

Dublin) of Father Patrick Boyle's book, "Some Irish Vincentians in China." Father Boyle, who is a member of the faculty of the Irish College, Paris, is himself a Vincentian, or Lazarist, and therefore writes out of the fulness of knowledge. The book comprises short but vivid sketches of four notable Irish missionaries who worked and died on the Chinese mission during the past two centuries, and also an appreciative sketch of an Irish Sister of Charity, Sister Louise O'Sullivan, who, with nine other Vincentian religious and two priests were done to death at Tientsin in 1870. The newly founded Irish national mission to China has, therefore, in these heroic men and women, a priceless tradition upon which to erect the fabric of its own endeavor.

## CATHOLIC SOCIOLOGY

BY HENRY SOMERVILLE

Late of St. F. X. University, Antigonish  
To serve as an answer to many requests for information as to Catholic literature on Social subjects we republish this article.—E. C. R.

Requests are often made for lists of books that may be recommended as suitable for Catholic reading. It is not difficult to frame a list of first-rate Catholic books belonging to the department of imaginative literature. There are the works of Catholic authors whose high rank is acknowledged by all, authors such as Canon Sheehan, Robert Hugh Benson, John Ayscough, Henry Harland and Hilaire Belloc. It is hard to leave out the name of G. K. Chesterton, for though he is not yet in the Church his writings have a fine Catholic character. These novels, romances, and essays of the "granda nation" would have been the eclipse of the highest things of civilization. France, he said, had been the hyphen between the Crusades and the national spirit of modern times. Much had happened in modern times to dishearten the lovers of France in the new world, but he was certain that in the new times now dawning France would recognize again the supreme value of its Catholicism as the supreme moral force and charm of its gifted people. —Philadelphia Standard and Times.

With Catholic books on social questions, written in the English language we are not so well provided. There is a magnificent sociological literature in French, and those who read that language will find a wealth of fine books in the publications of the Bloud and Co., Paris, and the Action Populaire, Paris. The annual reports of L'Association Catholique de la Jeunesse Française contain most inspiring and informing addresses on Catholic social principles and actions.

Coming to literature written, or translated, in English, the first and most important document for the Catholic social student is the Encyclical of Pope Leo XIII. on "The Condition of the Working Classes." This is the classic statement of Catholic social doctrine applied to modern conditions. The questions of Wage, Property, the Family, Trade Unions, State Interventions, Socialism, are dealt with by the Pope in a most illuminating way. No Catholic student can afford to do without this encyclical which is published by the Catholic Social Guild of England and costs only five cents. There are two other pamphlets of the same price published by the Catholic Social Guild which are valuable as introductory reading for the social student. They are, "The Catholic Doctrine of Property," by Dom MacLaughlin, O. S. B., and "Catholic Principles of Social Reform," by Dr. Alexander Mooney.

There is great need for an elementary text book of social sciences, bearing particularly on American and Canadian conditions. The nearest approach to a satisfactory book that I know is "A Primer of Social Science," written by Canon Parkinson, D. D., Ph. D., and published by the Catholic Social Guild at 75 cents. A more advanced book, and economic rather than sociological, is Devas' "Political Economy." This is a masterpiece of its kind. Devas has also written "The Key to the World's Progress," in which he traces the catenary history. Prof. O'Hara's "Introduction to Economics" is as good an elementary book on that subject as could be desired.

Next to Devas there is no Catholic who has done better writing in English on Economics than Dr. John A. Ryan, of the Catholic University of America. Dr. Ryan's chief book, "A Living Wage," is published by the MacMillan Company at 65 cents and for sheer usefulness to the Catholic social student it is second only to Pope Leo's Encyclical on "The Condition of the Working Classes." Dr. Ryan not only treats the question of the living wage exhaustively but he gives the clearest possible treatment of the fundamental Catholic doctrine of natural rights, and his lucid analysis of Rent, Profit and Interest, gives the reader a better insight into general economic theory than he would get from most of the text books on Economics. When as frequently happens, I am asked to recommend books on Socialism I always feel disposed to ask in reply, "Which Socialism?" There are so many varieties of Socialism that a book directed against one kind will have no relevance against another. Socialists complain, and with good reason, that their opponents nearly always misrepresent them. But it is equally true that Socialists very often misrepresent themselves. There are two chief schools of Socialism. The revolutionary Marxian School and the evolutionary Fabian School. On the first I would recom-

mend "Socialism," by Victor Cathrein, S. J., and on the second "The Servile State," by Hilaire Belloc.—The Casket.

## FRANCE HONORS RECTOR OF CATHOLIC UNIVERSITY

BISHOP SHAHAN MADE AN OFFICER OF LEGION OF HONOR FOR SPLENDID WORK IN WAR

For his work in the cause of humanity during the world war, the Right Rev. Bishop Thomas Joseph Shahan, rector of the Catholic University of America, has been made an officer of the Legion of Honor by the French Government.

The decoration was conferred upon the distinguished prelate in Caldwell Hall at the Catholic University in the presence of a number of bishops staying at the University to attend the consecration of the Right Rev. Dr. William Turner as Bishop of Buffalo. Members of the French High Commission and members of the faculty of the University were also present.

The decoration was conferred in behalf of the French Government by Edouard de Billy, Deputy French High Commissioner to the United States. M. de Billy, in presenting the decoration to Bishop Shahan said it was in recognition of the espousal of the French cause in the great war by Bishop Shahan and his close cooperation with the hierarchy of France.

Bishop Shahan in replying said that he was grateful to the French Government for the great honor conferred upon him, and considered that it was equally an honor for the whole University, whose professors and students had always been staunch defenders of the French cause as being identified with the cause of human freedom the world over. The world owed an infinite debt to the religious, literary and social genius of France, and the defeat of the "granda nation" would have been the eclipse of the highest things of civilization. France, he said, had been the hyphen between the Crusades and the national spirit of modern times. Much had happened in modern times to dishearten the lovers of France in the new world, but he was certain that in the new times now dawning France would recognize again the supreme value of its Catholicism as the supreme moral force and charm of its gifted people. —Philadelphia Standard and Times.

## MANY DISTRUSTFUL

LEAGUE CANNOT STAND AS IT IS ARRANGED NOW

REV. JOHN A. RYAN SEES IMPERIALISM AT WORK

Rev. John A. Ryan of the Catholic University at Washington, and other speakers at a luncheon of the League of Free Nations Association at the Hotel Commodore in New York, declared that Germany must be admitted to the League of Nations if the purpose of the conference at Versailles to establish peace throughout the world is to be attained. Besides Father Ryan the speakers were: Major George Haven Putnam, Prof. Robert M. Lovett, formerly of the University of Chicago, and Frederic C. Howe, Commissioner of Immigration at the Port of New York.

Father Ryan said that he did not place much confidence in the League of Nations as now constituted, and declared that the Allied representatives at Paris are actuated by the same imperialistic designs which characterized the Vienna plenipotentiaries.

Mr. Howe and Professor Lovett wanted Germany taken into the League immediately, being of the opinion that outside the League Germany would be a greater danger than within it. Father Ryan thought that Germany should be admitted as soon as it has shown that it can maintain democratic institutions.

Concurred with Dr. Howe and Professor Lovett in the belief that Germany must have a place on the Executive Council.

Dr. Ryan declared that if Germany is not admitted to the League in a reasonable time there will be great danger of an opposition league, made up of Germany, Russia, and all the powers that may become dissatisfied with the League that is now forming. A League without Germany, he said, will be considered by those allies, as a combination of the Allies alone, and will inevitably be maintained on the basis of force and will lead to distrust among its members.

## IMPERIALISM IN PARIS

"I have not much faith in the holiness and sweet reasonableness of the Allied Nations," he continued. "The naive faith that the Allies will always have 'but one heart and soul' is one of the curious emotional by-products of the war. It is not justified by a long view of history, nor even by the attitude of the Allied Nations toward one another since the beginning of the war. The secret treaties are the clearest kind of proof that the Allied Nations did not trust one another. They did not want to wait until the war was over and the spoils won. They insisted on having everything nailed down. The discussions at Paris are confirming that view. It has been pointed out that the nations there still have in their blood the virus of imperialism that was present at the Congress of Vienna.

"Moreover, the exclusion of Ger-

many from the League will give an immense impetus to Bolshevism, not only in that country but in every other country of Europe, for it will be a notice to the masses of the people that Toryism and capitalism are still directing the affairs of the nations for selfish ends. The only hope for the League is in the people rather than the politicians. They are going to have a good deal more to say in the future about their welfare than they have in the past. The diplomats' idea of their welfare is an extension of power. That is not the people's idea. What they are interested in is the opportunity to live decent lives and to satisfy their intellectual wants. They have a different conception from the diplomats, and it is on their conception that we must place our hopes, rather than on the diplomats' League of Nations."

In the course of his address Professor Lovett said that in his opinion Germany would not establish a Bolshevik Government, but a radical form of Socialism "where labor will have a larger responsibility of production." In such an event, he asserted that Germany would attract the admiration of labor all over the world, and, being outside the League, "would be in a position to carry the class war into every country of the world."

"The severity of the armistice and the blockade," he continued, "has extended and increased the hardships of war conditions among the civil population of Germany until it appears that one reason why Lloyd George urges the sending of food is that his army will no longer endure the sight of women and children dying of starvation."

"We are told that we cannot take food supplies into Germany because another power has first claim on her money. Can there be anything more Machiavellian and more diabolical than that?"—Brooklyn Tablet.

## TRIBUTE TO BELGIUM BY FRENCH SENATE

Mr. Martin, a French senator, made the suggestion to the French Senate that it pass a law looking toward the recognition of the four h of August as a holiday in all the Entente countries. That was the first day of the consecration of the Belgian army and its resistance to the German invasion.

The following is an extract from its arguments in favor of this step:

"We ask you to adopt this date, August 4, the first day of the consecration of the Belgian army and of the resistance to the German invasion, and to urge our Government to come to an understanding on this point with the other Governments, our friends and Allies, concerning the date chosen, for on that day the enemy was checked in his progress, his hopes were struck dead and the character of this war became plain for all to see. We are certain that our Allies will unanimously desire to pay the homage due to the heroic Belgian people, to their King and their Queen, to their army and its chiefs, among whom we may mention General Lemau, the hero who gloriously defended Liege, to their municipalities and to their prominent men, and here we respectfully mention the names of Cardinal Mercier and of Burgomaster Max. Their women were no less valiant; the memory of Madame Carton de Wiart especially will live in history beside the lofty names we mentioned now. To think of the wonderful sacrifice of a little people of great courage which knows that it will be trampled down, scattered, driven from its home and perhaps destroyed and still magnanimously offers itself as a sacrifice."—Belgian Bulletin.

## AUSTRIAN ARMY GAS USED AGAINST NUNCIO AT VIENNA

DASTARDLY PLOT THWARTED BY INTERPRED PLEATE, TO WHOM CROWDS TENDER OVATION

By C. P. A. Service to The Catholic Standard and Times

London, February 27.—Great excitement has been caused in Vienna by the events of last Sunday, when an outrage took place in the great Church of the Jubilee, by the Danube. Happily the Papal Nuncio has not suffered so much as was at first rumored, nor does the attack seem to have been directed particularly against him, since the gas was released in the church before his arrival. The facts are these:

Well advertised beforehand, the feast of St. John of Matha, founder of the Trinitarians. In the morning High Mass was sung in the presence of the Archbishop, Cardinal Piff; and at the evening service the Apostolic Nuncio, Monsignor Valfrido di Bonzo, was to give the Papal blessing. The morning celebration took place without incident.

## NUNCIO TENDERED OVATION

At this moment the Papal Nuncio and his secretary arrived in an automobile. The clergy, who met the Nuncio at the door of the church, informed him what had taken place, but the gallant old Italian prelate insisted on entering the church and doing his part of the ceremony. Inspired by his example, about two hundred people followed him. He vested on the altar and imparted the Papal blessing. The ceremony did not last more than twenty minutes, but all that time the gas continued to make itself felt; and the Nuncio, as a result, has been confined to his house for a couple of days, suffering from irritation to the eyes, which, however, happily does not prove to be serious.

When he issued from the church, Italian though he is, the crowd acclaimed him enthusiastically, and the nuncio has been besieged by visitors, while the Republican Government has sent representatives to express its regrets at the incident.

It was discovered that the gas was the lachrymose kind, used by the Austrian Army at the front, and was believed to have been released by some soldiers for a political motive.

## FRENCH "FREEDOM" IN ALSACE-LORRAINE

Edinburgh Catholic Herald

The French Senate has appointed a "Commission" for Alsace and Lorraine, and has given one M. Dabierre the duty of giving "special attention to matters of education and religion."

Debiere is a Highly-Placed Freemason who has shown the utmost venom against the Church.

Here is a speech he made in 1906:

"God and Master was the teaching of the past. Neither God nor Master is the answer for the future, for God and Master is the symbol of slavery."

Our Republic, the Republic of Freemasons and Free-thinkers, summons all men of goodwill to liberate the school from confessions and the human brain from ill-learned and lies, to bring about liberty of conscience and to protect it from the compulsion exerted by any Church or any religion whatsoever.

Liberty of conscience will not really begin until the Republic has separated the school from both Churches and religion, and given to the child, the citizen and the mother of tomorrow, liberty of reason."

Already the people of the "enlightened" provinces are alarmed at the outlook, and no wonder.

The Catholics of the area had religious liberty under the Huns. Now they are to be taken to "the bosom" of the Republic and their convictions treated with brutal tyranny!

And to hear Free-thinkers talk of "conscience!" What an absurdity!

France is the Republic of Freemasons and Free-thinkers; you see, and the people are "free" to think—as the State allows them to think.

## THE CHURCHES IN THE ORIENT

In his allocution of March 10, pronounced in the consistory on the occasion of the nomination of the Bishops to the sees left vacant during the war, the Holy Father expressed his interest in the Oriental Churches, his solicitude for the temporal welfare of the peoples of the East, and his desire that the Peace Conference should not confer on the infidels a predominant influence in those unfortunate lands or permit the Holy Places, restored to Christianity after the lapse of so many centuries, to fall again into non-Christian hands.

The Supreme Pontiff, said Pope Benedict XV., had from time immemorial shown a very deep affection for the Church of that blessed region, which had been signalized by the work of the Redemption, and by the first preaching of Christianity which had witnessed the first fruits of the apostolate and martyrdom, had been characterized by remarkable sanctity and Christian wisdom, and had given to the chair of Peter saintly Popes and to Christian society a Basil, an Athanasius, the two Gregories, and a Chrysostom. The Oriental rites had been carefully preserved by the authority of the Holy See, their Saints and Doctors given a place in the Roman calendar, and their writings preserved in the Roman liturgy. Pope Benedict referred briefly to his own efforts to assist the Uniate Churches in the Orient and to bring back to the bosom of the Church those who had been led into heresy and schism; and he spoke in particular of the constant endeavor he had made to give material aid to the unhappy Christians of the Balkans, of Russia and the Ottoman Empire, who had suffered so severely through the hazards of war, and most of all to the Armenians, and the inhabitants of Syria and Lebanon. In behalf of the latter he had been unceasing in his efforts, especially of those who had been condemned to death, the orphans, and the rest of the population who were exposed to cruelty and famine. To this he had appealed more than once to the Sultan and to the rulers of other nations.

The Holy Father insisted on the confusion in civil and religious life experienced in the countries of the Orient as a consequence of the political and social upheaval consequent on the strife of the

nations, and the hope of religious liberty, and in general of better times foreshadowed by the coming of peace. He called attention to the sad spectacle of the dispersion of the missions, the loss of their churches and priests and to the common state of misery prevailing in the Orient. But his main solicitude was for the Holy Places.

"What long and painful efforts have been made by Our Predecessors to liberate these places from the domination of the infidels! How much labor has been expended in their behalf and how much blood has been shed in the course of the centuries by the Christians of the West! And now that these Holy Places have been restored, to the immense joy of the good, to the hands of the Christians, We cannot but feel anxiety as to the fate reserved for them by the Peace Conference, because not only We ourselves but all Christians will assuredly be filled with grief, if the infidels are given a privileged place in Palestine, and still more, if these august monuments are put in the possession of peoples who are not Christians."

The Holy Father pointed out that non-Catholics, with every means at their disposal, are making profit of the accumulated miseries of the war to sow their doctrine, and that the Faithful in those lands are holding out their hands and begging the Holy See to assist them with food and clothing, and to have restored to them their missions, their schools, their churches. He himself had done all his slender means allowed, but he proposed to appeal to the Bishops of the entire world to take this noble cause to heart and to respond to its needs with that charity which had been traditional with the Church in the case of the Orientals.—America.

## MSGR. VON KETTELER

FAMOUS BISHOP OF MAINZ PREDICTED END OF GERMAN EMPIRE (Catholic Press Association)

London, March 6.—One of the most celebrated German Bishops of the last century, Msgr. von Ketteler, Bishop of Mainz, predicted, in 1855, the end of the German Empire. It was the occasion of the tenth centenary of St. Boniface, the great Apostle of Germany, whose successor in the primatial See of Mainz published a letter, which made a great sensation and aroused lively polemics.

It commenced by stating that Germany, by herself, was incapable of raising herself to the conception of a Christian civilization or of international rights. Neither a German people nor a German language could have been formed without the influence of the Saint.

The Bishop then went on to say in this remarkable pastoral that, in adopting Lutheranism, Germany had introduced into her bosom the germ of death, in this remarkable paragraph, which is worth perusal to-day.

"When the spiritual life, by which Boniface alone had drawn together the German people, was broken, then began the end of the unity and greatness of the German nation. From this moment she could only concur in the destruction of the Kingdom of Christ on earth, and promote a pagan philosophy; and, perhaps, we are on the horizon of a catastrophe which will be fatal for Germany and the cause of her downfall as a nation."

Thus did Bishop Ketteler foretell the future, even before the German Empire was in actual being.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

GO FORTH!

The day is breaking when Catholics will clearly see that it is a duty of grave obligation to aid the missions of Jesus Christ. The alarm has been sounded and Catholics are rising from sleep. This activity of the Protestant sects in missionary work has done much to bring our people to a sense of duty. The fact that many Catholics have already lost the faith through the proselytizing endeavors of Protestant missionary societies has stirred up the fighting spirit and a real effort is being made to staunch the leak. Education along missionary lines is doing much to form the minds of our people to a proper understanding of the supreme work of the Church of Christ. In late years we have witnessed in America an active mission work, home and foreign, which goes to show that in a short time the Church will be doing and furthering the Kingdom of God as in the days of old when mission work held first place amongst religious activities and swarms of priests and religious were going forth preaching the Kingdom of God and Christ Crucified. Archbishop Ullathorne wrote to Cardinal Vaughan on the supreme importance of missions and said:

"I believe our own future will be blessed only in proportion as we, with earnest faith, send help to them who cry to us as we have cried to others and received help. I believe it because it is the disposition of our Heavenly Father greatly to help those who do such works of faith and charity. I believe it because there is no charity greater, or more blessed than that which co-operates with God in sending His servants forth, to spread His light and minister His grace to those who sit in darkness and alienation of soul from their

Supreme Good. I believe it because the missions are the school of generous heroes whose works of faith and sanctity will bless the places that send them forth. I believe it on the Word of Our Blessed Lord. 'Give and it shall be given unto you again, full measure, and heaped up, and overflowing into your bosom.' . . . The Church in Ireland has strengthened herself through her sacrifices to the missions. All remote history shows how generous Our Lord is of His grace to the people who are generous to the destitute souls for whom he died."

Thus are we taught by this great Bishop the need of missionary activity and reminded of the reward we may confidently hope to receive.

In Canada we are becoming more alive day after day to the existence of our great missionary field. We must not say as we are so often tempted "the Church will look after all the peoples within and coming to our Dominion." What do you mean by the Church? Does it consist of Pope, Bishops and Priests only? We know the Church is the congregation of all the faithful with the Priests, Bishops and Pope. All the faithful therefore belong to the Church and share in the duties imposed on her by Christ. Therefore when Christ said to the Church "Go forth" He said it to every one of us, no matter how insignificant we may think ourselves to be.

We want the rich man's money and we want it badly for the propagation of the faith but we want too the widow's mite. Remember the widow's mite could not escape the all-seeing Eye of the Master. Her humble offering was not censured as imprudent from one so poor or characterized as superfluous in the rich treasury of the Temple—rather it drew from His sacred lips words of commendation and praise which ever remain the reward of the poor when presenting their gifts.

We call then on all to aid us in the holy work of Catholic Extension and we feel no qualms of conscience when we ask you, rich and poor, to give to our missions until it hurts, for we know your reward shall be great even in this life for God cannot permit you to be more generous to Him than He is to you.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto.

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## SYMPATHY FOR IRELAND

That sympathy for Ireland is growing in France is evidenced by the fact that two more of the liberal papers have begun to discuss the claims of Erin to freedom. La Bataille, official organ of the French trade union movement, has called upon all French lovers of liberty to uphold Ireland's claims and La Populaire, a Majority Socialist paper, says:

"Since August, 1914, the Governments of the Allies have repeated over and over again, almost to sickening point, that this war was being fought for right and liberty, for the deliverance of oppressed nationalities, and the restoration of their sovereignty and independence. Socialists understood quite well that the 'rights of peoples to dispose of themselves' meant nothing more than a war phrase used by the chiefs of two coalitions so as to weaken their opponents. Ireland, which was promised the realization of her ideals under Gladstone, has now less liberty than ever."

Proposes of this same phase of the problem the Paris correspondent of the Manchester Guardian writes: "English people at home scarcely realize how strong the feeling is here in regard to England and her treatment of Ireland. French papers say little, but French people think a great deal. A friend of mine who has lived in Paris for twenty years and mixes freely among people of all opinions, tells me that on this point he finds no difference between extreme Nationalists and extreme Socialists. Mr. Lloyd George seems to think that he has disposed of the question when he points out that Ireland sent fewer soldiers to the war than England and Scotland. The argument is not very impressive to the Italians when they find England pressing for complete independence for populations that actually fought in the Austrian army. The only course consistent with England's dignity and her moral authority at the conference is to support the application of the Sinn Feiners for a hearing before the Peace Conference."

Nor are the French and Italians the only Latins that are showing interest in Erin. Spaniards and Spanish-Americans are giving considerable attention to Sinn Fein and its leader, De Valera. A recent issue of Revista Catolica, the most influential Spanish paper in the United States, contains a long and splendid article on the personality and achievements of the first President of the Irish Republic, while throughout South America, especially in Argen-

## Westminster Abbey

Of all her churches, "Westminster Abbey" is, of course, most intimately connected with the national life and history of Old England.

Fourteen of her Kings at least, and five of her Sovereign Queens have there been crowned.

The two Pitts, Fox, Palmerston, Gladstone and other of her leaders rest there. It has its Poets' corner too; but not the least of its impressiveness is to be found in her struggles for the world's liberty as found in its memorial tablets to Gordon of Khartoum and scores of others of her immortal brave.

We firmly believe that many of our own Churches, Colleges, Clubs, Lodges and Corporations might thus fittingly honor their fallen brave, thus keeping their memories green and furnishing high ideals of faithfulness to duty.

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time, strong words are spoken in favor of recognition of Ireland's de jure freedom.—America.

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