

Not real property rights; for they are tied up there by clauses I cannot now take time to quote. Not education; for there also the old system is tied to their backs. Not railway development, not banking, not trade. New taxes, perhaps? No, indeed. They are specially prohibited there; and all the great public services for which taxation is required, are still reserved to London. They cannot even appoint now J. P.'s; unfailing political amusement for Canadian politicians.

Lord Danavren, an anti-Home Ruler, said in a book he wrote some years ago, that the Government of Ireland; consisting of twenty odd boards or bureaus; represented in the House by only one man; and he never an M. P. from Ireland, was "a grotesque anachronism." I wonder what he would call this scheme; which is the same bureaucracy in a very thin disguise. Lord Danavren might have to seek stronger language; for in this not there is provision for still another bureau. The Joint Exchequer Board, (Section 32), two members appointed by the British Treasury; one by the Treasury of Southern Ireland; one by the Treasury of the North and one by His Majesty. And this latest addition to the list of "Boards" (all the old ones remaining) has the last word in the financial relations between England and Ireland; its decisions being final in nearly all cases.

All this is not self-government; whatever else it is. It is another anachronism added to the one Lord Danavren characterized; it is an attempt to blend a bureaucracy with responsible government.

Canada, of course, would not have endured the Dublin Castle bureau system for one hundred and twenty years; nor for even twenty years; and to us who have enjoyed free and responsible government so long, it seems strange that men should solemnly debate, as the Houses did at London last fall, whether the scanty fragments of legislative freedom hidden in the corners of the Act, were, or were not, too much to offer to the Irish people.

ROBERT F. PHALEN.

NOTES AND COMMENTS

ON A PAR with the Presbyterian apothecosis of John Knox which formed the subject of comment in these columns last week is the attempted rehabilitation of Doctor Martin Luther occasioned by the fourth centenary of that worthy's appearance before the Diet of Worms, and his formal defiance of Papal authority, which event took place on April 17th, 1521.

POOR MARTIN can stand a lot of rehabilitating. He fell into bad odor with his former admirers during the War, and was engulfed in the torrent of denunciation that fell upon everything German. In their righteous zeal against Teutonic frightfulness and aggression these, his quondam followers, proceeded to demonstrate to their own satisfaction that, blame-worthy as the Kaiser and the military clique that precipitated the War undoubtedly were, Luther was really the fountain-head of it all. The worship of power, the exaltation of the State, and even what they called the "megalomaniac theories" of Nietzsche, were all traceable to the Wittenberg Doctor. Consequently he was for the time being relegated to obscurity.

NOW, HOWEVER, the War, if not its consequences, being a thing of the past, Martin is called into the open again, given a fresh coat of whitewash, and being shown to be after all not such a bad sort. How else maintain the war against "Rome," since the spectacle of Martin's "dauntless defiance" of the Pope has ever been the chief source of inspiration of those who are pledged to his doctrines, just as his writings have been the never-failing fountain for that stream of mendacity and vituperation which has ever characterized their warfare against historical Christianity.

THE ONE thing that can perhaps be said in Luther's favor as contrasted with others of the "reforming crew" is that, coarse, brutal and intolerant as he was, he nevertheless seems to have possessed a sort of brute courage, whereas John Knox, for example, was not only a shameless liar, but an ardent traitor and coward in the bargain. But, if only those who now acclaim Luther, and have ever acclaimed him, would study his writings instead of slavishly following a mendacious tradition,

they would understand better what manner of man he was, and be emancipated from the idea that he could by any stretch of the imagination be a source of spiritual enlightenment or Godly power.

THE INTELLIGENCE that the Disalced Carmelites are establishing an international college on Mount Carmel for the training of future missionaries of their Order makes all the more regrettable the destruction by the Turks during the War of the great Carmelite Library at Bagdad. Not that the Bagdad library would have been immediately available for the student body in Palestine, but that in view of the cohesiveness of the Orient, the existence of such a library in the heart of Asia could not in itself have been without its influence upon that student body, and through them have reacted upon the great Mohammedan and Pagan throngs which now people the cradle of our race. With its venerable traditions, reaching back, as it is maintained, to the Prophet of Mount Carmel himself, the Carmelite Order seems peculiarly destined to a large share in the work of Christianizing Asia.

WITH THE issue of March 25th our old and highly respected contemporary, The Catholic Watchman of Madras, India, went out of existence, after a useful career of thirty-four years. We are pleased, however, to know that it is not a case of "hanging up the shutters," but of being merged for a wider career of usefulness, along with The Standard (a more recent venture in East Indian journalism) in a new periodical to be called The Catholic Leader. The Watchman had always been a well informed and instructive paper, and we shall miss its weekly appearance, as we are sure, will its multitude of friends. This regret will, however, be tempered by high expectations for the Leader, which, beginning life under the auspices of the Archbishop of Madras, and under experienced editorial management, must make for itself an influential place in the great Indian Empire.

IT is not only on the American continent that Catholics have to complain of the calculated silence of the daily press and of the news agencies generally in regard to matters of interest and importance concerning Catholic life and action. In India they have been holding a Marian Congress, an imposing gathering of clergy and laity convened to honor the Mother of God, and to concert measures for the development and progress of the Church in that vast country. It was by general consent conceded to be one of the most momentous gatherings of which India has record, and yet, as we learn from the Catholic Watchman of Madras, Reuters Agency passed it over in silence. Any scandal or insignificant speech by a political agitator, or details of a murder or accident are immediately flashed across the wires, but this imposing Marian Congress was studiously ignored. "We wonder," moralizes the Watchman, "whether it is Jewish influence or Protestant bigotry which induces Reuters to draw a veil over such an eventful gathering," and significantly asks if Catholics are powerless in face of such a deliberate conspiracy of silence regarding things Catholic? This query has a world-wide application.

THE SORT of warfare wherewith guardians of the law in Canada may be confronted in the effort to enforce Prohibition, is illustrated by an incident that transpired on Staten Island, New York. A heavily draped hearse, attended by three "mourners," attracted the attention of a sergeant and patrolman who proceeded to investigate. Instead of a coffin the hearse was found to contain sixty cases of Kentucky whiskey. The demeanor of the "mourners," it appears, was not such as might fittingly be expected in the genuine article.

BELFAST BOYCOTT

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

Dublin, April 25.—When the Orangemen in Belfast forcibly expelled Catholics from their employments and homes Catholics in the rest of Ireland determined to discontinue trading relations with Belfast and other north of Ireland centers. It had been the fashion of the northern Protestants to boast that they monopolized the wealth of the country. They ignored the fact that it was through the custom of the Catholics of the south and west they de-

stroyed the bulk of their trade and profits.

They have at least been constrained to admit this fact. The topic came before the Belfast Chamber of Commerce, Complaint was made that the boycott had played havoc with their business. Belfast goods were refused everywhere by Catholics with the result that the firms involved had to withdraw their travelers from the road. One member said:

"There has been a great diminution in the distributing trade carried on from Belfast. This is a matter which I am afraid will not pass off in a few days because it is the opinion of a great many people that when our new Parliament is established here, the cords which are tightening us down will be drawn tighter and there will be a perpetual boycott of Belfast in the south of Ireland."

The boycott was started by the Orangemen when they hunted Catholics from their homes and their employment; but they have been taught a lesson by the Catholics generally.

AMERICAN COMMISSION

ON CONDITIONS IN IRELAND

LAURENCE GINNELL, M. P.—That was the general condition of Ireland when I was leaving it last July. I left Ireland on the ninth of July. I have been told since I came to Washington that the Commission desired something of an historical background for the present situation in Ireland. What has it sprung out of? What is its source and origin? I recognize that that is a very important thing, although I had no knowledge of the desire for its presentation until I arrived yesterday. I have since then asked myself with what will give the Commission as much information as they may desire on that particular point.

On account of the poor, hungry, and ignorant Irish peasants who have for generations come to this country, and the effect on the minds of Americans as to what sort of a race they must belong to be so backward, I claim the privilege of saying, and supporting the statement as briefly as possible, that our nation of Ireland is one with a grand historical past. I say with knowledge that no nation in Europe excepting Greece alone has done as much as our little country of Ireland has done for European civilization, and consequently for the civilization of this country. Augustine Thierry, a Frenchman, in his book "The Norman Conquest," volume II, page 121, 122, says: "No country has furnished a greater number of missionaries for Christianity, from no other motive than pure zeal and an ardent desire of communicating to foreign nations the opinions and faith of their country. The Irish were great travelers, and always gained the hearts of those whom they visited by the extreme ease with which they conformed to their customs and way of life. This facility of manners was allied in them with an extreme love of national independence."

I shall give no authorities except non-Irish authorities as far as I know. Heinrich Zimmer, in his work, "The Irish Element in Medieval Culture," says: "Dungal, Johannes Scotus, Clemens, Sedulius, and Maugual are representatives of a higher culture than was to be found on the Continent of their day. To a purely Christian training and a severely simple habit of mind they joined the highest theoretical attainments, based upon a thorough knowledge of the best standards of classical antiquity. These Irishmen had a high mission entrusted to them, and they faithfully accomplished their task."

All of this refers to Ireland's relations with the Continent of Europe from the fifth to the tenth centuries. Then dark days came. King Henry VIII of England was the first English sovereign to plan and put into feasible operation a conquest of the whole of Ireland, and the substitution of English tenure for Irish tenure of land, and the substitution of English planters for the Irish people he had dispossessed and exterminated. This appears in English State Papers, 2, Volume III, page 329—is that too far back?

CHAIRMAN HOWE. I was thinking that you might cite places, and save your time. Or you could just leave the book with us.

THE WITNESS. The point was that Henry VIII was the first English king who initiated the extermination of the Irish race from Ireland. The previous policy of military conquest had failed, and from Henry VIII's time on the continuous and consistent policy of England in Ireland has been nothing less than the gradual extermination of the whole nation. It was suggested to Henry to take first from the people their corn, so that they and their cattle and beasts would have nothing on which to live, and then they could be easily done away with. As the State Papers say: "Thus to exterminate the whole extermination and total destruction of all the Irishmen of the land, it would be a marvelous sumptuous charge and great difficulty." Henry himself wrote, "Now at the beginning of this practice may do more good than exploit of war, till such time as the strength of the Irish enemies shall be entebled and diminished."

At a later period, in Elizabeth's time, Sir Henry Sydney, her deputy, made a tour of inspection of Ireland in 1567, and he reported to Queen Elizabeth: "Such horrible and lamentable spectacles are there to behold as the burning of villages, the

ruin of churches, the wasting of such as have been good towns and castles; yea, the view of the bones and the skulls of dead subjects who, partly by murder, partly by famine, have died in the fields, as in troth hardly any Christian with dry eyes could behold." The policy of extermination had been put in force there by the burning of corn in the fields, the slaughter or removal of the people's cattle, the destruction of their homes, and the slaying of the people themselves. This is the report of Sir Henry Sydney, deputy of Queen Elizabeth.

In 1574 the Earl of Essex wrote home thus: "In the end it may be put to her—The Queen's—choice whether she will suffer this people to inhabit here for their rent, or extirpate them and plant other people in it. The force which shall bring about the one shall do the other; and it may be done without any show that such a thing is meant." Hollishead, an English historian, tells how this policy of extermination was carried out: "As they were either to die under the sword for famine or die under the sword, by means of the continual persecuting of the rebels, who could have no breath nor rest to relieve themselves, but were always by one garrison or other hurt and pursued; and by reason that their cattle were taken from them in great numbers and their harvest preyed upon, and the whole country spoiled and preyed, the poor people, who lived only upon their cattle, and fed by their milk cows, were so distressed that they would follow after the goods which were taken from them and offer themselves, their wives and children rather to be slain by the army than to suffer the famine wherewith they were now pinched." I would ask the Commission to reflect whether that is not in entire harmony with what a member of the Commission read today that he had received from Ireland, showing that England's policy of the Black and Tans is a continuity.

I must ask leave to say this. We, a small nation, are in death grips with the most powerful and most unscrupulous empire in the world. That empire if allowed to be represented here would make an atrociously false case. I have evidence here to prove that England's policy in Ireland is the same today as it was a hundred years ago—a policy of extermination. And I can prove that by the words of English statesmen and historians themselves. I would ask you, Mr. President, to admit that there is a strong position.

I want it on the record that I made an attempt to prove the correctness of the statement of the English Chief Secretary for Ireland that England's policy there is a continuity. That is what I am here for. It is no freak at the present time. It is a continuity—a deliberate policy of extermination.

COMMISSIONER ADDAMS. That will go in the record, and in support of it you can submit this book, so that it is all there.

THE WITNESS. I accept it, madam. Evidence of the artificial famine and all will go in. All families in Ireland are artificial.

CHAIRMAN HOWE. You might just elaborate that a little. You say that all families in Ireland are artificial. What do you mean? The Commission has before it evidence on the one hand, that Ireland is a poor country, and on the other that Ireland is a rich country. Which is to be believed? I am here with very considerable knowledge to say that Ireland is potentially a rich country, but under foreign rule can never be rich. That is the whole answer. There is no puzzle at all in it. Ireland can never be rich under English rule.

Q. We would like to hear you at length about that, Mr. Ginnell. Just explain what you mean by that. A. What I mean by it is this. Naturally, in speaking of the resources of Ireland, I speak of the land first. The land is fertile, wonderfully fertile for such a latitude. The people, as soon as they become owners of their holdings, are wonderfully, untiringly industrious. Without a future, as they have been in the past—without a future and outlet for their abilities, they become idle and descend to vice. With a future they gain courage, and they are apt for any form of industry that they are allowed to practice. They are not allowed to practice any form of industry under English rule.

Q. You mean to say that after the Irish began to take advantage of the opportunities that are given to them under the Land Purchase Act or otherwise, the British Government makes it impossible to use it? A. No, it does not apply to land. It applies to industry. An Irish child may grow up and develop a distinct taste for mechanics. When he grows up in Ireland, he has no field for exercising his peculiar talent. He must go away to England, Scotland, or America, where such work is appreciated. He is a loss to his own country.

Q. Explain why it cannot be done in Ireland. A. Because industries will not be allowed in Ireland. Q. That is true today, as it was in earlier days? A. True today, not so much of the laws of the present time, but as a continuation of the devices

of past laws and continued administration of those laws.

Q. Give us some examples of today. Is that true of the fishing industry? A. Yes, it is true of all industries in Ireland. As early as 1545, an act of Henry VIII, ch. 10, prohibited the importation of Irish wool into England, but the first deliberate blow at the Irish woolen industry and trade in goods manufactured from wool was the English Act of 1669, 12 Charles II, ch. 4. This bill hit the English branch of the Irish trade in manufactured wool, but it did not interfere with the foreign trade. Another Act of the same year, 12 Charles II, ch. 32, and an Act of 1662, 14 Charles II, ch. 15, made it a felony, that was punishable by death, to export wool from Ireland anywhere but to England, and confiscated the ship and cargo and goods and chattels of the master if wool were brought into England except in the raw state under a heavy duty. That is England's conception of reciprocity.

Q. COMMISSIONER ADDAMS. That was in 1662. And we suppose that since you have been in Parliament, you can give a recent example out of your experiences. A. Oh, no, that Act exists still in force. According to Lecky—and surely you will accept Lecky, an English historian who is in no wise partial to Ireland—we are not yet clear of the damage done to Ireland by the destruction of the woolen industry. I have been asked to give an instance. In 1697 a violent agitation was fomented in the woolen centers of England, alleging decay of trade owing to the growth of the Irish woolen industry. As a result of this a bill was drafted and sent, in January, 1698, to the colonial parliament in Dublin for enactment. That body for once hesitated to pass, at England's dictation, a bill conceived and drafted for the express purpose of destroying Ireland's promising woolen industry. It had the negative courage to do nothing. Bearing in mind the circumstances of the time, one can estimate the vigor of the woolen industry of Ireland from the statement of a contemporary writer that it was giving employment to 12,000 Protestant families in Dublin and to 30,000 Protestant families in the rest of Ireland. From the political point of view, they were the only families worth considering. But a much larger number of Catholic families had taken up the industry as far as allowed, since it was a domestic and congenial industry. The colonial parliament at Dublin, dominated by England, was finally compelled to act, and passed late in 1698, by a small majority, the Act, 10 William III, ch. 6, Irish. It was a measure dictated by England in England's interest for the destruction of Ireland's industry and trade. It was followed the next year by an act of the English Parliament, 10 & 11 William III, ch. 10, which prohibited perpetually the exportation from Ireland of all goods made of or mixed with wool, except with special license and then only to England; and the English prohibitory duties existing since 1669 were retained in full force. Thus every door was barred and bolted, and the people of Ireland were for commercial purposes marooned and imprisoned on their island as though they were lepers.

(TO BE CONTINUED)

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HAVE MASS OFFERED FREQUENTLY

SEVENTY-one thousand dollars is the sum donated last year to the Catholic Church Extension Society for Mass Intentions. Every cent of this large amount received by us, without deduction of any kind or for any purpose, was transmitted to those who are depending upon the Society for such aid as we can give. It was all sent through authorized channels. Practically all of this amount was sent to Archbishops, Bishops, and Provincials of Religious Orders who have missionaries depending upon them and whom they must supply in the field allotted to them. Our ordinary custom is to forward each week the Intentions sent us. We make it a special duty to close the list with the last day of each month in order that there may be as little delay as possible in transmitting to the authorities of the dioceses of Religious Orders the requests made of us by the many friends of Extension. All this important work as well as the allotting of the various amounts to be sent is personally done by a priest on the official staff. He is guided by the requests sent by those in need and the number of priests in each diocese. There is naturally no limitation on the part of those who are responsible to send all the intentions that might be required in the missionary dioceses. It must be remembered that we are dealing with more than seven hundred clergy and we did not receive more than about \$6,000 per month or about \$200 per day. We do our utmost to take care of the missionary districts through the recommendations sent us by the authorities, but we also hope that the good example of the better organized dioceses and parishes will be a powerful stimulant to all the Catholics to do their very best that the work of God's Church may prosper.

A CONSOLING WORK

The Mass Intention department of Extension work is very dear to us and the labor it imposes is one of our most consoling tasks. The letters we receive from Bishops, priests and the laity, containing the requests, keep us in close touch with the ordinary works of piety carried on in practically every parish interested in Extension affairs. There are many varieties of petitions. Some offerings are sent through more pray in this way for the sick, the wayward, the conversion of a sinner, for another that he or she may receive the gift of faith, some others always remember the Holy Souls, another large number out of filial piety, after the Holy Sacrifice in memory of the dead of their family or household, while not a few seek, through this powerful means, temporal favors.

UPHELD BY COUNCIL OF TRENT

Catholics who are devoted to the Holy Sacrifice of the Mass and who see the great value of that holiest of all offerings of man to God take their inspiration from the clear and sublime teaching of the Council of Trent when it solemnly declares "If anyone saith that the Sacrifice of the Mass is only a sacrifice of praise and of thanksgiving, or that it is a bare commemoration of the Cross, but not a propitiatory Sacrifice; or—that it ought not to be offered for the living and the dead, for sins, pains, satisfactions, and other necessities; let him be anathema. (Sess. 22, Canon 2.)

The holy Council intends to defend the teaching of the Church against the statements of those who rashly denied that the value of the Mass did not extend to the obtaining of pardon for sin. It is not a mere commemoration neither is it offered only in praise and thanksgiving to God. It can and is offered also for sins, pains, satisfactions, and other necessities. It is the great foe of sin, it can aid very materially in obtaining pardon for sin, it can most fruitfully be offered to apply the merits of Christ to our souls,—for the Lord, as paved by the oblation thereof, and granting the gift of penitence, forgives even heinous crimes and sins." (Sess. 22, Chap. 2.)

LET CHARITY INSPIRE OUR GIFTS

How valuable, then, is such an offering to God and how beneficial to those who, out of neglect, remain away for years perhaps from the practices of their faith. No Mass is every offered anywhere in vain. It will be told us that we should have more results than we are getting. People who make such remarks little reflect on the state of souls who are wholly neglectful. God's gifts are for those who use them and the rest are simply left to their own miseries. Time brings their total spiritual ruin and their ultimate damnation, but to us at least is left the consolation that we have done our duty to our neighbor. Further, do we ever try to count the number of very real conversions due to the prayers of the Church in Holy Mass? If they do not come in places where we expect results is it a fact that there are no results. Are you aware that many souls are being saved every day in our towns and cities where people are free to follow the dictates of their consciences unimpeded by the interferences of their environment? "When I am not at home," said a non-Catholic recently, "I always attend the Catholic Church." Another with equal truth admitted that when he came to the city he always attended St. —, mentioning a well known Catholic city church. When it was asked why he did this, the answer came, "Oh, that's such a fine church and look at the big crowd that goes there." And so the story goes. God is everywhere, and no soul is too insignificant to not demand His divine care. So must we have offered everywhere that clean oblation that the name of the Lord may be praised and glorified among all peoples.

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:

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SENATORS PLEASED

FOREIGN RELATIONS COMMITTEE APPROVE BISHOPS' STAND ON DISARMAMENT

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

Washington, D. C., May 2.—Members of Congress received with approval the recent statement of the Administrative Bishops of the National Catholic Welfare Council advocating disarmament as a step toward world peace but deprecating propaganda for disarmament that does not include a definite, binding agreement on the part of other nations to co-operate with the United States to that end. The statement issued was in line with utterances of President Harding on the same subject.

Several Senators who are members of the Foreign Relations Committee of the Senate, commented favorably on the Bishops' pronouncement, in interviews given to a representative of the N. C. W. C. News Service. Several who declined to speak for publication at this time privately

testified their appreciation of the constructive policy which the Bishops had offered for adoption. Members of the House of Representatives were equally commendatory in their discussions of the statement.

Expressions of opinion by members of the Senate Committee on Foreign Relations are as follows:

Senator Porter J. McCumber (Rep.), North Dakota: "The statement of the Administrative Bishops offers an admirable program pointing in the direction of peace and disarmament. My own belief is that an association of nations must precede any effort to reduce or abolish armaments and navies. Certainly, the United States cannot, in the present state of the world, act except in understanding and co-operation with the other great powers. That association need not include all the smaller nations, though I should like to see them embraced in it, but it unquestionably should have in its membership those powers which are most in danger of engaging in war and most likely to do the gravest damage to international relationships. I mean great States like Japan, England, France, Italy, Germany and Spain."

Senator Allen Pomeroy (Dem.), Ohio: "The Catholic Bishops have made a very constructive suggestion. I, as an advocate of disarmament, was much pleased with it. My own view is that there should be an international agreement in advance of the vast expenditures now contemplated for our own naval expansion. I introduced in the last session of Congress and intended to press for adoption a resolution authorizing the President to delay, in his discretion, for six months, in whole or in part, the building program of this Government. I did not urge the immediate adoption of this resolution because the proposal of Senator Brand for immediate steps toward disarmament was not accepted. I still believe that there should be a halt in our naval construction to permit the President to initiate conversations looking toward a conference on the subject of disarmament."

Senator John K. Shields (Dem.), Tennessee: "My own views of this question of disarmament were happily expressed by the Administrative Bishops. Like every other American I should like to see a program of disarmament realized and should like to see our own country take a leading part in the movement, but the United States, as the Bishops point out, cannot safely and wisely throw down its weapons while all the rest of the world remains heavily armed."

Senator John Sharp Williams (Dem.), Mississippi: "There are proposals in the Bishops' statement with which I am in sincere accord, but I do not believe that the United States should hesitate to take the initiative. Some power must do that and none other is big enough and safe enough to make a beginning. I favor, as the Bishops do, a conference on the subject of disarmament and I think it should be called by the President of the United States. The best of all guarantees of world peace would be the League of Nations with the United States as a member, but having rejected that plan, the American people ought to take some other forward step."

A PUPIL OF MASCAIGNI

Some men never let an opportunity slip. They make the most of every chance, as, for instance, a certain organ grinder who once played his organ outside the house of Mascagni, the famous composer. Mascagni is often driven wild by hearing his music "murdered" on pipe-organs, and on this occasion he left his house and interviewed the street musician.

He did not send him away. He merely took the handle of the instrument, turned it around faster and quickened the time.

The organ-grinder, smiled his thanks. Next day he again appeared in the street. This time his organ bore a large placard, on which was inscribed "Pupil of Mascagni."—London Answers.

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