

has announced that, as an indication of filial obedience to the will of the Holy Father, he will endeavor to be the first to bring about the establishment of an association in his diocese.

THE RIGHT REV. MGR. PROVOST BROWN

APPOINTED AUXILIARY BISHOP FOR SOUTHWARK DIOCESE

The London, Eng., Universe

His Holiness the Pope has appointed the Right Rev. Monsignor Provost William Francis Brown, D. D., Vicar-General of the diocese of Southwark, to be Auxiliary to the Bishop of Southwark.

MGR. BROWN'S THIRTY YEARS OF WORK AND LEADERSHIP

William Francis Brown, Vicar-General of Southwark from the first days when Mgr. Amigo succeeded Cardinal Bourne in the See of Southwark, is a personality.

Brusque, perhaps in sympathy with his nationality, yet withal possessing the warmest heart and the most generous mind, he has given himself wholeheartedly as a priest and an administrator to the service of the Catholics of the diocese. And in addition he has become one of the outstanding figures of London public life, a spokesman of Catholicism, everywhere respected for his fearless outspokenness on behalf of all causes that are oppressed or misunderstood, and especially the causes of religion, morality and the poor.

Born at Dundee in 1862, of which his grandfather was at one time Lord Provost, Mgr. Brown comes of a convert family, intimate with the Anglican Bishop Forbes of Brechin, of XXX-X Articles fame, and with the founders of Glenamond.

After completing his studies for the priesthood at St. Thomas's Seminary, Hammersmith, he was ordained in 1886. In 1892 he became the founder and first rector of the Vauxhall mission, and later a Canon, and then Vicar-General. The dignity of Protonotary Apostolic was conferred upon him in 1907, and in 1917 he performed most important work as Apostolic Visitor to Scotland.

A MEMORABLE FIGHT

Some twenty-five years ago fears existed of a Legislative attack upon the existing system of Catholic education. The London School Board at that period was composed for the most part of members who held very vague opinions concerning the views of the Catholic body on the right to have Catholic schools staffed by Catholic teachers, under Catholic management.

Father Brown convened a meeting of the Catholic working men of South London with a view to consolidating Catholic influence, with the result that the Catholic "Five Hundred" was established. Nemesis followed in the footsteps of the jibes of Protestant opponents of religious education, and on the next occasion, when a vacancy occurred on the London School Board, Mgr. Brown was returned triumphantly at the head of the poll, and he served faithfully on that body with the late Mr. B. F. C. Costello until its dissolution.

A CATHOLIC PUBLICIST

Of Mgr. Brown's work for Scotland it is not for us to speak here. But Mgr. Brown as publicist, and leader of Catholic thought is a figure outstanding.

What he stands for is well shown in his great address at the Birmingham Reunion in January, 1920. Here are two typical passages:

"I can speak from experience of a very varied contact with non-Catholics. I was seven years on the London School Board, and I have served on several commissions of inquiry, including one on the decline of the birth-rate. I can honestly say that when the Catholic position on different mixed questions was stated by me, I was surprised to find persons, whom I deemed most likely to take the other view, ranging themselves wholeheartedly on the Catholic side.

Do not imagine you will get no hearing. You will, if you are calm and patient in setting out the truth. Very many in this country have never received any definite instruction in such matters; they have no clear principles to guide them; but in the main, such people are honest-minded, and will welcome consistent rules of right and wrong.

This thought Mgr. Brown developed at length in his masterly address, at the last Liverpool Congress, upon the Ministry of Health. Deeply suspicious, by reason of his intimate acquaintance with the life of the poor, of all State interference with home and personality, he yet advocates the utmost cooperation with all forces in the nation which make for good.

I have found that English people, as a whole, are very timid about expressing their opinions, especially when they run counter to the dogmatism of those who are styled experts and authorities. But their sense of right and wrong, once clear where moral principles are enunciated, is quite sound, and they come over to the Christian position without hesitation.

It is for that reason especially that I urge our people to take service on all bodies, central and local, concerned with questions such as Public Health, which inevitably must come into contact with the moral teaching of the Church, and

on which many can be so easily misled by plausible un-Christian theories.

And again:

The Church has always been on the side of the poor and the suffering. The pity is that, situated as we are in this country, with our people for the most part scattered over wide areas of population, our organized helpers of the poor are all too few. Let us therefore co-operate with the State, and do our utmost to make it efficient, but efficient on the lines of Christian principles.

Depend upon it, the State service will be what we make it. If we stand aside and let things take their course, many abuses will creep in, but if we throw ourselves wholeheartedly into the work we shall be able to make Christian principles prevail.

CATHOLIC VIEWS ON ANGLICAN REUNION

Dublin, Feb. 7.—Most Rev. Dr. McRory, Bishop of Down and Connor, is the first Irish prelate to express publicly a view on the conversations at Malines, Belgium, on the question of Christian reunion. He declares that no Christian who has given serious thought to Christ's teaching can be satisfied with the present conditions.

Reunion is not merely desirable, he says, "but obligatory if the will of Christ, the founder of Christianity, is ever again to be fulfilled. The New Testament makes it clear to all, who are willing to see, that Christ Himself wished all His followers to hold one faith and belong to one church."

The following question was put to the Bishop: "Would you not consider it possible that the true Church of Christ in every age may consist of devout souls belonging to all the churches and hence that Christ's ideal is being attained without any reunion or any need for it?"

Dr. McRory's answer to this question was: "Not at all. Such an idea of an invisible church, known only to God, is a delusion utterly inconsistent with the whole teaching of the New Testament. The unity which Christ desired in His Church is visible unity. It is only a visible union of Christians that could make appeal to the world. And it is the lamentable absence of this unity that constitutes, as all foreign missionaries report, the greatest obstacle to the spread of Christianity among the heathens."

The Bishop went on to say: "Is it any wonder, in view of the clear Scriptural teaching as to the unity of Christian doctrine, that earnest Christian leaders should come together in the hope, however slight, of finding some way out of the present confusion? Doubtless they feel that the Christian world at present is very far indeed from representing the mind or satisfying the heart of the Divine Founder of Christianity. I abstain from saying anything as to the solution that ought to be sought or the creed on which all should agree. What I want to insist upon is, that the present divisions are a disgrace to Christianity and a most serious obstacle to its spread, and that the men who are honestly, and at the risk of misunderstanding, seeking some way to end them, so far from being blamed, ought to be admired and commended for their sincerity and courage."

"Humanly speaking," the Bishop concluded, "I do not see any chance of present co-operation reunion, but with God all things are possible. However, even if complete success or anything approaching it be not attained, at any rate we may hope and pray that lasting good will result from the conferences. Where such momentous issues are at stake no church will seek merely a victory for herself and there can hardly fail to be good results of some kind if all seek earnestly the victory of truth."

There is no parallel nor approximation between the Apostolic Church of Rome and the Anglican Church, declares Hilaire Belloc, who very diffidently ventures his opinion on the matter of so-called reunion between the Protestants and Catholics.

Writing briefly on the position, Mr. Belloc says: "Communion between the English Church and the Church of Rome would seem to concern the Hierarchy rather than a layman in the latter; but for what it is worth, my judgment is that the problem is essentially insoluble because its terms are ambiguous."

"Any formula put forward in the discussion uses the word 'church' in two senses, and of two things of different genus: as though you would use the word 'house' in 'House of Lords' identically with the same word in 'Power House.' The Church of England as we all know it, is a national institution, the unity and therefore the essential principle of which depends, not upon strict doctrinal definition nor upon submission to particular authoritative exponents of such doctrine, but upon the unity of the English people; so that even those in communion with it elsewhere must derive from an original English body."

"But the Church of Rome is a moral institution absolute, having no essential connection with any temporal organization whatsoever, political or racial, and having for its essential principle of unity a strict body of doctrine and submis-

sion to authoritative exponents of the same. I see no parallelism and no approximation in kind."

CANON HUGHES' VIEWS

Canon Hughes, of the Liverpool Metropolitan Chapter, one of the most important links between the Catholics of Ireland and England, believes that such conversations as have taken place at Malines have also a value for Catholics.

"Perhaps," says Canon Hughes, "the realization that there were so many earnest souls outside the visible communion of the Catholic Church might stir up a number of Catholics to put more heart and devotion into their prayers that God might be pleased to bring to their side those who were without the Fold."

"It should be remembered that during the last century some of the most valuable work for the Church had been done by men who were neither born nor brought up Catholics. How much do we owe to Cardinal Newman, who was a Protestant minister until forty-five years of age? What is our debt to Cardinal Manning for his work in the cause of temperance and for social reform, and his work at the Vatican Council which defined the infallibility of the Pope? He was approaching his fiftieth year before he became a Catholic."

"Another who was not born nor brought up in the Faith was the famous hymn writer, Father Frederick William Faber. These men all did a wonderful work for God."

THE WORKERS FOR CHILDREN

HOLY FATHER CITES LESSONS TO BE DRAWN FROM INNOCENCE

Rome, Feb. 7.—The Holy Father recently received in audience the Director General with the Director, Mgr. Pietro Ercole, the teachers and Alumni of the Schools for the Work of the Holy Infancy.

The audience was held in the Sala Regia.

When the Holy Father appeared, the "Schola Cantorum" of the Institute Pius IX. directed by the Brothers of the Christian Schools, intoned a hymn of Maestro Garlaschi.

When the Holy Father was seated on his throne, His Eminence Cardinal Vincenzo Vannutelli, Protector of the Work, read a devoted discourse to which Pius XI. responded in the following august words:

RESPONSE OF POPE PIUS

"We are grateful to God and to men who have been made such intelligent and gracious instruments of the Divine bounty. We are especially grateful for this hour, for this moment of Divine beauty, because truly there is a ray, a splendor of the Divine Beauty in these concerts of silver voices in which we discern both faith and love. There is a ray of beauty truly Divine in this irradiation that coincides with that which so luminously the Eminent Orator has called the irradiation of grace and of purity."

Certainly a note of gracious beauty is added to this concert when in contrast to these roses of life we see the venerable purple and dignity of a Dean of the Sacred College and this note is interpreted in a manner as cordial as it is eloquent.

But there is another circumstance that renders this audience more beautiful and consoling to us as to you. It is sufficient to think of all that is beautiful, gracious and precious in childhood, even naturally and humanly speaking.

TIME OF CHILDHOOD

It is sufficient for Us to bear in mind how precious is childhood, sanctified by the love, by the predilection and by the Blood of Our Saviour, Jesus Christ. It is sufficient to think of the place which childhood has in the Heart of God, that predilection so privileged, so tender, so affectionate which truly excites the most holy envy. It is sufficient to think what is the price of one of these little souls, in order to feel in heart and in spirit the grandeur and the beauty, magnificent and truly Divine, of this moment and this audience.

We need not speak many words on this subject, most dear sons and daughters. We prefer that the words which intimate affection calls to the lips should be carried in your thought, according with your pious reflections.

But we ought to add that you have come to seek in the house of your Father, your common Father, the Apostolic Benediction. O, beloved sons and most dear daughters. We understand your desires, your pious intentions.

We would say that this Benediction is a precious recompense that God prepares in His Infinite bounty and in the solitude and universal cares in which the Church finds herself working in such difficult times, in such grave needs and miseries of these days. We say this with a sentiment of true gratitude, a gratitude wholly paternal in this consoling act of filial piety, but especially for the care and solicitude which you, instructors and guardians, have exercised in this truly holy work of human and Divine charity for the little ones whom Christ gathered about Him and whom He drew near to His Heart and blessed with His Divine hand.

We ourselves have passed rapidly and blessed these dear little children, as Christ Himself has done, from whom we hold this august position. We have received their applause and their cries with that Heart with which Jesus received their applause as He went along the streets of the Holy Land, of the Holy City.

IMMENSE CHARITY

We thank you dearly beloved sons and daughters, for this true charity immense and immeasurably beautiful. It seems to us to be the secure interpretation of that recognition which not only we, but Jesus Christ Himself has given Who said: 'Whatever you shall do for one of these, My least little ones, you have done unto Me.'

It is quite clear that these little ones have a peculiar title to the beneficence of their Father and a title to His special affection.

May this Benediction descend upon you, each one of you, on each of those little ones whom you have conducted with joy to Our heart. May it descend on all your intentions and holy desires, on your homes and families, you the older ones and your aged at the firesides, on your sick, on your joys and your sorrows, may it bring to all Divine blessings and favors.

Our Benediction descends especially upon you, Most Eminent Father and Patron of such a beautiful work. You have good reason to take satisfaction because of so many years passed in a work so Divinely beneficent. We desire that Your Eminence may be Our interpreter of all Our benedictions and that with the favor of Divine Providence, so beautiful and vast a work may be diffused throughout the entire world, always gaining in the force of exquisite charity.

May Our Benediction descend on all those who are associated in this work and who sustain it. For each of those, even the least contributors may have a special blessing.

It seems that no word can express our recognition of this hour of Paradise which your filial love has procured for us, a remembrance of a most beautiful moment, the stimulus to persevere in well-doing and to become still more fervent propagators.

May this recognition be a true anticipation of that eternal recompense which Jesus Christ has promised in words so most solemn. 'I was hungry and ye fed Me, naked and ye clothed Me, I was sad and ye consoled Me. Come, blessed of My Father, and possess the Kingdom prepared for you.'

This is the message that Jesus sends to you who belong to the Holy Infancy and according to it may all your deeds and words and thoughts be elevated to God.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHILD APOSTLES

The children, their training, their preparation for life, have ever been the great solicitude of the Catholic Church. As the twig is bent so shall it grow. The child of today is the adult of tomorrow, with full responsibility towards God and his fellow-men. With this object in view the Church has made them the object of all her cares and endeavors. In her ears sound the sweet and pleasing words of the Saviour, "Suffer the little ones to come unto Me, and forbid them not for such is the kingdom of heaven." Under her guidance have grown up Brotherhoods and Sisterhoods that have ennobled the teaching profession and devoted their best towards the religious and secular training of the child.

CHILDREN APPRECIATIVE

All teachers know how readily the little one grasps almost intuitively the truths of faith and how keen an appreciation he has of their beauty and value. The outlook of the child on life is truly Catholic. He knows no distinction of race or class. To him every human being is one of God's creatures, having an immortal soul destined to see God forever in heaven. He knows nothing of the world with its methods and its counsels. His mind, untainted by the corruption of sin or contact with the world, looks out with truly apostolic vision.

The child's mind is wonderfully direct in its simplicity. Let it but see a need and immediately it seeks to supply the want. Let it but see an evil and it seeks to remedy it. It does not understand considerations of selfishness and pettiness. It is not bound by local prejudice. It has nothing of the deceptions of the world. What a fertile ground in which our educators work training their little charges to face the rude school master of the world!

PRAYER AND HELP NEEDED

But what of our children! Can we not enlist their aid in the great Catholic work of the missions? Can we not train them from their tenderest years to work in the cause of the conservation and spread of our holy religion? Even the little one can be taught to pray for this work. None can resist the pleadings of a little child. His prayers storm heaven and must bring the assistance of God to those for whom he pleads. Many a missionary vocation came in later years to the man or woman who as a child prayed for the missions and their success.

The missionary spirit could be fostered in our children by teaching

them to put aside their pennies to help in the work. Thus mortification and self-restraint, so necessary at the present time, would be inculcated and developed in their characters. If every Catholic child in Toronto would give one cent a week, in one year the sum of over \$5,200 would be realized. If every child in the Province of Ontario would do the same, what a handsome amount would be obtained to further the work of God. How many chapels could be built in isolated places for the offering of Holy Mass and how many struggling priests in the great Canadian West would be heartened in their difficult task.

Our children in the East, then, can and will be missionaries. But there is a further way in which they can be trained to work in the cause of truth. A priest from Western Canada whose territory comprises 80 or more missions, was recently on a visit to the East. He was discussing conditions in his parish and relating his missionary journeys. He described his visits to the scattered Catholics in their homes and the saying of Mass for them there. All manner of dwellings were used for divine worship, the administration of the sacraments and the preaching of the word of God. He told of the little chapels erected through the generosity of Eastern benefactors and how they stood as silent reminders of the Church and her teachings to these Western people so far from priest and home traditions.

One of his listeners interrupted the good priest to enquire: "Father, what is the most pressing need of your parish?" Without hesitation the missionary replied: "My chief need is well-instructed Catholics."

"If every Catholic in my missions were thoroughly instructed in his religion if he had been trained to give clear explanations of the doctrines of Our Church, her sacraments and ceremonies, if he could explain in plain language to those about him the tenets of his faith, a great part of my difficulty would be solved. Our Catholic people daily come into contact with the indifferent and unbelievers. In many instances these unbelievers are men with a college education who have cut themselves adrift from the religious traditions of the East and have become scoffers at all forms of belief. Their sophistries and specious arguments against the Catholic Church are not without effect on the minds of their non-Catholic fellow-citizens. The latter naturally turn to their Catholic friends for enlightenment and are but too frequently met with silence or inadequate explanations."

PROFITABLE FOR THE YOUNG

Children, then, who have ample means at their disposal for instruction, whose religious training goes hand in hand with their daily progress in study, can realize the plight of those with little or no chance to learn and practise their faith. Small wonder the experienced missionary emphasized the need of instruction. But how is this instruction to be had? We need apostolic men and women, and these are found to be numerous only when the missionary spirit is alive. The foundation should be laid in the early days of the child's training. He will know and appreciate its value when in maturer years the needs of the Church in her missions are explained to him.

Teachers, therefore, have a duty to see that their pupils are not left in indifference to the condition of children less fortunate. The missionary is necessary and they can be trained to support him even with the little they can give. Prayer is essential and God alone knows the power their petitions, springing as they do spontaneously from pure hearts, have before the throne of God. Sympathy for those who are driven by force of circumstances into places where perhaps there is no church and but few Catholics, will remind them that the hardships of life are very real. It will also show the strength of the appeal made by those who having a zeal for souls, think not only of the one today in distress, because there are few missionaries and still fewer churches, but also of those who may succeed them.

Canada needs missionaries and will need them for many years to come. She can have them only by preparing them. The Church cannot neglect this important phase of her life. This is the reason she pleads now through us for the training of the children and the spread among them of the missionary spirit. Incidentally it is an additional incentive of this great work. Extension constantly shows us how to do it. What answer are you giving to our appeals?

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BLESSED MAGDALEN POSTEL

HIS HOLINESS EXPRESSES JOY OVER NEW TESTIMONY

Rome Feb. 7.—On the morning of Jan. 6 His Holiness, Pope Pius XI. in the Hall of Consistory of the Vatican Palace, ordered the solemn letter of Decree of the approval of the miracles proposed for the Canonization of Blessed Mary Magdalen Postel, Foundress and first Superior General of the Institute of Christian Schools of Mercy.

The Holy Father entered the Hall about 11 o'clock accompanied by His Noble Court and escorted by His Noble Guard.

His Holiness listened attentively to the address delivered by Rev. P. Rondet, Procurator General of the Priests of St. Mary of Tinchebray and Postulator of the Cause of the Blessed Mary Magdalen Postel.

The Holy Father responded with the following discourse:

DISCOURSE OF PIUS XI.

"Once more, most beloved children in Jesus Christ, once more we assist at this most noble rivalry between God and His servants, between the God of the Saints and the Saints of God. On the one hand we see the Saints who render to God testimony of a life—anticipated, it is true, by the grace of God because it is always God Who anticipates, and no one gives to Him who has not first received from Him—the saints who render the testimony of a life illuminated, transfigured and so transformed in the exercise of supernatural Christian virtues in a heroic grade—the theological virtues in which is the basis and foundation of every other virtue and sanctity—the virtue of prudence, of justice, of temperance, of fortitude, these treasures already so precious in the natural order, but which, remaining in this order are too easily made fragile, while by Divine grace they are raised to a most perfect and elevated pricelessness. On the one hand we see the Saints and on the other hand God Who renders to His Saints the testimony of miracles. That is to say, His testimony, His personal intervention in that work which is exclusively proper to Him, Creator of all, because only from Him does power and virtue emanate."

We may truly say therefore, that on the one hand we have the miracles of virtue, as on the other hand we have the virtue of miracles.

This is what the Saints have done through God, and what God has done through all His Saints. This is what He has done so magnificently in Blessed Mary Magdalen Postel, the Foundress of a family with title so eloquent and so promising as that of the Institute of the Christian Schools of Mercy.

GIFT OF FAITH

No day can indicate better than the present, because God calls us as He has done today, to contemplate once more this magnificent spectacle; no day as this of Holy Epiphany because no day equally with this recalls to us (and it is a thought which in particular we recommend to your piety and religious consideration) the treasure of the Faith come down to us from those first magnificent representatives at the Cradle of the King and Redeemer in the persons of the Holy Magi and tells us that the sanctity of life should correspond to the sanctity of the Faith.

God could not give us a more grand, precious or magnificent gift than that of calling us to the knowledge of His truth; but no gift imposes on us such an obligation as this to love such a Faith and to correspond to it by our life, by a life conformed to such a gift, a life as worthy as possible of the Hand which has created us and bestowed its benefits upon us, a life which follows inviolably the doctrines and practices of our holy Faith, those doctrines and practices which were the love and the inspiration of the Saints throughout their entire existence and formed the substance of their lives, so that they remained always elevated in the Church, precious models for the imitation of their brethren.

It is for this reason that the Divine beneficent disposition recalls us from time to time to the examples of His saints in order to teach us how to apply in our lives the treasure of the Faith and how to show ourselves grateful to Him by corresponding to the invitations of His grace. It is true that not to all is it given to reach the heights of heroism. There are grades in perfection as there are grades in grace. But God has always placed before our eyes these perfect models because our littleness has need of stimulus and that there may be awakened in us a striving for ever greater perfection of Christian life, since all our sanctity, as says the great St. Bernard, is an effort toward perfection.

With these sentiments the Common Father of you all, today opens his heart to gather in and to participate, to render to God glory in the joy of the grand immense Christian family which rejoices for this new beneficence with which God distinguishes it, which rejoices and exults in this new splendid right that the Heart of God enkindles in the midst of His house. And, this being said in general, it likewise reveals with what sentiments We share in the joy which belongs particularly to France whom once more We see adorned with a gift so precious,

We are assured that this most noble Nation, the generous people of France, will always feel more generously and profoundly the new appeal that calls them ever higher in that path that the Faith and Christian perfection has traced out for them.

This is to say with what complacency, yet more particular. We make Our own the joy, the satisfaction, the glory of this family which comes from the hands and the heart of the Blessed Mary Magdalen Postel, the glory of that Institute of the Christian Schools of Mercy, a denomination so full of holy prophecies, of holy promises, and of magnificent things derived from a charity that is intelligent, as says the Inspired Word: 'that looks upon the needy and the poor,' and is always more intelligent in alleviating the pains of others by a charity that so illumines all the lights and splendors of intelligence, to lavish on all souls the precious mercies of sanctity and virtue.

Nothing more remains to be said by Us than that We share and approve all your wishes, your requests, all your prayers directed to Us, and that We bestow on you all the Benediction that you ask, and this with all the affection of Our heart.

A word all especial We would say to the religious family of the Beata, so promising in their title which expresses such great things and has such special conformity with the sentiments of the Heart of God, so happy in the glory with which God surrounds it today and in others which He has prepared for it—that they may always cherish the holy ambition, the continual and efficacious desires to follow in the imitation of that simple, humble, holy, perfect virtue of which their Blessed Foundress was such an admirable example.

To you all We impart with paternal affection, the Apostolic Benediction. May it descend upon you, on all those whom you bear in thought and affection, on your families, parents, friends, on your houses, your works, on your holy and Christian virtues, on the souls who are joined to your souls. On all and over all may the Divine paternal Benediction descend."

Having terminated his discourse, His Holiness descended the throne and returned to his private apartments.

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