight British ships have been torpedoed, of which twenty-four were the others being able to reach port. The chief loss of life was caused by the sinking of the auxiliary cruiser Bayano, with over 170 men, and the Tangistan, with 87. All told, about 230 lives have been lost. Neither the destruction of life nor of vessels has been great enough to constitute a serious peril, or to make the feeding of the people of Great Britain a much greater problem than it was before the blockade was instituted. The wiping out of British shipping will be a slow process if the Germans destroy on an average but one vessel daily while the British shipyards launch on an average two ships every working day of the year.—Globe, March 19.

IN POLAND

Apparently the Russians have been holding the ground gained. The spring thaw, however, may partly explain the German retirement once they found that they could not drive through while the ground was hard.

IN FRANCE

The battle of Neuve Chapelle was an important gain. "The enemy's losses," the War Office estimates, "can not have fallen far short of 10,000 men in the three days' fighting." Indications are that it was also costly to the British forces.

THE DARDANELLES

The Turks have had their great day. It is officially announced that in the general attack on the fortresses in the Narrows of the Dardanelles, which took place on Thursday, the British battleships Irresistible and Ocean, and the French battleship Bouvet were sunk by drifting mines. The British battle cruiser Inflexible, of the Dreadnought class, had her forward control hit by a heavy shell, and will require repairs, and the French battleship Gaulois was put out of action, presumably by shell fire.

Of the loss of life there are as yet no details. The French official report states that "part of the crew of the Bouvet is believed to have been saved," but the British statement says the greater part of the crew of the French battleship perished as a result of an internal explosion following upon that of the mine. The Admiralty adds that the British losses among the personnel of the ships, "were not heavy considering the scale of the operations," which, it is added, are continuing. Almost all of the men who composed the crews of the Ocean and Irresistible were saved. Already the battleships Queen and Implacable have been despatched from England to replace the lost ships. Vice Admiral Carden, who is ill, has been succeeded in the Dardanelles command by Rear-Admiral Robeck.—Globe, March 20.

Latest advices say three, perhaps four, of the battleships of the allied fleet have been sunk and at least two others put out of commission. The losses in officers and men are over 1,000. Vice Admiral Carden is believed to be amongst the killed.

DIVORCE AND THE EPISCOPAL CHURCH

The Episcopal Church, next to the Catholic Church, is the stoutest defender of the sacredness of the marital ties. It is true that it does not teach the Catholic doctrine that matrimony is a sacrament and that the obligations assumed by married persons endure to the last gasp of life. An Episcopalian, with the approval of the Church to which he owes spiritual allegiance, may obtain a divorce for a specific reason. Other Protestant sects recognize several causes justifying the dissolution of the marital ties. The Rev. Percy Stickney Grant, the Pastor of a New York Episcopalian Church, is in full sympathy with the non-Episcopalian sects in this matter. In the course of a Lenten sermon he told his congregation that the Episcopal Church should be more lenient on the question of divorce. He went into the history of the divorce law in England from the establishment of the State Church to the report of the Royal Commission published in 1912. He should be said in passing that the Reverend defender of more liberal divorce laws can buttress up his argument by Episcopalian precedent. We all know what were the views of the founder of English Protestantism on the question of divorce. The many-wed Henry VIII. had very little scruple about getting rid of a wife when he took a fancy to another woman. The example set by the most famous of English Protestants may have seemed to the Rev. Percy Stickney Grant a justification for making the following assertion: "The present law of the Episcopal Church for divorce and which permits its clergy to remarry only the innocent party in a divorce obtained

upon this ground was not Protestant, not English, and not modern. It is Roman and medieval, and does not represent the opinion of the majority of the communicants of the Church. Its passage was due to the High Church party, which, though small, is insistent, and which, through its control of domestic missions in this country, has obtained a larger measure of influence in Church councils than its mere numbers would seem to warrant. For in the government of the Episcopal Church it must be remembered a small diocese in a remote Western State has the same representation as the Diocese of New York, with its great body of communicants."

This declaration of a prominent Episcopalian clergyman has had the effect of creating quite a stir in Episcopalian circles in this city. Bishop Greer, the head of the Episcopalian Diocese of New York, maintains that the Rev. Mr. Grant does not represent Episcopalian sentiment. He is reported in a published interview as saying: "Mr. Grant is free to say anything he likes. But when he says that divorce should be made easy he does not represent the Church, and I do not believe that he represents a large element of the Church members." The Bishop added that the Episcopal Church recognizes only one ground for divorce, and in the case of a remarriage of divorced persons only the innocent party to such a divorce may remarry.

The Rev. Dr. William T. Manning, rector of Trinity Church of this city, was more outspoken than his bishop. He did not hesitate to characterize the sermon as being dealing with a passage in it reads: "If marriage is founded on the affection of two persons for each other, with the disappearance of such sentiment disappears the only ground for the marriage." The Rector of Trinity Church does not mince his words in dealing with the words of his brother clergyman. Here is his ringing denunciation of them:

"These words plainly and unequivocally teach free love. You can put no other construction on them. Marriage is to last only as long as such sentiment continues. "It is stated on good authority that there is now one divorce in every twelve marriages in the United States, and thoughtful people of all creeds are gravely concerned as to this situation."

"For any clergyman to advocate easy divorce and the breaking down of the American home which this involves would be an outrage against good citizenship as well as against religion. It would be an affront to the community and a disgrace to the Church to which he belongs."

The Rev. Dr. Manning has done well to direct the attention of his brother Episcopians to the insidious danger lurking in such pulpit utterances as those he condemns with such righteous indignation. The Church of which he and the clergyman he criticizes are ordained ministers, has erected a breakwater against the tide of moral corruption fed by divorces made easy. To render that breakwater less effective would be, in the words of the Rev. Dr. Manning, "an outrage against good citizenship as well as against religion."—N. Y. Freeman's Journal.

SIDELIGHTS ON THE GREAT WAR

A COLONEL AND A SUB DEACON

The following letter from his colonel shows the high appreciation of the officers and men of his regiment for a young seminary, a sub-deacon, who, nominated a battalion adjutant on mobilization, was made a lieutenant on the field of battle at Villa-au-Bois, on the Aisne, near Craonne, where he was seriously wounded:

My brave L—, I have received your letter. In the regiment by which you are thought so much of (your colonel included) we have been glad to hear that you are going on so satisfactorily. Come back as soon as you are able, for there is still plenty of good work to do. Yes, the regiment has had a good mention, and in it you have a splendid place. Thanks for your words about myself and my son. God keep us and you too, for you deserve His mercy. Let us hope He will give us final victory.

GERMAN TREATMENT OF PRISONERS

The treatment of prisoners of war in Germany is thus described by a letter of a French soldier reproduced by the Daily Telegraph from the Temps:

The population of our camp is very cosmopolitan—English, Russians, and French; among them many civilians, carried off from the North of France. The appearance of the camp is impressively dismal. Sentinels mount guard with police dogs. . . . The French are not so badly treated, but the poor English—"schweinische"—is how they are called and treated. For a long time there has been no flour, only bread made of potato-meal, hard to digest, and that in insufficient quantities. We receive a soup of unepeeled potatoes and rice leavings, such as we feed our pigs in Normandy. There is a canteen, but there is no longer any sugar, or jam, or ham—nothing, in fact. The sentinels do not conceal their fear of famine.

Here is another description from a French soldier's letter published in the Liberté:

From September 10 17 they made us march 207 kilometres. We marched all day long with nothing

to eat, dying from hunger and fatigue. The first day we had half a cup of rice water; the second day a cup of coffee; the third two potatoes and water; the fourth a raw egg; the fifth a bit of bread, and so forth, and that at the end of the day after our march. We kept marching without a rest, and ate raw beet root and raw carrots, and slept wherever we happened to be. . . . The food we got just prevents us from dying of hunger, and we are fed like pigs. We never have a scrap of meat.

The best food that we have once weak consists of cabbage cooked in water. I'm not exaggerating. I have been in the kitchen watching the meals prepared. . . . but we got used to everything, and eat so as not to die of hunger. We have about 300 grammes of bread a day. We work every day from 7 to 5 in making roads, clearing wastes, cutting down trees, washing dishes, and so forth. We are also harnessed to carts full of sand. And the Russians get beaten with rifle butts, and the English are at work from dawn to night emptying the latrines. In our misery we are the favoured enemies of the Boches.

THE GERMANS AND A BELGIAN PRIEST

M. Kemper, the Roosendaal correspondent of the Tijd of Amsterdam, gives the following account of the way in which a Belgian priest was treated by the Germans in connection with the Festival of Cardinal Mercier. The priest wrote to the Cardinal a letter which was shown to M. Kemper, who says that the story given in it was to the following effect:

On Sunday, January 3, after the principal Mass, two soldiers entered the presbytery and told the priest that he must not leave his room. At 5 o'clock in the afternoon, tired of this surveillance, he asked leave to go and get a little fresh air in his garden. Permission was given, but he had to be accompanied by one of the soldiers, who walked by his side all the time. After a search of the presbytery a copy of the Cardinal's Pastoral was found and seized, and the curé was threatened that 50,000 marks would have to be paid by the commune if another copy of it were obtained and read to the congregation. And if another copy were found in the house of one of the parishioners the fine would be doubled!

THE CURE OF WESPELAER

The Abbe Van Segvelt, cure of Wespeleer, in the diocese of Ghent, who is at present acting as a chaplain in a military hospital in Calais, has told the following story in a letter to a friend in Lourdes:

In my village, before I left it, seventy houses were burned, thirty-one people shot, and rape and all sorts of infamies were committed. . . . I was made prisoner on August 28 as I was about to bury the dead. I was ordered to a cellar to be shot, and was actually covered three times with a revolver. All the ornaments of my church were torn down and thrown under the horses' feet. My church was turned into a stable and a slaughter-house. . . . I was subjected to all sorts of outrages. My colleague at Buelken, as well as his curate, was killed. The poor curé, a man of fifty-eight, who had been confined to his bed for seven weeks, was made to get up, and as he was unable to walk was tied to a cannon. Forty minutes after leaving his house they cut his ears and nose, and pierced his hands. After that they killed him.

AN IRISH SOLDIER

The spirit in which our soldiers are fighting at the front is well illustrated by the following extracts from a letter by Lance-Corporal Maher, of the 2nd Royal Irish Regiment to his mother in Wexford, and published in the Freeman's Journal:

I forgot to tell you that we have the Rosary every evening out here. The priest we have out here is very nice. I have been to confession twice to him. It is the only thing that will keep us safe and strong, but if it is God's will that I am to be shot, then I am ready to answer to His call and go to the next world. . . . You would hardly recognize me if you saw me, as I have grown very tall and thin with the cold weather and hardships, but, mother, what matter so long as I am doing it for the love of my King and Country. Mother, it is terrible how the Germans murder the poor innocent women and children of Belgium. They think it makes us afraid, but, mother, it only makes our blood boil.

If we only could wipe them out of the world altogether so that there would be no more trouble with them. But, mother, I think they will not trouble us much more after we are finished with them. We are giving them what they have asked for, and we will give them more before we are finished with them. They have started it, and we will finish it, and they will spill blood for it, I can promise you. . . . I forgot to tell you that I got a big wound on the left finger, but it was not much. I got it at the big battle which my regiment fought so bravely at—La Basée, in the North of France. I did not leave with my wound, as it was not serious, but went on with my comrades to fight for victory, which we got with the point of the bayonet. I must now close, as I am going to say the Rosary.

It is a good rule to be deaf when slander speaks. He who is virtuous is wise; and he who is wise is good; and he who is good is happy.—Boethius.

DR. FRASER'S LECTURE

Editor CATHOLIC RECORD:—The editorial note in your valued paper last week on Dr. Alexander Fraser's lecture on the Celtic Church in Scotland calls for an explanation. I was present and listened with unusual pleasure to the learned Archivist's address. I assure you that your article does the lecturer a great wrong. Instead of saying anything of the nature to which you object and condemn, the singular thing is that while some eminent Presbyterians and Anglicans still claimed that their respective churches are the modern representatives of the Columbian Church, they clearly were not so. And this was stated frankly and forcefully. Three things in the lecture impressed me as to its breadth of view.

1. That as a Presbyterian himself Dr. Fraser did not claim for his church clerical descent from the Columbian Church.

2. That as a Scot of the Scots he did not claim Scottish birth or origin for St. Patrick, but left the question open with an apparent tendency to Rhy's rather than to Bury's view.

3. That as our foremost Celtic scholar, he did impugn the authenticity of the ancient fragments attributed by tradition to Patrick and Columba, as so many British scholars do, but explained them with evident sympathy.

The scholarly habit is not favorable to national, racial, or ecclesiastical narrowness and it would have been a surprise indeed had anything proceeded from Dr. Fraser that could have offended any fair-minded critic.

JNO. D. SINCLAIR
Toronto, March 15th, 1915.

DECLENSION OF BIBLE KNOWLEDGE

In the February number of The Biblical World the Rev. Lewis Bayles Paton, Ph. D., D. D., complains of the deterioration of Bible knowledge among present day Protestants. Here are his words: "Our churches members and their children unquestionably know less about the Bible and the doctrines of Christianity than their grandparents did. It is the universal experience of high school teachers and college professors that biblical allusions are unintelligible, not only to the children of those without church affiliations, but also to children who come from our best Christian families. A professor in the University of Wisconsin found no one in a large class who could tell him who Judas was. One student ventured to guess that he was an officer in the court of Charlemagne. . . . Not one member in the freshmen class of a college understood the meaning of the words, 'The Easter angel seated by the empty tomb.' The present writer has been teaching for twenty years in a theological seminary, and has observed a progressive deterioration in the knowledge of the Bible in the students that enter each year."

This is a rather awkward admission for a Protestant clergyman to make. We Catholics do not boast of the Bible as much as Protestants, but, perhaps, very few of our parochial school children, not to speak of college students, would be found wanting in such questions as those mentioned above. This is owing to the fact that the Bible is taught in our parochial schools; not, indeed, the complete text—which would be preposterous in the case of school children—but an abridged edition which contains the marrow of Old and New Testament history. Dr. J. Schuster's Illustrated Bible History, extensively used in our parochial schools, is a handy volume of 404 pages with two geographical maps. It is the delight of our school children and from it they get a connected and comprehensive knowledge of biblical facts and teachings. You may confidently ask them about Judas or the angel at the empty tomb, for pictorial illustrations have assisted the text to impress them on their memory.

There is one thing, however, that is apt to bewilder Catholics in the biblical allusions of English literature; viz., the spelling of Old Testament proper names. English non-Catholic writers follow the spelling of the King James Version, Catholics the Douay Version. And the difference between the two relative to Old Testament proper names, is in some instances so considerable as to prevent ready identification of names. A Protestant writer mentions Elijah, for instance—a Catholic may not know at once that he is speaking of Elias; or of Eliash—who in the Catholic Version is Eliseus; or of Obadiash, who with us is Abdias. Names of places are even more confusing. This difference is really a matter of regret not only because it involves the biblical allusions of English literature to us in some mystery, but also because it interferes with the smoothness of biblical discussions, as far as they relate to the Old Testament, between Catholics and Protestants.

Whence is this difference in Old Testament names? From the fact that the King James Version was made directly from the Hebrew, while the Douay Version was made from the Latin Vulgate which, in turn, was translated from the Hebrew. Now, in translating from the Hebrew into Latin St. Jerome, for want of Latin equivalents of certain Hebrew letters, latinized the Hebrew proper names, as the famous Greek

translation, the Septuagint, had, for similar reasons, done analogously before when turning the Hebrew into Greek. Thus it happened that the Douay Version embodied the latinized forms of Hebrew proper names, while the King James Version, on account of the closer resemblance of the English to the Hebrew alphabet, took over the Hebrew proper names, for the most part unchanged, into the English translation. Hence the variety of readings in the Old Testament.

In the New Testament there is no difference; for such Hebrew names as occur in that portion of the Bible had undergone the Greek transformation before they came into the English translations. Thus, for instance, the King James Version, Luke 4, 25-27, reads as follows: "But I tell you of a truth, many widows were in Israel in the days of Elias (Elijah) when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus (Elisha) the prophet; and none of them was cleansed saving Naaman the Syrian."

We have given this somewhat scholastic explanation, because we have known the puzzling effect of the divergence in question on such as have devoted some attention to popular controversy.—Southern Guardian.

INVENTED BY CATHOLICS

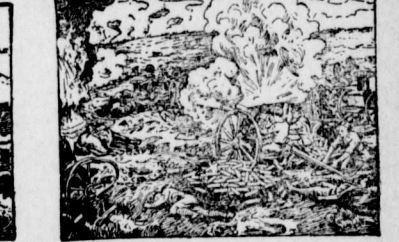
Catholics invented the barometer, thermometer, stethoscope, helioscope, camera obscura and the mariner's compass. They also invented the air pump, the diving bell and the magic lantern.

To Catholics we owe photography, accentuation, church bells, clocks, stained glass, artesian wells, spectacles, organs, and the steam engine. The planetary movements were first observed by Grassi, a Jesuit.

The first to discover the sun's equator was Buscovitch, another Jesuit. Torricelli, a Catholic, was the first to discover the gravity of the air, while another Catholic, named Tornefort, was the first to group plants into genera. Virgiliana, a Catholic, discovered the sphericity of the earth, and the Jesuit, Lana, wrote the first book on aerial navigation.

The "Gregorian Calendar" is the work of a Pope. The Catholic Cabot discovered the variation of the compass. Grimaldi, a priest, discovered the infection of light. Galvani, a Catholic, discovered the electrical science of galvanism. Abbe Hany discovered the laws of crystallization.

TWO BIG WAR PICTURES



A REGULAR GOLD MINE FOR AGENTS
BOYS - GIRLS! HERE IS YOUR CHANCE TO FILL YOUR POCKETS WITH MONEY!
JUST OUT! TWO GRAND BATTLE PICTURES IN COLORS. "The Sinking of the Emden," the famous sea fight in which the gallant Australian cruiser, "Sydney" cornered and destroyed the terrible German raider, "Emden," which had captured 21 unprotected British merchant ships, causing a loss of about \$2,000,000. The companion picture shows the exploit of unparalled bravery in the Battle of Mons, when three British gunners drove from the field, with one machine gun, a German battery of 12, for which these heroes were decorated with Victoria Crosses. These GRAND ACHIEVEMENTS OF BRITISH ARMS ARE DEPICTED, TRUE TO LIFE and in vivid colors, in these two magnificent Battle Pictures.
SIZE, 16 x 20 INCHES; PRICE, ONLY 15c. EACH.
Every home in Canada will want this splendid pair of Battle Pictures to commemorate the heroic deeds of our gallant soldiers in this terrible war.
YOU WILL SELL THESE PICTURES AS FAST AS YOU CAN HAND THEM OUT. Give away a picture and PROVE THIS. We will send you a trial shipment of 20 PICTURES—\$2.00 worth—WITHOUT ONE CENT IN ADVANCE. Just say you will do your best to sell. You will find the pictures will go like wildfire. When you have sold the \$2.00 worth, you pay us \$1.50 and keep \$1.20, or pay the whole \$3.00 and we will give you \$3.00 worth more to sell for yourself, and after that you can order as many as you like.
Here is the CHANCE OF A LIFETIME TO MAKE MONEY, FAST. All depends on you. The first in every neighborhood will reap a harvest of dollars. You can FILL YOUR POCKETS WITH MONEY, if you seize this opportunity. Now, it's up to you. Order TODAY!
The Gold Medal Picture Co., Dept. R. 9 Toronto, Ont.

Merchants' Bank of Canada
ESTABLISHED 1864
Paid-up Capital \$7,000,000
Reserve Fund and Undivided Profits 7,248,134
GENERAL BANKING BUSINESS
211 Branches and Agencies in Canada
Savings Department at All Branches
Deposits Received and Interest allowed at best current rates
Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

Capital Trust Corporation, Limited
Authorized Capital \$2,000,000.00
BOARD OF DIRECTORS:
President: M. J. O'Brien, Renfrew.
Vice-Presidents: Hon. S. N. Parent, Ottawa; Denis Murphy, Ottawa; P. P. Gough, Toronto; A. E. Corrigan, Ottawa.
A. E. Perrott, Ottawa.
Hon. R. G. Feazley, Halifax.
W. P. O'Brien, Montreal.
E. Fabre Surveyor, K.C., Montreal.
Hugh Dobson, Montreal.
R. W. Tobin, M.P., Bromontville.
Hon. Wm. McDonald, Cape Breton.
Edward Case, Winnipeg.
T. P. Phelan, Toronto.
Michael Connolly, Montreal.
W. J. Murphy, M.P., Montreal.
Lt.-Col. D. R. Street, Ottawa.
J. J. Lyons, Ottawa.
Gordon Grant, C.E., Ottawa.
C. P. Beaulieu, K.C., Montreal.
Offices: 29 Sparks St., Ottawa, Ont.
Managing Director: B. G. Connolly. Assistant Manager: E. T. B. Pennedather.
A Safe Investment
We issue 5% Guaranteed Investment Certificates covering periods of from two to five years on which interest is paid twice each year. The Certificates are guaranteed both by our entire Capital and by mortgage and bond investments. Correspondence invited.

Thornton-Smith Co.
Mural Paintings
and
Church Decorating
11 King St. W. Toronto

The first works on jurisprudence, science of perspective, medical art, anatomy, algebra and universal history, were written by Catholics.—Intermountain Catholic.

Bishop Van de Ven insists that nothing can be expected from the Catholic laity that does not keep in touch with Catholic interests by reading the Catholic press. And how logical! How are Catholic results possible where there is no knowledge of Catholic questions and Catholic problems?

FATHER FRASER'S CHINESE MISSION

Tai-chowfu, China, June 7, 1914.

Dear Mr. Coffey,—When I came here two years ago I only had five Catholics, now I have twenty-one. I owe this rapid progress principally to my dear friends of the CATHOLIC RECORD. God bless them and your worthy paper!

It takes about \$50 a year to support a catechist and for every such sum I receive I will place a man in a new district to open it up to the Faith. During the past few months I have opened up quite a number of new places and the neophytes are very pious and eager for baptism. You will appreciate the value of my catechists when I tell that I baptized eighty-five adults since the beginning of the year as a result of their work. I have even brighter hopes for the future if only my friends abroad will continue to back me up financially.

Previously acknowledged. \$5,147 78

J. F. O'Neill, Bay de Verde	5 00
Friend, Mr. Stewart	1 00
Friend, Berkeley	2 00
S. B. McNell, Port Hawkesbury	1 00
Friend, North Kentville	1 00
A. F. M. Stratford	5 00
Miss H. Kennedy, Montague	1 00
Reader, Incoquois	2 00
E. R. Raymond, Out.	50
Friend, Ottawa	1 00
C. C. Mottingham, Ohio	2 00
M. J. C. Toronto	1 00
In memory of D. J. G.	1 00