

personality and destroys the object of association.

The proponents deny that the maintenance of Article 114 would subject minority labor groups to control by such powerful organizations as the Crom (Regional Confederation of Mexican Workingmen), asserting that it merely would give the Crom preference in fixing labor contracts in those factories or firms where the majority unions are organized. They further state that the ultimate aim of labor unionism (which, they claim, is merely a method of combat) is to unite the proletariat of the world into a single large organization. This aim, they declare, cannot be achieved by preventing the development of the large national labor organizations through playing into the hands of capital under pretext of protecting minorities.

It is evident from these arguments that the Crom labor organization, communistic in its tendencies, is to make it impossible for the labor organizations affiliated with religion to exist in Mexico. The fate of these latter therefore, seems to hang on the interpretation of Article 114 of the Labor Law, and the debate of this article, which is not yet closed, is therefore occupying the attention of every labor group in Mexico.

COOPERATION

FATHER BURKE PLEADS FOR UNIFIED CATHOLIC SPIRIT AND EXPRESSION

(By N. G. W. C. News Service)

An eloquent plea for a broadening of the horizon of the individual Catholic and for unified Catholic spirit and action for the greater glory of God was voiced before the Newark Diocesan Council of Catholic Women, by the Rev. John J. Burke, C. S. P., executive secretary of the National Catholic Welfare Conference. Father Burke preached the sermon at the Solemn High Mass celebrated at the Cathedral by the Rev. Edward F. Quirk of Paterson. The Mass opened a convention notable for its enthusiasm and reports of activity in the last year.

The speaker developed his plea for unity by simple parish and diocesan illustration and fortified it by citing modern movements and tendencies which demand common Catholic action.

"We realize that our interests, our work, since all are in the Church Universal, since all are in Christ, are sanctified by the blessing of unity and of universality," he said. "When we fail to know this truth and to see this farther horizon, we fail in knowing to what we are called: we cramp, we obstruct the work of the Church and the living Christ."

LOYALTIES ALWAYS LOCAL

Emphasizing that loyalties are always local—the home, the parish, the diocese—Father Burke continued:

"The secret of the infinite value of all these immediate personal loyalties is that they are loyalties to Christ. Their strength will endure, their strength will extend in proportion as the Holy Spirit reveals to us that the well-being of Christ, the well-being of the Church, is dependent thereon."

"Our active Christian life, therefore, is not an individualistic one. Our conduct, in any case, affects the Church at large, the Christ working and suffering for men. To limit our religious life to the bare fulfilling of appointed obligations is to deprive the Church and our fellows of the help that we might give; is to dull the spiritual edge of conscience and lose that lotter vision which both burdens and exalts."

Outlining the proven efficacy of parish and diocesan unity, he continued:

"And if we were to have, through all the dioceses of the country, both a common channel of information and a common, unified action on matters that are common to all, would we not the more fully promote the work of the Church, more securely safeguard her interests, and more faithfully preserve that record of Catholic service, of right principles and of right standards which the Catholic Church, through her children, is contributing to America?"

"Our duties are shaped by our necessities. In this country we have not only State governments, we have a Federal government, and through that Federal government may come measures that affect every parish, every diocese, every citizen in the land."

"Not only for the safeguarding of our rights but for the contribution of our convictions which as citizens and as a body we ought to give, the Catholic body of this country must have its common, united share, its common united voice before the representatives and the official hearings of our Federal government. Are we to speak these simply as this or that Catholic organization? Are we to dissipate our strength, and waste or never know its united power and opportunity?"

WHERE UNITED ACTION IS NEEDED

The Oregon School Law case, the general question of religion in education, the immigration situation and birth control propaganda were cited as pointed examples where united Catholic action in the interest of justice and morality was vitally needed.

Declaring that "any united work demands that the individual forego self and self-opinion; that cliques vanish; that parties disappear; that personalities be submerged," Father Burke concluded:

"The common work of the Church calls for your help, for your cooperation, because it is the common work. If we could but dwell upon its further opportunities, its cooperation with Catholic women's organizations abroad, its share in the solution of the world's problems, our souls would reach out with even greater zeal, our hearts yearn to lift the burden borne by the great living Heart of Christ."

FOREIGN MISSION NEWS LETTER

A GOOD, OLD, CHINAMAN

At times the missionary finds traces of a primitive religion among the heathen, and age-old doctrines are presented by pagan souls in startling forms. No one would expect to find a tradition of original sin among the millions of China, yet, at Sy-lin, a good and simple old Chinaman came to see the missionary. The Catholic religion had impressed him because it taught people to be good and promised a heaven for the good and a hell for the wicked.

"I am a follower of the fasting sect," he said, "I want to purify myself until I am worthy to enter paradise."

"Purify yourself—why?" asked the missionary. "You seem to be a good, old man, your life has been rigorous and long—you must be as clear as crystal by now."

The old man insisted he must do penance for his sins, to wipe them out by abstinence and suffering, and when the priest inquired if his sins were bad enough to merit such long penance he replied:

"It is not I who have sinned. It is the heritage of our ancestors and nothing we can do will ever make up for what they have done." Clearly there was some being sinned against, but the old man could not explain whom He was. Then the priest spoke of the Creator, and in the midst of his sermon, the old man saw a crucifix on the wall and asked, "Is that He nailed to the Cross?"

On being told the story of the Redemption, and that by His Death we were purified 1900 years ago, he fell on his knees before the image of a Christ he did not know, exclaiming, "Then I adore Him. It is but fitting He should be thanked."

PAGAN PAPER GIVES SPACE

An interesting development in propaganda is reported from the Vicariate of West Chekiang, where Father Thomas Leung is stationed. In this Vicariate, a part of the Pagan newspaper is set aside for the missionaries and from time to time they print news of missions and views against the Ancient Cult of paganism in these columns.

THE NEGRO

Life seems to be a very joyous affair to the Negro who lives in the Philippines. "Sufficient of the day" is well expressed in their conduct for if they do not find today what is acquired, they simply go on expecting to get it some other time. Except in the case of very small children, weeping seems to be unknown to any Negro, but they are a timid people and on seeing a person of another race approach, immediately hide in the bushes and will not come out until the person is far away and all danger is passed. This natural timidity is well shown in their pictures, for their eyes shew a kind of inborn fear. Nevertheless in some cases when they have to defend their dear ones, they become courageous and face fear without blanching, but they are a peaceful race, not given to attacks on human beings or warfare of any kind, and they also exhibit many characteristics which give hope to the missionary, such as their perseverance in their Faith.

SANCIAN

Sancian is a mountainous island, rugged, for the most part, and stretching an irregular line along the sky for ten miles or more, with here and there small bays and sandy beaches. In one of these beautiful bays the mission lies. The bay faces northwest; that is, the mainland of China, and the mission is situated at the curve of the horseshoe, between two of the largest villages on the island. At one end of the horseshoe is the spot which makes Sancian a sacred shrine. It is the hillside where the intrepid Xavier died, and, for a time, was buried. A Gothic chapel (at least it was so once and still is in its lines) is built over the spot. Bishop Guillemin, built the chapel in 1869, and there is a tombstone inside the chapel, raised over the grave by the Portuguese of Macao, in 1689.

WHY THE DELAY

Perhaps you are surprised to learn how recent has been the work of evangelization of Sancian and may wonder what was happening between St. Francis Xavier's time and that of Bishop Guillemin. If you dust off your history of mission work in this part of the world, you will quickly realize that it has been practically only in our generation that missionaries have had a free hand. The last three centuries were noted for not only an insufficient number of workers in a vast

field but also for bitter persecutions. When opportunities did present themselves, it was natural that efforts should first be made on the mainland where dwell the millions, rather than on a small island which even now counts only a few thousand.

PERSECUTION AND SETBACKS

When attention was focused on Sancian, serious setbacks came. About forty years ago, a persecution broke out. The chapel was attacked for supposed treasures, the windows smashed, and everything that could be pried loose, even to the flooring carried away. The missionaries had no means to restore the chapel, and soon ants came along and continued the destruction.

Nevertheless, wonders have been accomplished. The inhabitants are not a religious people, even from the point of view of pagan cults, and it is a tremendous step to Catholicism, but in the past twenty years, out of a population of about eight thousand, there have been nearly one thousand conversions.—The Field Afar.

NOTED PRIEST SCIENTIST

TELLS OF ARCHEOLOGICAL FINDS IN AFRICA

By Mr. Enrico Pucci (Rome Correspondent, N. G. W. C.)

How an apparently trifling discovery made during the routine of parochial duties led to the remarkable archeological revelations concerning the early Christian times of Northern Africa was related here by Father Delattre of the "White Fathers," who was in Rome recently with a Holy Year pilgrimage. When the pilgrimage of which he was a member was received in audience by the Pope the Sovereign Pontiff took the occasion to praise Father Delattre in public for his remarkable scientific achievements.

Going back to a time fifty years ago when he was a young priest working in Northern Africa under the direction of the famous Cardinal Lavergie, then a Monsignor, Father Delattre, told his story of the insignificant beginning of the great discoveries which have attracted world-wide attention.

One day he said while he was crossing a field to visit a sick parishioner he noticed a stone fragment bearing the Latin letters "Euge." While he was examining the fragment one of the Arab children accompanying him said:

"Father, if you like these stones there are a lot of them in this field."

CHILDREN BROUGHT HIM INSPIRING STONES

The priest instructed the children to collect all of the stones they could find and then continued on his way. Returning when the sick child was completed he found that the children had collected fourteen fragments, all bearing phrases indicating that they came from an early Christian cemetery, such as "in pace," "fidelis," etc. Further investigation showed him that the entire field was strewn with similar stones and in a few days he had collected 1,400 fragments, all lying about on the surface of the ground. Monsignor Lavergie's attention was called to these finds and he and Father Delattre decided that the site must be that of a Christian cemetery of the first centuries. Monsignor Lavergie authorized Father Delattre to lease the field and begin regular excavations and research.

Bases of pillars, and a semi-circular wall soon came to light and these finds were brought to the attention of the famous Archeologist Giovanni Battista di Rossi, who declared the excavators had found the site of a great Christian Basilica. Encouraged, they continued their excavations and soon had uncovered the entire outline of the ancient church, 66 meters long, 45 meters wide, and with nine naves divided by eight rows of columns. It was of the type of architecture found in many Mohammedan mosques in Northern Africa and Spain—in fact it is from early times and the walls have been copied their mosques. Altogether, about 20,000 fragments of the basilica were uncovered, all bearing inscriptions of one kind or another, but, strange to say, the name of the basilica itself has never been determined. One theory is that it was called the "House of Charity," based on the modern name of the district "Damous el-Karites," which some believe to be a corruption of the Latin "Domus Charitatis." The theory is not, however, generally accepted.

CHURCH IN WHICH ST. AUGUSTINE PREACHED

It was in another field nearby that the finding of similar fragments led to the excavation of the ruins of the so-called "Basilica Majorum," in which St. Augustine preached and where were found the tombs of Sts. Perpetua and Felicitas, St. Saturnus, St. Saturninus, St. Revocatus, and St. Secundulus, together with inscriptions telling of their martyrdoms.

Still another Basilica has been brought to light in this territory. It was a large edifice near the seashore with seven naves, an atrium and funeral chambers. It is believed to have stood near the place from which St. Augustine embarked for Italy, leaving his pious mother, St. Monica, mourning. From this belief has originated the name given to the reconstructed edifice, "St. Monica's Tears."

Father Delattre's discoveries have brought him world-wide recognition as a scientist and many honors have been bestowed upon him. The French Government has made him a Chevalier and an Officer in the Legion of Honor and his fellow scientists have made him a member of the Institute of France. His discoveries are not limited to Carthage nor to evidence of Christian civilization only. He has also found valuable traces of Egyptian, Etruscan, Greek, Hebrew, Roman and Punic antiquities. Among the Punic monuments are four sarcophagi, one of which, colored and of extraordinary beauty, is that of a pagan priest of Carthage. He has also found a cemetery dedicated to the priests, priestesses and magistrates of Carthage and the ruins of an amphitheatre, now being uncovered, will, it is expected, yield further valuable discoveries.

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DEVOTION TO BLESSED VIRGIN INDICATED

One of the notable results of the excavations in Northern Africa, in so far as they relate to early Christian times, is the light they throw upon the devotion to the Blessed Virgin held by the Christians of those days. The image of Mary and invocations to her appear frequently. She is appealed to sometimes with the classic invocation "Sancta Maria adjuva nos," and sometimes with the Greek title of Mother of God, "Theotokos." One of the finest monuments uncovered is a marble bas relief of the fourth century showing the Virgin and Child.

Father Delattre's visit to Rome has served to call attention to the approaching celebration of the centenary of the birth of Cardinal Lavergie. The Pope will write a letter commemorating that event, it has been announced. The subject of the excavations in Northern Africa has attracted considerable attention among Americans, inasmuch as the research work has been very largely financed from that country through the efforts of Count de Prorok and others.

WEEKLY CALENDAR

Sunday, Dec. 20.—St. Philogonius, Bishop, was placed in the See of Antioch when St. Vitalis died in 318. The blasphemies of Arius brought forth the condemnation of St. Alexander who sent the sentence to St. Philogonius in a synodal letter. The letter made a strenuous defence of the Catholic Faith at the Council of Nice. Philogonius also won the title of "Confessor" in the storms which were raised against the Church by Maximin II. and later by Licinius. The Saint died in 322.

Monday, Dec. 21.—St. Thomas, Apostle, was a fisherman on the Lake of Galilee when the Saviour called him to be one of His Apostles. Thomas was incredulous and after the Resurrection did not credit the report that the Lord had risen until he actually saw the Saviour. Then, when he had seen the pierced hands and side, and had been gently rebuked for his incredulity, his Faith triumphed in the joyous utterance, "My Lord and My God."

Tuesday, Dec. 22.—St. Ischyron, martyr, was a petty official who served a magistrate in a city of Egypt. His master ordered him to offer sacrifice to the idol and when Ischyron refused to commit that sacrilege the magistrate reproached him with the most abusive and threatening words. When Ischyron persisted in his refusal the magistrate killed him with his own hands.

Wednesday, Dec. 23.—St. Servolus was a beggar who had been afflicted with the palsy from his infancy. He was never able to stand, sit upright or even lift his hand to his mouth or turn from one side to another unaided. Alms contributed by those who passed the porch of St. Clement's Church in Rome were his sole support. He consecrated his time to God singing hymns of praise and thanksgiving.

Thursday, Dec. 24.—St. Delphinus, Bp. Delphinus is known of this saint because he was elevated to the Episcopate. He was present at the Council of Saragossa in 380 which condemned the Priscillianists and also attended the Council of Bordeaux which condemned these same schismatics. He baptized St. Paulinus in 388 and in several letters the latter speaks of Delphinus as his father and his master. Delphinus died in 408.

Friday, Dec. 25.—The Nativity of Christ, or Christmas. When the world had subsisted about four thousand years, Jesus Christ the eternal Son of God having taken flesh in the womb of the Virgin Mary and being made man, was born to her at Bethlehem in Judea. Mary with her spouse St. Joseph had come to Bethlehem to be enrolled and, unable to find shelter elsewhere, had taken refuge in a stable, and in this lowly place Christ was born.

Ghost and looking up to Heaven, he cried out: "Behold I see the Heavens opened and the Son of Man standing at the right hand of God." The priests thereupon rushed at him and, dragging him outside the city, stoned him to death.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

REAL PROSPECTORS

BY THE PRESIDENT

Every year the richness of Canada's resources becomes more apparent. Coal, nickel, copper, silver and gold mines are increasing their output as development takes place and those interested in minerals and acquainted with conditions talk about vast stores of undiscovered wealth hidden in the immense tracts of rocky and barren country.

The idea of becoming wealthy and especially acquiring hidden treasure appeals so strikingly to people that some men set out to find it and nothing can stop them in the pursuit of gold. This was evident some years ago when gold was discovered in the Klondike. Thousands of men, many of whom perished on the way, made a mad rush to the place. But apart from these rushes men are constantly at work prospecting for gold. Their ambition is to strike it rich. All their thoughts and energy are centred on gold. Hardship, privation and fatigue and even hunger do not count; they just hoe and work, digging into the soil, drilling and crushing fragments of rock to find traces of the precious metal. Only a small percentage of those engaged ever succeed in striking anything worth while and these seldom reap much benefit. They may receive something for their claim, but usually the great profit is realized by others.

The great majority of men in the world are in much the same position as prospectors. The main business is striving for the things of earth and its pleasures. Though surrounded by crowds of fellow-men, they are as unmindful of God as the prospector whose eyes ever behold the spectre of gold during the days and nights of his solicitude.

There are prospectors of another kind in this country of ours—missionary priests—whose quest is not for gold, but for objects far more precious. They seek for souls; souls that were created to the image of God. The dirt and filth of earth may have darkened the fair image, but it is there, and the business of these men is, by means of a wonderful process which they alone possess, to remove what has obscured the brilliant lustre and make all bright and beautiful again. Their is a difficult task because of a very powerful enemy, with many accomplishments, who works for the eternal ruin of souls and schemes day and night against them.

There are plenty of priests for the care of Catholics in the more settled parts of the country, but not so away out in the West. Pre-occupied souls are there and so, just like the prospector for gold, the missionary leaves home and comforts behind. Hardships and privations and cold are to be endured, but he works and hopes for God and souls; and what indescribable joy when he applies his wonderful process and renders the object of his search far more beautiful than purest gold or priceless gem.

One such prospector tells us of a find which he has recently made:

My dear Monsignor:

Two weeks ago, when on the way to one of my missions, I discovered a few families having no means of transportation and living far from church. They are entirely abandoned. In one family there are five children and in another two who have not been baptized. There is no school accommodation in the vicinity nor church to go to. The children are growing up without instructions, religious or secular, and unless assistance from outside is obtained, they will remain beyond the reach of religion and love what little faith they have. I shall come back to assist priests and missionaries. What consoling words from the Little Flower—the Little Sister of the Missionaries—and what an inducement to me, dear Monsignor, to ask Extension Society for assistance to build a little chapel for these poor people! Without this it will be impossible to save the faith for these unfortunate souls. It is my intention to visit them regularly in future, but I have no other way to get them than through Extension Society.

Receive my anticipated thanks and best wishes for Extension. (Signed) L. J. DAVIS.

When gold in paying quantities is found, a large company is formed, shares are sold, and the money subscribed is used for purchasing equipment for the development of the mine. If things turn out well, with the sale of refined gold, large profits accrue and handsome dividends are paid to the owners of the shares. The development of God's hidden treasures in the West must be proceeded with in a similar way. A company has been formed—the Catholic Church Extension Society. Money for development is required for which shares are given and the holders of the shares are those who contribute to the work of Extension. Often it takes years before a dividend is paid the shareholders of a gold mine. In many

Our Christmas Suggestion

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LEADERS ALONE BITTER

When entering Dublin after his journey through the country districts, Archbishop Mannix caused his carriage to pause for a moment while he saluted the place where Robert Emmet was executed. Then, surrounded by torch-bearers, he proceeded to the great hall of the Rotunda to receive civic honors. The building being much too small for the assembly, His Grace had to address the huge crowd outside as well as within.

He prophesied that the Boundary Commission Report would be unsatisfactory and that "it would be far from giving the South what the South was promised." Apart from this point he displayed considerable optimism. "Ireland," he said, "is sound. Those who think otherwise will learn the fact to their cost, and before long, I bear away to my distant home the strong conviction that Ireland is not done with yet."

He expressed himself as highly pleased with the tone and outlook of the ordinary population in all the districts through which he passed. "Whatever bitterness or narrow-mindedness there is in the leaders, there is none in the people. They have lately been lectured a good deal about the example of Denmark. The only big thing that Denmark can teach them is that a nation has no need to abandon its own language in order to be successful. But I have no doubts or fears on that subject. Ireland will abandon nothing—because she has not abandoned her Faith."

He concluded: "Believe me, better times are coming. As Irishmen let us aim at peace—peace with one another. Try, I ask you with all the sincerity in the world, to devise a means by which all Irishmen can stand on a common platform. God will help you to do it."

Go every day to Salute Jesus Christ in a special manner in the Blessed Sacrament, that He may give you His love.

CHINA MISSION LETTER



"ARE YOU THERE, LORD"

This is the question which the child in the legend asked, as he tapped lightly on the door of our Eucharistic Lord's abode; and this too is the question which often comes to our lips as we bring our troubles to place before His Throne. How seldom do we leave His Presence without being refreshed in spirit, for His Promise: "Knock and it shall be opened unto you," still holds good.

But, if we hearkened to other sounds than those of our own selfish pleading, we might hear in the stillness an answer to our query, "Are You There, Lord?" such as this:

"No—I am not there! I am here, ready to receive your homage, but lock you to the East—I am not there, among the pagan hordes whom I love with an undying Love. They cry out in a wilderness of darkness for a sanctuary in which they may take refuge, but only priests can erect the tabernacles wherein I abide. Who will help to send these laborers into the Vineyard?"

The Blessed Sacrament Burse presents a beautiful opportunity for our answer to this; \$5,000 completes it, and then, each year the interest will educate a young man for the missions. Will you help to send these laborers into the Vineyard?

Address contributions and make cheques, money orders, postal notes or express orders payable to:

Father Fraser's China Mission Fund, CATHOLIC RECORD, London, Ont.

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He who professes religion but does not practice it is a hypocrite.