THE NUMBER and size of Italy's cities is not, perhaps, common knowledge. Naples with 719,300, Bologna, Venice, Messina, Bari delle Puglie, Leghorn, Padua and Ferrara, have populations ranging from 100, 000 to 500,000. while thirty-three others run over 50,000. There are ninety-four communes of from 10,-000, to 25,000, thirty-five of from 5,000 to 10,000, and 8,092 below the former figure. So that in urban population, Italy compares favorably with other nations of the con-

As soon as peace is fully re-estab lished, we are informed, search is to be made in several of the State archives of Europe for evidence to clear up a point of ecclesiastical history which has long been a subject of speculation and anxious enquiry among scholars, and especially so among those interested in Irish historical studies. Than that of Luke Wadding, no name is more familiar to the latter, and no memory more cherished. The point is, was this great Franciscan a papabile, that is, was he a nomine in conclave for the Papal Chair ?

THE EVIDENCE for this interesting episode is contained in an old book by a Trinitarian which has been often cited by historians. The thus :

"Lucas Waddingns toting Ord Win. S. Francisci Chronographus, plurium Congregationum Romae Consultor . . . qui etíam in Conclavi, aliquot Cardinalium suffragia pro summo Pontificatu acce Which, being translated, reads: Pontificatu accepit.

whole Order of Friars Minor of St. Francis, Consultor of several Roman Congregations, also received some of the Supreme Pontificate."

IF THIS assertion is, as claimed, well founded the conclave in which Wadding's name was put forward might have been either of the following: that of 1623, which elected Urban VIII., that of 1644 which when Alexander VII. was chosen. It is thought that some confirmation of the statement may be found in the State Archives of France or Spain, if Conception finds no place in the not in Rome itself. The subject is Bible, but is contrary to its teachings. of sufficient interest to warrant research.

CONTROVERSY CLOSES

THE CANON FINDS MARE'S NESTS OF MARIOLATRY EVERYWHERE To the Editor of The Free Press:

Bishop Fallon at length admits that there is such a book as the the Virgin. It follows that my statement was not a "baseless misrepresentation." It had at least the basis of this Psalter. And

Church in Cuzco, South America, "Come unto Mary all ye who are burdened and weary with your sins and she will give you rest," where the name of Mary has been palpably substituted for that of Christ. It is also in keeping with the teachings of that standard work, "The Davotions of the Sacred Heart." "the church gives to Mary titles which resemble those given to her Divine Jesus is our King; Mary is our Queen. Jesus is our advocate and mediator; Mary is also our advocate and mediatrix. Jesus is our hope, our refuge, our consolation; we say the same of Mary. Jesus is the way that leads to

heaven; Mary is the gate of heaven.'

But the Bishop triumphantly adds that the book is "spurious," on the Many sober historians and theoloof the catalogue of the British Museum. This is once more throwing dust in people's eyes, for the word "spurious" in literature only means that a work was not written by the person to whom it is attributed. I am not at variance with the catalogue, for in my sermon Paul's Cathedral I quoted Archbishop Trench as saying: profane travesty of the Psalter sometimes ascribed to Bonaventure, is not the work of the seranhic doctor However discreditable this may the book was nevertheless published in Rome in 1834, with the imprimatur of the papal authorities. does Bishop Fallon account for such honorable treatment in such high

Bonaventure lived about 1250 A. D. He was a man of intense devotion, which won for him the title of seraphic doctor. His devotion, in keeping with the spirit of the times, ran rgely in the direction of the Virgin Out of that spirit of the times arose also the scapular, the rosary, the speculum, the manale, and this

quarters?

prospects and leave her stranded upon the shores of time.

Palter of the Virgin. It could not have been a Protestant fabrication, and the United States and a parafor it was written hundreds of years graph from the alleged letter of the bridge, about 1555 A. D., says it was written in honor of the Virgin. Its

Following the common practice of claiming authority under venhis work in London in 1555, and in Paris in 1618 and 1647. A critical examination in recent years has led to the conclusion that it was not written by Bonaventure. But it remains the production of the purest votaries of Mary, published and used in her honor.

part of a very large subject. The worship of the Virgin Mary finds no sanction in the Bible, but on the contrary is opposed to its teachings. The title Queen of Heaven is used only in Jeremiab, and that only in connection with idolatrous worship. in which the devotees offered cakes as a sacrifice. Not even the remothuman relation to Jesus she has no place in the Catholic creeds. She is not even mentioned by St. Barnahag. St. Hermas, St. Clement of Rome, St. Polycarp, Tatian, Athenagoras, Theophilus, St. Hippolytus, St. Gregory, Chanmaturgus, St. Cyprian, St. Fir milian, St. Dionysius, Arnobius and Methodius. See Littledale's Plain Reasons.

About the end of the fourth century, however, the leaven of error devotees of Mary, chiefly women, called Collyridians, because they offered cakes, collyria, to the Blessed Virgin, gave currency to the fable of extract in the original Latin runs the Assumption. According to them are whole towns in certain districts after her son's death Mary was wafted in a cloud from her home in Bethlehem to Jerusalem, where the apostles were miraculously gathered taken up into Paradise by Gabriel. But lest her body should see corrup o summo Pontificatu accepit."
hich, being translated, reads:
Luke Wadding, historian of the left to be conveyed by angels to only Satan would call Central Amerheaven. Down to the end of the fifth century this story was regarded as a Gnostic or Collyridian fable. and was condemned as heretical by votes of the Cardinals for the dignity a decree attributed to Pope Gelasius. A. D. 494. In consequence of a change of sentiment during later centuries, it was introduced into the church by a series of successful forgeries. There is the clearest evidence that no one within the church taught it for six centuries, and that those who did teach it in the church demned as heretical by Pope Gelachose Innocent X. or that of 1655, sius. Readers may be left to draw their own conclusions. See Smith and Cheetham's Dictionary of Christian Antiquities.

In like manner the Immaculate It finds no place in the teachings of the Primitive Church. Gibbon states that it was borrowed from the teachings of Mohammed. From apostolic times to the end of the fifth century it was taught and believed that Mary was born in original sin, that she was liable to actual sin, and that she fell into sins of infirmity. Even as late as the thirteenth century it was taught and believed that she was conceived in sin, and so subject to original sin. The doctrine was opposed by St. Bernard, the last of the fathers; St. Thomas Aquinas, the greatest of the school men and the powerful order of the Dominicans. From the fourteenth to the eighteenth century teaching and belief in the Latin Church wavered between the Maculate and the Immaculate Conception. Even in the nineteenth century Milner, in his "End of Controversy," said: "The church leaves her children to form their own opinions concerning it."
And yet as a result of the teachings of Bonaventure, the Rosary, the Mariale, and our "spurious" Peatler of the Virgin. "et id genus omme," the Roman Church was prepared to accept the doctrine as promulgated by Pope Pius IX. in 1854

Dr. Littledale does not shrink from calling certain practices in Rome itself, in the churches of Sta. Maria del Divino, St. Augustino, Ara Caeli and Sta. Maria in Cosmedan, "idol atry in the strict sense of the word. gians have called this mariolatry. I have ventured to call it the great aberration in the history of the Christian Church.

My time and your space, and possibly even the patience of your readers are exhausted. I shall ask the favor of dealing with the case of Dr. Speer another time.

L. NORMAN TUCKER. London, March 24, 1919.

THE CANON RUNS AMUCK THROUGH HISTORY AND GEOGRAPHY

Editor of the Free Press: A lay man of Chile, presumably a Roman Catholic, forged a long letter purporting to be addressed by Pope Leo XIII. to the prelates of Chile, containing a terrible arraignment of the arch-bishop and clergy of the country This letter was published on October 24, 1897, in one of the ablest news-papers in the land; on December 5, 1897, the same paper published what purported to be the archbishop's reply, issued under his seal. Extracts from these letters were published in

in unearthing the culprit, who merely sum and substance of the incident stand the unprovok that won for Dr. Speer the gracious England and France. and delicate attentions of Bishop But this Pealter is only a small

to think too kindly of Dr. Speer for he has drawn a most shocking picture of the moral conditions of South the same—semper eadem—Bishop America. He gladly acknowledges Fallon may be looking wistfully to the many winning qualities and artistic tastes of the people and pre-dicts a great future for the country est allusion is made to her by St. if the evils that are sapping its Peter, St. Paul, St. John, St. James strength can be eradicated. He can not absolve the Roman Catholic Church from all blame in the matter institution in the land and has held our fate. undisputed sway for 300 years. In the matter of education, while great progress is being made, the rank and of the people are illiterate. morals the country is rotten to the greatest fraud and imposture in the core, one main source of the corruption being the priesthood itself. The church is absolutely opposed to freedom of worship and is began to work. A small company of by Professor Monteverde, of the University of Uraguay, as preferring clubs of infidels to Protestant churches. It is equally opposed to civil marriage and as a result there where there is not, nor has there ever been a marriage. A large proportion of the children are illegiti-And as to religion, Brazil together, and there her soul was has no longer any faith: statesmen lawyers, physicians, army and navel officials have almost to a man turned ica Christian. No wonder that Dr. Speer is a witness, who must be discredited at all costs. But Dr. Speer quotes a vast mass of evidence from the tongue and pen of priests, auth. ors, travelers, professors and representatives of the American Government, and only in the case of these forged letters has his testimony been

shaken. Now, to the ordinary mortal it would seem that the real culprit in this case is the forger and not Dr. Speer, who was deceived by the for-Why does Bishop Fallon use his bludgeon on Dr. Speer and let the real culprit off scot free? Can it be the guilty consciousness that papal power is too much indebted to successful forgery to allow him to cudgel his best friends.

At the close of the eighth century an advocate of the papal power forged two sets of documents, which he ascribed to Isidore, of Seville, as the Pratter of the Virgin was ascribed to Bonaventure. The one was the donation of Constantine and was introduced to the world by Pope Adrian Ist, who exhorts Charlemagne to imitate the liberality of the great Constantine. This has become one of the main pillars of the temporal power of the Pope. The other was the false discovery was simply "Bil Stumps, decretals, one of the mightiest engines in the triumphs of the papacy, Canon Tucker is no mean rival of which consisted of 59 false letters Mr. Pickwick, as the facts establish and decrees of the 20 oldest popes On February 16, Canon Tucker impossible to deny that the Roman seraphic doctor, published a Psalter pontiffs gave their deliberate sanction of the Virgin." At that time Dr. to this great historic fraud which for 600 years imposed on the ignorance and credulity of the world. calls them the two magic pillars of the spiritual and temporal monarchy of the popes. They aided in rousing the spiritual above the temporal power, in removing clerios from the came known that the British Musjurisdiction of secular courts and in securing to the bishops of Rome a supremacy over all other bishops. They effectually broke down all opposition, secular and religious and, n the end, helped to create the dogma of the infallibility of the Pope.

The result may be seen in the exraordinary power wielded by Popes in the middle ages. The kingof England was placed under an interdict, subjects were absolved from their allegiance to their sovereign. cated and finally was deposed, and King John, after several years of resistance, was reduced to the necessity of resigning his crown to the papal legate and of receiving it back as a vassal of the Pope. The haughty ground deep in snow, with every of royalty laid aside,

England this movement mean? It means lessly for more than two years, fin- couched in the language and steeped Psalter of the Virgin. It could not have been a Protestant fabrication, for it was written hundreds of years before the Reformation. Hardwick aftributed it to the purest votaries of the Virgin. William Fulke, D. D., master of Pembroke College, Cambridge, about 1555 A. D., says it was supposed to the propose to make this movement mean? It means that we propose to make this half a description that we propose to make this ally forced him to admit that the continent Catholic." This perhaps explains his arrogant claim to pose as cansor of the pulpits of the city. He may look to time-serving his name: "At his request I keep politicians to kowtow to him, but not bridge, about 1555 A. D., says it was speer came across these publications to ministers of the Gospel of Jesus and further staltifying his offense." milan with 703,750, and Rome with 606,000, rank among the great cities of Europe. Twelve others, Turin, Palermo, Genoa, Florence, Catenia, Genoa, Florence, Catenia, Genoa, Florence, Catenia, Genoa, Florence, Catenia, Ca a thorough investigation. After a a quietude like that of a Trappist forger), "c'aims that the search extending over more than monastery. And in the same breath are all true, even today." erable names, it was ascribed to one year he not only ascertained he announces a series of Lenten con-Bonaventure. It was printed as that they were false, but succeeded troversial sermons in which he conduct. troversial sermons in which he assails Protestantism in general and laughed at the matter as a huge Luther, Knox and Henry VIII. in authorities! Oh! Geordie, jingling joke. Dr. Speer then published the particular. It reminds one of the Geordie, it is grand to hear "spurious" result of his investigation and expensed regret for the part he had through Belgium, whining all the taken in the matter. This is the way because he is driven to withstand the unprovoked attacks of

To make this continent Roman Fallon.

Catholic means something. It may mean to reduce it to the low level of Souta America, in education, morals and religion, and as Rome is always the day when the Pope may be able to place the dominions of the King of England under an interdict and compel the President of the United States to go to Canossa. With all the lessons of history before us, if we play into its hands, as so many are for it is practically the only religious | ready to do, we shall richly deserve

> I must leave to the Church of Rome the pitiful distinction of having perpetrated "the greatest aberration the history of Christendom" and the history of the world.

L. NORMAN TUCKER. London, March 28, 1919.

RISHOF FALLON BIDS FAREWELL TO

CANON TUCKER Editor of The Free Press: It is not my fault if Canon Tucker, in following his friends Dr. Blakeney and the Rev. Robt. E. Speer, digged a pit into which his own feet have stumbled. who rests his case on such authorities must abide by the consequences. I realize that the Canon's position is humiliating; but it is not of my making, I am not responsible for his pawnshop scholarship; but, if it relieves his feelings I have no serious objection to be the target of so angry and flustered a marksman whose weapons are so antiquated and so obsolete. The Canon is now engaged, to use an expressive Americanism, in "shooting up the whole landscape" from Boston to Brazil, in the hope of inflicting some damage, somehow, somewhere, on Catholics. Even without the evidence of his last letters it would be an easy guess that the Canon was perturbed. To be caught in the company of either the "spurious" Blakeney or of that common peddler of "palpable for gery and coarse fraud," the Rev Robt. E. Speer, would in ftself be sufficiently disconcerting; but to be detected consorting with both of them at once might well make even a less sensitive controversialist than the Canon feel uncomfortable and unclear. He should have profited by the wisdom of my philosophic fellow-idolater, Artemus Ward: is not so much the things we don't know that make us ridiculous as knowing so many things that ain't Samuel Pickwick, Esq., president of the Pickwick Club, enjoyed a bubble reputation as an antiquarian until it was shown that the cryptic inscription on his famous

On February 16, Canon Tucker Blakeney was, in the words of Canon Tucker, "an eminent theologian." Later on he was styled "an accurate and serious writer." But the eminaccuracy and seriousness of eum Catalogue described the work cited by him as "spurious."

On St. Patrick's Day, happy omen! with a flourish of trumpets Canon Tucker paraded on the local stage another of his favorites. This time it was the Rev Robert E. Speer. whom the Canon vouched for "a ser ious writer, one of the outstanding figures in the religious world today Speer's specialty was the vilification of the Catholics of the whole South falls completely to the ground. He American continent—no small under-taking; and incidentally, the collection of funds from the gullible victims of his falsehoods—an easier and more profitable operation. But in the Catalogue of the British Speer's reliability was seriously impaired when it was disclosed that he existing somehow without the conhad offered as proofs of his slanders as a vassal of the rope. The data is a vassal of the rope is a vassa of France, was humbled in like
manner. And King Henry, of Ger
many, was compelled to go to Canossa.
In a dreary winter season, with the
was not an enviable position for this was not an enviable position for this in the religious

world," nor for his London sponsor. footed, clad only in the long white Canon Tucker now unblushingly linen dress of the penitent, he waited admits that the documents were for footed, clad only in the long white linen dress of the penitent, he waited three days at the door of the castle before the Pope would condescend to restore to him his crown. One of the main buttresses of that almost unlimited power were these forged documents, because they silenced all opposition by seeming to carry back that usurped authority to the earliest ages of the church.

Canon Tucker now unblushingly admits that the documents were for geries, but declares that Dr. Speer used them "in all good faith, thinking they were genuine." To be sure! Such is the defense of every slander-hawker when he is found out. But the point to be kept in mind is that Speer was found out, and that he did not announce the discovery himself. The whole corages of the church.

Bishop Fallon is reported by the
Boston Herald to have said at a
missionary congress, "What does who, after following Speer relent-

"claims that the statements

Blakeney laying down the guilt of Catholic idolatry, and "good faith," Speer lecturing on the turpitude of bouth Americans, and all the while tions. Canon Tucker waves his hat from

the winge.

Canon Tucker declares that I have admitted that "there is such a book as the Psalter of the Virgin." That assertion, like so many others of Canon Tucker, is at direct variance with the facts. I have not at any time either admitted or denied the existence of "the Psalter of the Virgin." I know nothing of it; I have never seen it; I have failed in my search for it It may exist. may have been written by Titus Oates, or Dr. Blakeney, or Maria Monk, or the Rev. Robt. E. Speer, or Horatio Hocker, or Canon Tucker, But, used as it has been by the rector Paul's Cathedra!, it spurious." And that is as a some

what damaging fact. But I have come across a Psalter that has aroused my curiosity. It is to be found in Canon Tucker's own "Book of Common Prayer." In a service appointed in the Church of England for June 20, the anniversary of the accession of the late Queen Victoria. In that service the name of the Queen is substituted in forth the well-known fact that many more than half a dozen psalms. Thus it would seem that what is quite appropriate in the case of the queen of England becomes rank idolatry when applied to the Queen

Canon Tucker's horror suffocates him as he writes of Catholic "worship" of the Blessed Virgin Mary. What of for the name of God"—Canon the foul idolatry approved by the Book of Common Prayer" when, in try swhich he made no attempt to the marriage service, it directs the husband to say to the wife: my body I thee worship?"

Canon Tucker is shocked to the innermost fibre of his spiritual being by some of the terms of devotion, which he declares Catholics address to the Virgin Mary. say of the dedication of the Approved Protestant Version of the Bible in Queen Elizabeth is styled bright Occidental Star," where King James is likened to the sun and is described as "that Sanctified Person who under God, is the immediate author of all their (his subjects) true

happiness?" And now I beg leave to bid a defin ite, if not very respectful, farewell to Canon Tucker and his blind, blun-dering guides, Blakeney and Speer. In doing so I desire to express the conviction that many devout Anglicans who love the Mother of God and pray to her, will not thank Canon Tucker for his attempt to throw obloquy upon that devotion. Nor are they apt to follow him in his unjustiflable accusation that Catholics are idolaters. Rather will they approve the words of Dean Stanley: us never impute to our opponents intentions which they themselves disclaim, nor fasten upon them on probrious names, which they them selves repudiate. And it is Sydney Smith who wrote:

The more dirt, the less hurt. M. F. FALLON.

Bishop of London. London, April 1, 1919. HIS HAT

Editor Free Press : Bishop Fallon has withdrawn from the scene, amid "dust clouds and loud voices," like another Cagliostro, of whom it has been written, "the smallest contradiction puts him in a fury, his vanity breaks through on all sides; he studies to appear arrogant, to make men enemies by his rude, injurious speeches; fancies that a simple giving that he will persuade the public that they are liars, above all things a forehead of brass, which nothing can disconcert." It may be

results of the discussion. In the first place, Bishop Fallon's charge of baseless misrepresentation says he has not at any time, either admitted or denied the existence of the Psalter of the Virgin and yet it was he who found it mention sent of either bishop or Pope, witness earth. Apart from the Psalter my contention is sufficiently proved b the simple verse printed on the walls of the Jesuit church in Cuzco, of

which I can produce a photograph In the second place, the Bishop has thoroughly discredited himself and his cause. I can leave the pub-lic to judge of his language. As to argument he has adduced none, even his comparisons have lacked essential merit of similarity. I have already dealt with the satiric come dian, A. F. Marshall. The com parison of the accession service and the Psalter is equally defective. To use the language of scripture in praying for the sovereign is highly praiseworthy. It is the glory of our Book of Common Prayer, that it is

To substitute the name of the Virgin for that of the Deity, the creature for the Creator, is simple blasphemy.

In the third place, in his assault on Dr. Speer he has simply barked the wrong tree. He has not a word stance is true even now he a word of censure for the author onduct.

Of Constantine, or for the Popes who
And such are Janon Tucker's exploited these forgeries for 600 years to the profit of their temporal power and supremacy. It is much easier and safer to relapse into a discreet silence than to attempt to answer these inconvenient ques

In bidding farewell to Bishop Fallon it is a satisfaction to me to know that I can now people unmolested by the interfer ence of one who has no jurisdiction in the premises and to know that, in the interests of religion, the public will be spared any further exhibition of Episcopal violation of the amenities of civilized life.

L. NORMAN TUCKER. London, April 3, 1919

In this letter Canon Tucker still chides Bishop Fallon for not denouncing the forger; conveniently overlooking the fact that Speer and his friends have sympathetically concealed his identity, and yet shamelessly quote the unprincipled scoundrel to substantiate their infamous charges.-E. C. R.

IS OXFORD A HOTBED OF MARIOLATRY

The following letter from a High Churchman is interesting as setting Anglicans believe what Catholics believe concerning the Blessed Virgin, including the Immaculate Conception. It is especially interesting to note that he gives an instance of "the substitution of the name of the Virgin try awhich he made no attempt to justify-in the Anglican Parish Church at Oxford, England.

The verse on the antependium of

the altar is of course from the Magnificat, slightly different in the wording but identical in meaning with our own translation. In Latin the pronoun is not as a rule expressed but implied in the verb. There. fore on the antependium of the altar dedicated to the Blessed Virgin, as High Churchman justly obsereves, the obvious meaning is-to give it as in our translation-"She filleth the hungry with good things." Quite naturally the scholarly Anglicans of England's intellectual capital see no "idolatry" in this "substitution." or in this accommodated use of Scripture. It is so exactly the counterpart of Canon Tucker's alleged inscription on the Church dedicated to Mary in South America that, to use the method of Canon Tucker's madness one might charge all educated Englishmen with being Mariolaters,

A HIGH CHURCHMAN'S PROTEST

Editor Free Press : I sincerely trust that Catholics at large will not be led to believe that Dr. Tucker's utterances regarding Mary are held by the entire Anglican estab ishment. On the contrary, as a high churchman, may I be permitted to point out that his are the views of an extremely low churchman. Canterbury holds with Rome and Constantinople, the other branches of the church, that Mary the mother of Christ, who is God True in the upheaval of the six-teenth century, the reformers warped the views of many regarding the true status of St. Mary, the virgin. spite this fact, there still remains s considerable number of us who show her the reverence which is due the mother of the Saviour. Nor is it foreign to our belief that she, was selected by heavenly decree to be the mother of the promised Messiah, should be spared, even from the moment of her conception, the degradation of being an heiress of Adam's sin, if God made Eve the mother of the human race, sinless, why not also Mary, the mother of Christ?

There are many of our churches, both in England and America, dedicated in Mary's honor. I recollect that in our parish church of Sts. Philip and James, at Oxford, of which Dr Biggs is vicar, there is an altar de dicated to her honor, and upon its antependium are embroidered the words "Esurientes satiavit bonis," which might well be interpreted, in view of its location, as "She hath satisfied the needy with good things." Westminster Abbey has a statue of Mary over the side entrance. More-over, all her festive days are observed at All Saints' Church Margaret street, London, with solemnity which rivals even that of Rome. In New York City there is the Church of St. Mary the Virgin (Episcopalian), in which worshippers may even be seen reciting the resary. Thanking you for allowing me to place these facts before the public,

Yours gratefully,

HIGH CHURCHMAN. Woodstock, Ont., April 1, 1919.

Memorial **Tablets** in Bronze 'Enduring as the Ages' Made and designed in our workshops Ryrie Bros. 134-136-138 Yonge St. TORONTO

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario Dear Friends,—I came to Canada o seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone theus are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding for the education of these and others who desire to become missionaries in China, Five thousand dollars will found a burse. The interest on the amount will support a student. he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund

Gratefully yours in Jesus and Many J. M. FRASER. I propose the following burses ton

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