

this task can be achieved. I would give to Ireland Dominion Home Rule. (Cheers.) I would place her on the same footing as the great self-governing Dominions of the Crown, and I am glad to think and believe that in putting forward that view I am in complete sympathy with my noble friend Lord Grey. (Cheers.)

Ireland under his (Mr. Asquith's) plan would be given fiscal autonomy, which was denied her by the Home Rule Bill, and more generous financial treatment in the adjustment of her relations—a point on which he noted Lord Grey differed—as well as for Imperial expenditure. We owed a lot of arrears to Ireland.

As regards foreign relations, Lord Grey said as he said: Put her on the same footing as all the other Dominions. They had not and they do not ask for a separate foreign policy of their own, but they did ask, and we ought to give them and Ireland also fresh hopes in regard to our Imperial and external relations.

MIDSUMMER MADNESS

He ridiculed the Prime Minister's bogey regarding an Irish army forcing Conspiration on us. It was midsummer madness. With regard to the navy, he was not going to take any risks in that matter of any sort or kind in the matter of our strategic security. He would not agree to the application of Dominion Home Rule to Ireland on any other terms than that, if any naval force was raised in Ireland, it should be a supplement and auxiliary to the Royal Navy of the United Kingdom, and be in all respect subject to its orders and control.

Where, then, is the trouble? asked Mr. Asquith. As far as Lord Grey and I are concerned, there is no difference between us. I want to get all Liberals, if I can, to unite in that view. It is only by giving to Ireland or offering to her—for it is for her to take or leave in the fullest and freest sense—the same powers of self government you have given to all your other Dominions that you can get rid of this atmosphere of suspicion and make her part and parcel of aid partner in the British Empire.

They must emancipate themselves, said the right hon. gentleman, from convention, catchwords, and superficial time-serving expedients, and get into having contact with realities. "Great and growing is the reproach of failure, but great and enduring will be the reward of success."

Mr. Asquith concluded with a stirring appeal to Liberals to be of good heart. The party had been in the trough of the wave, and he could not express his admiration of the self-sacrificing loyalty of its agents.

IN DEAF EARS

There is nothing to be got out of being a Liberal today. (Laughter.) It is not a profitable or remunerative career. There is very little to be got out of sitting night after night, as Sir Donald Maclean and I have done, on the Front Bench of the House of Commons. If we had the tongue of men and of angels—I am afraid we can hardly claim to have both (laughter)—but if I had the tongue of a man, and he had the tongue of an angel—(laughter)—in the ears of the people who sit opposite to us, I would be as a sounding brass and a tinkling cymbal. (Laughter) There is not much—indeed very little, to be done there except to keep up your end with the support of a valiant band of indomitable colleagues. The future lies with you outside.

Do not be tempted to flinch for an instant from the good old Liberal doctrine of Retrenchment, Free Trade, and Self Government, concluded the Liberal Leader. Be sure, however long the struggle lasts, and however stern may be its fortunes from day to day, and even from year to year, you have with you the certainty of the future. (Loud cheers.)

AN EARLY GENERAL ELECTION?

Sir Donald Maclean, who moved a resolution, which was approved, calling on Liberals to strive to secure the return of a Liberal Government prophesied—for what his opinion must be worth—an early General Election after another short Session of the present Parliament. (Daily News, Nov. 27.)

CATHOLIC WOMEN IN ITALY

The War has left a canker in the hearts of many Italians, especially the women, in whom Anarchist and Socialist propagandists and pamphleteers have incited the slender that priests and capitalists are responsible for the War. The efforts of such men are bent on uprooting the Catholic Faith, and its adepts feel that if all of them must ruin the character and soul of Italian women, let the factories then be successful in their propaganda and some villages, especially in the province of Novara, have lost all contact with the clergy and are practically apostate. The young women are included in the school with the positivism of Da Dominici, or the goddess idealism of Lombardi, Radice and Gentile. Every weapon is used, and when the press, the school, and blasphemy fail to accomplish their end, violence is freely resorted to by the Socialists to wrest Catholic women from the arms of the Church.

In the midst of this chaos, the Association of the Italian Young Women is organizing its army. The task is extremely difficult. Some of

the members of the Association are confessors of the Faith. Tomorrow they may be its martyrs, enriching by their blood the sterile soil of some province of Italy. I know some girls in the province of Novara that have been expelled from the factories because of their devotion to Catholic principles; others that have been struck and beaten, insulted, ostracized in their villages, forced to go each morning to another village to receive Holy Communion and, without perhaps being aware of the precedent, to receive, like the early martyrs, the Blood of the Saviour to strengthen their souls unto battle. And these girls, who are legion in number, do not cease their fearless apostolate. They give of their scanty resources to the heads of the movement. They organize their clubs. They circulate pamphlets. To be acquainted with their heroism, one needs to read the official organs of the *Gioventù*, the *Bollettino dell'Unione fra le Donne Cattoliche d'Italia*, and *Le Nostre Battaglie*. In the columns of these journals, we can follow step by step the growing development of the Italian Catholic Woman's Movement, one certain to affect every phase of the social life of Italy, and to clear the lowering horizon. F. A. Palmieri, O. S. A. Ph. D., D. D., in the December Catholic World.

THE BURNING OF CORK

RIGHT REV. BISHOP SHAHAN OF WASHINGTON CATHOLIC UNIVERSITY DENOUNCES UNSPEAKABLE CRIME

The Right Rev. Thomas J. Shahan, rector of the Catholic University, today issued the following statement on the burning of the town of Cork.

The burning of Cork surpasses in guilt and horror and fierce injustice the crime of Louvain. The little academic city of the Belgians was given over to arson and pillage in the name of the German empire, and under the direction of the German military forces, whereupon England roused the entire world with her passionate denunciation of the crime of the ages. Now she has herself committed a super-crime, not in the name of any authorized Government agency, but in the name, explicitly and implicitly, of anarchy. Maliciously, the English Parliament squints at its own agents, closed by its with omnipotence and irresponsibility, and encourages Bolshevik practices that tomorrow will come home to London with sanguinary interest, in as far as the look of London surpasses that of Cork, and the red-eyed rage of its dumb masses can work out in deeds of horror that will make the ashes of Cork look like a playground.

If this be the liberty that the English Government would force upon Ireland, who can blame the immense majority of the Irish people for rejecting it, back to the wall. Better a thousand times to die by the bullets of English anarchy in defense of true liberty than to yield a pultrone, subject compliances with the dictates of a drunken English police, gashed and the slams of London, patted like hired gladiators and turned loose upon a great religious and peaceful nation to which for over a thousand years all western mankind is debtor beyond calculation or payment, and whose affectionate children are scattered the world over, wherever English agents are heard.

When will the berserker orgy of the English Coalition Parliament cease? Muted by the mass of "catholic police" but covering beneath the whip of Carson and a small ramp of discredited and disintegrating Irish Protestants in a corner at Ulster, disavowed by their fellow Unionists of the South of Ireland, it was described yesterday by Mr. A. G. Gardiner, of London, as "the basest House of Commons that has been known within living memory, of all the worst motives of war, hate, greed and ignorance." Was it to breed in Ireland the anarchy we are fighting from New York to San Francisco that millions of American youth crossed the ocean and fought to save England from her near destruction by the Kaiser? Shall we sit by with folded hands and silent lips while a great mercantile seat like Cork is leveled to the ground? When the Gaelic burned Rome, when Robert Guiscard burned Agia Sophia and when Charles V. surpassed both it was done in the name of law and order, the cruel law and order of conquest, but still proclaimed and enforced, fierce and bloody as were its sanctions.

But in Cork wild-eyed anarchy wearing the insignia of English anarchy, its agents encouraged and abetted by the English Parliament, waves the torch, pours the oil, casts the bomb, cuts the fire-lane, shoots up the peaceful and unarmed city and razes to its lazar and its barracks, waiting another black night to repeat this Saboteur's massacre and arson and loot. All this in the name of the law and order of England, all in the name of the sinister liberty, but really in the name of Cromwell and Ireton who walk the earth again and cheerfully recognize their own craft, much bettered by the gains of modern science. Was it for this evil pass that we granted relief to England in the matter of the interest on her great War debt to us, that she might support an army of occupation in Ireland, and give ridges thousands of English civilians to burn and pillage a sister nation that asks only its natural and

rightful liberty? This last English crime is against civilization, and far surpasses the horror of Louvain. Shall we be dumb spectators of that sanguinary anarchy which every honest heart in England denounces? Once Prince Albert said that the only solution of the Irish question was to sink the island for one half hour beneath the sea, that the human vermin might be exterminated. Lloyd George knows something better: it shall be made a red ciner.

Let all America arise as one man to denounce this unspeakable crime, which is directly aimed at ourselves, for if anarchy can reign supreme in Ireland, by what logic can we repress anarchy in New York or in Seattle?

THE TRUCE OF GOD
BISHOPS' SUGGESTIONS FIND FAVOR

LONDON TIMES SAYS THEY CAN BE REJECTED ONLY AT GREAT PERIL (By N. C. W. C. News Service)

There is every indication that Most Rev. Dr. Gilmarin, Archbishop of Tuam in proposing a Truce of God made a most sagacious and constructive act of statesmanship. It is somewhat risky for any journalist to write from this side with any sort of hopefulness on the Irish situation; for more often than not by the time the words are read in America a new and appalling blunder has been committed, and the position is more hopeless than ever before.

But as things are at present, it appears that Most Rev. Dr. Gilmarin has started a train of thought that has been taken up and approved in widely varying circles, and it may well be that political salvation will come by the Catholic hierarchy. The Archbishop of Tuam's suggestion has been followed by at least three important episcopal pronouncements that undoubtedly lead in the direction of peace. The first of these was the call of Cardinal Bourne for the widest possible measure of Irish self government. The Cardinal's statement was followed by an important statement made to the correspondent of the London Times by the Bishop of Cork, which was followed by a no less weighty pronouncement by the Bishop of Ross, Mr. Kelly.

One very striking feature of these pronouncements by the Archbishop of Tuam and the Bishops of Cork and Ross is to be found in the editorial comment of the Times on these contributions of the Irish prelates towards Irish peace. The Times has already brushed aside as unworthy of consideration by persons of intelligence the suggestion that the Catholics of Ireland, as a whole, can be said to have any leanings towards Bolshevism. This journal now goes on to say that "the Archbishop of Tuam, whose opinion on Irish matters is, to our mind, more likely to be truly informed than that of any British minister, plainly believes that initiative rests with the Government, and that if they will move, a settlement can be reached."

Again, in a later editorial, the Times clearly expresses the opinion that the weighty considerations of the Irish bishops can be rejected only with great peril. "The prime minister," The Times says, "disregarded that recent Irish peace conference, presumably because he did not believe that it spoke for Ireland, and that it was the voice of leaders among the Roman Catholic hierarchy, or fail to understand how powerful might be their advocacy of any proposals which met with their approval." Such statements as these show that at least the mental horizon has considerably altered, even since the early part of 1915 when the same Times burst into an invective against the Irish hierarchy over the question of conscription in Ireland.

Christianly enough Right Rev. Dr. Cahalan, Bishop of Cork, looks not to the House of Commons but to the House of Lords for a proper consideration of the Irish question. The Bishop says: "On what is my hope founded? Well, though it may appear paradoxical when speaking of Ireland, on the House of Lords. There are many noble lords, besides other Unionists of the industrial, commercial and landed classes, who believe that the union is doomed, and who are patriotic enough to wish for a good settlement of Ireland."

The Archbishop of Tuam's proposal for a Truce of God has found support in circles that might be looked upon as totally unexpected. For instance, the Protestant Bishop of Birmingham writes to the press to say "Let us declare a Truce of God and produce a bold and well-considered scheme which has been thought out by a really representative conference of Irishmen and of those who know Ireland. . . . I, therefore, for a Truce of God, and I believe there will be a general response."

There is another side of this question that should not be overlooked, and that is the presence of Archbishop Mannix in this country. The Archbishop has woefully disappointed the expectations of his enemies, and the organs of the press most bitterly hostile to him have failed absolutely in scolding so much as a single phrase or word they might use against the Archbishop.

"I have not," his Grace said at a reception tendered to him at Harrogate, "made a personal complaint since I set my foot in England." Not only is this true in every detail, but Archbishop Mannix has declared time after time, when speaking in public, that he is a man of peace and that his mission—if

he can be said to have a mission in England—is to promote harmony and not hatred.

LEST WE FORGET

It is a popular fiction destined to be perpetuated by such organizations as the Salgrave Institution and sundry Anglo-Saxon "missions" that Parliament procured for these United States their earliest experience of civil and religious liberty. It seems to be forgotten that if we had been left to the mercy of the Parliament we would never have known religious liberty, and many also forgot that the tradition of civil and religious liberty, and their first actual grant, was due to and was made, not by the Parliament or their descendants, but by Catholic Colonists. They fled from persecution in England in the early days of the seventeenth century, and laid these foundations of liberty in a little Indian village on the banks of the Potomac, where the principle of toleration was effective as long as Catholics were permitted to conduct the affairs of the colony.

"We remember and we forgive," wrote Carroll of Carrollton in a reply to an venomous attack made upon his patriotism by a renegade in the Maryland Gazette of January 7, 1773. We, too, should remember the noble men who laid the foundations of civil and religious liberty in this fair land, and forgive the sowers of religious strife and disseminators of fanaticism who would bury in oblivion the names of those Maryland pilgrims who abandoned the comforts of civilization and crossed the Atlantic to secure the enjoyment of liberty mid the privations of the wilderness. Fortunately their number grows smaller. More and more are Americans learning to appreciate the value of this tribute of Davis: "Let not the Protestant give grudgingly. Let him testify with a warm heart; and pay with gladness the tribute so richly due to the memory of our early forefathers. Let their deeds be enshrined in our hearts, and their names be repeated in our households. Let them be canonized in the grateful hearts of the American people, and handed down through the lips of a living tradition to the most remote posterity. In an age of cruelty, like trueness with heroic hearts, they fought the first great battle of religious liberty. And their fame, without reference to their faith, is now the inheritance, not only of Maryland, but also of America."—P. W. Browne, D. D., in the December Catholic World.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AN OLD FRIEND WRITES

Father Daly, C. S. S. R. occasionally writes to the friends of Extension to place before them the position of the Church in its fight for existence in the West. Father Daly speaks from personal experience and his inspiring words will doubtless be read with pleasure by every friend of Extension. Father Daly writes:

To Very Rev. T. O'Donnell, President of Catholic Church Extension of Canada:

For the last three months or so we have been following with close attention in the columns of the Register the results of your campaign to aid of the Ruthenian College at Yorkton. Your plea could not be stronger, and we dare say, never appeal through the mail could have been made under more favorable circumstances. For, the Ruthenian problem—that live issue in which the Church's interests in Canada are so deeply involved—has been kept constantly before the readers of the Catholic Register for the last five years. Facts and statistics have been piled marshaled together to give weight to this burning and most vital topic. The activities of the non-Catholic denominations in that same field were often pointed to, and used as a stimulating and reproachful example to shame our delinquent and dilatory Catholics into action. The hope was that the Catholic pride, under the sting of this reproachful comparison, would rebound.

For the past few months the pressing call of the Register has gone through the length and breadth of the land, into hundreds and thousands of rectories, parish halls and Catholic homes. And what is the response up to date? In our humble estimation, the answer is a painful surprise and sad disappointment. Even indeed has been our expectations, for we fully realize from personal experience what the Ruthenian College means for the Church in the West, particularly at this crucial point of her history. We were confident that before long the object of the campaign would be attained and the sum of \$50,000 subscribed.

Collecting through the mail, it is true, is a slow process, and no doubt with perseverance the offerings that come dribbling in, in small amounts, will eventually enable the Catholic Church Extension to go over the top. Only, does not this tardiness to answer a strong and most inviting appeal show a weakness in our missionary activities and help us to make a diagnosis of it. Our first impression, on watching the thermometer climb so slowly, is, without doubt, that there is a want of pressure and fervor in our Catholic atmosphere. Were our missionary zeal awakened, and its activities well organized, it is by leaps and bounds that we would have seen subscriptions from all over Canada come rapidly to the assistance of the Ruthenian cause.

WHAT IS, THEREFORE, WANTING?

Our present apathy may, we believe, be traced to one or the other of these three causes: lack of faith and generosity in the people, absence of vision in the clergy, want of organization in the Church at large. It is surely not the Catholic people that are to blame. The faith, generally speaking, is strong throughout the country and provokes among our people a generous response to any call from Mother Church. Let anyone heed before a any parish, the cause of our mission, and he will be pleasantly surprised to meet such generous co-operation. He seems to bring in to play those dormant energies of the Catholic soul which were just waiting for an occasion to break into action. Our few wealthy Catholics, in general, have not yet learned, it is true, to place God and His Church in their annual budget.

Is it, then, the vision that is wanting in our leaders? Generally speaking the vision of the people and the interests of the Church are those of their priest. They see no further, no deeper than he. No doubt whatever, the vision of our leaders in the Church in Canada has been for long years restricted to the claims of

struggling parishes and new dioceses. We have accustomed ourselves to parochial and diocesan horizons. This explains how we have been awakened only now and then to the reality of the great broad vision of the mission fields at home and afar. The visit of the missionary from China or Africa, or the direct appeal of one of our Western apostles, would make us lift our eyes to those distant fields where the harvest is plentiful and the harvesters few. But soon the vision would vanish away.

Yet, we believe that these days are passing and a new spirit is now sweeping over the country. The vision of the Church's Catholicity is coming to be for many only a beautiful theological doctrine; it has become a reality, which manifests itself by willing co-operation. It has been our experience, when exchanging ideas on these matters with the clergy through the different parts of the country, to find every one alive to the issues before the Church in Canada and eager to share their part of the responsibilities.

So the cause of our failure, we believe, is to be found in the lack of organization in the Church in Canada. The missionary activities are there, but we want organization to bring them into action and to keep in them their first enthusiasm and an ever renewed life. "The Church Extension" for our home missions, the "Propagation of the Faith" for the foreign missions, the "Holy Childhood," have not, as yet entered into the life of the Church in Canada as in other Catholic countries. In our next paper we will point out what we think should bring about this necessary organization which would make our appeals meet everywhere with a ready and generous response.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS	
Previously acknowledged	\$4,116 83
For the Suffering Souls	3 00
MASS INTENTIONS	
A Friend, Osgoode	2 00
M. D. Sydney	4 00
L. A. Lindsay	1 00
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CAUSE AND CURE OF EGOTISM

Dr. Nicholas Murray Butler, president of Columbia University, assailed, in his annual report of the affairs of the university, what he calls the new paganism. "Ancient Athens," he says, "was wholly given to idolatry, but the modern case there were many idols as there are idol worshippers, and every such idol worshipper finds his idol in the looking glass. Man has tended, during the last two or three centuries during which the world has been in an intellectual upheaval, to become an extreme egotist, feeling superior to all that has gone before and without faith in anything that lies beyond."

This, we believe, is a correct diagnosis of the ailment of the present time. Egotism is the natural consequence of forgetting God. There is, in this respect, an analogy between the material and the spiritual universe. What holds the multitude of stars in their places and regulates their harmonious movement is the law of gravitation based on the superior attraction of a central body. Suppose the law of gravitation should cease to function, each star would immediately become its own center. That would be the egotism of the heavens. As a consequence the universe would necessarily be shattered. For the very idea of a universe means a combination of unity with diversity.

Of the spiritual universe God is the center. In Him all intelligent creatures are needed to find their happiness. His will, as expressed in His commandments, is the proper regulator of their movements. Indeed this is the law of gravitation that secures the spiritual *kosmos*, which is the order and harmony of the spiritual universe. But where God is denied or forgotten individual intelligences become naturally self-centered, seeking their happiness in themselves instead of gravitating toward God by the performance of His will. We are noticing, to our sorrow, the ensuing disturbances in human society, and that the disturbances are not greater is owing to the fact that the suspension of this spiritual law of gravitation is only partial. We dread to think what would become of the world if all men turned away from God.

While, then, the cause of egotism is apostasy from God, what is its cure? Dr. Butler blames the prevalence of idolatrous egotism on the kind of education that is imparted to the present generation. And, indeed, while the stars of heaven are by nature bound to their center, human beings must be brought in contact with God and learn the swing of their rotation around their Orb by education. Hence the necessity of religious education which both fixes the truths of God firmly in the minds of children and implants the virtuous habits of doing God's will! Thus and thus alone it is that the spiritual law of gravitation becomes firmly established in human society.—S. in The Guardian.

LIMITATIONS OF SCIENCE

No thinking person will be surprised at the warning issued by a Washington University professor who told his class to be constantly conscious of the limitations of science. If science means knowledge, the most scientific fact is our ignorance of the forces that play about us in this big universe.

It is a natural human tendency for a man to be positive and dogmatic when generalizing on exact data. The most cocksure is the one who has had the most limited experience. Like Noah's dove, the mind sees a solid resting place. There is a craving for absolute knowledge. We must explain all phenomena. When the hypotheses of fable or superstition no longer convince we fall back upon the equally attractive hypotheses of science, but we do not always explain that they are hypotheses. With impressive terminology we classify mysteries under a certain law. With all our efforts it still remains a mystery to the honest seeker after truth.

All the great discoverers and inventors, all the real scientists, have coupled genuine humility with their thirst for knowledge. They saw the vast realm that is unknown. They were most scientifically dogmatic in declaring that it was unknown. We have learned to utilize many of the forces of nature whose very existence was hardly known a century ago. We have added much to our store of relative knowledge and the experience of the last century in the discovery and use of secrets of nature would warn us not to put too great limitation on the progress of science in the future. Our absolute knowledge is still very limited. A few know in part, many prophesy in part, but the most of us merely speculate in part. Sir Isaac Newton was in his declining years when he said that he felt like a little boy who played with a few pebbles on the beach while the great ocean of truth lay undiscovered before him.

Though the most elemental things are still profound mysteries it should not discourage us in our search for knowledge. It is legitimate to work on an hypothesis. By such process we may make progress in the path of scientific knowledge. We must also bear in mind that from an hypothesis we may not logically deduce a fact.—Catholic Columbian.

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily un baptized. His zealous and urgent appeal. Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His zealous and urgent appeal. Missionaries are urgently needed to go to their rescue.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary J. M. FRASER,

QUEEN OF APOSTLES BURSAR

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A Friend, Ottawa	5 00

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Mrs. L. N. Tanney, Iroquois	5 00
Mrs. D. J. Walker, Lunenburg	3 00
Miss A. McPhie, New Victoria	2 00
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LITTLE FLOWERS BURSAR

Previously acknowledged	\$482 19
Mary Teresa, Toronto	5 00

SACRED HEART LEAGUE BURSAR

Previously acknowledged	\$1,147 95
M. M. N.	2 00
In honor of Infant Jesus	2 00
L. A. Lindsay	1 00
G. Toronto	1 00