

all phases of Irish life?" Mr. Malone replied:

"Well, Mr. Lloyd George has said that the convention will be composed of one hundred and one men representing every faction in Ireland and every walk of life; that it will be a purely Irish assemblage in which county and borough and urban district councils will select their own representatives; that all the churches will be represented by their Bishops, while the Chambers of Commerce of Dublin, Belfast and Cork will name their own delegates, as will each political party. There also will be five labor representatives.

"Then John Redmond, the Nationalist leader, is to name five members, Sir John Lonsdale will name five and William O'Brien two. Ten Irish representative peers will sit in the convention along with five members of the Irish Unionist Alliance, five Sinn Féiners and fifteen members to be nominated from among leading Irishmen of all sections. Such a convention ought to be fairly representative of every-day Ireland.

IRELAND WILL GET RESULTS

"And if Ireland has that kind of a convention she will get results. What will happen is perfectly plain: it is what happens in every convention. Certain men will stand out and the majority will form itself around them. The men who love Ireland and her welfare above all else, the men who are freest from self-seeking ambition and personal glory, who are the most intelligent, who will work along broad, practical lines to achieve a workable plan of self-government, will, through the long months of the convention, come to know each other in motive and capacity. Their original animosities and distrust will be transmuted into confidence and respect through their common love for Ireland. Not only that, but the Irish people and the British Government will come to know that these men in quality and genius are the real leaders of Irish thought and Irish aspirations. They and no others will truly represent the national spirit, and if but a few of them stand together for a practical scheme the majority will be solidly behind them.

BY BALLOTS, NOT BY BULLETS

"But—this will be the test by which the British Government will be judged—the will of the convention must be expressed by a majority. It is quite hopeless to expect a convention such as this to be unanimous. However, there is certain to be an overwhelming majority in favor of Home Rule. The point I want to make is, that once the convention has decided by a majority vote on the form of self-government for Ireland which it believes best suited to the needs of the whole of Ireland, it will become the duty of the British Government to see that the minority acquiesce and that no attempt is made to appeal from ballots to bullets.

"To say that in order to warrant the adoption of a plan of self-government for Ireland it must be unanimously agreed upon by Nationalists and Ulstermen alike is not a fair statement of the case. We all know that England for centuries has imposed various forms of government on Ireland, and absolutely against the will of the majority of the Irish people. The day has now come when the leading statesmen in England feel that it is just and expedient that the wish of the majority of Irishmen for Home Rule should be granted; and surely the obligation is not upon Irishmen to reach a unanimous agreement, but is very forcibly upon the British Government to persuade, or, if necessary, to compel any minority in Ireland to accept what is now the intelligent will of England and of the majority of the people of Ireland. England must not only accept the judgment of the majority in this convention, but must uphold the form of government wanted by that majority, or admit that her protestations of democracy are a mockery and a delusion.

I tried to get Mr. Malone to discuss the form of self-government best adapted to Ireland and to go into details of the Home Rule plan, but he refused, saying:

"It seems to me that nobody in America should offer his advice to Ireland in this advice unless Ireland asks his advice as counsel. The Irish people know that the great moral force of American opinion is now and always has been staunchly in favor of Home Rule for Ireland, and that any honest measure of self-government upon which a majority of the representatives of the Irish people in convention assembled will agree will have the fullest endorsement of the people of the United States.

CANADIAN SYSTEM THE BEST

"Americans of all parties know that the United States is fighting to day for the rights of small nations and the privilege of men everywhere to choose their own way of political life; they know, furthermore, that if Home Rule for Ireland were merely a racial impulse it would not have the worth that it has made it enduring, nor would it have attracted world-wide attention and support. Ireland's longing for self government is not any mere impulse; it is a national desire which every Irishman feels, and in endeavoring to attain it Ireland's sons and daughters have spent blood, treasure, talent and genius that can never be replaced. What the best thought of Ireland longs for and yearns for, at least as a first step, is to make Ireland, like Canada and Australia, one of the self-governing democracies which form the British Empire.

"It is true, of course, that there are some Irish-Americans who dream and think of Ireland as a separate and independent republic, and our British allies who may feel inclined to resent such manifestations of Irish-American sentiment must not lose sight of the fact that there are in this country a vast group of older men and women of Irish origin who came to the United States because they were driven out of Ireland by England—men and women who sought and found asylum in this country and made their homes here, exiled from their native land by past acts of injustice on the part of the British Government.

"It is too much humanly to expect that these Irish men and women, even though they are now American citizens, can have any sentiment for, sympathy with or faith in the professions of justice and the promises of the present British Government. But the sons and daughters of these fine men and women who suffered such untold misfortunes because of their love for Ireland look with less passion and more calm upon the present promises of England and the hopes of Ireland.

IRISH GENIUS WILL TRIUMPH

"There are millions of Irish-American men and women of Irish blood who have dedicated their careers and their energies to the problems of the United States, men and women who are building up the new freedom, and who day by day are solving practical problems of self-government. They are Americans in every fibre of their souls and bodies, but that does not mean that they do not love everything of Ireland with a fervent devotion. They have not suffered personally from bygone injustices of the British Government as their forefathers and mothers did, and they are not going to be prejudiced or colored in their judgments by historical or traditional animosities if they are called upon to aid Ireland in bringing their counsel to bear toward the solution of Irish problems.

"When the Irish convention shall have formulated the plan of self-government for Ireland there will be no lack of Americans of Irish origin to lend to it their aid and their strength. But Ireland will need something more than mere political freedom. Ireland must have economic freedom. Ireland needs not only sympathetic encouragement toward self-government but financial support for her economic growth. Both of these the United States can and will supply in boundless measure. American capital will be available for the development of the resources of Ireland, to effect her economic emancipation and to turn the energies of Irishmen and Irishwomen to the trade, commerce, industries of Ireland, and to save and protect the creative genius of Irish art, literature and language. For Irish freedom will not only bring yearned-for happiness to Ireland but will liberate to the world the energies, talents and rich artistry of a rarely gifted race.

## REBUKES BIGOTS

NO PEN CAN DO JUSTICE TO CATHOLICS FOR SACRIFICES THEY HAVE MADE FOR COUNTRY

The Oil World, Pittsburgh, Pa., June 16, 1917

"This paper does not discuss matters relating to the religious needs of the community, and neither in any other newspaper the issuance of opinions tending to foment a discord among men already too active, and a resentment already acute. Nothing is gained by acrimony, and a published acrimonious utterance bearing upon matters of private belief is worse than useless, worse than criminal, in a country where liberty of religion is birthright and heritage of all.

"What follows is written in that spirit of simple justice which takes account of facts only, and neither provokes nor avoids argument. We believe it to be the unexpressed opinion of ninety-nine per cent. of the citizens of the United States.

"For some reason unknown a subscriber to The Oil World has forwarded a copy of a book published years ago, entitled 'The Great Work' by 'T. K.', and a glance through its pages shows it to be put out for the purpose of gaining adherents to the Rosicrucian Brotherhood by causing aspersion upon the Roman Catholic Church in America. We consider this a poor method of gaining support to any Cause; this cheap fashion of mud-slinging and abuse of the other fellow; the more so when the attack is made safely under the cloak of anonymity, and knowing something of the high aims of the Brethren of The Rosy Cross, we doubt very much whether they would approve the propaganda work of their unknown devotee. That is not material. What is important is that the author's statements of fact are grotesquely untrue. Will it be believed that this imbecile seriously announces that the Roman Catholic Church in America has under constant military training a large civilian army of young men, Catholics all, of course, for the sinister purpose of seizing the United States by force of arms, overturning the Government, and bringing this land of liberty into subjection to the will of Rome? According to our author, this overturning is not a remote danger; but an imminent danger close at hand! Printed idiocies are many, but we think this is, perhaps, of a quality to excel all others in its intrinsic foolishness. This is its one claim to remembrance, surpass-

ing in absurdity anything conceived by an inmate of any asylum.

"Whether the need is for fighting men or for the trained nurse, an examination of the records shows that in times of peace and times of war the Catholics of the United States have ever been found in the vanguard. No pen can do justice to the sacrifices of blood and treasure made by these devoted citizens when their country called. Not less noteworthy is the high standard of efficiency maintained by the Catholic Nursing Sisterhoods. Where efficient training may mean the saving of many lives under their care, this is of utmost importance. Efficiency comes to its full flower of perfection among the Sisterhoods trained to the minutest detail the bare, ugly detail of the sick, wounded and helpless. The light touch that soothes, the wrist of steel, the gentleness, the compassion, and the calm, alert mind directing, these essentials you will find in every Catholic Sisterhood in this country. So far from regarding our Catholic brethren as a menace to the well-being of this country we point to their Order particularly as showing the way to all the rest of us, whatever our religious beliefs and opinions may be, in maintaining a high standard of education and efficiency. A Catholic priest is first of all a man of education or he could not occupy his position as priest. His training is rigorous. He is a scholar.

"It concerns us only to state that we will not permit in silence any aspersion upon the honor of that great body of our public, the Catholics of America. In our view, the benign influence of that powerful organization, the Catholic Church, holding as most sacred its beliefs, yet never exercising constraint to undermine the freedom of its followers, is a wonder, a marvel, and an inspiration to all of us, whether we do or do not share those beliefs."

## OAK LEAF DAY IN DERRY

Just as in the months of June for so many years past under the direction of the Rev. Wm. Doherty, so yesterday and throughout the duration of the novena under the guidance of the present Adm., Rev. Walter O'Neill (who has had the cordially-given assistance of His Lordship the Bishop of Fallowfield, Doherty, P. P., Buncrana, and of other devoted clergy), the religious exercises for 1917 in honor of St. Columba furnished an inspiring manifestation of earnestness, reverence and fervor in and around this historic and hallowed Long Tower Church. The participants, young and old, were of a numerical strength represented by thousands, and the edifying scenes associated with the observance of the Columban Festival of this year were in every respect worthy of, and could only be paralleled by those magnificent demonstrations of the Long Tower of the piety of the people that retain unforgettable memories of the years that are gone. The fame of Oak Leaf Day in Derry with the essentially religious atmosphere which clings to its observance, has reached far beyond the confines of the diocese. Nor is that fame delimited even by the shores of Ireland itself, it has spread to distant lands over the seas wherever members of the scattered race of the Gael find a home. For example, not very long ago the New Freeman, published in St. John, N. B., wrote with reference alike to the renovation of the Old Long Tower and to the annual local devotional exercises therewith, such as those impressively terminated last night in the following terms: "St. Columbkille was in a certain sense an emigrant, and no doubt his name sounds stirring to Irish emigrants from Derry to Dakota. We congratulate very Rev. Administrator Wm. Doherty not only on his historical celebration of a renewed church, but still more on his recalling to the world's memory the name and fame of Columba of the Cells—the glory of Derry, the pride of Ulster—the light of Iona, and an apostolic inspiration forever to those who pray and labor for the spread of Catholicity in the American world."—The Derry Journal.

As our Boston contemporary remarks, further comment is unnecessary.—N. Y. News.

THE CATHOLIC EDUCATIONAL CONVENTION

"Never, perhaps, has there been a gathering in this city," said Bishop Dougherty, at the Church of the Holy Angels, in Buffalo, "with higher and nobler aims than this convention of the Catholic Educational Association of the United States." In eloquent words, he then outlined to the assembled delegates the object of their convention:

"You have come from the North and South, from East and West, with the sole purpose of increasing the effectiveness of your service to the Church and to the country by the training of our youth in the ways of true knowledge and of Christian virtue. You have assembled here with a sincere desire to have a correct valuation placed upon your work, to face the difficulties of the modern educational world, and to combine and coordinate your forces so that the army of Catholic educators may go forward in unbroken ranks to win in the future victories more brilliant than those won in the past."

Unwonted enthusiasm was displayed at this fourteenth annual meeting of the Catholic educators. Special gratification was expressed in the resolutions over the prompt response of Catholic colleagues to the President's appeal for the defense of the country. Parents, moreover, were petitioned that out of the

scientific duty to be done with care and diligence, and when the employer accepting her teaching will be content with reasonable profit and treat the laborer generously and humanely, the battle will be already won, and peace will descend and bless both for their loyal Christian and Catholic spirit.

## INVESTIGATING THE TRAIL HITTERS

Observant folk who take the trouble to look into the Billy Sunday evangelistic campaigns speedily come to the conclusion that they are triumphs of press agenting more than anything else. The publicity end of Mr. Sunday's enterprises is handled with rare ability, and the newspapers all seem to be glad to fall over one another in their scramble for the "good copy" this consummate showman produces. Once in a while some analytical gentleman goes beneath the surface of things and reveals some of the buncombe on which the Sunday evangelistic reputation is built. In Boston it was announced that the Sunday revival had succeeded in inducing a lot of indifferent Catholics to "hit the trail." Our esteemed contemporary, the Boston Pilot, has investigated these cases, with interesting results. We read in the Pilot:

"Facts have a disconcerting fashion of puncturing the balloon of reckless assertion: examination and analysis eliminate windy boastings and empty claims. It is seldom possible to contradict and disprove such things on the spot, but there is always time for a revision of opinion according to statistical findings.

"The Sunday revival made a lot of noise and the daily papers printed everything said at the time without regard to accuracy, and the impression was widely prevalent at the time that large numbers of Catholics were participating in the meetings, 'hitting the trail' and signing cards in the testimonial of the benefits derived from the revival.

"Several months ago, toward the close of these meetings in this city, the Catholic Church authorities received a somewhat formidable stack of cards filled out apparently by Catholics who had given their names and addresses for further propagation work by gospel committees from various Protestant churches.

"These cards were evidently sent to the Catholic Church authorities with the best of intentions, albeit with lively satisfaction that so many 'Catholics' had seen the error of their way or were so 'liberal' that they were willing to identify themselves with the Sunday programme generally.

"It has taken some time to verify the data contained in these cards and to tabulate results. The analysis appended throws a great deal of light on the Sunday revivals as regards Catholics and gives food for thought to serious-minded people of all creeds."

The Pilot announces that the total number of cards said to have been signed by Catholics and forwarded to Catholic Church authorities in Boston from the Sunday Tabernacle was 1,381; of these, 1,301 were from adults and 80 from children. As regards the adults the following facts have been elicited: Signers for curiosity and fun, 372; unable to verify because of change of address, etc., 298; insufficient address on cards, 205; no such person at address given, 195; not practical Catholics, 66; non-Catholics, 46; deny being present and signing cards, 36; no such address, 35; request of employer, 23; converts, 6; not responsible for actions, 6; perverts, 4; unable to give any explanation of their actions, 2. The 20 children gave these facts: curiosity and fun, 57; unable to verify because of change of address, etc., 16; taken by Protestant friends, 4; not practical Catholics, 3; never attended, 1.

As our Boston contemporary remarks, further comment is unnecessary.—N. Y. News.

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Unwonted enthusiasm was displayed at this fourteenth annual meeting of the Catholic educators. Special gratification was expressed in the resolutions over the prompt response of Catholic colleagues to the President's appeal for the defense of the country. Parents, moreover, were petitioned that out of the

spirit of patriotism they should not fail to keep their children at school during the coming year, even though this should imply a real sacrifice on their part. This is a point strongly insisted upon likewise by the United States Commissioner of Education, since in the near future, owing to the War, there will be more need than ever of thoroughly trained and educated men. Great stress was furthermore laid upon the duty of providing a Catholic education for every Catholic child. This resolution, which was the very keynote struck in Bishop Dougherty's sermon at the opening of the convention: "Let all Catholics realize," he said, "that they are seriously obliged to give to each child the opportunity of a rounded Christian education, from the primary grades to the university, from the simplest foundation to the highest point of professional excellency."—America.

## A REMARKABLE ADDRESS

DELIVERED IN EDINBURGH BY THE MODERATOR OF THE PRESBYTERIAN CHURCH OF SCOTLAND

The closing address, which was delivered to the Church of Scotland Assembled in Edinburgh recently, by Rev. Dr. Cooper, Moderator of the Assembly, was remarkable as showing the traditional detestation of everything Catholic which has hitherto been characteristic of the Presbyterian Church is gradually giving way to a more correct appreciation of the predominant facts of Christianity. The Moderator modestly disclaimed the idea that the Church of Scotland was the whole Church of God. He considered it, he said, to be a part of the Catholic Church, possessing all the rights and owing the due subordination which that high and blessed privilege involved. He spoke rather regretfully of the Episcopacy as an ancient, widespread and useful custom, which had been omitted from the Presbyterian Church. But one of the most remarkable features of his address was that in which he traced back the principal institutions of his Church to Catholic times. "The hierarchy of Church Courts," he said, "was not a thing of yesterday. Their provincial synods were historically (as well as in their constitution, their main boundaries and even their times of meeting) the diocesan synods of pre-Reformation times. Their presbyteries, though erected only in 1582—twenty-one years after the death of Knox—were based by Andrew Melville 'on the practice of the primitive Church, where elders or colleges of seniors were constituted in cities and large places.' The Kirk session came to them from Geneva, where Calvin took the hint for it from St. Augustine. Most important and characteristic of all, their General Assembly, if it could claim no more than a mediaeval origin, was at least older by several years than the English Convocation. They owed their parochial system, all their great churches, and this General Assembly itself, to the piety and wisdom of the Middle Ages. Their universities came to them out of the darkening years that preceded the Reformation. There was a mine of devotional treasure in the Catholic past; and as Catholics they should feel themselves entitled to dig for it in other gold-fields besides those of Scotland. They must of course, remember that their Church was not 'new.' They must be careful not to dislodge in ignorance old customs that were more truly Catholic than those they sought to introduce. They must avoid innovations that would hardly go with their sober usages. Still less dare they venture to bring in practices wholly unknown to the churches of God."

Language such as this, although still falling very far short of a correct appreciation of the truth, is still sufficiently advanced in that direction to provide food for wholesome thought among the more enlightened of modern Presbyterians.

The speaker also referred approvingly to the introduction of another Catholic feature into his church, in the revival of the order of deaconesses. It was, he said, a great department of Christian work—the organized service for the poor and needy—which they had, much to her

advantage, borrowed from Catholic antiquity. He advocated the revision to "two of the genuine old paths"—the Apostolic diaconate and the no less apostolic laying on of hands in confirmation. They were, he believed, the only national church which had laid aside confirmation, and they were the poorer for the want of it. He advocated fitting out the Abbey building at Innes as a college for Gaelic-speaking students, and referred to the Irish St. Columba as "the mightiest of the apostles of our country."

Dealing with the scandal of disunion in Christendom, he said that the War had discredited the anti-Catholic theology of Germany. He expressed the hope that at the end of the War they would be able to affect a union of the different branches of Presbyterianism, but he looked forward to a still wider union, the one union of which our Saviour spoke—a union of all who believed in Him. They could no longer think of omitting from the hope of it either the Orthodox Church of the East or the great West, which had all along been missionary, and of whose great work in Scotland, educational, charitable, and among our immigrant populations, Irish, Italian, Polish, Lithuanian—they themselves were witnesses. Were these churches ever so much in error, yet they were not bound to suppose that error would endure for ever. And both (they saw more clearly every day) had more in them than errors. Thank God! neither had even swerved from the great fundamental truths of Christianity. (applause.)—The Guardian.

## ADMIRAL BENSON

"Admiral Benson has the biggest berth in the biggest Navy this country has ever owned. He is the real 'boss of the Navy,' because Congress has vested him with greater powers than it has given any other man."

This striking passage is to be found in an article, "Admiral Benson—The Man Behind the Fleet," by Hal H. Smith in the June number of The Navy and Merchant Marine.

Founded by a Catholic, Commodore Barry, in the Revolutionary days, the United States Navy is thus today under the supreme command of another Catholic, for Admiral William Shepherd Benson is a convert to the Faith and an exemplary Catholic.

And he has already "made good."

In the present national emergency, Mr. Smith tells us, "he has shown himself to be one of the ablest and most virile, though modest, contemporary naval officers and he is serving with rare success both as Chief of Naval Operations and as President of the General Board of the Navy. Two years ago last month, he was a captain. Now he is an Admiral and the ranking officer on active duty in the United States Navy. He outranks the commanders in chief of the Atlantic, Pacific and Asiatic Fleets, all of whom may fly the four-starred flag denoting the rank of admiral while serving in that capacity, because he is charged with the operations of all the fleets with their readiness and preparation for war, and, must have superior rank to make his work effective."

Admiral Benson's first important command was the "Utah," where, without making any show, he inspired men and officers to give their best to the service. Next, he was selected for the administrative office of command of the Navy Yard at Philadelphia. There he continued the same old method—just kept planning and working until things went right, and that was what he was doing when called to make good in the Benson way in his biggest job—in fact, one of the greatest military undertakings in times of peace, the organization of the office of naval operations, the first approach to a military management of the military affairs of the Navy.

It was in the Spring of 1915 that Congress enacted that there should be a chief of naval operations, who should be charged with the operation of the fleet, and the preparation of plans for its use in War. Admiral Benson's work in the organization of the office was so successful, and had so fully demonstrated the need of the office, that Congress in 1916 enacted that the chief of operations should have authority to issue orders within his jurisdiction in the name of the secretary; that the chief while holding that office should have the rank

of admiral, and, to insure permanency, that not less than fifteen officers should be assigned to duty under him.

Concluding his article, Mr. Smith pays the following tribute to Admiral Benson's sterling character:

"Admiral Benson is not given to epigrams—especially those that include the first person singular. He seldom talks about himself. If his rules of official life could be reduced to a single sentence they might be covered best by the phrases, 'Always prepared' and 'There is no excellence without great labor.' He won his spurs by work, work and still more work. Broad of vision, determined in character, though genial and affable, thoroughly steeped in the technique and latest wisdom of his profession, a student of naval problems and affairs who tackles them from the point of attack of both the war college research student and the man of practical affairs who has served in every one of the seven seas, Admiral Benson knows what the Navy wants and how to obtain what the Navy needs."

Admiral Benson was awarded this year's Laetare medal by Notre Dame University.

## THE BANE OF THE AGE

"Apart from actually vicious tendencies, observable frequently in modern feminine fashions, the rage for extravagance in dress is a feature of the twentieth century," asserts the Southern Messenger. "Economists as well as moralists, therefore, have been taking Dame Fashion to task. They point out that society from top to bottom is being injured by this extravagance. The middle classes outdo the aristocracy, plutocrats spend more than royalty, and the women of the people try to follow in hot haste on the heels of the 'bourgeoisie.' The result of this feverish competition is ruinous to all but the very rich. Early marriages grow fewer and fewer, and when marriages do take place, homes are often broken up amid misery owing to the curse of extravagance. Both with men and women extravagance is the bane of the age."

## KIPLING AND THE BOOKSELLER

Rudyard Kipling one day paid a visit to a bookseller's. He picked up several books, one after the other, and glanced through them. At last finding one he thought might suit him, he turned to the bookseller.

"Is this good?" he asked.

"I don't know," was the reply; "I haven't read it."

Mr. Kipling feigned great surprise. "A bookseller," he exclaimed, "and you don't read your books?"

The bookseller was in no mood to trifle with frivolous customers.

"Well, why should I?" he snapped. "If I were a chemist would you expect me to try all my drugs?"

## FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD:

That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary, J. M. FRASER.

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