

## MEXICAN TROOPS FIRE ON STUDENTS

### CATHOLIC YOUTHS RESIST THE ATTACK ON GUADALAJARA INSTITUTION

By Charles Phillips  
Special Correspondent, N. C. W. U.

Guadalajara, Mexico, July 29.—Last night, for the third time in its history, Guadalajara, called by many "the most Catholic City in Mexico," was aroused to riot and bloodshed by the action of the State Government in attacking the Diocesan Seminary. On Monday, July 27, government officials, supported by military force, raided the Seminary, expelled the students, and closed the institution. News of the raid spread quickly through the city and by Tuesday afternoon there were various signs of an anti-government demonstration. This came to a head last night when a group of Seminary students, gathered in the Plaza Mayor, opposite the Governor's palace, to make a public protest. Mounted gendarmes were ordered out by the governor to clear the Plaza. The students, augmented by numbers of other Catholic youth of the city, and cheered by the onlooking crowd, resisted. Shots fired by the troops gave the signal for a general outburst of popular feeling against the police, who were in turn fired upon, three of them, as well as two students, being wounded. There were no fatalities.

### WHOLESALE ARRESTS OF CATHOLIC STUDENTS

Governor Zuno, who witnessed the riot from a window in his palace overlooking the scene, has ordered wholesale arrests among the students and their abettors. A large number of boys from the Catholic Young Men's Association are already in the city prison awaiting trial. On account of the present heated feeling in the city, it is a question how far the Government will go in prosecuting them. In the meantime the Seminary remains closed under guard and official seal.

The closing of the Seminary by Governor Zuno was carried out as a complete surprise to the Church authorities, although by past experience they had grown accustomed to such persecution. In making the closure, the Governor invoked the notorious Constitutional Law of 1917, according to which religious education of any kind is forbidden in the Mexican republic. This is but one of the many acts of outrage committed by Zuno, who has earned throughout Mexico the epithet "El Cacique," being likened in the popular mind to the most cruel type of tyrant known in Mexican history, the "cacique" of ancient Aztec days, when human blood was the favorite offering made in sacrifice to the heathen gods. Although the persecution of the Church is at present widespread throughout the republic, it is in the State of Jalisco, over which Zuno has now ruled for three years, that this persecution has attained the most savage proportions. Zuno is a renegade Catholic, an ambitious politician, scarcely in his forties, a spare, sinister looking man of long jaw and dark visage, who, according to general gossip, hopes eventually to raise himself by sheer brute force to the presidency of the country. Three years ago he was a poor sign-painter. Today he is one of the richest men in Mexico, able to build himself a \$300,000 private palace in the exclusive residence section of the city. The bulk of his wealth, according to popular belief, has been gained from the wholesale confiscation of property for which he has become notorious.

### THIRD GOVERNMENT RAID

This is the third raid made by the Government on the Guadalajara Seminary. The persecution of the Catholic seminarians in the State of Jalisco, in fact, dates back ten years, to July, 1914, when the two large buildings of the old Grand Seminary, were invaded and sacked by the troops of Carranza, who at the same time made himself infamous by establishing his cavalry in the Guadalajara cathedral. At this time also the Little Seminary, the country home of the seminarians as well as the two auxiliary seminaries at Zapotlan and San Juan de los Lagos, were seized. All five buildings were confiscated by the Government.

It was only after the efforts of years that any redress was made for this outrage, two of the buildings finally being returned to the Church authorities. But they were allowed only a brief respite before a second attack, which occurred last December, again left the diocese temporarily without a seminary. This second seizure, the first undertaken by Zuno, created a national scandal in Mexico. Without five minutes' notice the troops of the governor descended on the reorganized school and the five hundred students were ordered to the street at the bayonet's point, not being given time even to take away their books or their clothes. This raid was personally conducted by Zuno, who, according to eye witnesses, possessed himself of certain personal belongings of the seminarians and had them carried away for his own use. Ten days later the auxiliary seminary at Zapotlan was sacked and closed.

In spite of these persecutions the two seminaries were immediately reorganized by Archbishop Jimenez,

reestablished in rented buildings, and reopened for studies. The Summer term for 1925 was thus at the point of completion when the attack of Monday last came as Zuno's latest challenge to the Catholic authorities in their struggle for religious liberty.

### CHANGE IN POPULAR FEELING

The riot caused last night by the Government's action, and the popular feeling stirred by his ordering the troops to fire on the seminarians, is significant of the changing temper of the Mexican mind in regard to the persecution of the Church. While deep feeling has been roused before, and while courageous protests have been made on similar occasions in the past, the conservative attitude of Archbishop Jimenez and his clergy in avoiding anything like physical action has tended to keep at least a semblance of peace in the community. During recent months, however, the work of the Archbishop in consolidating the Catholic life of his people has resulted in such a unifying of the laity that popular submission to outrage now seems a thing of the past. Unmistakably there is a young Catholic movement rising in Mexico. It is a natural growth of the times, but the provocation of persecution is giving it an unexpected impulse, and at the same time it is steadily gaining for it popular approval and support.

In the face of the Government's action, and in spite of the dangers incurred, the courageous Archbishop of Guadalajara will reopen his Seminary next Fall—where, it is not yet known. But there will be a Seminary, training young men of the Guadalajara Diocese for the Mexican priesthood.

"But what if they attack you personally?" I asked His Grace. He has already been twice driven into exile. The Archbishop smiled. "I am not afraid," he answered quietly. "I am not the one that matters. It is the Faith. The Government cannot kill or exile that."

### VATICAN DELEGATE ON VISIT

#### TALKS INTERESTINGLY OF CONDITIONS IN FLOWERY KINGDOM

Washington, Aug. 15.—The Most Rev. Mario Giardini, Titular Archbishop of Edessa and Apostolic Delegate to Japan and Korea, visited Washington this week, stopping at the Apostolic Delegation here on his way to Rome. Arriving in the United States after crossing the Pacific, he made a brief stay in Los Angeles and now is a guest at Maryknoll before sailing for Europe.

While in Washington, His Excellency, who is the second prelate ever to occupy the position of Apostolic Delegate to Japan and Korea, called at the National Catholic Welfare Conference, accompanied by the Very Rev. Mgr. Paul Marella, Auditor of the Apostolic Delegation here. He spoke interestingly of religious and economic conditions in Japan. A French scholar, he also speaks the English language with remarkable fluency.

"Japan is recovering from the effects of the recent earthquakes," he said, "but the destruction was so great that it will take a long time to bring the country back to its condition before the catastrophe."

Tokio has been rebuilt, but many of the buildings are of a temporary character. American steel construction firms, among others, are erecting there steel and concrete structures of such strength, it is hoped, as will withstand any future earthquakes. Yokohama, however, has not made as much progress in rebuilding as has Tokio. It is still used as the harbor of the Capital City, but there is very much to be done before it can resume its former state of activity.

### KINDLY RECEIVED IN JAPAN

While the Apostolic Delegate in Japan has no official relations with the Government, Monsignor Giardini testified to the great kindness with which he is treated by officials of the country. The attitude of the Japanese toward the representatives of Catholicism is most friendly, he said.

Speaking of Catholic progress, His Excellency said that growth of the Faith in Japan is satisfactory, although the work of conversion is necessarily slow because of the fact that Japan has her own ancient religious traditions.

The elementary schools are entirely controlled by the Government. There are several Catholic High Schools, officially recognized and highly esteemed in the country, said His Excellency, and all are well attended.

"The Japanese take a sympathetic view of Catholicism," he continued. "They find in it many of the principles which have been their heritage from generation to generation—for instance, the principles of Authority and Unity."

"When a Japanese does take up the Catholic Faith," he is very ardent. It is an interesting historical fact that converts made by the early Jesuit missionaries before 1622 preserved the Catholic belief and practice by handing them down

from father to son through the 200 years that Japan was closed to the outside world.

His Excellency referred to the dramatic incident in 1865 when missionaries, entering Japan after the long banishment, were sought out by 15 Japanese who proclaimed themselves Christians and assured the missionaries that there were 50,000 in the islands secretly practicing the Faith from which they had been cut off for two centuries. The Japanese recognized the new missionaries by three marks: the authority of the Pope of Rome, the veneration of the Blessed Virgin, and the celibacy of the clergy.

At present, continued Monsignor Giardini, there are about forty native Japanese priests in the islands. Most of the Catholic missionaries are French.

### JAPAN DECLARED TO BE PACIFIC

His Excellency expressed the view that there are no grounds for apprehension that Japan entertains hostile intentions toward any nation. The Japanese attitude is quite pacific, he said.

The economic advancement of the people, the adoption and propagation of various Western aids to prosperity and success, and the restoration of the sections visited by the recent earthquakes are the chief problems which today confront the Japanese Government.

A census of 1921 gives the Catholic population of Japan proper as 75,000, and of Korea, which also is in Monsignor Giardini's province as Apostolic Delegate, as 92,437. Japan has one Archdiocese, three Dioceses, one Vicariate Apostolic and five Prefectures Apostolic, in addition to a Prefecture Apostolic for the Island of Formosa and a Vicariate Apostolic for the Marian and Caroline Islands. Korea has three Vicariates Apostolic.

### SEEK REPEAL OF PENAL LAWS

#### A RECENT INSTANCE OF INJUSTICE ADMITTED

By George Barnard  
(London (Eng.) Correspondent, N. C. W. U.)

On the ground that it is an "unlawful association" a religious order is being denied by the Inland Revenue authorities relief to which it is admittedly entitled by virtue of its charitable work.

This fact, just made public, will undoubtedly, awaken the Catholic body to a new demand for the repeal of the obsolete laws under which Catholics still suffer as a heretage of the days of persecution. When the Catholic Union of Great Britain met to consider its annual report, Viscount FitzAlan, who presided, said many people imagined that the few remaining Catholic disabilities are mere survivals of the historic past, doing no great harm. But an incident had lately occurred which brought home the necessity of doing away with them.

### A CASE IN POINT

Here are the facts as presented in the report to which Viscount FitzAlan was referring:

During the year a case was submitted to the Catholic Union by a member of the Hierarchy. By section 30 of the Finance Act, 1921, a reform for which the Union had long pleaded was introduced. Thereby, in effect, the inconvenience of charitable institutions having to lease their property in order to obtain the exemption from Property Tax, was got rid of, and that exemption was extended to property actually used by such institutions for carrying on their charitable work.

Relying on this change in the law, the Fathers of a well-known religious order have claimed repayment of the tax assessed in respect of buildings used by them for carrying on the work of their schools.

The Inland Revenue authorities, says the report, while admitting that the law would hold the work to be charitable, refuse to refund the tax on the ground that the order is an unlawful association. In other words, the relief granted by the Finance Act, 1921, which was undoubtedly intended for the benefit of all charities without distinction, is denied to Catholic orders because their prescription is speculatively and under the never-enforced sections of the Catholic Emancipation Act.

The Catholic Union uses this case to urge Catholics to demand the abolition of the remaining penal laws. A Bill to this end has been introduced in the present Parliament, as it was in the last one, by Mr. Francis Blundell, M. P., a member of the Catholic Union. The Bill has been unfortunate in the ballot which determines priority in the introduction of private members' bills, and has recently been withdrawn for the present session.

The absurdity of some of the existing laws originally aimed at the extermination of the Catholic Church will be evident from the fact that members of the old religious orders are still liable to a sentence of banishment, and if afterwards caught at large in the kingdom they may be sentenced to penal servitude for life.

Ecclesiastics are still liable to a penalty of fifty pounds (\$250) whenever they appear in a public place "in the habits of their order."

A Catholic lawyer cannot become Lord Chancellor, because it is necessary to make a declaration

against transubstantiation before taking that office.

### CARLIN INCIDENT RECALLED

It was the arbitrary enforcement of one of these old laws which led to the introduction of Mr. Blundell's bill to sweep them all away. When it was proposed to hold an outdoor procession of the Blessed Sacrament at Carlin, Scotland, last year, the local police threatened the clergy with a century-old law, although similar processions are held without police interference in a hundred places every year.

English Catholics have sufficient humor to tolerate the existence of the old penal laws so long as they are allowed to remain dead letters, as they are in most cases. But if the old bones of intolerance are to be dragged out of their coffins and rattled in the faces of Catholics to gratify the bigotry of petty officials, the Catholics of England will get together and put an end to the farce.

In the present case of injustice it seems probable that the remedy will be sought by giving further support to Mr. Blundell's bill. It is quite likely that the courts would decide against the Income Tax authorities, but if an action were started it would be bound to go through the whole machinery of the law, right up to the House of Lords, and there would be the risk of having to foot a huge bill of legal costs.

At any rate the religious Order which is being penalized has been advised by the Catholic Union to await the fortunes of Mr. Blundell's Catholic Relief Bill.

As the matter is of some delicacy the name of the Order concerned has not been disclosed.

### FOREIGN MISSION NEWS LETTER

#### THREE HUNDRED YEARS AGO

It is a striking coincidence that the Ter-Centenary of the Vincentians should fall in the Jubilee Year, when a missionary Exposition is astounding all beholders in Rome, for the Vincentians, or Congregation of the Mission as it is otherwise called, is responsible for much of the progress made by the Church in Mission lands.

St. Vincent de Paul himself had been a slave at Tunis. His first thought was to send missionaries to lessen the sufferings of the unfortunate prisoners of the Saracens in Barbary. This he did in 1645. The celebrated John Le Vacher was sent. He was Consul at Tunis and Algiers, Vicar Apostolic of Cathagina, and died at the mouth of a cannon in defence of the faith. The blood of the martyr drew down a benediction on the land. Today there are six residences and forty missionaries laboring in the land.

In 1646, missionaries were sent to Ireland, Scotland and the Hebrides. They met with cruel treatment at the hands of Cromwell, being imprisoned and put to death. "The little Brother Lye," writes Vincent, of a young seminarian, "in his own country, was barbarously treated. His hands and feet were cut off. Finally he was beheaded in the presence of his mother."

### VINCENTIANS IN CHINA

The story of Vincentian activity in China begins with the name of Louis Appiani. A professor in the house of the Mission at Rome in 1697, he became gravely ill and his life was despaired of. He made a vow that if his life was spared he would devote the rest of his days to the conversion of the Indies. His prayer was heard, but the Sacred Propagation directed that he be sent to China, to found a Seminary there. He saw in this the Will of God and obeyed. In 1773 the Society of Jesus was suppressed and ten years later the Vincentians were sent to take over the missions which the Jesuits were obliged to relinquish.

Today, France, Holland, Italy, Ireland and America vie with one another in the gigantic task of converting the Chinese. A native priesthood is lending valuable assistance. The 450 priests laboring there are visibly blessed by God. Blessed Francis Regis Clet, (1820) Blessed John Gabriel Perreyre, (1840) the twelve Martyrs of Tientsin, (1870) The Martyrs of Peking, (1900) constitute the price which the Vincentians paid. These martyrs are the inspirations of the missionaries, Christ's exiles. They are China's great advocates on high.

### WATER, WATER, EVERYWHERE

This is the rainy season in far Bengal. When it rains, water covers all the lowlands. In fact, all the houses of our Bengalee friends are built upon sort of mounds. Even this does not always protect the frail houses with their scanty furniture from the floods. All the boys swim well in this country and insist upon their daily plunge, but their fathers are kept worrying about keeping chickens, pigs and cows on dry land.

The daily swim may appear very healthy, but high water has a very bad effect, for when it goes down again, it leaves slime and mud over everything, which brings on sickness, cholera and jungle fevers. Missionaries then are hard put to supply the necessary medicines to look after their people.

### THE "OUR FATHER"

The "Our Father" is par excellence a mission prayer. Those who repeat it with attention will see how several petitions apply with peculiar force to the missions.

"Our Father," the Father of all men, the Chinese, the Negroes, as well as ours. Note the force of the word "our." "Our Father" knows all His children, loves them with a Father's love and wishes that they may come to Him.

"Who art in Heaven," in Heaven, the place of eternal happiness for each human soul.

"Hallowed be Thy Name." May the most Holy Name of God's only begotten Son be known, honored and invoked by every people to the confusion of heathenism!

"Thy Kingdom come!" The kingdom of grace. May God's holy Church come to include all men, that this may be soon, bless the work of her missionaries, and help them to overcome all difficulties!

"Thy will be done on earth as it is in Heaven." It is Thy will that all men be made holy; how can they be, save through the missionary efforts of Thy Church and her children?

Thus has the Christian world prayed for nineteen centuries at the command of Jesus. But does it act its prayers out?

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

#### INGRATITUDE

BY THE PRESIDENT

Thankfulness and gratitude for kindness and favors received are traits which everyone admires and expects. So natural and universal do these qualities appear that we find them even in the animal kingdom. A dog or horse is grateful when we show him kindness and these faithful creatures would suffer death rather than abandon those whom they have looked upon as friends.

On the contrary ingratitude is a contemptible thing and the ungrateful man is worthy of scorn. What a pleasure it becomes to confer favor upon one who shows a bit of appreciation and only a supernatural motive causes a continuance of such acts in the face of ingratitude.

When men expect some show of gratitude from fellow-creatures how much more essential should that mark be when dealing with God? But God is so lavish with favors that people just forget to show that they are grateful. After their long years of exile in Babylon, spent in countless prayers and fastings without number, imploring God to bring them home again, the Jews at length stood upon the holy Mount in reverent thankfulness! But soon they forgot that by the mighty hand of God they had won their freedom. They sinned before Him and began again to bring His wrath upon them.

On one occasion during His life upon earth, Our Lord healed ten lepers. That He expected some token of appreciation for having freed them from a living death is evident from his question, "Where are the nine," when only one returned to give thanks.

The loathsome disease of leprosy is a figure of sin, and if the Master expected some recognition from those to whom He extended the favor of freedom from an ailment of the body, how much more should they feel themselves bound in gratitude to their greatest benefactor whose souls have been restored to life in the forgiveness of sin. To what an unhappy condition is the sinner reduced and with what joy and gladness is he filled when that which was dead in him becomes again a living thing animated with God's grace! The essential condition for this is a firm purpose of amendment, and they show gratitude who with God's help remain faithful for the future. But there is after all an element of selfishness in this gratitude for, unless it is done out of perfect love for God, there is in view either reward or the avoidance of punishment.

"Where your treasure is, there will your heart be also." If we really have God's interests at heart, we should be most anxious to promote them by some voluntary act of self-denial, especially when this act will have the effect of obtaining for others the favor which God has been pleased to bestow upon us.

God makes use of creatures in the accomplishment of His work—the salvation of souls. He delegated the Apostles and their successors to continue it until the end of time. Theirs is a special mission, to spend themselves and be spent in the service of the Master. But those who have left all things to follow Him, need the financial assistance of the faithful in general in the fulfillment of their work. Thus God gives to everyone the privilege of being a co-operator in the saving of souls for whom Jesus shed His Blood, and Our Lord tells us, "As often as you did it to one of these my least brethren, you did it to Me."

We are all under obligations to show gratitude to God for His boundless favors. It is easy to tell Him we are grateful, for words do not cost anything. Eternal happiness will come to us only through the merits of Christ which were acquired by His sufferings and death. Actions speak louder than words. Christ offered His life for you. Can you do less than make some return that will please Him. He wants some of your money that through the agency of Catholic Church Extension it may be applied to His work of saving souls. He

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### WEEKLY CALENDAR

Sunday, September 6.—St. Eleutherius, Abbot, was distinguished for a wonderful simplicity and spirit of compunction. He was chosen abbot of St. Mark's near Spoleto and was favored with the gift of miracles. Later he resigned his abbacy and died about the year 356 in St. Andrew's Monastery in Rome.

Monday, September 7.—St. Cloud, confessor, was the son of King Chlodomer of Orleans. After Chlodomer died Cloud's two uncles divided the kingdom between them and stabbed two of their nephews. Cloud was saved providentially. He renounced the world and devoted his life to the service of God. About two leagues from Paris he assembled many pious men in a monastery he established. He died about 560.

Tuesday, September 8.—The Nativity of the Blessed Virgin Mary announced joy and the near approach of salvation to a lost world. Mary was brought forth, not like other children of Adam, infected with the loathsome contagion of sin, but pure and holy and with all the most precious graces which became her as the chosen Mother of God.

Wednesday, September 9.—St. Omer, Bishop, was a native of the territory of Constance, born toward the close of the sixth century of noble and wealthy parents. He entered the monastery of Luxeu where he persuaded his father to follow him after the death of the Saint's mother. Omer was called from his solitude to take charge of the government of the Church in Terouenne. Through his efforts there the diocese soon became one of the most flourishing in France. He died in 570.

Thursday, September 10.—St. Nicholas of Tolentino was born in answer to the prayers of a holy mother and, before his birth, was promised to the service of God. He never lost his baptismal innocence. Even in the austere order of which he was a member, the Hermits of St. Augustine, his austerities were conspicuous. He died in 1310.

Friday, September 11.—St. Paphnutius, Bishop, was an Egyptian who was made Bishop of Upper Thebas after he had spent several years in the desert under the direction of St. Anthony. He took a prominent part in the Council of Nice, where he was often called into private conference with Constantine the Great. He also participated in the Council of Tyre, where he fought strenuously against the Arian heresy.

Saturday, September 12.—St. Guy of Anderlecht, seeking greater poverty and closer union with God, left his humble home in Brussels. About the year 1038, foreseeing that his end was near, he returned to Anderlecht in his native country, and there died. As he died a light shone round his head and a voice was heard proclaiming his eternal reward.

### CHILDLESS MAN REBUKED BY JUDGE

London, Eng.—County Court Judge Parfitt, a Catholic, rebuked a man who gloried in the fact that he had no children. The defendant came to answer a charge in a rent case and the Judge asked him if he had any children.

"No, thank God," answered the man.

"What do you mean by that?" asked the judge severely. "That is a very wicked observation. I suppose you think it is a smart remark."

The case recalls that of Judge Cluer who at Whitechapel county Court recently told a woman he was sorry she had not been taught not to have children. Judge Cluer's remark has been reported by Catholic societies to the Lord Chancellor.

### CHINESE MISSION BURSSES

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