

"No religion can really help us which closes the doors upon the unseen world and does not encourage prayers for the departed and 'mystic, sweet communion with those whose work is done.'"

Holy and admirable aspirations, one will say, but it is not the Church of England, and as the outburst over Chesterton's conversion has proved, the Church of England officially repudiates it. When will men give over chasing the phantom of "continuity," and yield themselves to realities.

As to Chesterton's conversion, it has happily elicited deliverances other than those of detraction. Canon Adderly has shrewdly outlined Anglican inability to rightly appraise his loss. "As a parson of the Church of England," he writes to a leading periodical, "I should like to say that our treatment of the biggest asset we had on the intellectual side is on a par with our general middleheadedness as a religious body. We have never had such an apologist as Chesterton, yet he has hardly ever figured at a Church meeting. We prefer the dull logic of some dry-as-dust professor from Oxford to the sparkling paradox of the greatest wit of the century."

"Religion is still groaning under the weight of Puritanism and kill-joys in this country. Chesterton would lift us up, but we won't let him. We are still scared by Mid-Victorian arguments about science and miracles. G. K. C. would deliver us and keep us orthodox at the same time. "But we would rather not be set free. . . Anyone who courteously and fairly explodes Puritan fallacies is doing more good than he knows to the cause of true religion in England. "Puritanism has practically destroyed Sunday in thinking to preserve it; it has made religion suspected, it has taken away joy and beauty and love, while supposing it was doing the work of the angels, who make merry in heaven. . . "Most of this sad work is done through sheer lack of humor, and this is partly why it can only be undone by humorists like Chesterton."

REMINISCENT THIS is of Newman's position in the Church of England in his day. Chesterton, of course, gifted and brilliant as he is, is not to be compared with the great Cardinal, but is alike him in this that the church in which he was born failed to make use of his great gifts and when he went out from it tried to persuade itself and the world that the secession was of no consequence. Gladstone uttered a warning voice in Newman's case, when he said that the Church of England would yet realize the full sense of its "calamitous importance." Canon Adderly possibly had these words in mind when he called attention to the obscurantism of his own Anglican generation.

BOY LIFE

"Talks to Boys" By Rev. J. P. Cotter, S. J. Published by permission of the Queen's Work Press

FOLLOWING THE MULE

Did you ever see a boy in class having a merry giggle all to himself, brimful of joy over a good joke he has just played on one of his schoolmates, and right in the middle of his joy, just as he begins to feel that he has got safely by with the contraband stuff, having the teacher suddenly pounce upon him and drop a shell on him in the form of a good stiff penance?

You remember the instantaneous and heavy gloom that swept over that patch of sunshine on Dick's face, the ecstatic gurgle turned into a subterranean growl, and the triumphant whisper of victory keyed up to a long-drawn, plaintive "Oh, what did I do?"

In thirty seconds Dick's bubbling joy has been transformed into a twenty-ton grouch!

Did you ever see Bill playing ball—three of Bill's men on bases, and the fourth man follows with a clean home run? Oh, the world is made of ice-cream and cake! Life is one long dream of joy! A minute afterward the umpire calls Bill out at first on a close decision. Ouch! What a horrible noise!

Did you ever see our friend Harry at home? Time—night. Scene—a study table, books and papers scattered over it. Harry just sett-

ling down over his home work, his brain just getting into its stride. All at once a whistle outside, then an Indian yell, then the weird hoot of an owl—"whoee, whoee!" Harry's gang! And they want Harry. And our Harry? He lifts up his head like a bird listening. Again the whistle, the yell, the ghostly "whoee!" The call of the wild. The books swim away into oblivion. Our boy reaches for his hat and coat, and dashes for the exit. All currents reversed in three minutes.

Did you ever see Bill? Or Harry? Or Dick? "Why, yes," most of us, perhaps, will have to say. "I've been Bill. In fact, I believe I am Bill. I know I'm one of these three sometimes."

Indeed the description does fit us pretty closely, doesn't it? All of us, some time or other, seem to do things as unevenly as our three boys here, and we wonder why we do it. It surely does make them look like geese, but it must make us look just as funny, if we stop to think.

It is a good deal more than funny. This style of doing things is a big mistake, and if often repeated it becomes a dangerous defect of character.

"How so?" you ask. Well, at first thought, you will laugh at Bill as you would at a toy that works by a spring. Touch the spring from without, the toy jumps up, waves its arms and shuffles its feet. It has no inner guidance.

"This is the answer," you will say. "Dick, Bill, Harry, have no guide, no principle to work on."

But you will be mistaken. These boys have chosen a guide. What guide? Instinct—animal instinct, but one which needs very severe checking and tireless watching.

What is this instinct? It is the tendency in us which urges us to seek the agreeable and to avoid the disagreeable; to shun the difficult and to pursue the easy; to follow pleasure and pleasurable things and to avoid pain.

We can see at once that instinct has its good points; that it is, therefore, a genuine gift to us from God, meant to be a help to us all through our lives. It is the instinct of hunger that makes us take food, thus keeping our body regularly supplied with what it needs. Instinct too it is that makes us pull our hand quickly out of the fire, jump aside from a speeding car, protect ourselves from too much cold or heat, avoid unhealthy spots, take rest as the body requires it.

Instinct, then, is our friend, and a friend we could not get along without. And the great reason is because it acts so quickly. If we had to reason ourselves out of all the dangers we encounter every day, we should long ago have been killed. But instinct is an electric block-signal for us, only operating with incredibly greater speed than any electric signal. And besides hurrying us out of danger it guides us with the same motion into secure shelter. So that, in a sense, we may term instinct our lifesaver.

At the same time instinct can become our worst enemy. For two reasons: First, although it acts quickly, it acts blindly; and there is a part of man that must never act blindly. Second, it always acts directly for the body, and of itself does nothing for the soul. See where the danger is and where the check is needed? If instinct were allowed to go as it pleased, it would dash blindly about, jutting up good things for the body, and push the soul into a corner from which it never could come out. So that the instinct of hunger would develop into a perpetual hunger; of thirst, into a perpetual thirst; of pleasure into a perpetual desire for pleasant things, until life for us would come to be one mad and constant craving for bodily satisfaction.

TO BE CONTINUED

CALVARY NOW DOMINATES LORRAINE PLAIN

Paris, Oct. 27. — A monumental Calvary now dominates the plain of Lorraine, from the isolated summit of Xon, on the bank of the Moselle, not far from Metz-Mousson. The monument was unveiled recently in the presence of all the notables of the district.

The Calvary was erected by the family of the late Denys Cochin, former minister, in memory of his son Captain Jacques Cochin and his 1,000 companions in arms who fell while occupying that position during the Great War.

It will be remembered that the Church of Hardecourt-aux-Bois, which was completely destroyed during the War, was rebuilt by the Cochin family in memory of another son, Augustin Cochin, the historian.

A GREAT PRIEST PASSES

Ottawa Morning Journal, Nov. 7

A career that was notable for its long and distinguished service in the Roman Catholic Church, in which he labored with unflinching zeal and devotion during almost a half century, and a life filled with good works and useful citizenship, came to a peaceful close at 3.15 Sunday morning, Nov. 5th, when Rev. Father Matthew James Whelan fifth pastor of St. Patrick's parish and incumbent in the office since 1881 passed away at the Ottawa General Hospital, Water Street. Cancer of the liver was the cause of death. He had been seriously ill since the middle of September.

A SERIOUS LOSS

In the death of Father Whelan, the Metropolitan See of Ottawa suffers the loss of one of its deans, the Roman Catholic Church loses one of its most capable and devoted servants in Canada, and the members of St. Patrick's parish mourn a pastor who was not alone a spiritual and administrative head, but a shepherd to his flock in the fullest conception of the word, a man who was a kindly father, a sage counsellor and a discreet sympathizer. The history of St. Patrick's Parish may almost be called Father Whelan's life work. It is a striking coincidence that he was born in the year of the parish foundation, in 1853.

PUBLIC-SPIRITED CITIZEN

The passing of Father Whelan is a distinct loss not alone to the Roman Catholic Church and St. Patrick's Parish, but also to the City of Ottawa. His was a true and unblurred conception of the duties and responsibilities of citizenship, and he imparted his conception to his flock when the timeliness of his advice would conduce to the public weal. As an educationist, Father Whelan was a man of far-seeing vision and always had very much at heart the education of the youth. He took a keen interest in the administration of school affairs, and sat for a number of years on the Ottawa Separate School Board, being chairman for two terms.

A GREAT ACHIEVEMENT

In the forty-one years that he had been in charge of St. Patrick's Parish, Father Whelan paid out \$69,885.15 in interest charges on the church property and succeeded in wiping out mortgages aggregating \$108,100. On May 16 of this year his life's efforts towards an unencumbered St. Patrick's Church were crowned with the announcement that the parish was free from debt. This notable event was made the occasion of the observance of Emancipation Day. After enumerating the items paid off, Father Whelan related the glad tidings that the financial obligations of the church had been settled in the following terse pastoral announcement: "From all these encumbrances the parish is now happily delivered and may thankfully and joyfully celebrate Emancipation Day."

The regular revenue of the parish had been used to meet payments on church improvements, interest charges and mortgages. A firm believer in voluntary giving, he never made a single levy of funds among his parishioners and when he told them last May that the last dollar of indebtedness had been wiped out, many were surprised. No regular dues are asked of the members of St. Patrick's parish.

A QUIET WORKER

The late priest performed his parochial labors quietly and unostentatiously. The number of his philanthropic endeavors were countless, but few people were aware of the good works carried on by the stern, but kindly pastor of Ottawa's second oldest parish. He had a deep affection for his parishioners, and many of these today feel that they have lost a personal friend. The poor of his church have suffered a grave loss.

NOTABLE TRIBUTE

He possessed a dislike for personal publicity and very rarely related any of the doings of the parish, whether of a public or private nature. During his whole career he sat for only one photograph, which was taken many years ago, and which is reproduced elsewhere in The Journal. Men of various creeds and in divers walks of life have eulogized Father Whelan, and in 1905, when the church's jubilee was being observed, a splendid tribute was paid him by Rev. Father A. M. Leyden, of Columbus, Ohio, a former Ottawa boy, who preached at the jubilee Mass. The sermon is part of the church records and contains ample testimony to the efforts of Father Whelan. "I am strongly tempted just now," stated Father Leyden, "to sound loud and long the trumpet of Father Whelan's praises, for the joy we all feel today and for the prosperity we rejoice in. But I will not. I have had the pleasure of his acquaintance, and I believe, the honor of his friendship for the past thirty-five years, and I assure you that I have not jour-

neyed homeward seven hundred miles to offend his modesty or incur his displeasure. Let his works praise him in the gates. Let your beautiful shade trees, your spacious lawns and the very stones in the pavement praise him. Let your fine rectory, your Lyceum and six schools, twenty-one school rooms, one thousand children and corps of efficient teachers praise him. Let the old lines of your parish praise him from the canal on the east and south to Fallowfield on the west, and the Ottawa river on the north. Let your pious confraternities praise him. Let your new transepts, chancel, vestry, sacristy, heating apparatus, artistic windows, marble altars, organ, bell and splendid choir praise him."

LEADING ONTARIO PRIEST

Father Whelan was considered the leading Irish Catholic priest in Ontario, if not in Canada. He owes this to his own priestly abilities and to the exceptional position which he had held as parish priest of what is considered the largest English-speaking parish in Canada, as there are more than 7,000 souls in St. Patrick's. It might be said that his entire public career was confined with the Catholic Separate School movement. In 1886, with the approval of Archbishop Dubanel, he warmly supported and succeeded in bringing to a happy conclusion the division of the Separate School Board into two autonomous committees. The English and the French ratepayers were given equal representations and the committees looked after the interests of their particular schools. This system worked satisfactorily for nearly 20 years, and during this period the Ottawa Separate Schools made great progress.

WANTED JUSTICE FOR FRENCH

When the bi-lingual agitation began in 1912, the Ottawa Separate School Board or its French majority decided to defy Regulation 17, and the Government grant as a consequence. At that time Father Whelan, in a public statement, defined his policy as one of justice to the French, obedience to the Government laws and regulations and autonomy for the English Separate Schools.

MISSED BY PUPILS

Father Whelan was a part of the school life of every pupil who passed through St. Patrick's. His erect, dignified figure, his mind absorbed in prayer or deep meditation as he paced the broad verandah or long sidewalk of the grounds around the Nepean street rectory, where beautified and stately shade trees planted by Father Whelan himself transformed the surroundings into a quiet retreat, was a familiar sight to the thousands who passed through the school, and one that will be missed by the children there now. With that lively interest that he showed in all things, he followed the career of these pupils in after life with fatherly concern.

In the forty-one years of his pastoral tenure at St. Patrick's he had seen the boys grow up, pass from youth to manhood and stately shade places in the life of the community, many of them attaining to positions of prominence. The girls he had seen grow to womanhood. When they married, he performed the ceremony. They had children and he christened them. Needless to say, many have passed on and he closed their eyes in death and buried them.

PROMINENT IN K. O. C.

He was a lifelong supporter of St. Patrick's conference, St. Vincent de Paul Society. He was charter member and chaplain of the Ottawa Council of the Knights of Columbus and was a familiar figure in the Laurier avenue hall. He was a member and chaplain of Emerald Court 213, Catholic Order of Foresters, and the G. M. B. A.

On October 31 he was forty-seven years a priest, and it was coincident that he was practically the last English connecting link between the administrations of Bishop Guigues and Archbishop Duhamel. Less than two months ago Father Whelan was apparently in excellent health. One of the last official acts of the greatly lamented rector of St. Patrick's was to read, on behalf of the English-speaking clergy, an address of welcome to Archbishop Emard on the occasion of his enthronement as head of the Metropolitan See of Ottawa. Father Whelan was a classmate of His Grace, and in his reply to the address of welcome the Archbishop affectionately recalled his pleasing experiences when he and Father Whelan were studying for the priesthood.

A PATRON OF SPORT

An evidence of the broad, full life led by Father Whelan was his keen interest in sport, even at an age when most men who might more likely be expected to follow athletics had ceased to turn to the sport page of the daily papers. He saw in athletic sports, moderately and sanely practised, a means to the uplifting of the race and a pleasurable occupation for body and mind in leisure moments. He was a warm patron of hockey and baseball, and many a world's series found him among the fans in the grand stand.

Father Whelan numbered among his friends many of the outstanding men of his time in the Capital. The late Sir Wilfrid Laurier, the late Denis Murphy, Hon. Charles Murphy, K.C., M.P., Postmaster-General, and

Mr. Thomas Ahearn, to mention only a few, were all warm friends ever ready to help his benefactions whenever called upon. Mgr. Pietro di Maria, the papal delegate, also held St. Patrick's rector in the highest personal regard, as did his predecessors in office. Broad-minded and tolerant of the views of others it was not natural that some of his warmest admirers and friends were among those of other faiths than his own.

As was to be expected, Father Whelan loved Ottawa and his interest in the progress of this city was most public-spirited.

He was one of the far-sighted residents of the Capital, who believed in the future of the Ottawa Electric Railway and was one of the initial stock-holders. Father Whelan followed and studied public affairs closely, and was ever ready to raise his voice in advocacy of a worthy cause, or in protest against any injustice against the people as a whole.

AS A PREACHER

His sermons were examples of piety, learning, clarity and brevity. He preached a practical, human religion, and held the interest of the great throngs to whom he talked weekly. Adhering closely to the tenets of religion, his preachings were inspired by a desire for practical results rather than ephemeral effect. He never played on words or lent himself to equivocation, and parishioners testify that they seldom heard him without adding to their knowledge of their religion. "When he talked he had something to say" was the usual consensus of his congregation.

HIS POST WAS DIFFICULT ONE

In addition to his ability as a preacher, Father Whelan wielded an able pen. That he was a vigorous, instructive and at times trenchant writer, numerous splendid articles published in the Parish Calendar testify.

Temperamentally, Father Whelan was misunderstood by some who did not know the man. There was a directness and certain austerity about his manner that were often misinterpreted and led to his being unfairly judged. There were few public men in the city really more approachable than Father Whelan and his heart ever beat with the warm, spontaneous and generous impulses of his race.

Father Whelan loved the land of his ancestors with deep affection and loyalty. He was to some extent a product of the centuries' old tragedy of Ireland. It was about the middle of the last century when famine and landlordism were acute in the Emerald Isle that his parents, natives of County Wexford, in common with thousands of other Irish citizens left their native heath and crossed to America.

His parents were among those emigrants who, huddled together in poorly equipped transports, traversed the Atlantic and were fortunate enough to escape the ravages of the cholera plague which broke out after the arrival of the transports, and made many victims. Father Whelan followed with keenest interest the trend of Ireland's struggle for emancipation, and nothing so rejoiced him as the news of the establishment of the Free State.

With Father Whelan, love of Ireland and love for Canada went together. His Canadianism was sturdy and sincere, and his patriotism unalloyed, and the results of the teachings of loyalty and patriotism which he imparted were strikingly evidenced during the Great War when hundreds of the youth of his congregation or former members of his parish volunteered for overseas service.

A SISTER SURVIVES

Father Whelan is survived by one sister, Miss Sara Whelan, who has been residing at St. Patrick's Rectory for the last twenty-six years, and who has taken an active interest in the charitable activities of the parish, particularly St. Patrick's Home. His other sister, who was a member of the community of the Grey Nuns died many years ago.

ADDRESS TO MGR. BRADY

To Our Beloved Pastor, The Right Reverend Michael Joseph Brady, Domestic Prelate.

Right Reverend Monsignor Brady,— It is our long cherished and heartfelt desire to express to you the joy and pride with which we, the people of St. Mary's parish, bid you today a fondest welcome to our midst and take the privilege of paying our profound respects to the honor which has been conferred upon you. The day of First Holy Communion ever stands out in the life of the faithful Catholic; the day of Ordination remains the day of days in the life of every Priest, and the day when the Supreme Pastor of the Apostolic Church deigns to honor a Priest of long and faithful service, by receiving him into the prelaty of his own household circle, cannot but be one of singular joy the memory of which will ever mark a brighter page in his life history and the annals of his parish.

But our joy today is all the greater in that your name and your untiring labors in the years gone by are inseparably woven into the history of St. Mary's Parish of a time when the harvest indeed was great and the labourers few. We

remember with gratitude that many of the years of the four decades through which your priestly labours have extended, have been given to St. Mary's Parish. But, other parishes have shared in the blessings of your pastoral ministrations. We proudly recall today how the enduring results of your generous labours bear eloquent testimony to the deep faith which lies behind that zeal with which, for well nigh forty years you have consecrated your talents and your tireless energy to the upbuilding of the Church of God in this part of the province. Throughout the length and breadth of this your native diocese, schools and convents, parishes and churches stand as monumental milestones to mark that arduous journey and the thousands of souls, here and in the world beyond who constitute the spiritual edifice which you have built, proclaim in the manner in which you have hearkened to the words of your loving Master, "You have not chosen Me but I have chosen you and appointed you that you should go and should bring forth fruit and that your fruit should remain."

And it has been for us, on more than one occasion, an inspiring joy and a consolation extraordinary to hear another voice in witness of your sterling priestly qualities—the voice of your Right Reverend Bishop testifying to the steadfast devotion and unswerving loyalty of a Priest to his divinely appointed Superior.

Today, Right Reverend Monsignor, on the occasion of your investiture, our happiness is unbounded as we see you receive this well deserved mark of honor, which, unsought, came to you by the living voice of him who holds the Primacy of Honor and which at the same time is a token of the esteem in which you are held by your Right Reverend Bishop.

In this glorious anniversary of your natal day, we, your devoted people of St. Mary's Parish, most humbly pray that God will give you many years in which we may enjoy together the honors you have so deservedly received and that He may continue to abundantly bless you, and through you, bless us.

And as a memento of this joyous, memorable day, we ask you to accept from us this token of our love and esteem.

Signed on behalf of the Congregation of St. Mary's Parish, London, Ontario:

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE GREAT FUTURE

If Catholics want an example of what persisted and well-organized effort others are making let them read the following budget from our Methodist contemporaries. Under the presidency of Rev. S. D. Chown the General Board of Missions, which has charge of all Methodist mission work in Canada, met in Toronto on Oct. 18th, and their principal appropriations were:

"Vote of \$5,500 towards the upkeep of the Ukrainian weekly newspaper, the Canadian Ranok, the only one of its kind on the continent devoted solely to furthering the religious welfare of the Ukrainians; \$11,000 for the establishment of a social centre institute at Elma, Manitoba, among the Ukrainians; \$29,000 for an institute building at Fort William, Ont.; renewal of the grant of \$28,000 for the erection of a hospital at Vita, Manitoba; cancellation of the vote of \$2,400 made recently and the substitution of a vote of \$2,600 to assist the Pellette Road Church, Ford, Ont.; \$1,000 toward the rebuilding of Westfield Church, N. B.; \$400 each for the parsonages at Belle Island, Little Bay Island, and Springdale, Newfoundland; \$800 towards furnishing of a church at Norman's Cove, Newfoundland; \$350 towards a new church at Torbay, N. S.; \$1,000 to establish a Ukrainian mission at Lethbridge; \$2,200 toward expenses of establishing a new mission at Hafford, Sask.; \$1,200 for a new manse at Insigner; \$500 to reimburse missionaries who lost all when the mission boat, Thomas Crosby, was wrecked on the Pacific coast, and also \$3,000 toward a new boat; parsonage funds aid: \$1,200, Rundle Church, Edmonton; \$1,000, Hampton Road, Victoria, and \$1,600, Vancouver North."

Forty-four thousand, five hundred dollars is the big sum to be spent by the Mission Board among the Ukrainians, almost all Catholics. The Ranok is financed, a "social centre" is built and maintained, and a hospital is added, the flag is hoisted and the Ruthenians are taught that all "good" Canadians really must leave the Catholic Church for the purer guidance of a modernized Wesleyanism.

Perhaps we have many who say that these projects will all fail. Will they? We venture to say that some of the most active opponents of the church in the West will yet face will come from these very institutions that Catholics apparently ignore. These people have come to Canada from conditions altogether different from those which compelled our Catholic forefathers to

choose Canada as their future home. They knew the schemes of Russia and the political manoeuvring of a vast Empire, but hereby they did not know and the traditions which saved our faith are wanting to them. Nor is their condition very different from that of thousands of other non-English speaking Catholic people who are filling our great territories. Conditions are all unfavourable to their faith and what is still more difficult, it takes practically a whole generation to acquire the habits and methods of a people with whom heretofore they have had little communication.

This hard task, with the thousand and one additional cares which face the missionary in the field, Extension is dealing every day. The appeal on the reach our office tell the story vividly. There were no men who opened the missions of many years ago faced conditions equally difficult and sustained hardships for the faith of their people that showed of what heroic spirit they were, but we must not forget that the whole Dominion was then being established and that the general conditions were the same. In our days even that spirit alone would not suffice. There were no numerous language difficulties to meet, no new relations to learn. They were almost all British and French stock and they were largely grouped in centres. Today conditions are by no means the same and the well-appointed churches are so influencing the spirit of our Catholic people that there is real danger that the pioneer missions will grow discouraged or be unable to meet the demand upon them. We cannot go back fifty years in the history of our country. We must take the conditions that are our daily experience. A valiant missionary who did the work of these years in a missionary field who never got a dollar from Extension, who out of his small resources actually gave us help last summer, wrote a stirring letter on the missionary days of the past and deplored that there was no Extension then to encourage the missionary and his flock. He knows that it is utterly useless to expect that the Church of the future in Canada can hope to cope with her difficulties if only the methods of the past be used.

We appeal, then, to all our readers and friends to take up with a whole heart the program of missionary Canada. Stand in Mass intentions for our missionaries; they need them badly to pay their daily bills; send us donations for our Ruthenian College; send us help to educate our men that we may express the future of our faith in intelligent, well-directed activities for the welfare of our Holy Mother, the Church of the Living God.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 47 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Table with 2 columns: Name and Amount. Includes: Friend, Halifax 5 00; Mrs. P. Coughlin, Port Arthur 1 00; Colin Cash, Irish Cove, N. S. 30 00.

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. A. P., China Mission College, Montreal, Ontario

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,648 48 Michael P. Ryan, River Ryan 2 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,421 20

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,693 48 Trinity 80 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$402 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,560 43 Trinity 50 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$871 06 Friend, St. John, favor received 5 00; Friend, St. John, favor wanted 5 00; Trinity 50 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$386 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$280 00

HOLY SOULS BURSE

Previously acknowledged \$1,499 76 C. W. L. Mission Box, St. Columban 6 88; In thanksgiving 5 00

LITTLE FLOWER BURSE

Previously acknowledged \$904 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,626 95 Angus R. Campbell and children, Beatonville 2 50