

in accordance with the desire of Jesus Christ, the August Pontiff is very pleased that you are devoting your zealous labours to no noble undertaking. To render this Holy Eucharistic Crusade still more fruitful, His Holiness begs of Our Lord the necessary help, and under the Divine Guidance and in testimony of his paternal benevolence imparts with all his heart to Your Reverence, to the promoters, and to the members of this crusade, the Apostolic Benediction."

All the Knights, Handmaids, and Pages of the Blessed Sacrament all over the world are asked by Father Lester to offer Holy Communion for the intentions of His Holiness. The crusade is not a confraternity, it is an individual and lifelong service. There are no prayers and no regular meetings. Like the Knights of old, each crusader has the power to instruct a candidate, and, after being satisfied as to his serious determination to try to live the Knight's life, to receive his word of honor and confer the Knighthood upon him. It may be done personally or by letter. All information may be obtained from the Secretary, K. B. S., Manresa Press, Rochester, N. Y. 15.—The Universe.

## CATHOLIC WOMEN'S LEAGUE

### DELEGATES FROM MARITIME PROVINCES, ONTARIO AND QUEBEC

Montreal Gazette, June 17

Representatives from the maritime provinces, from the maritime provinces and from Ontario and Quebec, gathered in Congress Hall last night for the first conference of the Catholic Women's League in Canada. The Montreal branch which is also the parent branch contains by far the largest membership of any Canadian city where the league now exists, turned out in large numbers to welcome the visitors and the many Montreal friends of the league were also present. The chair was taken by Archbishop Brochu. In addition to his Grace, there were present on the platform Miss Guerin, founder of the League in Canada; Madame Gerin-Lajoie, president of the Federation St. Jean Baptiste; His Grace, Archbishop McNeil of Toronto; Mr. Donnelly and Father McShane.

Miss Guerin after expressions of welcome to the visiting delegates, gave a brief outline of the history of the forming of the Catholic Women's League in Canada, saying that the idea had sprung from a speech made by the Archbishop of Westminster at the Eucharistic Congress held in Montreal in 1910. The Archbishop seeing all that had been accomplished by the women of Montreal for that event, spoke of their efforts reminding him of the work done by the C. W. L. of England, and advised the starting of such a body in Canada. This advice was not directly acted upon, but about four years ago the Montreal branch was organized and its members since the day of inauguration, have worked for the propagation of the league in other cities and have ever had in mind the uniting of all the Catholic women of Canada in an organized body to secure that position of influence that is accorded to numbers. That influence gained, the aim of the League is to use it for Catholic education, for betterment of Catholic social action and for racial harmony among Catholics.

#### THE WORK OF WOMEN

"Of the many impressive revelations of the Great War," said the speaker, "none was more impressive than the supreme importance of education, and the strength or weakness of a country was easily discernible by the excellencies or deficiencies of educational provisions. Women have been called upon to fill a place that she never dreamed of in the past. It is for her to direct thought, to guard morals, and to cast her influence into the souls of justice whenever righteousness demands it. Suffrage has come to us. Are we through indifference to let it pass by and not avail ourselves of it, or through carelessness are we to allow ourselves to be swayed no matter which way? We are beholding the greatest evolution that ever was accomplished in the history of civilization, we are watching the greatest changes animated by our faith, let us too put our hand to the vast machinery and work with our generation for the coming of the reign of justice. It will be by such efforts that we will endeavor to blend the harmonious elements of morality and intellect, hoping that by so doing we will succeed in realizing the idea of the intellectual Catholic, and still more by precluding the civilizing social virtues of educated Catholic women we will spread their influence and permeate public life with their inspiration."

Miss Guerin also read a letter from the Apostolic Delegate Di Maria, containing the message of the Apostolic Benediction upon the members of the conference and their work together at this time.

#### WELCOME BY ARCHBISHOP

A word of personal welcome was given Archbishop McNeil, of Toronto, by Archbishop Brochu, who said the Archbishop by his coming to Montreal in response to the invitation of the Catholic Women's League of Canada, thus demonstrated the importance of the work accomplished by that body and his interest in it. The message of benediction

received from the Apostolic Delegate was said to be consistent with the interest always shown by His Excellency in any project which had for its aim the advance of public morality. The Church education of that he was sure the women had with them in this undertaking the sympathy of all the bishops of Canada, and he was sure the Pope, could he know of what was happening in Montreal, would also feel the deepest sympathy and sincere hope for the success of the conference. The women would be henceforth the auxiliary workers in the Catholic Church. The visiting delegates were warmly welcomed to Montreal by His Grace, who said that he would instruct all the Catholic institutions of the city to extend a cordial reception to any of the visitors who cared to call at any of the various headquarters of Catholic work in the city. Archbishop Brochu paid a tribute to the work done by the French-Canadian Federation, and to its president, Mrs. Gerin-Lajoie. He also expressed a hope that the Catholic Women's League would have some organization and would take into serious consideration with a view of future action upon such problems of the day as divorce, the true principles of Christian education, improper fashions and the protection of young girls coming to large cities as strangers.

Mrs. Gerin-Lajoie brought a message of greeting from the Federation of St. Jean Baptiste saying that the two organizations, the C. W. L. and the body of which she was head could co-operate along many lines, working for similar aims such as the stability of family life, the sound religious instruction of the children, of the Church, and the alleviation of the misery of many of the less fortunate members of the community.

Archbishop McNeil gave a brief address of thanks for the welcome accorded him acknowledging the personal greeting of Archbishop Brochu and saying he always felt quite at home in Montreal. He also urged the members of the conference when the business of the meeting was undertaken in earnest to begin by making some definite, or at least provisional, constitution for the League, which could be sent to all groups of Catholic Women wishing to organize local branches.

## DIAMOND JUBILEE PAGEANT

### THE GREATEST PAGEANT IN HISTORY PORTRAYS DRAMA OF CHRISTIANITY

36,000 CHILDREN PARTICIPATE—MORE THAN 100,000 SPECTATORS—Chicago News World

The great drama of the progress of Christianity through all ages, in all countries, and among all peoples to whom the One, Holy, Catholic and Apostolic Church brought light and life, was never more vividly portrayed than in the pageant of June 10, which featured the third day exercises of the Diamond Jubilee of the Diocese of Chicago and the Silver Jubilee of His Grace, Archbishop Mundelein. Presenting successive events arranged in historic order, beginning with the Biblical scenes at and before the birth of Christ, and ranging along with Christianity's development, through the many countries whose descendants now inhabit Chicago, up to our own part in the World's War, more than 36,000 children passed in brilliant review. Through lanes of spectators stretching from the Municipal Pier at Grand avenue to State street at Lincoln Park before more than one hundred thousand people the pageant story was unfolded.

It was a mighty procession of artistically decorated floats, a splendid march of faith, in which nearly forty thousand children took part, a riot of color, great variety of stage and costumes, and a symphony of grace and beauty, well handled and produced, which will go down in history as the greatest pageant of modern times.

The same spirit which rendered the splendid historic and symbolic scenes so vividly portrayed, the same purpose which animated the saints and martyrs thus honored, produced this wonderful picture and animated even the tiniest child participant to a degree of interest which made for a finished display. The idea of the pageant, born of the Faith, seemed to inspire all to show in concrete form the enduring consequences of the divine injunction "Going, therefore, teach all nations whatsoever I have commanded you."

#### AN APPRECIATIVE CROWD

The development of the pageant idea was quickly discerned by the appreciative thousands. White for purity dominated the earlier living pictures which rolled by with a majesty quite becoming to the inspiring subjects. Then, as the succeeding floats unfolded the film of years, color found its way into the picture, the middle ages, national costumes, troubadours, cavaliers, knights and ladies. The shifting of the scene to America brought the Indians, the missionaries, scenes dear to the heart of Chicago, the settlement and our pioneers. Lastly came the sending away and the return of our boys from war, with tributes to the jubilee period. The symbolic floats followed.

It was a gorgeous array. Only the enduring faith could have produced it. Only a sympathetic and intelli-

gent audience could quite supply its mead of appreciation. At no time was this lacking. Cheer after cheer arose as the beauty in the idea of a particular unit was unfolded. All down the line the cheering, resounded, wave on wave, rising and falling through the three hours of this splendid portrayal. It was a tremendous burst of prolonged admiration, yet none too great for the magnificent spectacle presented. It will be a long day before we see such another.

## SOCIAL BETTERMENT

### THE CO-OPERATIVE MOVEMENT

Social students who have looked far enough beneath the surface of things to perceive certain fundamental and determining factors, have arrived at two rather definite conclusions: first, the present industrial system will sooner or later have to be recast; second, the exploitation of the consumer can be abolished only through a radical reorganization of our distributive system.

Living wages, reasonable hours, humane work places, and adequate social insurance are all necessary first steps and improvements, but they will not prove adequate solution of the labor question or of social unrest. Mere efficiency and security of livelihood will not bring contentment to the laboring class, so long as the great majority of them remain mere wage earners, the hired men of a small group of employers who own the great bulk of the instruments of production. This unnatural divorce between ownership and use cannot endure permanently. The majority of the workers will insist, and rightly, upon obtaining greater power not only over the conditions of employment, but over the tools with which they work. They must become industrial property owners as well as wage earners. On the other hand, the consumer will never be freed from the burden of abnormally high living costs through anti-monopoly laws or government fixation of prices. The abolition of private monopoly and other forms of special privilege, and the restoration of competition are, indeed, immediately necessary measures, but they leave untouched the vast tribute exacted from the consumer by an army of middlemen.

The fundamental and ultimate remedy for both these evils, that is, for the intolerable dependency of the laborer and the exploitation of the consumer, is essentially one. It is co-operative enterprise. The producers in the urban industries must sooner or later become owners and managers, either wholly or in part, of the instruments of production. The producers of the farms must co-operate in purchasing and marketing associations which will bring them cheaper materials and implement, and a larger share of the price that is finally paid for their products. The consumers must organize co-operative stores to get the benefit of lower prices through the elimination of a series of unnecessary traders. Inasmuch as this third form of co-operation has been conspicuously successful and embodies almost all the features that are essential to the other two, we shall take it as our text in the arguments that follow.

Notwithstanding the overwhelming proofs of its worth that have been provided by the experience of Great Britain, the co-operative movement has only recently assumed any importance in the United States. There are now some seventy establishments of this sort in the mining district of southern Illinois. A weekly urban labor journal in the Northwest carries two columns of news and propaganda matter under the editorship of the "Co-operative Wholesale Society of America." The "Reconstruction Programme" recently published by the American Federation of Labor gives evidence that organized labor in this country is at last fully awake to the possibilities and importance of co-operative enterprise. It contains these sentences: "There is an almost limitless field for the consumers in which to establish co-operative buying and selling, and in this necessary development the trade unionists should take an immediate and active part. . . . Participation in these co-operative agencies must of necessity prepare the mass of the people to participate more effectively in the solution of the industrial, commercial, social and political problems which continually arise."

The co-operative stores of southern Illinois are typical both in organization and results. They are all owned and operated by the miners on the Rockdale plan. That is, the stores are organized as corporations, all the stock is owned by the customers, and the latter receive dividends both on the stock and the amount of goods that they purchase. The oldest of these establishments, in the town of Gillespie, has been in existence only six years. Yet it has regularly paid a 4% annual dividend on the stock, and a sufficiently high dividend on the purchases to give back to the stock holding patrons the full amount of their investment. Hence they will for the future receive 4% yearly on stock that has cost them nothing. It is estimated that the co-operative stores have effected a reduction in the cost of living to its patrons of about 15%. Many of the other establishments, while operating a considerably shorter time, show equally encouraging results.

The favorable experience of these stores can be continued indefinitely and repeated indefinitely in other localities if the business is properly

organized and managed. This is the absolutely certain conclusion that is justified by the history of the Rockdale stores in England and Scotland. The indispensable conditions are sufficient self denial, patience and persistence on the part of the owning consumers in the beginning, to patronize the stores loyally and continuously, and to work harmoniously, for the success of the enterprise. While the co-operative store is very profitable in terms of dollars and cents, it supposes a certain amount of altruism and social idealism. It is no exception to the rule that important achievements imply corresponding human effort. But it provides the mechanism through which the effort is attended by a relatively large amount of satisfactory experience.

The co-operative store can and should be organized and enjoyed by all classes of consumers, rich and poor, employers, professional persons, salaried classes and laborers. As a historical fact, it has in most cases been carried on mainly by wage earners for these were the persons who stood most in need of the economics which it makes possible. This is altogether a gratifying circumstance. Through the possession of the stock of the co-operative store, the wage earners become property owners, and gradually acquire that social outlook and that healthy self-respect and security which are among the most important effects of proprietorship. When they receive dividends on their purchases, they have a concrete proof of the value of co-operation and of saving. For they have paid no more for the goods than they would have paid at a private establishment, and the policy of the Rockdale system is to encourage, or even to require, the investment of these purchase-dividends in the stock of the stores. The wage earning patrons become convinced that mercantile enterprise is not a mysterious undertaking that is beyond the grasp of ordinary mortals. They find that they can gradually acquire those qualities and secrets of business direction which are essential and common to all organized, co-operative management. Through this process of business education, the workers can finally become competent to manage productive as well as mercantile concerns on the co-operative plan. The British co-operative societies own the wholesale stores and, in several lines, the factories and the farms which produce the goods that are sold in their retail establishments. It is conceivable and not at all impossible that all industry might be so organized. Co-operatively the profits and interest which now go to capitalists and middlemen would all be taken by the workers as consumers and as producers. This would imply that in the urban industries a share of the capital and direction would be in the hands of the workers, instead of being all controlled by the wholesale societies, as is now the case in the British co-operative system. This transformation from individualistic to co-operative industry would necessarily be a gradual process, but it would enable the laborers to obtain that education in business methods and direction which is a prerequisite to success.

Socialists dream of an industrial state in which a working-class government will own and operate all industries as a unit. This project is neither possible nor desirable. It is not feasible because no mere social and industrial mechanism will eradicate human selfishness, indifference and laziness to such an extent that the directors of industry will work as hard for the public good as they now do for private gain, and the rank and file will put forth their best efforts in response to the same unselfish motive. The co-operative store makes no such impossible demands upon human nature. It enables every man to realize that, while he must cooperate loyally with his fellow and practice a considerable degree of patience and altruism, yet he is all the time working for himself in a very direct way: the share that he owns in the store or factory belongs to him, not to the State, and the profits or dividends that he receives from it are his exclusively, not shared with the community; the size of these gains depend to a rather important degree upon his efforts; and the control which his ownership empowers him to exercise over the management of the store or factory is something definite, palpable and effective, quite different from the infinitesimal influence that he would have as a voter over a multitude of state owned enterprises.

Even if it were admitted that both the rank and file and the leaders of industry could some day be brought to the high level of efficient social service contemplated by Socialism, it is certain that the only sure way of reaching that goal is through a long apprenticeship by the workers in sure development and management of co-operative institutions. The Socialist theory assumes that the requisite improvement in effective human motives can be brought about through a mere transformation of the industrial framework. The co-operative theory assumes that the change from the individualistic to the social viewpoint can be obtained only through the gradual cultivation of patience, enlightened selfishness, and practical altruism in a system in which men always remain the masters of their own economic affairs, instead of being mere instruments of a centralized industrial bureaucracy. The soundness of the co-operative theory and unsoundness of the Socialist theory are both

proved by their prospective results when reduced to practice.

But Socialism is not desirable even if it could be finally achieved at the end of a long co-operative road. To attain the greatest possible development of civilization, it is essential that the people should never delegate to others those activities and responsibilities which they are capable of assuming for themselves. These are the opening words of the paragraphs on co-operation in the American Labor Programme of Reconstruction. They constitute one of the two or three fundamental principles of democracy, and they are rooted in the unchangeable qualities of human nature. Co-operative enterprise enables the workers to do things for themselves, instead of having things done for them by either a capitalistic oligarchy or a bureaucratic state. Over and above its purely economic benefits in terms of food, clothing and shelter, it develops and fosters the human qualities of initiative, sustained energy, self-respect, self-reliance, self-control, long distance views, regard for the neighbor, and social solidarity. These qualities are vital to right human life. Yet they are equally impossible under Socialism and present day capitalism.—Dr. Ryan in the *Charities Review*.

## JUSTICE WILL CURE UNREST

### "MEN ARE ONLY STEWARDS OF THE THINGS GIVEN THEM BY GOD"

Recently the University Club of Rockford invited Bishop Muldoon to lecture on religious and industrial problems. Mr. A. V. Eslington, president of the club, explained when introducing the Bishop, that the club was induced to extend the invitation through a remark of Roger Babson, the financier, that paramount need of industry is religion.

According to the Rockford Republic, Bishop Muldoon declared that industrial troubles had their origin in the fallacy "that man does not believe they are his brothers' keepers."

The Bishop explained the reconstruction program of the National Catholic Welfare Council, saying that it is merely the adaptation of the world-old fundamental religious principles to current needs.

"Labor," said the Bishop, "may go too far and must be curbed at times. The individual man must be recognized throughout the world. It is a religious question."

He referred to the nation's congress as a lawyers' congress which is not representative. For this he said the people had no right to complain. "If they wish it improved they should use the ballot."

"The trouble is that we allow a few men to do our thinking. Speaking of the capitalists who had amassed a big fortune the Bishop said: 'Men are only stewards of the things given them by God.'"

He cited the example of the southern employers of child labor who were fighting against legislation which would deprive them of the right to employ children of six or seven years of age.

"God sent every man into the world and gave him the means to care for himself. If there is not enough for every one some man has taken it away."

"If labor has a right to organize they must have a spokesman. It is a fatal mistake not to recognize the right of collective bargaining. Every man has a right to a living wage. A minimum wage should be established by State law. No child should be permitted to work before he is fifteen years of age."

In outlining the duty of labor the Bishop said:

"I have little sympathy with much of the talk about the Reds. It is mostly politics. Have you noticed how few have been deported here?"

Other striking statements of Bishop Muldoon were:

"The business which cannot give a living wage should go out of business."

"The wage should be enough for a decent home, decent furniture and education for the children."

"A minimum wage should be established by State law."

"Women are entitled to the same pay as men for the same work and should be protected and safeguarded against sickness and worry."

"Labor unions have not always been led by the best men, but that leadership is improving."—Catholic Bulletin.

#### THE RIGHT SPIRIT

The Archbishop of New York has started a Catholic Charity Foundation, the members pledged to contribute a certain annual amount. Half a million dollars was the sum asked for, and the thirty prominent Catholic laymen went ahead and made it a round million. According to a report in the *New York Times*, a prominent banker said: "What does the Archbishop know about money? We'll revise the thing upward to suit ourselves. We will give him two dollars for every dollar he asked and then we will explain it to him afterward."

Another member, a manufacturer this time, in his little speech stated: "The Archbishop has called for a great organization and an income of five hundred thousand dollars. We will give him a rattling big organization—a regular Sixty-ninth Regiment—and not five hundred thousand dollars, but a round million without compliments."

What a splendid spirit these utterances indicate! The spirit which holds it a privilege to contribute to the support of religious, to succor the needy, to maintain hospitals and schools, to be a part of the great movement for the betterment of humanity! The honor and glory of God. Those big-hearted New Yorkers have taken to heart the fundamental principle of high finance, and that is the truth that the only money they can take with them into the other world is the money they have given in charity like this.—The Advance, Wichita, Kansas.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### THE PRIEST'S MISSION

One hundred and twenty persons were assembled in the Cenacle when the Holy Ghost descended on Whit-sunday. This was the following which had remained true to Christ after His years of preaching. His miracles performed to confirm the truth of His heavenly doctrine, His prophetic utterances, His sufferings and death and His glorious resurrection attested for forty days by many witnesses. It is remarkable that such a small number remained with faith unshaken.

In narrating the circumstances of the coming of the Holy Ghost St. Luke details for us the selection of a successor to Judas that the number of the apostolic college should be complete. The remarkable events which occurred in the city, in the temple and in the Cenacle when "the parted tongues as it were of fire" "sat upon every one of them" present draw that city to that centre, the only one then existing of Christian life. The chief of the apostles is urged by the comments of all the astonished audience to explain the event so little understood. In a short sermon the whole meaning of the event, its connection with the holy traditions of the past and its immediate application to the present is unfolded. Hard hearts steeped in sin are softened, the curious are enlightened, the weak made strong, the frivolous serious and they cry out with compunction in their hearts "what shall we do, men and brethren?" St. Peter makes reply to that sincere question. "Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, whosoever the Lord our God shall call."

And the result of his preaching is the conversion of three thousand souls. It is impossible to not recognize from these circumstances the plans of Our Saviour. Christ accomplished the redemption of mankind, by word, by example, by miracle and completed that work by His sufferings and death. The application of the fruits of His labors Our Divine Lord left to a chosen apostolate whose mission was clearly defined. The sacrifice, the temple, the priesthood of the old dispensation gave way to a new, that was to be for all time, for all places, for every creature. And this body of men taken from among men were to be the coadjutors of God, the ambassadors of Christ for the souls of men.

In an editorial the Toronto Mail and Empire of the 9th inst., in reviewing a recent publication, makes the following remarks: "The ailments of society in these post bellum days are moral, and the education that is to be remedial must concern itself with ethics. Materialism, unrest, class strife, agitations and propaganda directed against constitutional government, lavish expenditure on luxuries and pleasures of self-indulgence, immorality in dress and manners, the astonishing increase in applications for divorce, are some of the signs of the times that show how urgent is the need for establishing the education of the young on a moral foundation." This is not in any sense an exaggeration. What this writer observes has been noted by the foremost leaders of the country. The souls of men must be reached and must be cured of the ills that afflict them. If our troubles are moral, they exist because we lack a true moral sense, a true perspective. Our souls are immortal; they are the living image of God; they find their peace in God, and nowhere else. How striking are the words of St. Augustine, "Thou hast made us for Thyself, O Lord, and our hearts are not at rest, till they rest in Thee."

It is the priest who fills the void and brings to souls the all-healing truths and sacraments which God entrusted to him for the welfare of mankind. His importance can scarcely be overestimated. God and the Church demand of him only that he be faithful. It is required among the dispensers that a man be found faithful. "The Church ever mindful of the mission given her by God sends forth her messenger to men to proclaim the divine commission entrusted her. He is asked and he is baptized and he is saved, he that believeth not shall be condemned."

The Catholic Church Extension Society acknowledges the plans of Christ and appeals to the faithful to send men into the field that the work of God's Kingdom on earth may be carried on. Souls are awaiting the truths of the Gospel, souls are awaiting the sacraments which God meant to be for

their healing, souls are awaiting the offering of the Holy Sacrifice that they may partake of the Bread of eternal life. We appeal therefore that you help in this holy work of providing missionaries, that God's name be everywhere revered and the harvest reaped for the Divine Master in due season.

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.

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Previously acknowledged \$8,495 58

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PRIEST MAKES SELF FARM

EXPERT TO AID PARISH

A remarkable article about a priest's work in a country parish was contained in the May 1 issue of *The Country Gentleman*, when Father Moenig's work in New Hamburg, Mo., was described. Going to the town twenty years ago as pastor, the priest, who knew nothing of agriculture, found the people moving away because they could not make a living on their farms. He brought in an expert, who gave them the first lessons in crop rotation, and then he taught them dairying, purchased livestock breeding, the bee industry and other things which have made the parish a marvel of prosperity. The original parish is now divided into six congregations, Father Moenig's containing 130 families. Everybody in his district, with the exception of a single bachelor, is a Catholic, and everybody goes to church regularly. The priest is not merely a spiritual guide, but the agricultural expert, often the physician and the general adviser in every sense of his people. When a few years ago smallpox threatened the community, he vaccinated everybody in it himself.

## 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 unbaptized! 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 fourteen 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 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.

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Members of L. of S. H., Indian River, P. E. I..... 18 00