

JANUARY 29, 1921

future Cardinal, then a youth, officiated as acolyte. Later, he inherited the Lulworth estates and married, but upon the death of his wife several years later resigned the estates into the hands of his brother, and became a priest. In 1826 at Bishop Macdonell's instance he was raised to the episcopate as Bishop of Amoy, i. p. i., and, as already stated, Coadjutor of Kingston. His only daughter had meanwhile become the wife of Lord Clifford, and as such, mother of Right Rev. Dr. Clifford, late Bishop of Clifton. It is a very interesting family history, and the decoration of Sister Mercedes for War services adds but another chapter.

IRELAND'S TRAGEDY

GRAPHIC PEN PICTURE OF IRISH CONDITIONS AND IRISH SPIRIT

By Alice Stopford Green
Copyright, 1921, by The New York Times Co.

Through the courtesy of the New York Times we are permitted to republish in the CATHOLIC RECORD the following copyrighted article.

—E. C. R.

[The author of this article is the widow of John Richard Green, the English historian, and is the author of a number of historical works. She is the daughter of Edward Adair Stopford, Archdeacon of Meath, and was born at Kells, Ireland. Her present home is in Dublin.]

IGNORANCE OF THE IRISH QUESTION

Dublin, Jan. 2.—The Great difficulty of the Irish question lies in the peculiar fact that it is at once a matter of fact and of feeling, and is unknown to the vast majority of the people of the world. It is a matter of fact, because it is a matter of fact that the Irish people have been for centuries a people of slaves, and that they have been for centuries a people of slaves. It is a matter of feeling, because it is a matter of feeling that the Irish people have been for centuries a people of slaves, and that they have been for centuries a people of slaves.

DUBLIN CASTLE AND THE PEOPLE

But cannot the Irish Government inform England and America about Ireland? Dublin Castle Government is an institution unique in the world. It is a place where the English and Irish are in contact, and where the English and Irish are in contact.

But cannot the Irish Government inform England and America about Ireland? Dublin Castle Government is an institution unique in the world. It is a place where the English and Irish are in contact, and where the English and Irish are in contact.

RECENT REFORMS AND RESULTING PUBLIC SPIRIT

Those who live on terms of friendship, reason or respect with the Irish observe a very different people from that described by the Panch cartoonist, by Dublin Castle or by the English Ministers. We know a race which has only in our own memory been allowed the first instalments of liberty and education. In 1884 the Irish at last conquered the same

franchise and right to vote as the English had won in 1832. Three years later an English gift followed, the perpetual coercion act of 1887, an omen of later violence to follow. But the Irish people gradually won an agricultural board of their own, in 1887 some help in technical instruction and in 1889 a de facto right to form county and district councils after the English pattern.

After years of battle they secured in 1905 the power to purchase their farms and live free from the menace of evictions by the hundred thousand at the will of the landlord. They shared, though inadequately, in an improved system of education. The families of small farmers who could buy land or hold it at a fixed rent could for the first time for centuries have food above the starvation point. The creation of an Agricultural Organization Society in 1904 taught them the means and hope of building a new economic state. They have been educated not only by the school to a lively sense of problems, economic and political, that concern the safety of their country. The new share of the people at large in elections to Parliament and to local councils was a call to public duty and to a sense that themselves were responsible for the welfare of their own land.

These slow advances, and the long fight to win them, had developed a remarkable generation in the new Ireland. A race of keen intelligence, of singular physical endurance, with a long and distinguished tradition in history, has become conscious of its true dignity. They have recovered the old idealism. The movement of the Gaelic League for the study of the language, history and ancient monuments, so long forbidden to the people, inspired anew their loyalty to traditions of honor, culture and beauty. In the young men and women a fervent religious piety became merged with a mystical devotion to their country. They believe in a commonwealth which could deserve and could secure the willing service of its people, and with enthusiasm they consecrated themselves to Ireland.

SHARP DISTINCTION BETWEEN POLITICS AND RELIGION

In the refining and ennobling effect on intelligence and character we see the makings of a democracy in the best sense of the word. A far-travelled American of great weight remarked to me: "This is the only country I have struck in which there is no vulgarity." "It is Heaven to be here," said a learned Spaniard to me. "This is the only country I have found in Europe where there is piety and no clericalism."

The relation of the Church to the people is, indeed, little understood by England or America. A deep and pervading piety inspires the young men and women of Ireland. But the Irish have a sharp distinction between the priest at the altar and in politics, and the hierarchy will never be made by them nor used by them, after the manner of the English Government, as a political machine. In civil affairs the people, as has been well said, will follow the Bishops on every course along which they themselves have already decided to go.

It is the judgment of experienced American observers that there is in all Europe no finer type than the men and women now being driven to emigrate from Ireland—splendidly built, clean, intelligent, upright, the very best of citizens, the kind of people that the United States most desire to make the next generation for their own proud country.

These men are the "imperial" England thrown on the sea as waste or flung into the scum of penal labor.

MALICIOUSNESS PROVOKES REBELLION

In this remarkable Irish movement there was no aggression and no hostility except distaste for the violent men who know no other talk than handoffs and bayonets. Not a single Englishman in Ireland of rank or business suffered the least inconvenience. He was not, of course, elected to public bodies if he openly fought the right of Ireland to have any effective voice at all in her own affairs. But he could scarcely argue that people who have their vote must give it to those who desire to make it void.

The rising of 1916, aroused by Government courses of action which Lloyd George himself could only explain as "maliciousness," was the sixth appeal to arms in the course of 120 years against the method of coercion rule under the union. It was crushed with a relentlessness worthy of Prussia. Sixteen of the leaders were executed, two and three at a time, and their names went on the roll of Irish martyrs who ever inspire young Ireland to carry on the fight for freedom. Even this would have been forgotten, as well as the terrible slaughter of unarmed civilians which took place in North King Street on the last day of the rising, had the Irish people been allowed to voice their demand for self government by strictly constitutional methods. In fact the conduct of the two following years showed a clear distinction along constitutional and non-violent lines. The elections proved that the people had finally despaired of craving in vain for reforms by an ever-defeated minority in the English House of Commons and that the country, weary of the waste morass of vain talk in which the soul of the nation was being merged, had resolved on a policy of self government and national independence.

"ALMOST CRIMINALLY PATIENT"

If there had been any statesmanship in England there was the opportunity for a full discussion of the problem, bringing to it the reason, intellect, experience, the supposed wisdom and the obligations of a great imperial State. England, however, had only one notion, that of brute force, and a single argument, to bludgeon Ireland into silence. In the two years 1917-1918 thousands of houses were raided at night by armed forces, hundreds of men wounded, many killed, 1,350 arrested, over 100 leaders deported and others gradually hunted down, savage sentences imposed, public meetings and newspapers suppressed, fairs and markets closed. When Coroners' juries found verdicts of wilful murder against servants of the Crown, the Government not only shielded the criminals but even promoted them. The people, who through these years of trial steadily refrained from violence, were held by a distinguished foreign correspondent to be "almost criminally patient."

THE ELECTION OF 1918 AND THE PLAN OF "CONQUEST"

The general election of 1918 gave the Irish Republican Party, with its majority of three-fourths of the people, an opportunity to make its constitutional demand for an independent Irish Parliament. Here was a new opportunity for English statesmanship, but England, victorious in the field, was already conquered in spirit for Prussian ideals. The answer, without delay, was an army of occupation. The Irish police, the nucleus of such an army, never in any other country. They had been established by Peel as a trained military body to enforce the suppression of Irish national life and movement. To assist the army of occupation the police were now made entirely military in control, disposition and concentration. Along with the harrying troops, the Irish police force as removed from the public path and interest as the German Army in possession of Belgium was to the people of that land. The thousand-year-old plan of the "conquest" of Ireland was revived.

SELF DEFENSE AGAINST VIOLENCE

Forced by this challenge of violence the young men determined to defend themselves. The first bloodshed by the Irish Volunteers was in an attempt to disarm the military police early in 1919. Intermittent guerrilla attacks by volunteers followed on fortified barracks and armed patrols in which the police when disarmed were systematically allowed to go free and uninjured. The danger in the attacks against superior arms was great and the casual death of a high ranking member of the police was among the marks of the police and soldiers. There is no evidence, indeed, I believe, no charge has ever been made, that the volunteers ever once killed or even maltreated prisoners who thus fell into their hands, though they themselves when captured were sent to penal servitude or hanged. It is generally believed that all the other killing for which the Irish forces can be held responsible were cases of spies and informers, men in civilian dress, placed in private houses to spy more securely on their neighbors and give "information" to their destruction. An occupation which in life no one openly avows and which after death is sedulously concealed. It is alleged that clear evidence of their guilt was in each case proved by the efficiency of the Republican Intelligence Service, in fact, a wonder both to their friends and their enemies. Dublin Castle has never been able to gripe with it. Its success is partly due to the fact that the whole Irish nation is in the conspiracy, realizing that the war being carried on here is not against what is called "the murder gang," but against the whole Irish National movement.

Dublin opinion is practically expressed by the hairdresser who was asked if he was more afraid of the Sinn Féiners or of the Black and Tans. "Oh, no," he answered, "the Sinn Féiners know what they are shooting. They don't make any mistakes."

LAWLESS TORTURE, MURDER, LOOTING AND ARSON

In the conflict of the last two years no suffering or humiliation has been spared to the Irish people subjected to a system of military coercion without parallel in any modern civilized country and deprived not only of every shadow of protection by civil law, but even of the decent restraints which military rule is generally supposed to enforce against lawless torture, murder, wholesale looting and burning by forces of the Crown. Civil law restrains the wild action of individuals whatever their provocation may be. The military act for restoration of law and order has enforced no check on the brutal passions of the worst elements of the army. It was generally announced by officials some time ago that the cost of the "murder gang," calculated at 200 well known gunmen, of whom 100 had taken refuge in Dublin, and the "error" being lifted would liberate the true English mind of the population at large.

Some months have passed and over 2,000 men now lie in prison, tried and untried. Leading towns have been laid waste with bombs and fire, farms have been burned by the thousands, ornaments and factories destroyed, homes looted and the list of prisoners and men shot at sight or on chance is still rolling up.

THE REACTION OF THE IRISH SPIRIT

Amid this chaos of law and order by machine gun and dynamite the 200 gunmen have apparently not been subdued. The Government assures the world that its firm measures "have already broken the spirit of resistance and the final subjection of the country is at hand. These measures carry more weight in England than in Ireland. I hear that in the country crowds of men of all ages and stations, who never dream of belonging to such a body, are flocking to volunteer after every mad "recital" of burning or murder. In Dublin 1,500 young men joined the volunteers on the day the boy of eighteen, Kevin Barry, was hanged. A battalion of death could be raised in every district—the women would bless them in their going. The ferocity of capture and imprisonment, the floggings, the secret military courts, the daily brutalities under which the people have lived the last years has taught them a terrible strength and endurance. Babies and children are learning their lessons. What memories will hang about the refrain of "God Save the King," for a child who has seen a father or a brother on his knees with a bayonet at his back or revolver at his head made to sing that anthem.

Watching a soldier's raid on the Sinn Féin office, I saw a lad of about ten in the crowd seize a bigger boy and pummel him heavily. "Ab, you small nation, you take that. It's all you are fit for."

THE IRISH VOLUNTEERS

It would be hard to find in any country a body of men equal to the Irish Volunteers. Sober, self-respecting, upright, they give the unique spectacle of an army of revolutionaries protecting life and property, maintaining the only law and order that now exists in Ireland, suppressing all crime, doing equal justice in their courts to Protestant and Catholic, land owner, policeman, Republican and Unionist. By relentless discipline they have been hardened and drilled. They have learned to believe in efficiency as the final test and fidelity as the citizen's virtue.

Men of peculiar gentleness, they have a courage as to past and future ordeals of pain of mind and of body which leaves me staggering. Their self-surrender has been absolute and complete. At no moment no word of complaint has been heard. The situation of hundreds driven "on the run" rouses the hilarious laughter of the chivalrous House of Commons. In Ireland we know their worth. Hunted by day and night, on mountains or in city slums, watched for at every eating house, marked to be shot at sight, they have preserved a strange sense of duty. If you meet them their talk is always of Ireland. How to raise her position industrially, how to attract the best European experts, how, above all, to link every material improvement with a new cultural advance. The passion of the young men is too deep, or, it you will, too high, for easy words of sentimentality. Talk is brief and rapid, with the sole purpose of getting to the truth, to the permanent underlying fact. There is a dryness, a clear hardness, which marked the minds of the men that created the Irish language, and the Irish literature and the old Irish nature appears again in speech—sober, direct, almost without emotion in its gravity.

Their character has had a profound effect on the men outside their ranks. If the country has now more solidly and bravely than ever, it is coming to a full self-consciousness and coherence, it is through the spiritual influence of the volunteers.

THE SPIRIT OF THE NATION

For the Irish the main question is who is to hold command in Ireland—the English Prime Minister in London or the Irish people who live on the soil? But if for the moment we leave aside the discussion as to whether the Irish people are right or wrong, there still remains the fundamental fact of an Irish nation in being, a nation that cannot be ignored or despised. Whatever, indeed, may be the zeal and courage of the nation, it would be foolish to deny that the military might now of an isolated Ireland can be mechanical destroyed by overwhelming force and ferocious punishment of the most powerful military and naval country in Europe. But it would be yet more foolish to suppose that even by such military might the spirit of a nation can be broken. The spirit will only withdraw to gather new strength and will presently appear again with unconquerable faith and fortitude. There are processes of human nature into which the eternal soul retires and from which after a Winter-time it emerges to flood the world with stronger life of resurrection.

INDECENT FASHIONS

HOLY FATHER WARNS ROMAN ARISTOCRACY AGAINST THEM (N. C. W. C. Special Cable)

Rome, Jan. 8.—In receiving members of the Roman aristocracy, for presentation of their good wishes on Epiphany eve, the Pope delivered a message, reminding them of the necessity of opposing indecent fashions and dances, of exercising public and private charity and of cooperating with Catholic enterprises in which the nobility is called upon to give work, counsel, and direction. His Holiness bade them remember

that noble birth alone is not sufficient preparation for so important a task.

The Holy Father praised the women's activities now developing in Italy under the direction of noble Roman ladies. He recalled the example of St. Jerome, who was the spiritual director of the Roman matrons of his time, and recommended Gospel reading.

The delegation was headed by Prince Colonna, assistant to the Pontifical Throne, who delivered the address of greeting.

A LIVING WAGE FOR WOMEN WORKERS

No one who knows of the state of a large part of Europe and Asia today where the whole fabric of civilization is endangered, and the continued physical existence of entire races is problematic, where famine, disease and near-anarchy have followed in the wake of war, and who then turns his eyes to Canada or the United States, will admit that we are one of the most favored and fortunate countries in the world. Rightly then do Canadiana instinctively oppose any agitation which is vainly attempting to upbuild a new civilization which would actually be worse than the present one. Yet reactionaries are as grave a menace to peace and progress as are revolutionaries. Consequently the Canadian citizen who calls attention to undoubted evils which exist in the midst of our prosperity and who suggests constructive remedies, is only fulfilling his duty. It is better to wash than to whitewash. There is here room for, and need of, the Christian cooperation of all.

It may be as well to state, first of all, some of the evils and then their remedy. Our fundamental evils are of course moral, and their fundamental remedy lies in the practice of the Ten Commandments and of the twofold precept of love of God and our neighbor. Thus Pope Benedict XV., in a Christian allocution on "Peace on earth" diagnosed the world's evils as resulting from "negation of authority, from among brothers, thirst for pleasures, disgust for work and forgetfulness of the supernatural objects of life." The remedy is to practice Christianity. It is admitted by all, even by those who neglect it, to be eminently desirable and ethically necessary, the use of the application of the Christian moral law to our economic system is often doubted or disregarded. Yet Christianity alone can supply the guiding principles, the impelling motives and the adequate aids which will enable remedial legislation and labor unions and social reformers to alleviate the ills of society.

It must be admitted that our present economic system stands in grievous need of considerable modification and improvements. Its main defects are three. 1st. Enormous inefficiency and waste in the production and distribution of commodities. 2nd. Insufficient incomes for the great majority of wage earners. 3rd. Unnecessarily large incomes for a small minority of privileged capitalists. The remedies for these evils may be summarized as follows: 1st. Let production be greatly increased by universal living wages, by adequate industrial legislation and by harmonious relations between labor and capital, on the basis of adequate participation by the former in all the industrial aspects of business management. The wastes of commodity distribution could be practically all eliminated by co-operative mercantile establishments and co-operations selling and marketing. 2nd. All the Provinces should enact laws providing for the establishment of wage rates that will be at least sufficient for the decent maintenance of a family, in the case of all male adults, and adequate to the decent individual support of female workers. It is to be kept in mind that a living wage includes not merely adequate provision for food, lodging, clothing, fuel, light, transportation, reading matter, recreation, charity and the support of religion, but also a reasonable provision for such future needs as sickness, invalidism and old age. 3rd. The majority of the workers must not remain mere wage earners, but must somehow become owners, or at least part-owners, of the instrument of production. They can be enabled to reach this gradually through co-operative productive societies, and partnership arrangements. This summary of the triple economic evil and its triple remedy has been borrowed, in part, textually, from the pamphlet entitled "Social Reconstruction," published by the Episcopal Committee of the National Catholic Welfare Council (of the United States).

One part of that programme can and will be put into effect in Ottawa this year. I refer to the living wage clause. In the summer of 1920 a Minimum Wage Act was passed by the Legislature of Ontario, which provides for "minimum living wages for women and girl employees." A general and deal of extremely useful legislation is enacted every year in the Provincial Legislatures of Canada, as may be seen from a perusal of the volume entitled "Labor Legislation in Canada," published each year by the Dominion Department of Labor. One of the most useful of these legislative

remedies are the Minimum Wage Acts for Women Workers.

The principle of a living wage though introduced into Canadian legislation only in 1917 has long been a familiar one in Catholic schools. It was thus stated by Pope Leo XIII., in his Encyclical "Rerum Novarum" (15 May, 1891): "There is a dictate of nature more ancient and more imperious than any bargain between man and man, that the remuneration must be sufficient to support the wage earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will give him no better, he is a victim of fraud and injustice."

Humiliating as it is for us to have to admit it, there are women workers in Ottawa who are not receiving a remuneration sufficient to support themselves in reasonable and frugal comfort, and who, consequently, since they are giving an honest day's work (as the majority of them are) without receiving therefor an adequate day's pay, are the victims of fraud and injustice. A vicious economic system permit and practically forces girls and women, even when they are no longer apprentices, to seek and accept work at less than a living wage. While in many cases employers in Ottawa are paying just wages, and giving due attention to the health and comfort of their female workers, there are, unfortunately, women in Ottawa who are working for \$6, \$7, \$8 and \$9 a week, not to speak of girls who are working for \$5 a week or less. These facts are so easily ascertained that without exaggeration they may be described as notorious. The Ontario Government Department of Labor published in 1920 "The Ontario Survey of Vocational Opportunities in the Industries of Ontario." Here are some facts concerning the wages paid female workers in the occupations surveyed, as may be found in Appendix A. to Bulletin No. 1. The percent age of the workers who receive less than \$5 weekly is in one occupation 3.8; in another 4.3; in another 6.1; in another 6.7; and finally in one occupation no less than 9.5. The cumulative percent of those who receive less than \$6 weekly ranges in several occupations from 4 to 8; while in others it ranges from 10 to 15, 17 and even 23.8. Those receiving less than \$7 weekly number in two occupations over 22%, in a third over 25% and in a fourth 35%. In five occupations grouped together, more than 58% of the female workers receive less than \$8 weekly. Finally of the nineteen occupations here surveyed none pay 80% of their female workers \$12 weekly; only six pay half of their female employees \$12 weekly; only eight pay that amount to even 35%; while in four occupations the percentages of female workers receiving \$12 weekly were as low as 15.4; 12.2, 7.1 and 4.5. In the last named occupation, a form of manual labor, which requires only a short apprenticeship 95.5% of the female workers receive less than \$12 weekly. Yet less than \$12 weekly is not a living wage for a woman worker. Those of us who are comfortably clothed, housed and fed, and can find enough money for car-fares, reading matter, recreation and medicine, as well as for charity and religion, (and to all these we are entitled if we do an honest day's work) can have but little idea of the humiliation, privations, sufferings and temptations to which are exposed working persons who are unjustly deprived of a living wage.

Thank God this deplorable state of affairs will not last much longer in Ontario. For under the Minimum Wage Act 1920, there was constituted on November 17, 1920, a Minimum Wage Board, consisting of Professor J. W. Macmillan of Victoria College, Toronto, (Chairman), Mr. R. A. Stapella, Managing Director of The Elroy Manufacturing Company, Toronto, Miss Margaret Stephens of the Garment Workers' Union, Toronto, Mrs. H. W. Parsons, Secretary of the Women's National Council, Toronto, and Mr. H. G. Foster, Secretary of the Hamilton Trades and Labor Council. The Board has authority under this Act to conduct such investigations as it may deem necessary, and after due enquiry, to establish a Minimum Wage for female employees in any trade, occupation or calling in Ontario apart from farm laborers or domestic servants. Meanwhile, since action by the Minimum Wage Board though imminent, can scarcely be immediate, I would most earnestly implore our local employers who are paying experienced women less than \$12 weekly to take time by the forelock and, without waiting for the decrees of this Board, fulfil the primary requirements of justice by giving at once to the girls and women who are doing a fair day's work for them, a living wage.

JOHN J. O'GORMAN
Blessed Sacrament Glebehouse,
January 11, 1921.

ASKS PRAYERS OF CHILDREN

CLEMENCEAU FEELS HIS END IS NOT FAR OFF AND WANTS THEM TO REMEMBER HIM (By N. C. W. C. News Service)

Paris, Dec. 24.—M. Clemenceau is a master in every form of eloquence. He can bite as hard as a tiger, but he can also be as suave as a lamb. It was the language of the lamb that he used a few weeks ago in addressing the children of the French

Sisters' school at Singapore, India.

He said: "My dear little children; I feel somewhat intimidated in your presence. I am used to face men who do not agree with me or refuse to believe me, and so with them I get angry and speak loudly. But here before you, who are a France in miniature, what words can an old tired man, who will soon be called upon to give an account of himself in the world beyond, find to express himself?"

"I am very fond of children and I am deeply touched by the compliment you have paid me and for which I am indebted to your Reverend Mother. I can see with what love you are surrounded here and how perfectly the Reverend Mother has learned the secret of being obeyed without getting angry, without frowning or always threatening. It is her smile that wins your obedience, and her authority rests on her meekness, her benevolence, and her ever noble and lofty spirit."

"As you grow up, you will see how different it is in the world. Here you belong to all races, to all nationalities, but you are brought close to France by your education, and soon you will realize that no people has suffered more than the French people."

RECALLS ANTAGONISM

"I have had the honor of spending nearly all my life in the Government, and I hope we have always worked for France. I am moved at the sight of these good Fathers and of the Sisters engaged in this work. I must say that we have not always been good friends, but perhaps that was better, since it gave us the occasion of striking afterwards a warmer friendship."

"Your grand mother, France, having been attacked, her sons found out that they had been—how shall I say?—very stupid to fight one another when they had so many good reasons to love one another. Then, as you told me, England came in. She and France joined to repel the invader, and now they are going to work hand in hand for all just and noble causes."

"I beg your pardon for telling you these serious things which you will understand better when you have grown up. In a few years, perhaps in a few months, you will hear that I am dead. I ask you that day to remember me."

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 are daily baptized! 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. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

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 APOSTLE BURS

Previously acknowledged \$1,919 22
From California..... 5 00

ST. ANTHONY'S BURS

Previously acknowledged..... \$1,088 95
John N. McKenzie, Christ-
mas Island..... 2 50
A Friend, Alliston..... 1 00

IMMACULATE CONCEPTION BURS

Previously acknowledged..... \$2,254 58

COMPANIONS OF THE AFFLICTED BURS

Previously acknowledged..... \$846 50

ST. JOSEPH, PATRON OF CHINA, BURS

Previously acknowledged..... \$1,761 19
H. A. McKinley, Curran..... 1 00
John N. McKenzie, Christ-
mas Island..... 2 50
Reader of RECORD, Cornwall..... 1 00

BLESSSED SACRAMENT BURS

Previously acknowledged..... \$291 05

ST. FRANCIS XAVIER BURS

Previously acknowledged..... \$270 80

HOLY NAME OF JESUS BURS

Previously acknowledged..... \$225 00

HOLY SOULS BURS

Previously acknowledged..... \$904 50
A Friend, Canoe..... 1 00
Miss F. M. Jamieson, Canoe..... 1 00
Mrs. H. J. Jamieson, Canoe..... 1 00
Mrs. R. C. St. Debe, N. B..... 2 00
John A. McDonald, Reserve
Mines..... 1 00
James E. Murphy, Angeline
Cove, P. E. I..... 3 00
Margaret & Maurice Finerty
Quesnel..... 5 00

LITTLE FLOWERS BURS

Previously acknowledged..... \$487 19
In thanksgiving..... 5 00
A. R., Windsor..... 2 00

SACRED HEART LEAGUE BURS

Previously acknowledged..... \$1,256 95
Children of R. C. School,
King's Cove, Nfld..... 2 90
D. S. Murphy, King's Cove,
Nfld..... 2 17