

told of a new dye which can be obtained from shellfish. The United States Consul at Costa Rica is responsible for the statement that a shellfish called the "naucacol," found on that coast, exudes a fine purple dye, but that because of the difficulty of preserving the fluid its use has heretofore been confined to the natives who dye a small quantity of thread each summer.

THEIR PROCESS is of the simplest. On picking up the shell from the beach, the gatherer blows into it, whereupon a few drops of greenish liquor ooze out. This liquor is collected in a clam shell, and the thread is passed through it, assuming, on exposure to the sunlight, a beautiful purple color, which is absolutely fast. It is thought that the dye turns fast only on exposure to the air, and that the liquor could be preserved by keeping the air away from it. Be that as it may, science will no doubt devise a means, and commercial enterprise develop a way of transforming this trifling local usage into a great industry. From such sources the great oaks of commerce often grow.

AFTER THE TRAGEDY OF BRITTON PRISON

A. Hillard Attridge, in America

These are not times in which one is inclined to optimism. Nevertheless, it seems to me that when the story of Ireland's latest struggle for freedom comes to be written, it may well be that the last week of October and the first days of November, 1920, will be noted as the turning point of the conflict.

I am writing in London on November 6, the day kept in Ireland as the feast of the Saints of Erin. It is the closing day of the great novena for Ireland ordered by the Bishop. There surely never was a national movement in which Bishops, priests and people were more united and I doubt if there ever was one in which prayer was more widely used and more confidently relied upon for securing its success. A priest, an Englishman, told me of the prison at Frongoch when it was crowded with Irishmen after the rising of 1916 and said that to visit it was like visiting a Franciscan monastery. The prisoners had improvised and decorated a beautiful chapel, and at various hours they met there for the rosary or other prayers. This is typical of the whole movement. Crowds meet to pray outside the Irish prisons; there never was a time in Ireland when so many went to daily Mass and to the altar rails. While Terence MacSwiney was enduring his long agony in Brixton jail, a great chorus of prayer for him went up from all the Irish world.

I feel sure that during these two weary months his cell at Brixton was for him the anti-chamber of heaven. Without claiming a miracle, it can surely be said that his long endurance was something beyond the ordinary course of natural events. Strength to suffer and live on came from the daily Communion and the prayers and Masses that were offered for him wherever Irish people are to be found, whether in Ireland or scattered by cruel fate over the rest of the globe.

And here I must say that the Irish nation owes a deep debt of gratitude to a prelate who is not of their race, but has always been devoted to their cause, Bishop Amigo of Southwark. He had already shown in many ways his good-will to Ireland. When the Lord Mayor of Cork was brought to Brixton prison, in his diocese, he not only made more than one effort to secure his liberation, but rendered him a still better service. In virtue of his right of appointing the Catholic chaplains of the prison, he at once secured for Father Dominic, the Lord Mayor's chaplain and confessor, free access to the prison, and arranged that he should say Mass several times each week at the prisoner's bedside. When at last death released the Irish hero, Bishop Amigo placed his cathedral at the disposal of his friends for the lying in state and the Solemn Requiem at which he himself presided. He gave to Terence MacSwiney the highest honors the Church can give to a layman, and did not hesitate to allow the Republican flag to be used as a pall for the coffin as it lay before the high altar of the cathedral.

It may well be that the day of Terence MacSwiney's funeral rites in Southwark Cathedral will be counted in the future as marking a turning point in the Irish fight for freedom. Had the Lord Mayor died in an Irish prison, the news would have come to the millions in England only as one more incident in the tangled story of the Irish conflict. But his death at Brixton made it an event that came home to all almost within their personal experience. The great London papers that circulated all over the country were full of it. There was the tense interest in the question of what would be the next step of the Irish leaders and the Government. There was a secret intrigue in the official world to prevent any popular demonstration, but it failed. Then tens of thousands in London itself witnessed a funeral that had its own characteristic of a triumphal march, and all England heard of it. For the first time the realities of the Irish struggle were

brought home to the people of England. They saw something of its tragedy and for the first time tens of thousands among them felt a generous admiration for the Irish martyr of freedom.

The funeral procession in London had its sad and solemn aspect but as I have said there was a dominant note of the public assertion of Irish right. As an English journalist put it: "The dead man had triumphed." I doubt if any capital in the world has ever seen such a sight. There have indeed been more stately obsequies of sovereigns, soldiers and statesmen, conducted with all the pomp of courtly and military ceremonial. This funeral procession in London was largely made up only of the marching files of men and women, mostly the former, all in the plain garb of everyday life. But what gave it its unexampled character and significance was that it was the funeral of a member of the Republican National Assembly of Ireland, an officer of the Irish Republican Army, officially a rebel, who had just died a prisoner in a British prison. That he should be thus publicly honored in the heart of the capital of England shows that it is not England, but one section only of Englishmen, that is hostile to the just claims of Ireland and a party to the present regime of heartless coercion. If England were solid behind Mr. Lloyd George's Government the funeral procession would never have been permitted, and London would not have seen the new Irish tricolor flying in its streets and the hearse that bore the dead escorted by soldiers in the uniform of what is legally a rebel army.

The procession did not start from Southwark Cathedral for fully three-quarters of an hour after the appointed time. I passed along the route among the waiting crowds. They were largely made up of Englishmen, as was shown by the fact that few brought the Irish flag and the little portraits of the dead Lord Mayor offered by the street sellers. Lines of policemen, wearing the black gloves of funeral parades order, kept the route with mounted men posted wherever an important side street sent a stream of wheeled traffic across it. It was a fine mild day and the people waited very patiently, the crowds increasing as the time went on. A London crowd has a traditional instinct of order, but when there is a long delay there is a certain amount of mild horseplay, and there is noise, joking and laughing to pass the time. On this day there was a strange silence everywhere. The people stood quietly and if they spoke it was in low tones.

Using the underground railways along the line of route I was able to watch the head of the procession and the hearse pass several points in succession. I first watched it moving along the Blackfriars road, a broad avenue of South London, where the onlookers were mostly working men. Then I saw it pass over Blackfriars Bridge watched by a crowd of city business folk as it turned on to the Thames embankment. I saw it again near Temple Station and then went on to the crossing of Kingway and Holborn and saw the whole procession pass by. My experience everywhere was the same. So much of the London press is bitterly anti-Irish that I expected to see here and there some manifestation of ill-will, but there was none. In the Blackfriars road, as the cross traffic stopped, everyone seemed on the alert to catch the first sight of the funeral. Then as the mounted police appeared leading the way the crowds of men along the sidewalks seemed to come to "attention." Men stood erect and silent and as the hearse appeared every head was bared. The pipers playing their lament went by followed by the priests with the crucifix, many as well-known English priests among them. Then came the hearse, with the coffin covered with the new Irish flag, and the soldiers escort in their rebel uniform, and with them the line of police on each side acting as a further escort. It was like the impossible happening. Looking back along the broad road one saw a long line of the tricolors marking the heads of the various detachments in the moving column. It is this flag that draws machine-gun fire in Ireland. Here were the London police guarding it in its progress through their city.

At Blackfriars Bridge, at the Temple, all along the route there was the same reverent attitude. These London crowds honored the dead apart from all questions of politics and in so doing did honor to their city. I heard one man say: "I don't agree with his ideas but I honor a brave man." This was the attitude of many, but it set them thinking all the same. One English friend, the manager of a great business, said to me afterwards: "I saw the procession. I was stopped by coming on it on my way into the city. I felt so deeply the meaning of what I saw that I was no good for business later. I could only think of what it meant."

There were many faces at every window along the route but only in two places was any symbol of special sympathy displayed. A green flag flew from a window in Aldwych. At the crossing of the processional route with the line of Holborn and Oxford Street, one of the busy cross roads of London, there was more marked token of friendly feeling. As the head of the procession appeared a green drape was dropped from the window of the offices of "The Catholic Encyclopedia," and over

this was hung out the white and yellow Papal flag. It was a happy improvisation of the Irish national colors. I had reached the offices just before this and watched the procession from the window. All along the line of marching men, more than a mile long, thanks and acknowledgments were returned with hand or hat or handkerchief. One of the leaders of the procession told me next day: "Our people were delighted with that sign of friendly sympathy." I think they would have been still more pleased if they had known that it was due to the kindly thought and action of an English friend of Ireland.

It was another Englishman who said to me two days later "The Londoners were splendid, but this wretched Government has spoiled it all." The news had come of the scene at Holyhead when the detachment of the Black and Tan police from Dublin took the coffin from the menuesers to carry it off direct to Cork in order to prevent the obsequies in Dublin. I know at first hand that the arrangements for the funeral, including the landing at Dublin, the procession there and the transfer by rail to Cork, were submitted in advance to the Government in London and agreed to. It was only when the coffin escorted by mourners and friends, was on its way northward by rail, that the officials set the telegraph to work and organized the midnight "body snatching" at Holyhead. The news produced a very painful impression in London, among English as well as Irish people. My friend's words, "They have spoiled it all," expressed a general feeling. Honest Englishmen felt their Government was disgracing them.

And I do not think I exaggerate the facts when I say that from that moment there has been a revolution of feeling on the Irish question. I do not say that Englishmen generally are fully alive to the urgent need of a settlement of the Irish question on lines that will satisfy Irish opinion. But I do say that day by day the public feeling is gathering weight in the direction of a sense that the Government, in its campaign of terrorism in Ireland, is disgracing England and that there must be an end of this cry of lawlessness. A welcome sign of the times is the fact that steps are now being taken to organize a "Peace with Ireland Committee," under the leadership of a Conservative member of Parliament, Lord Henry Bantick. Its program is not to deal at first with the problem of an Irish settlement, but to rally all men of good-will on the common ground of protest against the official campaign of murder and arson in Ireland.

CAPITAL AND LABOR

DR. RYAN PREDICTS INDUSTRIAL REACTION

Rev. Dr. John A. Ryan of the Catholic University in Washington delivered a most interesting lecture on Social Problems in Industry to a large audience at the assembly room of the Diocesan Bureau of Social Service, Hartford, on Tuesday evening, November 23rd. Dr. Ryan predicted an industrial reaction. He also discussed the open shop movement.

"In an organization which has for its purpose charity, it would seem that a discussion on industrial difficulties, whether from the point of view of the employer or employee, would not have very much place. Every social worker does find himself becoming very much interested in industrial phases of problems. Sometimes you hear it said that there would be no need of social service if we had the proper industrial relations. The single tax advocate is not interested in the poor. In his estimation the giving of money to the poor is a waste. Socialists will have the same point of view. Less radical reformers say that way. We think there are very few persons engaged in social work who take that position. They realize that distress and needs which they have to meet are not the result of any one cause or any set of causes. The social worker realizes that in many cases many causes have entered into producing the result. Sane endeavors to arrange the causes of poverty and distress into individual ones. You find a line between individual causes and social causes, but we can determine some causes as economic and some individual. Every social worker knows that the dream of the single taxer is a mistake, because there will always be cases of distress due to causes that are individual that are not the result of bad, social and industrial arrangements. He knows that even when the distress of the person is not his own fault, that it is individual—he might be the victim of misfortune, some kind of sickness, born with a lower than average mentality. In all these cases a person is liable to become an object of charitable action. It is individual, but not the fault of the individual. There will always be distress and poverty. There are a great many causes due to social, economic and industrial causes."

CAUSES OF ECONOMIC DISTRESS

Dr. Ryan cited two studies which have been made in this field in the last ten years. Professor Warner's investigation of 115,000 cases in Germany, England and the United States established the conclusion that economic distress is in the following percentages: Unemployment, 28 per cent; sickness or death, 24

per cent; old age, 10 per cent; lack of male support, 8 per cent. The causes in the main are economic. This does not mean that economic causes were wholly responsible, if unemployment was due immediately to the individual, but it indicates that the economic feature was tremendously important." According to the investigation and analysis of 5,000 families by Professor E. T. Devine, the economic causes are as follows: Unemployment, 69 per cent; over crowding, 45 per cent; widowhood, 29 per cent; sickness and disability, 74 per cent; old age, 12 per cent; more than three children under fourteen years, 19 per cent.

In these studies point to the same conclusion. Another way of looking at the importance of the economic feature is through the medium of study made by the committee on Standards and Labor, Conference of Charities and Correction, 1909. A group of social workers thought it would be desirable to formulate, if they could, standards of living and labor which the social worker would recognize as the least that would be possible to keep people out of the clutches of social work. Again and again they came across cases of distress which were due to bad economic conditions and if the proper conditions of living and labor existed, these particular cases should not have to be dealt with. They thought they should at least be able to formulate a certain standard of labor and life which would be sufficient to relieve conditions. After dealing with the matter in a practical way for two or three years, they formed a platform which was called Minimum in 1912. They placed requirements under these heads—Wages, Hours, Sanitation and Safety in Working Places, Insurance, Unemployment. It stated just what was necessary in order that it could be said that people living according to these standards were provided to take care of themselves and would not become objects of charity in individual. Wages—They declared for a living wage. Housing—a family should have four or five rooms with certain amount of modern improvement, not modern in the fullest meaning of the word, but fairly so. Sanitation and Safety—they offered requirements for safety appliances and for ventilation. These are standards which are now recognized and are carried out as laws in many States. Unemployment—they demanded that it be necessary for the worker be employed all the year round according to the standard of wages that the committee laid down. Insurance—demanded social insurance and compensation insurance. The latter has since then been adopted to different forms in several States. New York, California and Oregon have high standards. They also established insurance against sickness and unemployment insurance. They found it possible to formulate a series of standards of life and labor which is necessary for a community to maintain its poverty is to be eliminated. If these were established there would be little poverty, which could be said were due to industrial relations. It would be due to moral environments. Six months ago, the country was nearer to these standards than it has ever been in history. Now the housing conditions are worse than they were when the platform was drawn up. Bad safety and sanitation are further advanced than in 1912, still there is much to be done yet. Compensation is further advanced than in 1912. Insurance against sickness and unemployment has not made any headway. Except in a few States, absolutely nothing has been done. Compensation laws have not been stretched to take care of diseases contracted in industry and it probably will be long before anything is done. The year in New York an effort was made to have enacted a mild measure against sickness. Payments would have been small and nobody would have been burdened by it. It met with the most bitter and dishonest opposition.

PROBLEM OF UNEMPLOYMENT

We are hearing of unemployment now and as yet no systematic stand has been put into operation to meet this situation. Distribute seasonal trades. Men could find employment in trades which is fluctuating in another season. This could be arranged in the clothing and garment making industry. Another thing—public authorities, both State and city, could systematically arrange to do most of the building in the season when private industry is dull. Another way—through a system of labor exchanges. During the War the national system of labor exchanges was built up. It was very efficient, but since that time it has gone out of existence, practically. Perhaps something along this line will be done this spring. In the winter of hours there has been an improvement since 1912. Our present work day was one of the gains of the War. It is a question whether labor will be able to retain it. It probably will lose some of it. Of course there are still a few industries with long hours—we have a twelve-hour day in the steel industry.

HOUSING CONDITIONS

The present housing conditions are due to the War. There has been very little building since the War. In New York more money has been expended for building business structures than houses. The conditions have been very bad, but at a special session a law was passed which makes it impossible for a tenant to be evicted. During the recent

investigation of building in New York City, one of the high officials in one of the largest construction companies testified to one of the direct causes of the high cost of building. It was this—there has been a monopoly for two or three years on all building materials. These concerns had the country divided into districts and contractors had to pay high prices for materials. There was absolutely no competition in this line. He claimed that there had been a recent decrease in materials, but that they have not dropped sufficiently as yet. A monopoly in building materials is one of the most discouraging conditions in industrial life. Housing is a necessary provision for living and it is now inadequate. If the industrial plan is to function systematically, manufacturers will have to endeavor to get a living at less profit than they have been getting. They are supreme hogs. Of course, prices would be high in any event. High prices have not been the result of the liberate action on the part of dealers entirely. It is due in some way to the eagerness of buyers. Here is an illustration. The price of coal was fixed at the mines. Due to the scarcity of coal, impatient buyers offered more than the standard price. This happened in a great many cases.

Problems of industry are becoming more complex. The industrial outlook as between capital and labor is more discouraging now than ever. Extremists on both sides are in the middle. Both sides are determined to fight it out. The men who are about to run this Government are labor conservatives. Labor is not going to sit down and take its medicine. Labor has been quiet during the depression, but it is not going to forget the conditions it existed under during the War. The present open shop campaign is an expression of determination to keep labor in its place. It is aimed at unions. It claims relations between union and non-union men will be satisfactory. However, in none of the literature is it admitted that the employer is going to have anything to do with the unions. The employer is going to deal with the men in his shop. It is aimed to put the unions out of business. The unions will exist but will not function. There will be a feudalistic relation between employer and employee. The latter can say nothing about the conditions under which he works. The employers believe they are a group of superior men who have directive ability and should direct.

The great need of the time is more production. Productive establishments are closing down. How are we going to get more production? Not by clabbing men into the harness. We should enlist the interest of the worker. Some little initiative like a small holding should be given them. This would occasion a great deal of interest. It will avail more than anything else more production.—Catholic Transcript.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE YORKTON COLLEGE

The opening of Yorkton College was looked upon by all those who took any interest in the problems of the Ruthenian Catholics as an event of more than ordinary importance. It has taken a little longer than was expected to open and equip a building of such a kind. However a beginning has been made and the aprior, Brother Ansbert, has placed before us the exact situation of the Ruthenian children. It is a letter which all in the East will read with interest. It has been hitherto impossible to procure data so accurate or to know the exact position of this Catholic people in the West. The energetic Brother says:

St. Joseph's College, Yorkton, Nov. 23, 1920.

Very Rev. Thomas O'Donnell, President Catholic Church Extension Society, Toronto, Ont.

Rev. and Dear Father:

Now that the college building is practically complete, a few facts from headquarters might be of interest to your readers, especially to those who have so generously responded to your eloquent appeals on our behalf. In this connection I would like to state that if your subscribers, who are comfortably established in localities where their spiritual and educational needs are thoroughly provided for, if they, I say, could see what we are, they would undoubtedly be more generous in their contributions to this cause. We see these poor people coming in here with their children, a great number of them unable to read a word, even of their own language, and pleading to place the children in the college where they know that their religion would not be in danger. Owing to the fact that we are living hand to mouth, it would be suicidal on our part to take in any who cannot provide for their own maintenance. Consequently many of these people are turned away, however painful it might be to us, and are met by Methodist or Presbyterian, who are ready to receive them with open arms, and to provide board and tuition—gratis. But, no, when I think of it, it is not gratis, for in many cases the poor people pay for it with the most precious heritage God has given to man—his Catholic faith. There is one school in particular that occurs to me just now, where sixty Catholic Ruthenian

boys are marched off to the Presbyterian church every Sunday.

Now, with regard to the college; we were not ready for opening in September, and consequently we could scarcely expect much of a turnout before the beginning of the next academic term. We have about thirty on the register at present, and expect to have twice that number after Christmas vacation. As to standing, these boys range from the primary grade to the second year high school. This constitutes a very extended programme for a staff of four to handle, but it cannot be remedied. It was our intention not to take any pupils below grade six, but on investigation, we found that there are numbers of young fellows up to sixteen and over, who have never been to school. It would be defeating our own purpose to curtail our programme with such a condition facing us. At the present time we have two young men in the primary grade and it is really pathetic to see with what enthusiasm they undertake to master the phonics, notation, hummering, writing, etc. We have a number of applications from young men who are now working and earning their own living, to enter the college with a view of studying for the priesthood or the teaching profession, but who are not in a position to pay. They promise to pay for their board and tuition after the course is completed, and they are once more earning for themselves. No doubt but most of these are in good faith, and would succeed, and be as good as their word; but then, our generous condition prevents our doing anything for them.

We are very well pleased, with the type of boys good faith, and would succeed, and would be as good, intelligent, docile, industrious boys, and should give a good account of themselves as they progress along the thorny paths of knowledge. We have one little fellow here who is only seven years of age. Exceptional circumstances forced his father to send him here at such an early age. He is very clever, and speaks both English and Ruthenian with equal facility. All our experience with them points to the one conclusion, and that is, that the Ruthenians of a couple of generations hence who are still members of the Old Church, will be as fine a type of Catholic people as this Canada of ours boasts of. It is our ambition to open the doors of the professional world to them, and this brings me to another point.

There is not the slightest doubt but that the college will be filled to capacity before the end of a year. If we are going to produce the results that we are expected to produce, we must be equipped as a High school. This will mean money. I am enclosing a few cuts of the building and the various departments, and I appeal to all right-minded and generous friends of this movement, if it would not be a shame to erect such a magnificent building for the education of Ruthenian boys, and then leave it, an empty shell, a memorial of our inefficiency in our methods of dealing with problems which concern us vitally.

In conclusion allow me to express my sincere appreciation of the untiring efforts which you have made through your valuable press to put this college on a sound financial basis, and likewise my hearty thanks to these large-minded and truly charitable Catholics who have so nobly seconded your efforts.

Yours most gratefully,
BROTHER ANSBERT.

We feel that the earnest endeavors of the founders of Yorkton will not remain unnoticed. Day by day, the actual needs of the Ruthenian population will become clearer and a suitable organization produced to cope with the difficulties. In the meantime we ask all our readers to join in contributing to our \$50,000 fund for this college. We have begun a necessary work as all Catholics can readily see. To date we have collected almost \$5,000 which is just one tenth of what we need. What can you add to that \$5,000 to make it look more like the attempted sum?

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

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

DONATIONS

Previously acknowledged \$4,052.83

E. A. O'Connor, Wakefield 10 00

MARRIAGE INTENTIONS

Mrs. G. F. McGilivray, 2 00

Reserve Mission, 2 00

Miss L. Q. St. John, N. B. 5 00

A Friend, Ottawa, 2 00

A Promoter, 1 00

C. of M., Mabou, 1 00

RUTHENIAN APPEAL

E. A. O'Connor, Wakefield 25 00

THE CATHOLIC UNIVERSITY OF MILAN

In a few months, according to definite and official information given in the Civita Cattolica, a new Catholic University will open its doors in Milan. The selection of the great Lombard city is a happy one, as it is the center of Socialist and Bolshevik visit activities and affords a splendid rallying point for the Catholics of Northern Italy from which, with the weapons of higher education they can fight the forces of evil. The

most eminent Catholic scholars of the peninsula had long ago asked for the erection of such a university, and had been seconded both by the Bishops and the clergy. Professor Toniolo had been one of its most earnest advocates. So had the Archbishop of Milan, Cardinal Ferrari. But it was only in the summer of 1918 that the latter could definitely begin to organize the great work. The Vita e Pensiero Publishing Societies, the Italian Philological and Psychological Society gave their generous support. Scholars like Father Gemelli, O. M., Dr. Meccari and Don Olighi outlined a program of work, while Signor Rossi and Signora Barilli studied out a solid financial basis for the undertaking, which everywhere met with hearty cooperation. Financial help came in large and generous measure from Don Carlo San Martino and especially from Count Lombardo. The latter acquired for the University the splendid old monastery buildings of the Humiliate Nuns, thoroughly restored them and adapted them to their future purposes. The Minister of Finance, Signor Meda Monsignor L. Gramatica and many others equally distinguished, contributed to the success of the enterprise. The statutes of the new University were drawn up by Father Gemelli and presented by the Cardinal Archbishop, to the Holy Father, who gave them his entire approval.—America.

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 that rescue.

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

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

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

QUEEN OF APOSTLES BURSAR

Previously acknowledged \$1,748.27

A Friend, 10 00

B. A. O'Connor, Wakefield, 15 00

C. Irish Cove, N. S., 50 00

ST. ANTHONY'S BURSAR

Previously acknowledged... \$1,080.95

A Friend, Deseronto, 4 00

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Client of St. Anthony, 1 00

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Irene Schley, Neudorf, 50

Johnny Schley, Neudorf, 50

Willie Schley, Neudorf, 75

Eddie Schley, Neudorf, 1 00

G. A. Schley, Neudorf, 1 25

IMMACULATE CONCEPTION BURSAR

Previously acknowledged... \$2,200.63

C. of M., Mabou, 1 00

In honor of Immaculate Conception, 1 00

COMFORTER OF THE AFFLICTED BURSAR

Previously acknowledged... \$829.60

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ST. JOSEPH, PATRON OF CHINA BURSAR

Previously acknowledged... \$1,603.62

Alar Society, St. Joseph's Church, Chatham, Ont., 25 00

H. O. B., Newcastle, 1 00

Irene Schley, Neudorf, 50

Johnny Schley, Neudorf, 50

Willie Schley, Neudorf, 75

Eddie Schley, Neudorf, 1 00

G. A. Schley, Neudorf, 1 25

F. C. R. 2, Kerwood, 5 00

LITTLE FLOWER BURSAR

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J. McD., Sydney, 2 50

A. C. Windsor, 5 00

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Eddie Schley, Neudorf, 1 00

Willie Schley, Neudorf, 75

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SACRED HEART LEAGUE BURSAR

Previously acknowledged... \$1,141.70

A Friend, Lucknow, 1 00

N. Mada, Toronto, 1 00

Friend, Doyleville, 1 00