

Father Ward (1647) made the college which was his home the center of the Irish School of Archaeology, and began there the publication of the "Lives of the Irish Saints," of which the two first volumes appeared in 1645-1647. His principal co-laborers in that monumental work were Father Patrick Fleming and Brother Michael O'Clery. Of the latter, Dr. Thomas D'Arcy Magee wrote: "He is one of the greatest benefactors his country ever saw." At the risk of his life, he spent fifteen years, stealing from place to place in Ireland, in search of documents bearing on the lives of his country's heroes and saints.

#### TRAINED VALIANT BAND

He copied or purchased all the ancient manuscripts he could lay hands upon, and forwarded to Louvain the results of his labors—labors punishable with death. In St. Anthony's College they were collected and arranged for publication, first by Father Ward, and afterward by Father John Colgan. Brother O'Clery thus saved from the night of oblivion some of the noblest records of the Green Isle's glorious past; for almost all the handwritings that he copied were ruthlessly destroyed during the wars and persecutions that followed. He is one of the authors of "The Annals of the Four Masters," the masterpiece of the Gaelic literature of the epoch.

Of this Irish Franciscan's College upon the continent, Father Van Langendonck could write in 1667, fifty years after its foundation: "It has given to the Church three archbishops, four bishops, two superiors general, eight provincials, fourteen doctors in theology and philosophy, more than 112 professors, preachers, missionaries." All those men had gone forth from it, bidding defiance to the scaffold and the quartering-wheel, for the defense, maintenance and spread of the Faith in their persecuted native land.

#### TOMBS RICH IN HISTORY

In the old home which the Irish sons of St. Francis will recover in Louvain, every stone will speak of the men of their own race and people who illustrated and sanctified it; but none more eloquently than the tombstones still preserved there of the founder, Florence Conry, O. S. F., Archbishop of Tuam; of Dominic de Burgo (Burke), Bishop of Elphin; of Rose Dougherty, widow of Prince Caffarelli, O'Donnell, and her son, and of Owen Roe O'Neill, of Dominic Lynch of Galway, Colonel of the Irish Brigade.

Through the pious and patriotic care of Monsignor J. Ryan and the competent assistance of the late Canon Reusen, professor of archaeology at the university, these and other sepulchral stones are preserved and their inscriptions saved from further defacement by the wear of shodden feet daily speeding to and fro.

Among the other exiles of Ireland whose earthly pilgrimage ended in Louvain and whose remains lie buried within the hallowed precincts of St. Anthony's Chapel are the three great Irish historians lovingly mentioned in O'Flannery's "Erin": Hugo Ward, John Colgan and Michael O'Clery. "Their life's ambition," he says, "is beautifully expressed in the Irish motto: 'For the glory of God and the honor of our people.'"

#### IMPORTANT ASPECTS OF EDUCATION

Problems of education are engaging widespread public attention in Ireland. The cultivation of the Irish language was discussed by the Gaelic League at its annual meeting. That organization does not consider that enough is being done for the promotion of the language.

Four years hence, the teaching of Irish becomes compulsory in the secondary schools. Practically all the Catholic schools and colleges already have included Irish in their curricula. The Protestant schools and colleges had not taught Irish. They now complain that it is a hardship upon them to make the teaching of the language compulsory.

At the Maynooth Union, an important aspect of the education question was discussed by the Rev. Dr. Leon, C. S. Sp., of Blackrock College, one of the leading secondary schools in the country. His main point was that the secondary system of English and classical study, in pursuing literary style at the expense of ideas has sacrificed the latter and failed to secure the former. He pleaded for more attention to Latin. He complained that the Latin of the Christian authors was neglected, if not actually excluded. He said:

"The students in secondary schools read during their course no other works than those of the pre-Christian classic authors. The consequence is that from the age of twelve till twenty-one, their minds are nurtured on paganism. These writings necessarily exercise a powerful influence on the students' intellectual and emotional habits."

"Our secondary system has pursued form for form's sake. It aims at developing the imagination and ignoring the claims of the intellect. Expression, not thought, is what it rewards. This has a deplorable effect on the mentality of the student. Truth as such—conformity of expression with thought and thought with reality—ceases to have any value in his eyes."

The best thought expressed in the Latin language is to be found in the Christian writers, Dr. Leon contended. Pagan classics are not truly representative of the Latin culture which has formed and dominated European civilization.

Cardinal Logue urged that the teaching of Latin be made more general. Esperanto would never succeed as a universal language, he said. Latin, if taught to the youth of the country, would do for them what it did for so many in the middle ages, when it was a general medium for business, for politics and for judgments in the Courts of Justice.

For four years there had been no general meeting of the Maynooth Union. This lapse has, however, in no way diminished the prestige and usefulness of the Union. Today 800 priests are members of the Union. Since it was founded, nearly thirty years ago, Cardinal Logue has been absent from only one of its meetings. No ecclesiastic in Ireland has known Maynooth longer than His Eminence.

Addressing the bishops and clergy at this year's meeting of the Union, he said:

"I am nearly tired of this life, but as long as Providence spares me, I will always be deeply interested in the destinies of Maynooth and the destinies of the Irish Church and of Ireland. The Irish are a grand people to labor for. They never forget God, and they never forget the Church and the Faith that St. Patrick brought them."

Cardinal Logue also delivered an address to the new priests. His Eminence pointed out that the priests now entering the mission would have to meet a divided Ireland. He added this sane and timely advice:

"One thing I would say to you young priests is, keep out of politics until you look around and have more experience. Sometimes young priests going out are very patriotic, zealous and anxious to be in the thick of the fight going on, but that is a very rash feeling."

#### HERRIOT'S EXTREME STAND

##### IMPERILS SACRED UNION BORN OF MUTUAL SACRIFICES

By M. Massiani  
(Paris Correspondent, N. C. W. C.)

It was with actual stupefaction that French Catholic opinion has watched M. Herriot, immediately after his rise to power, write into his program projects which appear to menace the religious peace of the nation: the suppression of the Vatican embassy, the strict application of the laws on religious orders, the introduction in Alsace-Lorraine of the regime of the Separation and of French laws withdrawing from public schools the character of private denominational schools.

It was well known that the parties comprising the Left Bloc were not favorable to the policy of conciliation of Church and State carried out by the National Bloc. It was known that they would not continue this policy and would grant no further satisfaction to the Catholics. But the general opinion was that Catholics would not be deprived of the advantages they had obtained during the past few years.

On the one hand, the atmosphere of strife which had poisoned all public life in the days of Combes seemed to have vanished and it was reasonable to think that no man of common sense would revive it at a time when the thoughts of those in charge of the government of the nation are preoccupied by so many problems of vital importance. And then, there was the touching lesson of fraternity taught by the War, the sacred union, as it was called. The memory of religious dissension and no party had had the imprudence to insert in its platform anything which would revive it. In short it was admitted that the religious question had not been raised.

Furthermore, moderation seemed the more necessary, as the winners in the elections of May 11 had won a very hard victory. While they won more than 100 seats, this was due solely to the peculiarity and faultiness of the electoral law. The defeat of the National Bloc, if one considers the number of votes cast, was not overwhelming. It polled 31,780,000 votes in 1919 when it had a majority, and it polled 30,420,000 this year, which means that it lost only 1-16th of its votes.

Nevertheless, on the day when he appeared for the first time before the Chamber, M. Herriot announced in no uncertain terms his intention of reestablishing what he calls "the secularism of the State." He sets no date for the realization of the measures he has under consideration, but he thinks apparently they call for early action, and strange to say, he appears to be aroused at the emotion they have aroused.

Interpellated on the question of the suppression of the Vatican embassy, during the period immediately following the publication of the ministerial declaration, M. Herriot declared that if he proposed this action it was because he had opposed the renewal of relations with the Vatican when he was leader of the opposition, and that he intended to remain faithful to his attitude at that time. "If I opposed the embassy to the Vatican," he said, "it was not in a spirit of intolerance and persecution. It was not to injure beliefs which I

respect even though I do not share them."

The premier claims that he is not unaware of the importance and greatness of the Catholic institution which, by its place in history, has won the right to be respected by those who, like himself, do not accept its discipline.

"But," he continues, "we must not create privileges for the benefit of any one denomination. We must remember that France must be equally material not only for the Catholics, who, of course, are in the majority, but also for the Protestants and the Jews, and that there is no cause to treat the respected representative of the Catholic faith as a sovereign. There is no reason for sending to him one of those ambassadors who create a juridical tie between us and other people."

When it was pointed out to him that the agreement with the Holy See was necessary because of the interests of France in the Orient, M. Herriot made this pretentious answer: "It is for France to protect Catholicity in the Orient and not for Catholicity to protect France."

#### CHARGED WITH CREATING DIVISION

There is no need to add that this speech was received with hostility by the opposition. One deputy, General de Saint-Julien, cried out: "You are creating division among the French people." Others said: "You are obeying the orders of the Masonic Lodges." At one time the tumult was so great that the session had to be suspended for a quarter of an hour.

When the session reconvened, the debate hinged upon the religious question in Alsace-Lorraine. This province is under the regime of the Concordat, and as far as the school question is concerned, it has a special system which is in conformity with the wishes of the population. The public schools are supported by the State but they are religious schools, Catholic or Protestant, as the case may be. Only recently, M. Poincaré promised the maintenance of this regime as long as the people demanded it.

Two socialist deputies from Alsace-Lorraine (out of the twenty-four representing those provinces) claimed that their electors desired the immediate introduction of the school and religious laws which apply to the rest of France, and M. Herriot proclaimed that he would work to prepare this assimilation.

It was in vain that he added, as an oratorical precaution, that when this reform is brought about, he will protect the moral and material rights of the priests and nuns.

The announcement that he thought of modifying the religious and scholastic status of the reconquered provinces has caused the greatest emotion. Immediately twenty-one deputies from Alsace-Protestant as well as Catholic—sent a representative to the tribune to read a joint declaration affirming that "to pursue the realization of the Herriot program would throw our districts into serious trouble for which we must decline all responsibility." The parliamentary debate stopped at this point as M. Herriot was leaving for London for a meeting with Ramsay MacDonald. But throughout the entire country protests have been raised against the language and intentions of the new Premier.

General de Castelnau, although no longer a member of parliament, remains one of the great leaders of the National Republican Party. He writes as follows in the Echo de Paris:

"M. Herriot, the genius of France has never been the genius of 'goujaterie,' to use the expression of M. Clemenceau, but this is the appearance which your gesture gives it in the eyes of the Senate and in the eyes of the Catholics, who, all of them, including the religious whom you desire to molest, sacrificed no less than the others, during the Great War, the flesh of their flesh and the blood of their blood, in order that France might live—live in the respect of her most glorious traditions, of her most intimate beliefs and in an era of complete and loyal liberty for all."

M. JONNART SPEAKS FROM EXPERIENCE

M. Jonnart, former ambassador to the Vatican, who is a member of the Senate, has presented a request for interpellation which he counts on demanding at the time of the next discussion.

"I, who have been able to see for myself," he said to a journalist recently, "the importance of the embassy to Rome, I declare that the rupture of relations is a serious fault from the foreign as well as the domestic point of view, and that it implies the risk of most disastrous consequences."

It is not at all certain that the Senate will adopt the point of view of M. Herriot on this subject. By a curious reversal, after having opposed the very liberal policy of the preceding Chamber, it now appears desirous of resisting the anti-liberal moves of the new Chamber. It appears to have been frightened by the aggressive debut of the Radical-Socialist majority. Already it has caused the candidacy of Gaston Doumergue to triumph over that of M. Painlevé for the presidency of the Republic, then when it proceeded to elect its own president to succeed M. Doumergue it defeated the candidate of the advanced groups and chose a moderate Senator, M. de Selves, a

supporter of the Vatican embassy. These indications must not be overlooked.

In the Chamber itself, many prominent members of the majority now supporting M. Herriot will not approve of the rupture of relations with Rome. M. Briand is one of the most conspicuous figures in this group.

It is very probable that M. Herriot's career as Premier will not be a long one. So many difficulties await him that he will surely stumble somewhere along the road. And everyone is of the opinion that his successor will be M. Briand who, four years ago, was one of those who made possible the re-establishment of the embassy. As Premier it would be difficult for him to favor its suppression.

So the game is not yet lost.

#### CHINA MISSION SEMINARY

##### ITS PERMANENCY NOW ASSURED

We attribute it to the watchful care of Providence that a great and advantageous development has recently taken place in our work—one which was constantly desired from the beginning, and which will make for its still greater success in the future, and assure the permanency of its existence.

Several years ago Father Fraser, Founder of China Mission Seminary, at the suggestion of the Apostolic Delegate, visited many of the Bishops of Canada to invite them to form a Board of Control for the direction of the work. All were pleased with the plan, and took it into consideration at a number of subsequent meetings, especially at the last meeting of the Bishops of Ontario, at which it was decided that three Bishops, residing near the headquarters of China Mission Seminary, Scarborough, should represent them on the Corporation governing the work, under the supreme direction of the Holy Congregation of Propaganda.

The Bishops chosen were: Most Rev. Neil McNeil, Archbishop of Toronto; Right Rev. M. F. Fallon, Bishop of London; Right Rev. M. J. O'Brien, Bishop of Peterboro; the other two members of the Board being Rev. J. M. Fraser and Rev. W. C. McGrath.

At a meeting of the Board of Directors, thus constituted, His Grace Archbishop McNeil was elected President, and Rev. J. M. Fraser, Secretary-Treasurer of the Board. Meetings will be held at intervals to decide important questions.

We ask our friends to help us thank our Lord for this signal favor granted us.

#### SOLEMN INAUGURATION

The 21st of September was fixed as the date of the solemn opening of the new China Mission Seminary, and Right Rev. Bishop Fallon has graciously consented to preach on the occasion. Remember the date for 21st of September—and if at all possible be sure to assist at the ceremony. Remind your friends.

#### OUR THIRD PRIEST

The third priest and missionary to China raised to the holy state through the efforts of China Mission Seminary is Rev. Vincent Morrison, brother of Rt. Rev. James Morrison, Bishop of Antigonish, N. S., who also conferred on him the Holy Order of Priesthood on June 15th in St. Ninian's Cathedral, Antigonish. The newly ordained gives every hope of becoming a valiant missionary.

#### LETTER FROM THE APOSTOLIC DELEGATE

Apostolic Delegation of Canada and Newfoundland, July 2nd, 1924.

The Very Reverend J. M. Fraser, M. A. P. St. Francis Xavier China Mission Seminary, Scarborough, Ont.

Very Reverend and Dear Father: Your kind letter of the 16th ult. notified me of the gratifying news that at the last meeting of the Hierarchy of Ontario it was decided to take China Mission Seminary under its care, and that, consequently, three Bishops, "the nearest to headquarters," were duly elected as members of the legal Corporation, the Archbishop of Toronto, moreover, elected President of the Corporation, and Rev. J. M. Fraser, Secretary-Treasurer.

So, China Mission Seminary, already approved by the Roman Authorities, now also stands under the control of the Episcopacy. This will be, no doubt, the starting-point of larger and always increasing prosperity in the work of raising, by the grace of God, a host of Missionaries, well equipped, to bring the Most Holy Name of Jesus and the blessing of Redemption to those who still in "umbra mortis sedent" (sit in the shadow of death).

I wish to congratulate you, Dear Father for having given through perseverance and sacrifice, such a solid foundation to your Seminary, and I pray that the Lord may continue His heavenly favors upon the Staff and Students of Scarborough. Yours very sincerely in Christ, P. DI MARIA, Archb. of Iconium, Ap. Del.

Who knows all sciences but does not know anything about religion, knows less than a child who loves God.

#### WEEKLY CALENDAR

Sunday, July 27.—St. Pantaleon, martyr, during one period of his life was led into apostasy by a belief in the false maxims of the world. Later, however he was again converted. He distributed all his goods to the poor and shortly thereafter met his death for the Faith.

Monday, July 28.—St. Nazarius and Celsus, Martyrs. St. Nazarius was the son of a pagan officer in the Roman army. He embraced the faith of his mother Perpetua. Arriving at Milan he was beheaded together with Celsus, a youth whom he took with him on his travels. These martyrs suffered during the first persecution under Nero.

Tuesday, July 29.—St. Martha, Virgin, the sister of St. Mary Magdalen. Her life was devoted to the service of the Saviour. When the storm of persecution broke, it is related, her family with a few friends were put into a boat without oars or sail but which was borne to the coast of France.

Wednesday, July 30.—St. Germanus, Bishop, was of noble birth and for a time practised law at Rome. He was also an officer in the Imperial Army. It was revealed to the Bishop of Auxerre that Germanus was to be his successor and he gave the latter tonsure notwithstanding his reluctance to receive it. Forthwith Germanus changed his mode of life completely and all his energies to the service of God. He visited England and overcame the Pelagian heresy there. He died in 448 while interceding with the Emperor for the people of Brittany.

Thursday, July 31.—St. Ignatius of Loyola, founder of the Society of Jesus, was born in Spain and served as a courtier and soldier until his thirtieth year. Called by Divine Grace to leave the world he won others to God's service and he and his companions placed themselves under obedience to the Pope. He died in 1556.

Friday, August 1.—St. Peter's Chains. This feast commemorates the miraculous delivery of St. Peter from prison when an angel appeared and cut the chains which had been placed upon him by orders of Herod.

Saturday, August 2.—St. Stephen, Pope and martyr, succeeded St. Lucius as the supreme head of the Church in 253. In 257 while seated in his pontifical chair, he was beheaded by the satellites of the Emperor.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

##### APOSTLES OF THE NORTH WEST

By R. F. O'Connor  
CONTINUED FROM LAST WEEK

It was with good reason Paul IX. called the missionaries "martyrs of the cold." The martyrs who sealed their faith by putting their heads on the block or under the knife of the guillotine, were instantaneously released from their sufferings, but these missionaries have had to suffer and still suffer a life-long martyrdom. Frozen rivers are said to be the greatest danger for men and dogs. It is not all a region of thick ribbed ice. Thin ice will sometimes send dogs and sled driver and all his belongings into deep water. Such has been the fate of many, including a few Oblate missionaries, and in particular, of one who so lost his life in September, 1920. Another danger is the snow-storm, which is a blinding blizzard like the sand-storm of the desert. The inexperienced or ill-provided traveler suddenly finds himself in what the writer calls an absolute night of whiteness; neither heaven nor earth can be seen. The snow lashes the face as if with whips and blinds the eyes, the lids being frozen together. It is a choice of marching in the face of the wind or being frost-bitten. When obliged to travel by himself, the missionary has to march for days, carrying his "chapel" and blanket and provisions on his back. So marched for years over the snowy wastes, Bishops Taché, Grandin, Paré, Clout, Grouard, and others, not to mention the numerous missionary Fathers.

All northern travelers have to march on the rackets or snow-shoes. Bishop Grandin, who had served an eight-year apprenticeship to the rackets, wrote: "On the second day my feet were already blistered all over. At the end of the third day they were like jelly, and rheumatic pains increased my troubles. Whenever in the morning, or even after a short rest, we had to start again, I suffered terrible pains which I could not hide from others. My only relief was, whenever we camped, to wash my feet in snow, for they seemed to be almost burning." Sometimes there are 40, 50, or even 60 centigrade degrees of frost.

Trying as the intense cold is, it is not the worst trial. Thirst caps the climax of suffering. Those who have to tramp the snow-fields on rackets often experience the tortures of Tantulus. Consumed with thirst, they have only to put hands or lips to the cool and inviting snow. But they are fully aware that to swallow even one mouthful at such a time would be fatal. Father Laity, a hardy Breton on the Athabaska and

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Mackenzie missions, who after thirty-six years in the North, returned to Canada in 1909 and died in 1915, said: "I have walked thirty-eight hours without rest in order to escape dying of hunger. One day I reached Lake Athabaska completely exhausted. My teeth were so bad that I had not been able to bite the bale of pemmican which I was carrying, and I had lost my steel and could not make a fire to melt it. Entering the mission-house, I fell on the floor, and Mgr. Grandin thought I was dying. My leg was strained and quite blue. So I know what the *mal de raquette* is, too. And yet, I tell you, it is nothing compared with thirst. One may have to go on and on for hours, not able to stop and melt a handful of snow, or even ice, too thick to be broken by the hatchet. How often I envied the dogs that lapped up the snow! When it became possible to swallow a mouthful of water, it seemed at first as if an ice ball took the place of one's brain. Ah! thirst is the *experiendum crucis* of our missionary life. The other sufferings do not count. I have tried to bear them for the love of God and of those poor souls whom God has given me for my spiritual children."

The physical hardships are so great and so constant, the long and exhausting journeys, the insufficient and insipid or stinking food, and the heavy manual labours are such, Mgr. Grandin told Propaganda, that a priest who has been ten years on the mission would need to retire as an invalid at the very time when he ought to be most efficient by reason of his costly experience. The same reliable authority, answering, in 1907, the question of the Holy See, "What are the commonest diseases?" said: "The commonest, and assuredly the most dangerous, is hunger. Pagan Indians have been known to eat their wives and children. Nor is it only the native who is hungry. The missionary, too, especially on his journeys, which are necessarily of great length, often suffers the pangs of hunger, or is even at death's door, before he can find anything to eat. Last winter in the south-west of this diocese, two of the Oblate Fathers, to save their lives, had to eat things which it would have been thought impossible for a human being to put into his mouth, including not only dog, but also a wolf killed (as is usual) with a poisoned arrow."

In the Farthest North there are fifty missionaries, as many nuns in hospitals and schools, and some hundreds of aged and infirm persons and helpless orphans. For three-quarters of a century their mainstay has been the Society for the Propagation of the Faith, the Society of the Holy Childhood and L'Oeuvre Apostolique, which last named, in 1878-79, saved from famine the whole Athabaska-Mackenzie Vicariate. These resources, somewhat uncertain and variable, were the only support of the Northern missions until 1899. So poor are they that the Grey Nuns (Sister of Charity) have made their grey habits out of the wrappings of bales of goods, and priests have cut up deer-skins to make clothes for themselves.

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#### BELFAST LABOR PARTY SPEAKS OUT

Dublin, May 28.—The appeal by Cardinal Logue and the Bishops for the release of the men interned by the Belfast Government has been reinforced by the Labor Party in Belfast. There are about three hundred men in the jails of the six counties of the North-East area. No charge was formulated against these persons and they were never put on trial. Most of them have been in prison for two years. A Labor meeting held in Belfast demanded the immediate release of these prisoners and also compensation for those who had suffered in

health as a result of their imprisonment.

All the prisoners are Catholics. Mr. H. Midgley, a Protestant, appealed at the meeting to the heads of the Protestant denominations to do their best to remove the reproach which the continued imprisonment without trial of three hundred individuals brought upon the Government of the six counties. The Government, he said, should be condemned for imprisoning men without trial because of their religious or political opinions. He urged that the British Labor Government should consider the advisability of bringing pressure to bear upon the Government of the six counties in order to secure the release of the prisoners.

#### BURSES

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