

NOTES AND COMMENTS

THE PRESENT advanced state of the Ritualistic or "Catholic" Party in the Church of England gives renewed interest to the pioneers in that movement as it took form after the accession of Dr. Newman. The illustrious future Cardinal it was who gave life to the earlier or Tractarian Movement and changed the whole face of English Protestantism in doing so. So emphatically was this the case that upon occasion of the Cardinal's death in 1890 he was commonly spoken of in High Church circles as the "founder of the Church of England as it now is." His accession took place in 1845, after which the movement passed altogether under the direction of Dr. Pusey.

MEN HAVE often wondered why Dr. Pusey did not follow Newman into the Catholic Church. That he embraced almost the whole cycle of Catholic belief, even according a certain supremacy to the Holy See, is apparent from his writings, more especially his correspondence. But he seems to have lacked the courage to follow principles to their legitimate conclusion. Cardinal Newman when once asked if he thought Pusey's conversion probable replied in the negative. "I pray God," he exclaimed, "that he may one day be nearer to it than he is now." That in his despair of the English Church he more than once contemplated the possibility of his leaving it seems sure from certain passages in his correspondence. But in such event, his joining the Catholic Church is quite another matter.

INSTANCES of this wavering spirit is to be found in the "Story of Dr. Pusey's Life," published some years ago. One may be worth dwelling upon. When in 1870, the Ritual Commission proposed to tamper with the Athanasian Creed, and the Archbishop of Canterbury (Taft) adopted an even more advanced stand and urged its complete elimination from the Church's offices, Dr. Pusey, together with Dean Liddon, and other High Church leaders took a definite stand against this proposal. It was in view of the probable failure of their efforts in this juncture that Dr. Pusey seemed to despair of the Church of England. "I have fought the battle of the Faith for more than half my life," he wrote to Bishop Wilberforce. "I have tried to rally people to the Church when other hearts failed. But if the Athanasian Creed is touched I see nothing to be done but to give up my canonry, and abandon my fight for the Church of England. It would not be the same church for which I have fought hitherto."

AGAIN, in 1871, whilst the battle was still on he wrote to Archbishop Taft that if the Creed was set aside or mutilated he would give up any office or ministry in the English Church, that, "a church which should withdraw from public worship or mutilate it would, in the conviction of many thousands of its members, no longer be the same church as that in which we were baptized, and which at our ordination we vowed to serve." To the Bishop of Winchester he protested even more strongly: "My defence of the Church of England that she is a teacher of truth through her formularies, would be cut away, in which case I would have to abandon that defence and with it my position in her. Whither I should turn if she should thus abandon me I know not. It would not be my own Orders, but her character as having abandoned the trust committed to her, which would be brought into question."

IN THE event, the Archbishop of Canterbury withdrew his proposal, and the Athanasian Creed remained as it was. Dr. Pusey was therefore in that instance relieved from proceeding to the dreaded extremity. But had he lived into this generation he would have seen almost the whole fabric of dogmatic religion in the Church of England crumble beneath his feet. How he would have acted in that extremity can of course only be conjectured. But if we may judge from his action in former crises, the Gorham Judgment on Baptism for example, some way would have been found to adjust his convictions to the trend of circumstances. Great and learned man as he was, and devout as he was learned, his great lack seems to be the moral courage to

face consequences, Newman, in the crisis of the Tractarian Movement, urged him to "open his eyes." They seem to have remained closed to the end.

HOPE IN LEADERSHIP
CATHOLICS OF MEXICO MAY
YET WIN FREEDOM BY
ORGANIZING

(This is the concluding article of the series contributed by Mr. Phillips on religious conditions in Mexico. Summing up the results of his investigation, the special correspondent of the N. C. W. C. News Service finds that while the outlook in the neighboring republic is undoubtedly dark, there are gleams of light ahead in the determination of Catholics to organize for their own protection and the safeguarding of religious freedom.)

By Charles Phillips
(Special Correspondent, N. C. W. C.)

Mexico City, Oct. 28.—Anyone who has followed this series of letters from Mexico must see that the Church in this republic is really in a bad way. The question is, summing the whole thing up, what is being done and what can be done to save Christianity here, in the face of organized and determined persecution?

To review the situation in a paragraph, this is what is happening in Mexico: The government is anti-Catholic, socialistic in the worst sense; it is Bolshevik, after the pattern of Russian Bolshevism; it is pledged to the extermination of the Christian religion; it is backed in this pledge by a Constitution that aims solely and directly at the destruction of the Church; and, to carry out this pledge, it is using every means in the power of force and intimidation to wipe the Church out of existence. Legally, the Church does not exist in Mexico. Actually, it is tolerated only according to the limits that time and physical energy put upon the government's efforts to destroy it. Priests and religious are persecuted, even to the intimate and petty details of personal life.

Churches are desecrated, confiscated, closed, converted into museums and theaters, or razed to the ground. Schools are interdicted, seized, their students expelled or jailed. Charitable institutions are raided and destroyed. Finally, in the hope of destroying the Church not only in its externals, but in its organization, a schismatic movement is launched, with bogus priests and bogus ritual, all backed by government influence and even government guns. Catholic life at the same time is harassed and threatened at every turn. Catholic workmen are thrown out of employment, Catholic teachers in State schools are discharged, Catholics are deprived of the rights of citizenship, denied office, forbidden to protest. The press is muzzled. Liberty, freedom of conscience, all the things that free men in every country cherish and live by, are shut out of Mexico.

This, in fine, is the situation. And what, then, to return to the question, is to be done and is being done?

CATHOLIC LAITY BECOMES ACTIVE

As to what is being done. I have a distinct impression, a conviction, that the one thing that Catholic Mexico needs—that is, an active Catholic lay life—is slowly, gradually, but surely coming into existence here. There have been moments when, in the stress of things, confronted on every hand with stories of persecution, with scenes of injustice and outrage and with indifference and ignorance I have felt that Catholic life in Mexico is hopeless. But invariably this feeling has passed, this darkness has been dispelled, in the light of Catholic endeavor bravely cropping up in every city, in every diocese that I have visited. Let us review this Catholic endeavor for a moment, to see if hope is warranted.

First of all there is what I call "the Youth Movement." There is a Catholic Youth Movement in Mexico today. All over the country undeniable evidences of its existence are to be seen. Catholic boys, expelled from their Catholic schools or arrested because they are Catholics, no longer tamely submit to such persecution. They defy their persecutors, they challenge them; and more and more, as they demonstrate this spirit, their strength is acknowledged. Besides this, and best of all, the Catholic youth of Mexico is organized. Mexico has its Catholic "Y.M.C.A." today in its Catholic Youth's Association, which is already established in twenty-five dioceses, has 181 local centers, and a steadily increasing membership now rapidly reaching the 20,000 mark. All this, of course, refers to the young men. But the young women too, are organized into a "vanguard" which lays the ground for an active and highly effective lay life among Catholic women.

KNIGHTS OF COLUMBUS AIDING

And while the youth of the land thus rises, stronger and stronger every day, to meet the strength of the persecutor and to make persecution in the future less and less of a mere log rolling affair, the adult Catholics of the country likewise are organizing. I have written already of the Catholic Defense

League, with its 40,000 members; of the Catholic Confederation of Labor, with its 300 units, and its 25,000 members; of the Parents' Association and the Women's Union. But I have not spoken of the Knights of Columbus. A separate article, indeed, should be devoted to them; but because this organization needs only to be mentioned to be known, perhaps it will suffice here to say that the Knights today in Mexico are the best organized, the most active and effective Catholic lay body in this country. They have 45 Councils, with a membership of over 5,000. They maintain centers of Catholic social life which are veritable oases in deserts of fear and oppression. They conduct night schools, finance scholarships, and on the whole accomplish more definite, practical good for the Catholic laymen of Mexico than any other society. One need only glance at the history of the persecutions to which they are put to appreciate their value and strength and to see how that strength is feared by the enemies of the Faith.

So much, in brief, and only touching on the subject, for Catholic lay organizations. When we look a little further and see how, through the wisdom and foresight of the clergy, all this courageous life is coordinated and consolidated in the Social Secretariat, organized by the bishops of the country as a clearing house for Catholic social endeavor, we begin to understand that there is, really and actually, a new Catholic life springing up in Mexico. Six of the leading Catholic organizations work through this clearing house. There is a head, a center. Time and energy are saved. Rich achievements are bound to result.

LEADERSHIP OF BISHOPS

This will give some idea of what is being done. Now, as to what can be done. Perhaps the greatest of all the achievements yet to result from Mexico's new organization of Catholic lay life will be, not external works so much as a cementing, a strengthening, an awakening to a sense of union and solidarity among the Catholics of the land. It is after all, that Mexico needs most. Something has been done in the past, much is being done in the present. But all effort has suffered by division. Brave bishops and priests in every part of the country have rallied their people about them to meet the organized forces of their enemies. But this effort has been scattered, separate. Today, more and more, it draws together, and in that drawing together a new strength, the strength of unity and solidarity, develops. "Brave bishops and priests," I have said; and here once more let a word be written regarding the bishops and priests of Mexico. I have not met many priests; but those I have met have been an inspiration to me. I have talked with nine archbishops and bishops, and never in any land, under any circumstances, have I seen such a body of strong, courageous and saintly men. Catholic Mexico, with such a body of leaders, leaders who are large and liberal in spirit, patient in suffering, and quick to appreciate every effort of the faithful laity—Catholic Mexico with such leaders cannot fail.

But there is one thing that Mexico very badly needs, in order to increase the influence of her leaders and spread and solidify the new growing spirit of unity among her people. It is a thing very difficult to have, because the law of the nefarious Constitution prohibits it; and that is a free press. A Catholic press in Mexico is almost an impossibility, so exact and explicit are the statutes against it. And yet—here surely is an augury for the future as well as unmistakable evidence of the courage of the Catholic laity of Mexico today—the ground is already laid for a great Catholic daily paper which will soon appear and which will begin with a circulation of 30,000 copies. I have enjoyed nothing more, in all my time in Mexico, than the hours spent at the office and plant of El Pais here in Mexico City; and I have spent a good part of those hours marvelling at the courage and energy of the men who are producing this paper. By stint and sacrifice they have raised enough money to finance the enterprise. Three linotypes and a big rotary press are already installed; in fact, the plant is already at work, earning by doing outside work and at the same time turning out a weekly edition of the paper, which soon will mature into a full-fledged daily. It takes something more than courage, something akin to daring, for men to launch a venture of this kind in the face of the legalized opposition which they must confront. They may even suffer confiscation, lose everything. But still they go on.

GATES OF HELL SHALL NOT PREVAIL

This, then, is the situation in Catholic Mexico today; and this is the spirit in which it is being met—a clergy, wise and patient, leading an awakened laity to constructive action for the preservation of the Faith. A genuine Youth Movement; adults, men and women, organized; Catholic education carried on in spite of daily and hourly interdiction; a Catholic press beginning to appear. In the face of all these things, when all is said and done, I come away from this stricken and unhappy land, beautiful to look at but sad to see, with hope in my heart, faith strengthened, and a firmer belief than ever in the truth and efficacy of those divine words,

"The gates of Hell shall not prevail." They may press hard sometimes; they do press hard and mercilessly here in Mexico now. But as surely as blood is the seed of martyrs, just so surely are the fires of persecution, which the Church is suffering today in Mexico, enkindling the souls of the Mexican people to a renewed faith and to a courage never before dreamed of in their long fidelity to the Cross of Christ.

THE CATHOLIC CHURCH
EXTENSION SOCIETY
OF CANADA

THE MONTH OF HOLY SOULS

BY THE PRESIDENT

Holy Mother Church, ever mindful of all her children, and filled with the charity of her Divine Founder for those requiring special assistance, sets aside a portion of the year—the month of November—during which she urges the faithful to help the souls of brethren removed from this world, who, on account of imperfection and temporal punishment due to sin, languish in Purgatory until all defilement shall have been removed.

On the first day of the month we are called upon to contemplate the happiness of all the saints, men and women who, afflicted with the same imperfections and weaknesses as ours and assailed by the same allurements, have by the grace of God, which is vouchsafed us too, overcome temptations, made atonements for sin and now enjoy the Beatific Vision—the end for which God made us.

From a consideration of the indescribable happiness of the Blessed in heaven, the Church directs our gaze to the torments of souls in Purgatory, who, though destined for eternal happiness, must suffer untold agonies until the process of purification shall be completed and the last farthing of indebtedness paid.

Each day in the recitation of the Apostles' Creed, we say, "I believe in the Communion of Saints, which means that all the members of the true Church by their prayers and other good works assist each other. We can help the poor afflicted souls. It is in our power to alleviate the sufferings of the servants of God who can no longer merit for themselves. What consolation in the thought! There is real happiness in doing good to others, but among those suffering some have a special claim upon our charity. Perhaps a father or mother to whom, after husband or wife, brothers, sisters, friends and benefactors may languish there undergoing this just chastisement. In their agony they cry out to us, "Have pity on me, have pity on me, at least you my friends; for the hand of the Lord hath touched me." What will be our answer to their pleading during the month of November? Surely we shall not turn a deaf ear to their entreaties!

There are many ways by means of which the souls can be assisted, and the amount of help rendered will be measured in proportion to the sacrifice we make in their behalf. Prayer naturally comes first, for the Scripture says, "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." We are bound in duty to pray for the departed; but prayer does not cost us much. There are things that we possess—money for example—which might be given for promoting good works; but that would necessitate doing without something we desire, perhaps a luxury or pleasure. If one should have enough charity in his heart to give up the coveted things and use the money to do something for God and the souls He loves by helping in the work of Extension. Send a generous donation to be applied for whatever is needed most, with the intention of assisting the poor souls.

With this issue we are opening up a new bourse in honor of the Holy Souls Bourse. A bourse is the sum of the money that is invested so that the interest pays for the education of young men for the priesthood. When one has completed his course of studies another takes his place, and so the work goes on. The founders of the bourse will continue to reap benefits long after they are forgotten by earthly friends. Contribute to this bourse. Besides the work of ecclesiastical education, building of chapels, maintaining priests on the mission, there are ever so many other things to be done. Catholic people scattered over the remote districts of the West without such an agency as

Extension Society could not hope to practice their religion to keep the precious heritage of Faith for their children. During the month of November hearken to the voice of Mother Church. Pray and have Masses offered up for the poor souls and send generous donations for help, in their honor, in bringing countless other souls to God.

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FOREIGN MISSION
NEWS LETTER

THE SNAKE TAMER

In he came, lanky and dressed in rags, bringing along several things that looked like saw-doff clothes baskets and a wooden horn. With a smile he promises to play on his tooter and by its magic notes remove from my property any vicious reptiles that might lurk about, provided there is a small consideration in it for him.

He drags off the covers of his baskets, squats on his haunches, and begins a tune on the wooden horn, and then from the wicker depths wriggle a bunch of dopey-looking reptiles; over the sides and into the grass he lets them crawl.

The tune changes, and the whole snake army comes wandering back. "Ah," says he, "there is a new one. See, I am very effective at removing snakes from private gardens." He had some money, I could not tell one from another, but the so-called new one looked very much as if he was used to travelling in a basket. However, I didn't argue the point with my charming guest, but giving him ten cents hurried him off to his next customer.

JUNGLE STATISTICS

While on the subject of snakes the following from the Indian Year Book 1925 may be interesting: Deaths from snake bites fell from 20,090 (1922) to 19,990. Decreases occurred in Bengal, Bihar and Orissa, Bombay, the Central Provinces, and Berar and the Punjab, but the United Provinces, Madras and Burma, have reported increases.

SWEETS

Burmese school boys are fond of sweets, just as our Canadian boys are. One of their favorite feasts is vermicelli made of rice and flour and eaten with a bamboo stick. In the streets near the school men and women with baskets of goodies do a thriving business between class hours. Canadian boys have a lot of sweets which are unknown in Burma, for instance, what would one of these little fellows say when he tasted his first ice-cream?

NATIVE JAPANESE NUNS

Missionary statistics tell of the opening of a new congregation of native Japanese Sisters, an important item in missionary annals. The Apostolic Prefect of Niigata, gives interesting figures to show the growth of Catholicism in the Land of the Rising Sun. The population of his Prefecture is nearly 9 million, of whom 672 are Catholics. A small hospital has just been opened to the delight of the Japanese Catholics. It is entrusted to the care of a little community of native girls which soon will be erected by the Holy See into a religious community. At present the congregation numbers 85. These young virgins have zealously dedicated themselves to works of charity and of professional education of the Japanese youth, even pagan youth.

UNMOLESTED

How are the Catholic missionaries faring in the present disturbed condition of China? When feeling was high in the Hankow area, a message was sent to the American Sisters in Han Yang stating that they would be well advised to follow the example of all foreigners in the district and make for Hankow, where they would have the protection of foreign soldiers and gun-boats. Our Sisters preferred to remain in their convent in the heart of the native city, surrounded by people whose good-will they believed they had won. And they were not disappointed. No attempt was made to molest them in any way.

FRIENDLY ATTITUDE

Such a friendly attitude towards the Catholic Missionary, especially the Catholic Sisters, seems to be fairly general in China. A French Sister—a Franciscan Missionary of Mary—writes from Tchen-Tou: "Don't worry about us. China is, I know, a volcano; hatred of the

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European is deep-seated and general and an eruption may occur at any time. But, as far as we Sisters are concerned, the people do not extend their anti-European hatred to us at all. We are a class apart in their eyes, and, far from molesting us, they go out of their way to be kind and respectful."

WEEKLY CALENDAR

Sunday, November 15.—St. Gertrude, Abbess, the daughter of a noble Saxon family was born in 1268. When only five years old she was placed in the Benedictine Abbey of Rodelskorf for education. Her life was crowded with wonders. In obedience to her ecclesiastical superiors she recorded many of the visions she enjoyed, telling of the intimate converse of her soul with Jesus and Mary. After she became Abbess she ruled her Abbey for forty years with marvelous wisdom.

Monday, November 16.—St. Edmund of Canterbury—at the age of twelve years left his home at Abington to go to Oxford to study. There he protected himself against many grievous temptations by making a vow of chastity. In 1234 he became Archbishop of Canterbury and in that position he fearlessly defended the rights of the Church against the avarice of King Henry III. When he was unable to force that monarch to relinquish the livings which he kept vacant for the benefit of the royal treasury, Edmund retired into exile rather than connive at this procedure. He died shortly thereafter and was canonized in 1246, within four years of his death.

Tuesday, November 17.—St. Gregory Thaumaturgus, was a native of Pontus, the son of heathen parents. He studied philosophy under the great Origen who led him to the true Faith. Later he was made Bishop of Neo-Caesarea. It was to St. Gregory that St. John the Evangelist appeared in a vision and gave him a creed which contained in all its fullness the doctrine of the Trinity.

Wednesday, November 18.—St. Odo of Cluny, was the son of an Aquitanian nobleman. The father wished to see his son distinguished at law but the call of the religious life was too strong. St. Odo took the habit of St. Benedict at Baume. Later he became Abbot of Cluny. He was frequently called upon by the Pope to act as peacemaker among warring princes. While he was in Rome on such a mission he was taken seriously ill. At his request he was carried back to Tours where he died in 942.

Thursday, November 19.—St. Elizabeth of Hungary, was the daughter of a King of Hungary and a niece of St. Hedwig. In her infancy she was betrothed to Louis, Landgrave of Thuringia and she was brought up in his father's court. While her husband lived she devoted her wealth and influence to charity. After he died she was driven from the palace and forced to wander in the streets with her children. She died in 1231 at the age of only twenty-four.

Friday, November 20.—St. Felix of Valois, was the son of a Count of Valois. Because of an unjust divorce between his parents he was led to take the Cistercian habit at Clairvaux. He lived for a time as a hermit in Italy and then returned to France, where after another period of solitude he and St. John of Maths formed the Order of the Holy Trinity for the redemption of Christian captives. This order was approved by Pope Innocent III. The Saint died in 1213.

Saturday, November 21.—The Presentation of the Blessed Virgin Mary. It is an ancient tradition that her parents offered the Blessed Virgin Mary to God in the Temple in her infancy. The tender soul of Mary was then adorned with the most precious graces, the object of astonishment and praise to the angels and of the highest complacency to the adorable Trinity.

DOCTORS ORGANIZE FOR THE
STUDY OF CURES AT
LOURDES

Paris, France.—Under the title of Association Medicale de Notre Dame de Lourdes there has been founded among the Catholic physicians participating in pilgrimages to Lourdes or who have a direct interest in the cures performed there, an association the object of which is to promote closer relations among all members and thus to facilitate the study of the miracles of Lourdes. These Catholic doctors will thus be able to work more successfully

for the defence of their faith and the glorification of the Virgin of Lourdes. Mgr. Schoepfer, Bishop of Lourdes, has encouraged the creation of this Association and has consented to be the first honorary president. The existence of the Association will in no way change the operation of the Bureau of Medical Constations which, as in the past, remains open to all physicians, whether Catholics or not.

CHINESE MISSION
BURSES

THE QUEEN OF APOSTLES AND
THE HOLY SOULS

Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favours, now look to us to win for them a remittance of their purgation.

We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, you my friends."

Our love for these suffering souls compares in some measure with the longing desire which Mary, Queen of Apostles, has for the souls of millions of pagans who have yet to know the sweet Name of Christ. Souls that are precious to her, because God made them to love Him, and her Divine Son shed His Precious Blood to redeem them. But how can they love God if they know Him not? An abundance of Apostolic men can win them from the power of Satan, so the pleading of this multitude of abandoned ones for priests, "Have pity on me, have pity on me!" opens a way for us to win merit for our own dear departed.

Let us unite our desires with that of the Queen of Apostles and build for our loved ones a glorious memorial. A bourse for the education of a priest to minister to these neglected pagan souls costs \$5,000. Any share in a Bourse may be donated for the Souls in Purgatory. Could there be a grander monument? The merits which we win from our share in the conversion of pagans to be applied as satisfaction for the penalties of our dear departed.

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