

HIGHER EDUCATION IN THE MARITIME PROVINCES

ARTICLE II.

It may be well at this stage to review briefly the decisions arrived at by the several Catholic organizations that have considered the project of University Federation. I shall take up these decisions in order of time.

The first Catholic organization in the Maritime Provinces to go on record regarding the project was the Faculty of St. Francis Xavier's College, Antigonish. At a meeting of that Faculty held in January, 1922, the following resolution was unanimously passed and a copy was forwarded to the Carnegie Corporation, New York.

"Whereas the tentative proposals of the Carnegie Foundation embodied in Dr. W. S. Leonard's letter of December 1st, 1921, have aroused much interest among the Faculty of St. Francis Xavier's College:

"Be it resolved by the assembled Faculty that it highly appreciates the generous and public spirited attitude of the Carnegie Corporation and the Carnegie Foundation toward the cause of higher education in the Maritime Provinces, and that, if details can be worked out satisfactorily, it will heartily co-operate with the Board of Governors in making these proposals a concrete reality."

That is a clear-cut resolution in favor of Federation, subject only to the working out of suitable details.

The second group to consider the scheme was the Catholic Hierarchy of the Maritime Provinces and Newfoundland at a meeting held in Halifax on October 19th. At this meeting the following resolution was passed:

"Be it resolved that the tentative proposition of College Federation made in the Carnegie Report, as at east apparently detrimental to the existing Catholic Colleges throughout the Provinces, and merely experimental in its nature, accompanied as it is by the meagre details of means of construction and maintenance of a central university with federated colleges, does not encourage the Episcopate of the Maritime Provinces and Newfoundland to recommend that Catholics take any steps toward federation in its present proposed form."

This resolution cannot be construed as a decision against Federation. It merely speaks of a "tentative proposition" as "apparently detrimental" and as not to be "encouraged." The use of the word "tentative" indicates that the bishops believed that the scheme which they refused to encourage was not a definite one, but one which they were free to consider a different scheme, if one is proposed. The scheme before us now, namely, the scheme agreed to on December 12th, is quite different from the scheme outlined in the Carnegie Report. The scheme of December 12th is fuller. Such important details as discipline, church attendance, allocation of subjects to the colleges and the Central University, the constitution of faculties, finances and property, are treated in the scheme of December 12th, but are not spoken of at all, or are treated sketchily in the Carnegie Report. Indeed the Carnegie Report never pretended to be the last word in so far as a "scheme" is concerned. It says on page 36:

"A successful organization . . . could probably be effected in more than one way. It is not the function of this study to present such a (detailed) program. It is desirable, however, that at least one plan of procedure be indicated with sufficient definiteness to show that the undertaking is practicable and convenient. The plan of action outlined below . . . is wholly provisional . . . practically all features should be subject to revision and adjustment by negotiations among the institutions."

The scheme of Federation which the Bishops would not encourage is something very different from the scheme which I am endeavoring to uphold. The editor of The Casket in his issue of February 1st says:

"For our part we know of only one scheme before the public and that is the scheme laid down in the Carnegie Report. The scheme has been rejected by a majority of the Bishops. (I am glad to see that The Casket has at length been convinced that all of the Bishops are not opposed to the scheme as The Casket stated in its first article, but only a majority of them). Evidently the scheme agreed to on December 12th has escaped the notice of the editor of The Casket. That is the scheme now before the public—not the Carnegie scheme. The scheme of December 12th has never been 'rejected' by the Bishops, nor has it ever been considered by them as a Hierarchy."

The third conference was that held by the Board of Governors of St. F. X. College, at Antigonish, on October 20th, when the following resolution was passed:

"Resolved that St. Francis Xavier's College do not enter the proposed federation of Maritime Universities."

The Board of Governors of St. F. X. were very much in the same position as the Bishops. They refused to commit the College to the "proposed federation," that is, the scheme as it stood on October 20th. Whether, with the complete scheme of December 12th before

them, they would have refused to enter federation, is difficult to say, but it seems clear that the resolution of the Governors is not an absolute and final rejection of every scheme of federation.

The fourth conference was held on October 23rd by representatives of the Archdiocese of Halifax. At this conference the following resolution was passed:

"Whereas higher education is absolutely necessary for the full development and scientific utilization of the resources of the Maritime Provinces and Newfoundland; and whereas, in our opinion these views of higher education can be best achieved by a University federation which would avoid unnecessary duplication, maintain a high academic standard, satisfy modern requirements and serve the people in a manner commensurate with their needs and aspirations; Be it resolved that we, representatives of the Archdiocese of Halifax and Newfoundland, endorse such federation, provided that Catholic rights and interests be safeguarded in entirety."

"I should like to supplement the above resolution with the following letter from His Grace, the Archbishop of Halifax:

"Archbishop's House, 103 Dresden Row, Halifax, N. S., Jan. 5, 1928.

"Mr. A. L. Macdonald, Halifax, N. S.

"Dear Mr. Macdonald:

"I have your letter of this date, enclosing a copy of The Sydney Post of January 4th. In so far as the statement regarding my position on University Federation is concerned, I should like to say that my views on that question have undergone no change. When the project first came up for consideration I kept an open mind until such a time as study and reflection would lead me to a definite conclusion. Deliberation convinced me of the desirability of the scheme and I have always adhered and still adhere to that conviction. It is absolutely incorrect, therefore, to say that I changed my mind on this question, for, ever since I have had any mind at all concerning it, that mind has been favorable to University Federation."

"Yours truly, (Signed) EDWARD J. MCCARTHY, Archbishop of Halifax."

The resolution of the Halifax Catholics was cabled to Archbishop Roche of St. John's, Newfoundland, who replied as follows:

"Resolution has my cordial approval and support. Feel strongly that proposed Federation with necessary safeguards would be in the best interests of Catholic higher education in Newfoundland."

Finally, the Newman Club, an organization of Catholic students attending Dalhousie University (there are 89 Catholic students at Dalhousie this year and they come from all parts of the Maritime Provinces) passed a unanimous resolution approving of the resolution of the Archdiocese of Halifax, and Halifax Council Knights of Columbus followed suit on November 20th.

The result of all these conferences is this: The decision of the Hierarchy of the Maritime Provinces and Newfoundland, and the decision of the Board of Governors of St. F. X. seem to have no effect at the present time. The resolution of the Bishops dealt with a "tentative proposition"—in its present proposed form. The resolution of the Board of Governors of St. F. X. dealt with the proposed Federation. But the scheme of federation today and the scheme of federation on October 19th and October 20th are two different schemes. Hence the resolutions passed on these dates have no bearing on the present scheme.

The resolution of the Catholics of Halifax diocese, approved by Archbishop McCarthy of Halifax and by Archbishop Roche of St. John's, endorses "A university federation" without limiting itself to any particular form, as did the two previous resolutions. The only stipulation the resolution of the Halifax Catholics made was that Catholic rights be safeguarded. That has been done very generously under the scheme of December 12th. The conditions of the resolution of Halifax Catholics having been fulfilled, we may take it that representatives of the Archdiocese of Halifax are favorable to the scheme of December 12th.

The following, then, would seem to be the present standing of the different bodies that have considered the scheme:

For the Scheme I:—The representatives of the Archdiocese of Halifax, Archbishop McCarthy of Halifax, Archbishop Roche of St. John's, Newfoundland. The Newman Club of Dalhousie University, Halifax Council Knights of Columbus.

Against the Scheme II:—No definite pronouncement by any person or body. Even the editor of The Casket has not declared directly against it. He still talks of the Carnegie scheme, whereas for nearly two months a different scheme has been before the people.

OREGON'S BOOMERANG

Increasing indication of the harm that the passage of the Public Schools compulsory school law is doing the State of Oregon is being furnished each day.

According to reports at least three additional large commercial enterprises have been lost to the State as

a result of the action in last November's election.

A large furniture concern of Michigan, which was negotiating for a location in Oregon dropped its plans when it became known that the measure had passed. An important mining concern which had been expected to come from Spokane to locate in Eastern Oregon decided not to come. Negotiations for the purchase of the Portland Woolen Mills in St. Johns by a manufacturing concern in Massachusetts were suddenly halted. The last deal would have involved an expenditure of \$1,000,000 by the Massachusetts concern, which was expected to double the capacity of the mills and transfer to Oregon a large number of workers.

LORD ASHBOURNE

TELLS WHY HE CAME INTO CHURCH

PRINCIPLE NECESSARY

Dublin, Jan. 27.—Lord Ashbourne contributes an extremely interesting article to a Dublin weekly journal. In it he relates how, thirty years ago when still a young man, he became a Catholic. After his conversion he went to see the late Doctor Congreve, a disciple of Auguste Comte and then leader of the Positivists in England. Dr. Congreve asked how did it happen that a young man like him decided to become a Catholic.

HIS ANSWER

Lord Ashbourne answered that he was sufficiently Positivist to realize that it was more important for a young man than for an old one to arrive at a principle, not only for the guidance of his life, but for the formation of his character.

"I understand that," said Dr. Congreve, "but how did you hit upon Catholicism when you knew what was being thought around you?"

To this query was given the answer: "Precisely because I had become so thoroughly Positivist that I had passed through the 'three states' into the last of the sciences, sociology; and what forced itself on me was not the subjective synthesis of Comte, but the great fact of the Catholic Church which contained in itself a universal objective synthesis and the true Religion of Humanity."

Dr. Congreve admitted that this was a very strong position and he did not quite see what could be said against it.

Lord Ashbourne goes on to describe Positivism, a typical nineteenth century product, and to show how in the period following the French Revolution Comte produced the synthesis which was contained in the "Religion of Humanity."

According to Comte's law, the mind, individually and collectively, passed through three stages: theological, metaphysical, and positive; and the last contained all that was in the other two. Having passed through the three stages up to sociology, which includes morals and all that man stands for in the world, one was inevitably brought face to face with religion itself.

THE REASONING THAT CONVERTED HIM

Having referred to the grandeur of Comte's achievement as revealed in "Politique Positive" and the effect it had on him, Lord Ashbourne says: "The first movement is one of enthusiasm and the second of doubt, the inevitable dialectical process sets in, and the very assertion of a universal synthesis provokes the contradiction of it. The ever growing circle of the reign of law recalls the corresponding growth of the horizon of the unknown. Then, on looking back over the writings of Comte, the fact is recalled that he himself was embarrassed by this thought. The nearer the problem got to a solution the further off seemed the end, and he was forced to do as many had done before him: to assume the position of a prophet and a mystic law-giver and to establish a system of orthodoxy in belief and practice, outside of which there was no order, no progress, only anarchy. It was this fact that led the present writer, having a progressive mind, to pass on and transcend the limits laid down by Comte. He was convinced that there was an answer because progress and law were demonstrable as increasingly evident in their hold on the human mind. But he was certain that this answer must, in some way, pass beyond human reason in order to avoid the operation of the self-destructive dialectical process which must, otherwise, push that reason over the border into the unknown, in such a way as to make further progress and life itself impossible."

Looking, then, out in the world, with eyes thoroughly trained to the positivist point of view, what he found was: Not the subjective synthesis of Comte, but the Catholic Church.

BROUGHT UP IRISH PROTESTANT

Lord Ashbourne was, as a boy, brought up in a traditional Irish Protestant atmosphere. His father occupied the position of Lord Chancellor in Ireland for many years under Tory administrations. At an early age the present peer broke away from the family tradition in politics and outlook. He deserted Protestantism for Positivism, and how he passed from Positivism to the Catholic Church is told in the article just published.

Lord Ashbourne became an enthusiastic supporter of the Gaelic League. He speaks and writes in the Irish language. As the eldest son, he succeeded his father in the peerage a few years ago.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TWO LETTERS

We are always pleased to present appreciations from the people who are doing the work that is absolutely essential to the general welfare of the Church in Canada. We call the attention of our Extension friends to the following communications:

January 16th, 1928.

The Very Rev. Thomas O'Donnell, President Catholic Church Extension Society of Canada, 67 Bond Street, Toronto, Canada:

Very Rev. and dear Father O'Donnell,

I am in receipt of your welcome letter enclosing cheques to the amount of \$3,080, as follows:

\$1,000 donated by the Blessed Sacrament Parish, Ottawa, Ont., through the Pastor, Rev. J. J. O'Gorman, J. C. D., for Ecclesiastical Education.

\$500 donated by Mrs. Charles O'Connor and Miss Nanno Hughes, Ottawa, Ont., for St. Joseph's Chapel.

\$500 donated by the Catholic Women's League, Pembroke, Ont., for a chapel.

\$500 donated by Mrs. Sara Sheehan, Arnprior, Ont., for a chapel. (The name of Rev. Con. Sullivan, Pastor, was mentioned with reference to the last three).

\$75 donated for an altar.

\$5 special donation.

My heart is filled with gratitude to God and to the generous donors who, through their gifts, make possible the salvation of souls which would otherwise be lost to the Church. The four chapels donated as above, I am placing in Maynooth, Whitecourt, Nestow and Three Hills. There still remain eight localities for which I must find chapels immediately and many others where chapels would be useful, if not absolutely and imperatively needed. I hope and pray that generous donors may be forthcoming to fill these crying needs.

The money for Ecclesiastical Education is also a Godsend. Priests are needed here, many of them—young and zealous missionaries who will place the work of the Divine Master above all personal comforts and consideration and are prepared to follow His example and to go out after the "sheep," who are straying and wandering far from the fold of Christ. May God bless Dr. O'Gorman and his fervent parish and may his generous example be followed by other zealous pastors.

As for "Church Extension," your generous letter, Very Rev. and dear Father, adds but another claim to those which your truly deserving society already has to our gratitude and prayers. It is, under Providence, playing a role in Church work of this country, the importance of which can only be realized by those who know and fully understand western missionary conditions. Without it, innumerable souls would be lost to Holy Mother Church. Its timely assistance has many a time been the source of consolation, comfort, and encouragement to our devoted missionary priests.

From my heart I ask God to bless and support you, Very Rev. Father, and your most worthy work. May Extension grow and prosper during the New Year and continue its beneficent and fruitful ministrations to the poor, needy missions of the West.

Yours very devotedly in Xto.,

HENRY J. O'LEARY, Archbishop of Edmonton.

Ed. Note: The above donations were designated for Archbishop O'Leary.

Frederickton, N. B., Jan. 22, 1928.

Very Rev. Thos. O'Donnell, President Church Extension, Toronto: My Dear Father O'Donnell,

Once more by the good will and generosity of the men of St. Dunstan's Holy Name Society I am able to send you my cheque for fifty dollars to help to carry on the great work of Church Extension in our Canadian West. I read with pleasure each week the page devoted to your missionary work, and I certainly get more satisfaction from it than from any other page in your admirable paper. May God continue to bless and prosper your labors!

I am yours,

Archbishop O'Leary discloses what we have been insisting upon in our recent articles, the absolute need of additional priests throughout the missionary parts of the West. Anyone at all familiar with our missionary appeals will find confirmation for them in this letter. Our Burses for education and our school at Yorkton have been accentuated until we wonder if we have not exhausted the patience of all our friends. But what can we do when the organizations against us are so powerful and when there is

the constant danger that all the force of the government will be used through the Public school system to ruin the faith of Catholics? This danger is imminent for the Ruthenians. We are in great need of teachers—Catholic teachers—trained from the ranks of their youth who will be able to take their place in the young generation and preserve their faith. One of the principal reasons we founded the College was to train these men. But what can we do with the small donations we receive? We need actually five times what we are getting to make a beginning that will bear substantial fruit, and even then we are not asking our people to do more than help. The field is far greater than many can realize, but they should take courage, for in due time we shall have results.

With the Archbishop's letter we have placed the contribution of a zealous friend. May his good example be followed by thousands of others! If it is, the history of the Church in our difficult corners will not be a sad one or one to need apology from any source. Why not send us a substantial donation for our work?

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 \$5,958 47

MASS INTENTIONS

Mrs. M. S. Trickey, Dundee..... 3 00

WEEKLY CALENDAR

Sunday, Feb. 25.—St. Tarasius, because of his great talents was chosen to be first Secretary of State to the Emperor Constantine and to the latter's mother, the Empress Irene. He was made Patriarch of Constantinople and took part in the Council of Nice. He died in 806.

Monday, Feb. 26.—St. Porphyry, Bishop, was a rich citizen of Thessalonica who sought retirement in Palestine. He was ordained and later became Bishop of Gaza where he distinguished himself by the destruction of heathen temples and the erection of churches.

Tuesday, Feb. 27.—St. Leander, was a member of a noble Spanish family who became Bishop of Seville. Through his efforts the Visigoths and Suevi were converted from Arianism. He died in the year 596.

Wednesday, Feb. 28.—Sts. Romanus and Lupicinus, abbots, were brothers who retired to the forests of Mount Jura where they were joined by many holy men. They founded the convent of Le Beaume and several monasteries.

Thursday, March 1.—St. David, was elected bishop of Caerleon but removed his see to Monmouth. It is related that Our Lord appeared to him at the time of his death in 561.

Friday, March 2.—St. Simplicius, Pope, succeeded St. Hilarius as Sovereign Pontiff in 468. During the barbarian invasion he sowed the seeds of Christianity among the invaders and at the same time was engaged in fighting the Eutychian heresy in the East. He died in 483.

Saturday, March 3.—St. Canguel, Empress, was the wife of St. Henry, Duke of Bavaria who was chosen King of the Romans and crowned on the 6th of June, 1002. Before her marriage, with the consent of her husband she made a vow of virginity. She founded a monastery at Kaffungen and on the death of her husband embraced the religious life there. She died in 1040.

THE RECALL OF BROTHERS TO FRANCE URGED AS A NATIONAL NECESSITY

Paris, Jan. 28.—Complete restoration of the Institute of the Brothers of the Christian Schools in France is foreshadowed by the bill introduced into Parliament by the government to permit the reopening of thirteen novitiates in France and Algeria for the recruiting of novices. The bill has been presented as a measure of national importance and sets forth the splendid work done by the Institute, which was crushed in France as a result of the application of the law of July 7, 1904, in educating the youth of the land, and extending French educational ideals to various parts of the world.

The introducing of the bill is regarded as indication of the desire of the government to heal the breach with the Vatican, little notable that the indications given by the formal appointment of an Ambassador to the Holy See and the more recent offer to lease a government building to the Sulpician Order.

The spread of the influence of the teaching institutions of Brothers of the Christian Schools throughout the world, despite the suppression in the land in which they were founded by St. Jean Baptiste de la Salle, has been one of the marvels of modern educational history. The news that the Institute is to be permitted again to take up its work in France will be particularly gratifying to members and alumni of the Christian Brothers in many lands, including America where it

is estimated that the alumni number close to 100,000.

More than one thousand popular and free schools conducted by the Brothers were closed as a result of the law of 1904. These include 805 establishments closed in 1904, 196 in 1905, 153 in 1906, 93 in 1907, and 83 in 1908. Nothing was spared. Boarding schools, technical and training schools, and agricultural institutes in different parts of the land were swept away.

But the seed planted by De la Salle had already grown into a tree so powerful that its growth was not stopped by the suppression on French soil. Within five years more than 200 institutions were established in other countries.

UNION OR ANARCHY

Cleveland, Feb. 5.—"The dawn of a united Protestantism is approaching; the movement for church union is in the air in America, England and elsewhere. A goodly list of mergers, recently completed or under way, between large denominations can be given."

Thus spoke Rev. Dr. Alexander McGiffin, associate pastor of the Church of the Covenant, the most representative of the Presbyterian congregations in Cleveland in a recent sermon.

"Our disunion is a dreadful thing in the light of the prayer of Christ on the night of his betrayal when he prayed: 'That they all may be one that the world may believe that Thou hast sent Me,'" continued Dr. McGiffin. "Toward the full consummation of a united Protestantism every individual Christian should lend his earnest influence."

Dr. McGiffin's theme was "Our Dissevered Protestantism." In the course of his sermon he said:

We have been maintaining divisions which no longer have real significance to human use. The difference between many of the sects reads like the difference between tweedledee and tweedledum. Protestantism contains at its heart a principle of liberty that is similar to the principle of democracy, but it is a spirit that may lead to anarchy. It can only be helpfully exercised when it is united with a broad spirit of tolerance and inclusiveness. If it is not so exercised, it may be like the principle of self determination for nations, reduce itself to absurdity and this is what it has done for Protestantism."

THE HURON AND ERIE

UNPRECEDENTED INCREASES IN DEBENTURES—\$200,000 ADDED TO RESERVE FUND

The Fifty-ninth Annual Report of The Huron & Erie Mortgage Corporation shows remarkable growth in its Canadian Debenture Department in addition to increases in Savings Deposits, Reserve Fund and Total Assets.

The net profits of \$365,548 were \$4,425 greater than for the preceding year. Dividends at 7% per annum absorbed \$350,000 and after paying Government taxes of \$4,066 and making a substantial addition to Reserve Fund \$25,248 was carried forward to 1928.

This Corporation, which is "Older than the Dominion of Canada," has achieved outstanding success in marketing its Canadian Debentures. At the end of 1927 the amount invested by the public was \$8,334,000. Last year's total reached \$10,643,000—an increase of \$2,309,000. This is greater than the combined increases for 1920 and 1921.

Savings Deposits at the end of 1927 totaled in round figures \$5,900,000, and although Depositors during 1927 transferred slightly over \$900,000, to the Corporation's Debenture Department to avail themselves of the higher rate of interest, an increase of \$161,000 is reported. Deposits, therefore, advanced to \$6,061,000. \$200,000, has been added to the Reserve Fund which now stands at \$1,500,000.

Assets increased from \$22,712,000 to \$25,107,000—a gain of \$2,455,000 after having repaid over \$200,000 of Sterling Debentures issued to investors in Great Britain. It is a noteworthy accomplishment that this Institution has doubled its Assets within the past thirteen years. The Corporation announces for the fifteenth consecutive year that it has no Real Estate on hand other than Office Premises. This means The Huron & Erie has met the "acid test" of its mortgage investments continuously since 1907 at which time Hume Cronyn became General Manager. First mortgage investments now total \$16,747,000 an increase of \$1,650,000 over the preceding year.

In addition to its mortgage investments, cash on hand and in banks totals \$914,800. This latter amount added to its holdings of Government and Municipal Bonds totalling \$1,302,000, places The Huron & Erie in the strong position of possessing immediately realizable assets equal to 86% of its Savings Deposits. Frequent and exhaustive verifications of the Corporation's books, accounts and securities were made by its Auditors who are annually appointed by the Shareholders.

The Huron & Erie has eleven Branches as follows: London, Ontario (four); Toronto; Winnipeg; Regina; Windsor; St. Thomas; Chatham and Edmonton.

MASS ON SHIPBOARD

Bishop's Palace, St. John, N. B. February 10, 1928.

Editor CATHOLIC RECORD:

Sir,—There are now portable altars on practically all transatlantic liners sailing to and from Canada. I am in charge of those on the Canadian Pacific Company's ships. I have noticed when examining the altars to renew the altar breads, etc., that priests occasionally leave behind some articles belonging to them, for instance, I recently found in one of the altar boxes, a black silk scarf and some small articles. I would willingly forward such things if the priests who happen to forget them would communicate with me.

May I at the same time ask priests who have the faculty for celebrating at sea to kindly notify the 3rd class passengers of the hour and place where Mass will be celebrated on Sundays and Holy days.

I am, sir, Yours faithfully,

ARBE PHILLIPPE CARBRAIN, Director.

Cath. Immigration Assn. of Canada.

Winter address:—Bishop's Palace, St. John, N. B.

Summer address:—Cardinal's Palace, Quebec.

WINTER CRUISES

The Grand Trunk Railway System offers attractive facilities for winter cruises to the West Indies and Mediterranean. Winter tourist fares are also in effect to Atlantic City, Virginia, South Carolina, Georgia, Florida, Cuba, New Orleans, California, Portland, Ore., Seattle, Victoria and Vancouver.

For all information as to routes, fare, etc., apply to any Grand Trunk Agent or C. E. Horning, D. P. A., Toronto Ont.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. AP., China Mission College, Montreal, Ontario

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