

WE HAVE NO intention of formally controverting Mr. Fraser's peculiar views of history or wearying our readers with a dissertation on the early religion of the Celts, whether of Scotland or of Ireland. It should be sufficient for theists of the type mentioned to recall that the Church of St. Columba, like the Church of St. Patrick, had an altar and a sacrifice; that it believed in the Real Presence of Jesus Christ in the Holy Eucharist; that it practiced Auricular Confession, invoked the Saints in Heaven, had care for the souls of the dead, and looked to the Apostolic See as the centre and seat of authority. The modern theory, says Bellesheim, that the Reformation was built upon primitive lines was founded upon a defective knowledge of the Columban Church. Subsequent researches have made it abundantly clear that the ancient Celtic Church, apart from a few differences in ceremonial, differed in no single point of importance from the universal Church.

IT WAS NOT a Catholic apologist but the historian, Skene, generally regarded by Protestants as the first authority on Celtic Scotland, who wrote: "We find this Church (the Celtic) in close connection with that of Gaul, and regarding the Patriarch of Rome as the head of the Western Church and the source of ecclesiastical authority and mission; and with the exception of the Pelagian heresy in Britain, we can discover no trace of any divergence between them in doctrine or practice." To claim then for modern Presbyterianism, which anathematizes every article of the Catholic creed and denounces the Pope in terms which violate every precept of truth and charity, to claim for such a church that it has any part, even the remotest, with the Church of St. Columba is surely the veriest of trifling.

## ON THE BATTLE LINE

The War News of these days is making history. In the Crimean War France and England fought to keep Russia from threatening Turkish sovereignty in Constantinople. These eventful days France and England are smashing their way through the Dardanelles to drive the Turk out of Constantinople and pave the way to a Russian warm water port.

We may safely distrust the too optimistic headlines of the newspapers; but the success already achieved in the Dardanelles is of tremendous importance, Roumania, Bulgaria and Italy are vitally interested in the outcome. The time is measurably nearer when they must decide to take part in the great conflict. It is not so clear, however, that their interests can be made to coincide with a Russian Constantinople. In this connection it is well to bear in mind that the British declaration of sympathy with Russian aspirations for a warm water port does not necessarily mean handing over Constantinople to the exclusive control of Russia. Constantinople and the Dardanelles may be internationalized and Russia's ambition be otherwise satisfied. This, indeed, seems to be indicated by the guarded expressions of sympathy of the British Foreign Secretary.

In any case the forcing of the Dardanelles is a great event of the War and a great event of history.

The general situation as well as the progress of the week is pretty accurately indicated in the summary of today's Globe:

### WAR SUMMARY

(March 18)

Far more important than news of the winning or losing of a battle is the statement in the British official report to day that the rations of the German troops on the firing line have been cut down. Formerly a loaf of bread was divided daily between two men, now the same quantity of bread must serve three men. This reduction of a third in the bread allowance of the troops on active service is the best evidence yet supplied as to the commercial isolation of Germany. Before the decision was come to, that no doubt dismayed and disheartened the men at the front, the non-combatants at home in Germany must have felt the pinch keenly.

Northern Poland has once more been practically cleared of German troops save in the vicinity of Osovetz, where the German big guns still stir conclusions with the forts. Osovetz is just fourteen miles south of the East Prussian border, and those fourteen miles of Russian territory, now in German occupation, represent all the material gain from Von Hindenburg's victory in the Lake region. "The Russians stand defeat almost as well as British troops, and come back as doggedly. The Germans are quite manifestly put out of their reckoning by the renewal of offensive warfare by an

enemy that two weeks ago seemed to be far spent.

What is true of the campaign in Poland is equally true of the operations in East Galicia. The Archduke Joseph marched his half-million men up the hill, but, unlike another famous strategist, he has not been able to march them down again. His retreat becomes a run. It is officially announced that the Russians reoccupied Stanislaw, the important railway junction south of the Dniester, on Thursday. From Bucharest comes an unofficial statement that the Austrians have evacuated Czernowitz because of the victorious advance of the Russians to the west. All Bukovina will inevitably be abandoned, for to hold it would mean the cutting off of the army of occupation. When the Russians retired from Bukovina a little less than a month ago Roumania's eagerness for war vanished. Now that Russia is driving out the Austrians again Roumania's desire for Transylvania may once more prove stronger than her determination to make quite sure that there is no danger of the Allies losing before she joins the fray.

A great authority on international affairs, Dr. E. J. Dillon, is of the belief, as a cable from Rome to-day indicates, that both Roumania and Italy will be led by events in the Dardanelles to see that their interests are identical with those of the Allies. The operations there continue, and a Russian squadron has set out for the Bosphorus to aid in the capture of Constantinople from the Black Sea side. No detailed report of yesterday's progress in the reduction of the interior forts of the Dardanelles was given out last night, but the people of Constantinople have no belief in the power of the forts to hold out. Dr. Dillon expects a revolution in the Turkish capital, which will make the task of the Allies easier, and remove Enver Pasha from the scene of his misdeeds.

Two British Shipmasters have claimed the reward offered to the first Captain and crew of a merchant vessel sinking a German submarine. The Captain of the Alston reported yesterday to the Admiralty that his ship rammed and, he believes, sank a submarine last Saturday in the English Channel. The Captain of the Thorndis, now in drydock at Plymouth, claims to have sunk a German submarine off Beachy Head by running his vessel full tilt at it. His ship on being docked was found to be badly battered on the hull, while one of his propeller blades was missing. No submarine would survive a collision of the nature indicated by these injuries. The failure of German submarines to sink any British merchant ship during the past week does not appear to have been due to lack of effort, but rather to lack of success. It is, perhaps, too soon to say that the submarine menace, like the Zeppelin threat, is a good deal of a bogey, but assuredly the "pirates" have been travelling in hard luck. They have lost at least three, perhaps four submarines and almost a hundred skilled under-water fighting men within a week. Compared with this the loss of nine British ships and eight lives in two weeks since February 18, when the "pirates" began operations, is inconsiderable. Winston Churchill recently pointed out that during the war against France which began in 1793 and ended in 1815 with the downfall of Napoleon, 10,871 British merchant ships were captured or sunk by the enemy. Even after the decisive battle of Trafalgar, when Britain had undisputed command of the sea, the loss to British ships went on at the average rate of 500 a year. In 1806, 519 ships were sunk or captured; in 1807, 559; in 1808, 409; in 1809, 571; in 1810, 619. After reading these totals Von Tirpitz will lose all conceit of his twentieth century under-sea pirates, and long for the good old days when the privateersman boarded, outlasted in teeth and belt full of pistols.

## FORCIBLE APPEAL

BY BISHOP FALLON IN AID OF BELGIAN FUND

The Kingston Freeman, Feb. 24

The true position of the Catholic Church regarding charity, the emphasis which is therein placed on its truest application, the fact that too often, in the trend of modern civilization and its false standards the beauty and the sublimity of this great Christian virtue is lost sight of, and a touching reference to the unhappy plight of the little country of Belgium in the progress of the present war as well as a splendid tribute to the magnanimous response which is being made to world-wide appeal for aid on behalf of the homeless and destitute of that unfortunate country, was the theme of an eloquent sermon delivered in St. Mary's Cathedral on Sunday evening last, by His Lordship Bishop M. F. Fallon, of London, Ontario.

The distinguished preacher began his sermon by outlining in simple but choice language the beauty and sublimity of the true appreciation of the virtue of charity.

"Why one man should revel in the riches and the good things of the earth while another should be without them, is one of the mysteries which it has not been given many to solve," said the speaker. "The modern world has gotten away from the right understanding of the meaning of the virtue; has lost sight of the ancient practice of almsgiving;

all is now changed, it has become humanitarianism, patriotism, but yet it is not divine charity."

That poverty is not the result of vice except in rare cases, and that the poor were always known by their generosity and their readiness to aid their fellow creatures while too often the rich closed their purse strings and turned a deaf ear to all appeals, was emphatically stated by the preacher. "Have you known the poor and have you labored among them?" he said. "I have, and they have been found ready to answer all requests. Have you known the rich, and have you labored among them? I have, and often they are found to be hard and proud. They would wear satisfactory comment on the worldly appearance of their neighbors, but not upon the rage of honest poverty." He spoke of the poor as the children of God, and drew a powerful lesson from the labors of Christ among the poor and the lowly.

"Your forefathers and mine," said the speaker, "were not blessed with too much of the goods of this world. Our grandparents came to this country to settle and suffered much in the early years, and at the moment in which I am speaking to you, thousands are suffering from a poverty which can scarcely be realized."

His Lordship drew a striking picture of what the Catholic Church was doing for the poor. The work which is being done in her institutions for the relief of the suffering, the needy and the orphan was touched upon, and the sacrifices which are made by the men and the women in these institutions was instanced as a means of living up to the true precept of charity.

His Lordship spoke of the invitation received from Archbishop Spens and the clergy to speak in behalf of the needy Belgians, and expressed the conviction that an appeal to the generosity of the Catholic people of Kingston would be met with the same ready response as had all previous ones.

A reference to his student days, some of which were passed in the scene of the present ravages, and of the eminence of the educational institutions of Belgium, among which was mentioned the far-famed University of Louvain, followed, and a short history of the scenes through which Belgium had passed in recent years, next occupied the attention of the speaker. He sketched the history of the country, and told of the great battles which had been fought within her confines. He sketched the amalgamation with the Netherlands in 1814, in which Belgium had been made the unwilling partner of an entente which was entirely controlled by a stronger and an almost hostile power, and showed the manifest injustice of this amalgamation. During the last thirty years, however, the people of the little kingdom had been freed from the tyranny of a stronger power, and had been allowed to work out their own redemption. How well they had succeeded was shown by the eminence they had attained in every branch of economic industrial effort. Under a Catholic administration, when then people had been allowed to work out their own destiny in the best way, agriculture had flourished until every foot of the land had been made productive, education had pursued its untrammelled way until the institutions were the marvel of the world, and all through the social and industrial life of the people bigotry was unknown.

But a blight had fallen upon the land. In July last, without a warning, she was invaded by a ruthless foe, the wheels of commerce were stopped, institutions were destroyed, the dearest possessions of the people were trampled upon, and all that was beautiful in the simple peace-loving country was obliterated. The most sacred temples were ravaged, thirty-one priests were put to death in the performance of their duties which constituted no offence, convents were entered and sacked and the Sisters turned from their homes, children adrift from their parents and sent adrift amid scenes which were most heart-rending.

As was inevitable, an outraged world answered the appeal for help which was sent out from the ruined kingdom under circumstances never before paralleled, and to the eternal credit of the world the response was most generous. But the needs of the suffering people of Belgium were beyond all compare, and His Lordship voiced a strong appeal to all to respond with generosity as befitting followers of the true gospel of charity.

His Lordship praised unstintingly the response which had been made by Protestants throughout the world in aid of the suffering people of the sadly devastated country. Referring to the thousands of Belgians who had found refuge in England, he said that it was eternally to the credit of the Empire that its people had responded so readily to the appeal.

In appealing to the people of the Archdiocese for a generous contribution, His Lordship said, "I ask you to assist Belgium and to do it for the honor of a Catholic people. I do not appeal to you on the grounds of a naked patriotism or of sentiment. I could tell you things which would rouse the anger of every person in this congregation." He appealed on the broader grounds of a true Catholic charity, and he felt sure that the response would be a generous one.

Our Lord was always thoughtful for those in trouble, and He wishes us to be thoughtful also. He wants us to give kind thoughts, words and deeds, to those about us, high or low, rich or poor, befriended or neglected, who are in trouble.

## SIDELIGHTS ON THE GREAT WAR

OUR GRAND IRISH BOYS

In a letter from an officer in the Royal Irish Regiment at the front, dated January 24, is the following: "I have just returned from a visit to the trenches. Our 1st Battalion is there. It is very trying in the trenches, as they are very wet, though of course they vary in accordance with the ground. I had two killed in my trench, one of them twenty yards from me, and some wounded. Really the courage and cheerfulness of our grand Irish boys is wonderful, and they make light of their wounds and about them they get very careless of the German bullets after a while, and go wandering about as if they were at home. There is not one house that has not been hit by shell fire, and the chapel is a heap of ruins, only one side wall and an end one standing; one can see the silver in a strong room through a crack in the door that the Germans had evidently tried to force. The French 75 guns are really wonderful; I saw them pump shell after shell into the German trenches, and we were only 150 yards off. I was very glad the German gunners did not do the same, though they tried to but were not able to get the range."

GRAVES OF BRITISH SOLDIERS IN FRANCE

We take the following from an account sent at the week-end by an "Eye Witness" with the British General Headquarters at the front: "The care that has been taken of British soldiers' graves by the inhabitants in this part of the country has already been noted; but it is not only in Flanders that we are indebted to them for this service. Officers who have travelled along the French lines and across the districts traversed by our Army in the retirement and advance to the Aisne bear witness to the touching endeavours of the French peasant to tend and beautify the last resting places of their Allies, it being apparently a point of honor with them to bestow as much care on them as on those of their own dead. When it is remembered what ruin and misery have been caused to the country folk in the track of the invaders, the fact that they should have the time and energy to rise above their own suffering in order to bestow this attention upon our dead is all the more remarkable. Over these graves, which were hastily dug and on which no record was placed originally, wooden crosses have been erected bearing the simple inscription 'Soldat Anglais.' Often a khaki cap is hung on the cross and the grass mound is beautified with cut flowers or artificial wreaths."

AN OFFICER'S TRIBUTE TO THE PRIEST SOLDIERS

A high officer in a letter to Mr. Morelle writes as follows: "I discern in the man, the priest giving an example of courage. What good these priest-soldiers, who live the life and share the dangers of and die from the same bullets as the men, do to them. What good they do for religion, for France by the way in which they raise their courage and their sentiment of duty. Our good chaplain is like a charm. He passes his days in the trenches where the sight of his soutane and gilt braided cap is always welcomed. He preaches to be afraid of bullets, shrapnel and big marines, but I declare that he is a brave fellow and I think I know something about it."

A FRENCH CAVALRYMAN

A former student of the Petit Seminaire de Fribourg has written as follows in a letter to one of his masters: "Yes, at last my old dream of having the honour of fighting for France has been realized. . . . We go proud to defend so noble a cause. . . . A battle is a fine thing . . . and yet there are people who talk of 'those poor soldiers.' But they ought rather to say, 'How fortunate are those who have the honour to offer their lives every day for our people and our beloved France. Certainly the work and the fatigue are trying; we have slept in all sorts of places and often have had no sleep at all, and many a time we have been hungry. But what is that when one can say to himself, 'I am a French cavalryman?' . . . To die in the firing line is worth a hundred years of happy life. . . . I am never without my rosary; with that and my sword what should I fear?"

A BRETON SOLDIER

A dying Breton soldier's last letter to his mother was as follows: "Be sure that my last thought was on God and for you, and that the last beat of my heart was for God, my country and you, mother dear. Do not repine. Your prayers have been heard all the same. But it was better so, since it has turned out thus. Look up till we see each other again."—JOSEPH.

GERMAN HATRED "WITH A CLEAN CONSCIENCE"

What German Lutheran pastors think of the gospel of hate that is at present being preached throughout the Fatherland, says the Morning Post, may be judged from an article on the subject written for the Vossische Zeitung, of Berlin, by D. Julius Schiller, of Nurnberg, who describes himself as a loyal Protestant Pastor. Before the war, the Pastor writes, it was considered immoral to hate; now, however, Germans know that they not only may, but they must hate. Herr Lissauer's Hymn

of Hate against England is, he declares, a faithful expression of the feelings cherished in the depths of the German soul.

All protests against this hate fall on deaf ears; we strike down all hands that would avert it. We cannot do otherwise. We must hate the brood of liars. Our hate was provoked, and the German can hate more thoroughly than anyone else. A feeling that this is the case is penetrating into England, but the fear of the German hate is as yet hidden. There is a grain of truth in Lord Curzon's statement that the phlegmatic temperament of his countrymen is incapable of hating as the Germans hate. We Germans do, as a matter of fact, hate differently than the sons of Albion. We Germans hate honorably, for our hatred is based on right and justice. England, on the other hand, hates mendaciously, being impelled by envy, ill-will, and jealousy. It was high time that we tore the mask from England's face, that we finally saw England as she really is. . . . We hate with a clean conscience.

ABSOLUTION IN THE FRENCH TRENCHES

Canon Cabanel, chaplain of the petit lycée of Montpellier, who is acting as a military chaplain and who has been mentioned in the order of the day of his division, gives in a letter a moving account of a morning visit which he paid to the trenches just before a victorious attack:

"I cannot tell you the surprise and joy of the brave fellows at seeing me. I explained why I had come—to bring them my prayers and the help of my ministry for the struggle that was about to take place. Then I went down on my knees in their midst, and asked them to say with me a prayer to the Blessed Virgin. I began, and they answered with pious emotion. I then asked them to look back on their past lives, to think of what had been in them displeasing to God and to beg the pardon of Him which He is always ready to give. Then I recited with them aloud an act of contrition. And at last, in a moving silence, in presence of all those kneeling men, all of them with clasped hands and bowed heads, I said the sacred words of absolution. Thus I went from trench to trench all the morning."

A FRENCH CHAPLAIN'S PANEGYRIC OF BRITISH SOLDIERS

Acting Sergeant G. R. Cowrie, of the A. S. C., has sent a letter to his sister at Lossimouth in which he gives a report, from the shorthand notes taken by a comrade, of a French chaplain's moving address over the open grave of ten British soldiers at "a place in Northern France."

Officers, non-commissioned officers, and men of the British Army: This morning two soldiers of the French Army died of their wounds at the hospital. There was also one of those who inflicted the wounds, whom we respect in death for death is sacred. We brought them here under my feet, where I am standing. Now behold on this day we accompany to our cemetery ten other victims. These are English, our faithful Allies. For us, Frenchmen, in this terrible conflict, the issue at stake is our very existence as a nation. According to the words of the greatest of their poets, their Shakespeare, for us it is "to be or not to be." But for them, the English, it is not the same. We are defending our soil, our houses, our wives, our children, our children, all we hold dear and sacred to us. For them they have come to leave their sweet home, their green Ireland, their glorious Scotland, their grand and ancient England. They might have remained by the side of their wives and children; they might have continued their farming, their industry, their commerce; they might have graced the seas with their ships superb and peaceful. Why have they left everything, given up everything, sacrificed everything? Why do they descend upon our shores every day like a wave that threatens to stop? Why are they now at our side, armed, calm, intrepid, happy and singing? Because they are men of honour. Honour was violated, the liberty of the people of the Continent was in danger. Treaties with their signatures were torn up, and they have risen and said "No!" Their motto was revived and made their hearts throb with indignation—"My God and my Right." That is translated in every tongue by the other word, "My duty." When we do our duty we can claim to be in the right. They are right. They sacrifice themselves for it; they fall for it; they are lying here for the cause of it. Your minister of the High Protestant Church in your national tongue, your Catholic priest in the Latin liturgy, each respecting the liberty of each other's conscience, have said prayers over their bodies, which console and comfort, that your God which is our God may hearken unto them. May the God of honour and right watch over their bodies. May He give them what they deserve, having done their duty and their right, eternal rest, because you, like us, believe in the immortality of the soul.

Gillett, Private Stanley, Macdonald, Smith, Grath, and your three brought from Hotel du Nord—English, Scottish, Irish, sleep in peace in the cemetery of—. The Government of the Republic, represented by the sub-Prefect and all the functionaries, thank you. The people of the town have strewn flowers on their coffins. You have defended and perhaps saved our country from the worst plague—from the invasion which threatened our doors. Blessing upon you. Your memory will

live among us. We will take care of your graves. Farewell.

A SOLDIER'S CONVERSION

A further illustration of the countless returns to Christian practice which are being wrought by the war among French soldiers is given in the following extract from the letter of a wounded man at Sees to one of the priests in the town who had attended to him:

It is in the house of these good Sisters that I have been able to fulfil the vow I made on the field of battle to take up again the exercise of my religious duties which I had abandoned since my first Communion. In the face of danger I remembered how in my boyhood in the midst of a Christian family I had on that day dedicated my soul to God. Since then, though I preserved my faith, I had not wished to let it be seen, and out of human respect I went the way of so many other men. But having recovered from such foolishness, and caring nothing what those about me may say, my only object now is to make amends to my Divine Master for the faults I have been heaping up for so long. . . . I am now at the depot waiting to go to the firing line, but I assure you I have no fear. . . . I am not ashamed to be able to say that I am a Christian.

A PRIEST'S DEVOTION

In a letter to the Bishop of Saint-Brieux, M. Ed. Vautier tells how a priest, the Abbé Ballouard, chaplain to the Daughters of the Cross of Tréguier, offered himself to save a soldier, dangerously wounded:

A soldier was dying from the loss of blood caused by his wounds, and the operations that were necessary. The whole medical staff thought he had but a few hours to live. His only chance was in a transfusion of blood. Two men offered themselves for this great act of charity, and one of them, the Abbé Ballouard, was chosen by the surgeons, and for an hour and a half he gave his blood from an opened vein in his right arm to the sick man whilst he himself grew so weak that he seemed on the point of fainting away. The sick man was saved.

SEUR HIPPOLYTE

On one of the recent Orders of the Day occurs the following testimony to the devotion of a nun:

Sister Hippolyte, superior of the Sisters of the Mixed Hospital at Baccarat, has given the finest example of courage and self-sacrifice by remaining at the head of her staff to care for the many wounded received at the hospital during the bombardment and occupation of the town in August and September.

A JESUIT PRIEST SOLDIER

Here from the same source are the words of praise of Père de Gironde, S. J., who is a sub-lieutenant of the 51st Regiment of Infantry:

A priest in civil life and having come to the regiment as reservist soldier, he quickly became for his chiefs a devoted assistant and for his comrades a friend who gave counsel, help and comfort. He has always volunteered for delicate and dangerous missions, and has succeeded by his daring in bringing back precise information about the enemy. Named a corporal on September 8, decorated with the military medal on September 30, promoted to be sergeant on October 16, sub-lieutenant of reserve on November 26, he was mortally wounded on December 7 in a trench as he was about to offer prayers over the bodies of two men of his company.

THE ABBE DELMAS

The commanding officer of the regiment in which the Abbé Delmas, vicar of Saint Victor, Bordeaux, was serving, has written to Cardinal Andrieu, Archbishop of that city, giving the following account of the Abbé's gallant death:

Eminence, I have the painful duty of announcing to you the death of Lieutenant Delmas, a priest of your diocese who was serving under my orders. He was killed whilst endeavouring to carry out an order to secure the safety of the men under his command. His loss is irreparable.

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able to us, to whom his presence was a comfort, whilst his ministry assured us of pardon. And so, Eminence, I beg a special blessing from you and the help of your prayers for us all.

### THE BIBLE IN THE MIDDLE AGES

Dean Maitland, who during his lifetime occupied the post of Librarian of Lambeth Palace (the official residence of the Archbishop of Canterbury), and was known as one of the profoundest historical investigators of the day, and whose book "The Dark Ages" is one of the noblest in the language, has this to say on the subject:

"The writings of the dark ages are simply made of the Scriptures. I do not mean that the writers constantly quoted the Scriptures and appealed to them as authorities on all occasions, as other writers have done since their day—though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought and spoke and wrote the thoughts of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it, too, not exclusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments and documents of every description. Their ideas seem to have fallen naturally into the words of Scripture." They of whom this is true could scarcely have been ignorant of the Scriptures, and in the light of Luther's story of his discovery of the Bible becomes the veriest fairy tale.—St. Paul Bulletin.

### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, June 7, 1914.

Dear Mr. Coffey,—When I came here two years ago I only had five catechists, 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 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.

J. M. FRASER.

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