

whether the Germans will sign the treaty, what they really have in mind is the more anxious inquiry whether the Bolshevik impulse, taking possession of the masses in Germany, Austria, Italy, Belgium and France, may not sweep away governments altogether and submit the affairs of the tribes of Europe to a totally different handling from that which they have been getting. In all of these countries, allied and enemy alike, it is hopefully argued that such a danger is not imminent; and yet in every one of them there is the knowledge that the thing might easily happen.

Here in France it is confidently affirmed that there is no danger because the passion of the French is for the land and the land is in their possession; therefore there is nothing to be gained by discarding the Government and setting up a new one. And yet there is no apprehension, why the extraordinary care to keep the press in a state of continuous dependence upon the Government? Why the insistent refusal to let the Parliament discuss foreign affairs? During the period when the daily news of the Peace Conference reached the Paris papers only through their English and American contemporaries, one of the former was suspended eight days and fined 1,000 francs for printing information about the Conference, other than that supplied by the Government. Later, when it was announced that Mr. Lloyd George had gone to London to meet his critics in Parliament, demand for similar treatment in the Paris Chamber was met by a flat refusal and by application of the clause. It happened into the Chamber that morning, and unless all signs fail there was a strong ground swell of excitement running. The members were shouting at one another, everybody shouting at once. Most of them were standing in the clear space near the seats of the ministers instead of sitting in their assigned places. Whoever happened to be in the tribune was larger authority to make himself heard. The dignified president of the Chamber was rapping his desk, ringing his bell, trying to shout louder than the others. Why, with so much eloquence on tap, a member of the Government could not have followed the Lloyd George plan of being impossible and saying nothing I could not see. The reason must have been that the chamber could not be trusted to leave "the say" to the Minister, so speech must be prohibited altogether. A larger majority agreed that it should be. But the question arises whether a parliament that cannot trust itself to talk can be so very certain of the dependability of its electorate. In Italy some of the well informed are even doubtful whether the explosion which is expected can be deferred until after peace has been made. There have been riots in Rome which were rather serious, and others in Milan and Turin. Both the Italian and the French legislators are larger authorities have sought to stave off trouble by the hasty introduction of eight-hour-day laws, which have been passed in both places without much more than purely formal opposition. In Belgium they at least expect a revolution. A gentleman who had been assured at one of the embassies that nothing of the kind was possible took the trouble to ask four men he met on the way to his hotel what they thought. They all assured him a revolution was to be taken for granted. However, it may be explained, the abandonment of Hungary to the Soviets was a great shock to the Paris peace-makers, and the apparent success of the Soviets in Munich brings the contagion much too close to the border to be at all consistent with comfort. Bolshevik literature of unknown origin is being circulated in territory occupied by France, and probably in France itself.

If there are misgivings about all this in these Western areas, it is easy to infer what must be the feelings in Poland and Bohemia, perhaps in Rumania. Those little States, squeezed in between a Russia that is Bolshevik and a Germany that may become Bolshevik, are having a bitter foretaste of the perilous role they are to play in the future of Europe. The League of Nations is being constituted with their security as its prime, practical object, but the League is founded, innocently as many think, upon the agreements of governments rather than upon the concurrence of peoples. If Europe were to be suddenly deprived of governments, except for a multiplication of governments on the Soviet model, Poland and Bohemia would be over-run. Whence would come the remedy? When Mr. Lloyd George told the House of Commons that he did not propose to bankrupt England, to save Russia from herself, he envisaged only part of the task that might have to be faced if all Europe followed Russia's example.

It would be too much to say that trouble of this magnitude is expected in the perils of the Peace Conference, but it would be wrong also to assume that the negotiations are going along without realizing that there is grave cause for apprehension. The deliberations of the Council of Four have been influenced by concern for what might happen, if they failed to produce the evolutions that would enable Europe to hold together. They realize that if the nice balancing of their contrivance were to be brushed aside by a universal eruption of Soviets, with the millions who have been fighting one another in the trenches determined not to be sent back there, an unmanageable Europe must be left to work out its

own solutions, with the probability that direction would emanate in larger measure from German sources and the organization of a new Europe proceed under German inspiration. The statesmen who are here will be very happy when they have turned this awkward corner.

All the more is this seen to be true now that they have been rudely made aware of the unexpected consequences of the decision so confidently taken concerning the disposal of the Moslem estate. The subtle Arabs and the warlike Sikhs are both in arms. Even the Egyptian fellahs have yielded to the impulse. "The Holy War, always expected but never appearing while the War was on has come while peace is being prepared. It brings one more complication where already there were plenty, and it adds nothing to the complacency of the allied peace-makers that the weight of the Moslem displeasure falls altogether upon themselves. In certain conditions they could count upon German help as against the Russian menace, but as matters stand now the Moslem menace must be faced by themselves alone, whether it comes in India, in Egypt, in Tripoli, or in Morocco.—J. C. Walsh, Staff Correspondent at the Peace Conference.

**BISHOP FALLON DEDICATES NEW POLISH CHURCH**

An impressive ceremony took place on Sunday, June 22nd, when His Lordship Bishop Fallon dedicated the new church of the Holy Trinity at Windsor. This charming little edifice, built in the Spanish renaissance style, is intended primarily for the use of the Polish residents of Windsor and the vicinity and represents an outlay of \$32,000. Besides the Bishop and the pastor of the church, the Rev. John Andrewjeski, a number of visiting clergy were present. They were Very Rev. Dean Downey; Rev. R. H. Dignan, who sang the High Mass; Rev. F. X. Laurendeau of Ford City and Rev. J. B. Neville of Walkerville.

The Polish congregation of Windsor was organized August 22nd, 1915, by the Rev. R. H. Dignan of Immaculate Conception church, Windsor. The first meeting place was the basement of the above mentioned church, where Sunday Mass was celebrated until the congregation were able to erect a church of their own. The arrival of the Rev. John Andrewjeski a year later marked a new era in the development of the Polish congregation, for shortly after his coming he directed his energies towards the erection of the present church.

In addition to dedicating the church, His Lordship Bishop Fallon also administered the sacrament of confirmation to a class of twenty-one children and seven adults. Addressing himself to the children His Lordship said: "The Polish people have one thing which they may indeed be proud. They should always remember that thousands of their forefathers died for the cause of Christ and the Holy Catholic Church. Deserve their sufferings, they died rather than give up the Church, and the Polish children must never forget this fact."

**THE IRISH QUESTION**

A somewhat interesting sidelight is thrown upon the Irish question by the Journal de Geneve, which criticizes the British Government in an article entitled "Defects in the British Armour." This journal asserts that the release of the Sinn Feiners who were interned in England was the result of a compact made between President Wilson and the Cabinet in London. After making a by no means friendly contrast between the policy of last year and that being followed at the present time, the article goes on to say: "Only one interpretation can be placed upon the facts by Continental opinion: first, that President Wilson

has given up all intention of trying to make the Irish problem a question of international politics, and secondly, that he has received an assurance from the English Government that it will deal with the Irish problem in a manner satisfactory to the Irish people, and that is more important than Mr. Wilson's point of view, to the satisfaction of his Irish Democratic supporters in America. Mr. Lloyd George, it is stated, has given these assurances to the President in all good faith; but the question remains whether he will be able to keep his promise and pass in a 'khaki' Parliament any serious measures in favor of the Irish people."

**OVER 800 CONVERTS CONFIRMED**

BY HIS EMINENCE CARDINAL O'CONNELL

A class of over eight hundred converts, probably the largest to be confirmed at one time in Boston, received the Sacrament of Confirmation at the hands of His Eminence, Cardinal O'Connell. The scene was one never to be forgotten by all who saw it or participated in it. The converts were of various races including Negroes, Chinese and one Indian.

The recent world War was evidenced, for among both men and women, could be seen uniforms denoting service. The soldier and the sailor and the marine were present and so also were the yew-women, the army nurse, and the Red Cross worker.

**ADDRESS OF HIS EMINENCE**

It is most gratifying to see this great gathering of converts to Holy Mother Church and to know that so many yearly embrace the true faith of Christ. The mission of the Church is to bring light and consolation to mankind. By pledging your allegiance to her and all for which she stands, you are accepting the benefits which our Divine Lord intended that you should enjoy as his faithful children. You are securing for yourselves happiness here and hereafter.

One might ask: What can the Church give that those outside her fold do not already possess? The answer is very simple. There can be no mistaking the fact that the world needs guidance. Systems are devised to guide and direct, but those systems prove abortive after a brief trial. Confusion reigns. The only place where man can be assured of certainty of belief and security of guidance is in the historic Church that has weathered centuries and proven by her wisdom and directions that she alone of all earthly institutions enjoys infallibility and indefectibility.

Never during her glorious career of service has she wavered, never has she been found wanting when a distracted world turned to her for guidance. In becoming Catholics you have definitely allied yourselves with the Church of Christ, built upon Peter and carried on by the sacred priesthood to our day. You are to be congratulated for the step that you have taken, for the courage you have evinced.

In pledging your allegiance to the standards of Faith, you take your place with true Christians, soldiers of Jesus Christ, who are blessed by a knowledge of that Faith.

One must have some definite ideal in life. Loyalty to Christ's Church is a noble ideal. Therein you will find truth, aid and consolation. One can ill afford to follow every shifting wave of thought, creed and novelty of opinion. You have through the aid of God's grace come to the place where all is firm and secure because it is from God.

The step that you take today will make you strong and perfect Christians and soldiers of Jesus Christ. It pledges you to stand for all that He stood for, to live lives in strict accordance with the laws of God and of His Holy Church, to die, if necessary, for the Faith. But such a step once taken brings its own reward. Confidence and peace of mind and heart are the natural results of your action. He who loyally embraces the religion of Christ gives allegiance to the noblest cause on earth.

Experience has amply taught us that the greatest thing in life is to live and die for a great cause. The more we live for that cause, the greater we become, the more satisfaction we get out of life. Obliterate noble ideals from life and its sacredness will be a dead letter. Patriotism and virtue lose their attraction once the mind and heart of man are devoid of lofty ideals. Man seeks an ideal as naturally as the eyes crave the light. It is natural for the soul to seek its God.

Knowing the capacity of the human mind for truth and the yearning of the soul for light, Almighty God has given us His Own Divine Son to be our Friend, Guide and Director. And Our Divine Lord mindful of His children, has left us His Church to guide and direct us to Himself.

But we must give some proof of our worthiness to be the children of God. That proof lies in our whole souled obedience to the laws of God and of His Church. God's laws are clear. His Church has her own particular laws as an organization, to provide for her own self-existence and defence.

be true to her standards, that you will be perfect Christians. Now that you offer yourselves as recruits in the great army of Jesus Christ, be courageous—have no fears. Promote the cause of truth and religion fearlessly. Defend the most sacred things in life, Christ and His Holy Church. Be generous with God even as He has been liberal with you. Thus you will prove that you are worthy of the great Sacrament which you are to receive this morning, and give evidence of the faith that is in you.

**HEROIC DEVOTION**

Catholic News Service

From Pont-de Nieppe (Nord) comes a story of heroic devotion of which the hero is an Australian soldier, Frederick Cahill. The incident happened on the night of June, 1917, when the enemy opened a terrific fire on the village of Nieppe. Orders were given to the British troops to evacuate the village. Cahill was at Nieppe, about one kilometre distant from Pont-de Nieppe. From where he was he could see the distracted villagers escaping as best they could from the devastating shell fire.

Instantly he made his way to the bombarded village, where he immediately set to work to soothe the wounded, and help those who could go to some place of shelter. When everyone was under cover Cahill looked up and saw the church which was hit time after time by exploding shells. The thought of the Host in the Tabernacle. He made his way to the presbytery, which was already partly destroyed, where he found the curé with some of his parishioners sheltering in the cellar. Cahill asked the curé if he had been able to save the Host. The latter replied that he had not been able to do so; that the church was evidently the objective of the enemy fire, and that to save the Host in the circumstances would be to court certain death.

Without a word Cahill rushed from the cellar to the church. Amid bursting shells he searched for the key of the Tabernacle, and at last found it. He found the Tabernacle intact, and unlocking the door took out the pyx, which he wrapped in a corporal, and reached the door just as a shell burst when he had been standing a moment before. Through the rain of shell fragments he made his way to the presbytery and delivered the Sacred Host into the hands of the curé. It is two years since the incident happened, and the people of Pont-de Nieppe still speak of one being "brave as the Australian soldier Frederick Cahill."

**WAR ORPHANS OF FRANCE**

WARNING ISSUED AGAINST THE SOCIETY KNOWN AS THE "FATHERLESS CHILDREN OF FRANCE"

American people generally and Catholics in particular responded generously to every call of charity evoked by the War. This was especially true in those instances where the work of the orphan orphans by the War was the object. Numerous organizations entered the field both here and in France and had for their purpose the alleviation of distress and want among the thousands of war orphans.

The work is deserving of all praise, and no one can question the disinterested love entertained by those Americans who have given generously of time and money in behalf of French War Orphans. But several thousands of miles of ocean separate this country from the shores of France, and within those shores exists a condition of affairs scarcely understood and appreciated by generous liberty-loving Americans.

The fact is that they may be generous in support, and active in soliciting funds for orphan societies that are engaged in anti-Christian propaganda and undeserving of the support of any lover of fair play. Such a society is the one bearing the anglicized name of "The Fatherless Children of France."

The following excerpt is taken from a letter written by a correspondent who spent six months in France investigating conditions: "Early last December I went to France for six months, returning last June. On May 21st, the day before we left Paris, I went to see Cardinal Amette because he wished me to try to enlist the interest of the three American Cardinals in the *Oeuvre des Bons Enfants*, of which he is the honorary president. He assures me that it is the only important national association which guarantees a Catholic training, whether at home or at school, to the French War Orphans. The *Orphelinat des Armees*, now translated 'Fatherless Children of France,' is a work of active perversion from religious faith. Cardinal Farley wrote me a letter in April, 1916, saying that Cardinal Sevin (since dead) had written to him asking him to warn all American Catholics against it."

The evident truth is that "The Fatherless Children of France" movement is to be developed through the French Department of Education. The president of the society which is in charge in the movement of France, on April 18, 1916, stated that "it (the society) is in entire agreement with the French Minister of Education." A certain Miss Schofield, one of the American promoters of the society, assures us that "the children

will most certainly attend the public schools." M. Jean Guiraud, editor of *La Croix*, has gathered incontrovertible evidence that already the funds of this society have been used to the detriment of the children attending the Catholic free schools of France. Infamous "sales of children" are practiced through various subterfuges, and the offer of assistance through "The Fatherless Children of France" or the threatened withdrawal of support is used as a club against widowed mothers who have been reduced to want by the death of their husbands, and who desire to preserve the Christian faith of their children by sending them to the free, Catholic schools.

M. Viviani and his followers are not only anti-Catholic; they are anti-Christian. Viviani has admitted as much. "All of us together," he stated publicly, "by our fathers, our elders, ourselves, have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion. We have torn at religious beliefs from the minds of our people, we have extinguished in heaven the lights which it will never kindle again. Such has been our work, our revolutionary work, and do you think that this work is finished? On the contrary, it is beginning, boiling up, it is overflowing. How are you going to respond, I ask you, to the child now grown to manhood, who has learned from your primary instruction—further completed, too as it is, by the post-school works on the Republic—to contrast his own conscience, with that of other men? How are you going to respond to the man who, thanks to us, is no longer a Christian, whom we have deprived of his faith, whom we have told that Heaven is devoid of justice, when he seeks for justice here below?"

These men boasted that they had cast Christ out of the schools, and now their blasphemous aim is to dispossess God from His Heaven. Their choice weapon is the communal school, and "The Fatherless Children of France" will render valuable assistance to their anti-Christian plans. It is for this reason that the Bishops of France have urged and commanded French parents not to send their children to schools where their faith would be endangered, and it is the same motive that urged the Bishops of France to warn their American conferees against "The Fatherless Children of France."—Buffalo Echo.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

"THEIR WORKS DO FOLLOW THEM"

The generosity of our faithful friends is the only hope of the Extension Society. During the year we were enabled to help the Church in the West very substantially. This help was badly needed and much appreciated. We know too from the promises of Christ that the generous gifts received for mission work brought down many blessings on the heads of the pious donors. The amounts sent directly to the missionary Bishops of the Western and Northern Dioceses totaled well over \$100,000.00. This is very little when we compare it with the fabulous sums expended by the Methodist and Presbyterian Mission Societies.

Catholics, knowing well that our donations are used entirely to make God's name known and loved by all His people, you would think they would enter into the spirit of Extension with more enthusiasm and burning zeal. But such is not the case. Very, very many, in fact, the great majority of our people, pay no attention to this work so absolutely necessary in Canada at the present time. The result of this apathy is great loss to the Church and great loss to themselves in spiritual and temporal rewards.

We have today in missionary Canada priests who owe much to the Extension Society and who are not unmindful of their obligations. Some of them are priests because of the Extension Society; others have received generous aid. Their work is the salvation of souls; the noblest and holiest work given by God to men. How great the reward will be, we cannot estimate, of those who gave us the means to send forth and to support these "other Christs" in the harvest fields of the Lord! The Judgment Day will lift the veil and then we will comprehend the greatness of our work and the value in the eyes of God of a soul saved.

The baptism administered, the sinners reconciled, the communions given, the converts instructed, the sick and dying consoled—all these, the God-like works of our Extension friends, shall accompany them to the throne of grace when they are called to their stewardship. How else, than with a benign and beaming countenance of love, can the Great Missionary of Truth greet them! They are tried friends and a glorious and eternal welcome awaits them.

The little Chapels built by the Extension here and there throughout the West and North are constant reminders to the lonely settler of his duties to God and the Church. The humble cross lifting its head over the rolling prairie is his hope of salvation. In these humble dwellings is housed the Blessed Sacrament for the consolation of the lonely pioneer far from his own people. What blessings must flow from the merciful God to those who in their faith

and Charity supply the means for the erection of these simple ramparts of the Catholic Church! God Himself only knows how the Charly is rewarded and how many evils and misfortunes are warded off from these pious men and women because they are good to Him and have concerned themselves about the welfare of His Church and the salvation of souls.

The vestments, the linens and the altar vessels used in the ministrations of the Sacraments and in the offering up of the Holy Sacrifice of the Mass are supplied by the Extension Society to our Canadian Missions. We are in a position to supply them because of the unselfishness of our friends. If the very stones and other inanimate creatures praise God and bless Him, much more so do these necessary ornaments give Him glory. They plead to the Immaculate Lamb of God to rain down benedictions on the heads of the donors.

The missionary priest "packing his kit" through the Great reaches of the Western prairies calls down at every step the blessings of God on those who enable him to preach the Gospel of Christ in the comparative comfort of his priestly dignity demands and Holy Church requires.

The little children, the beloved of the Lover of children, lip their prayers to their Friend in favor of those who mindful of the little ones of Christ give aid so that the Catholic education may develop their souls.

The missionary students in our seminaries kneeling at the altar are not unmindful of their friend the Extension Society and pray to the Good Shepherd to bless and guide all those who aid the supreme work of the Church—mission.

Dear friends of Extension, how much good you have done and are doing for the Church! Perhaps you have not thought of it in this way but have considered it in the same way as you would any ordinary work of Charity. In the future view the matter as we have pointed out to you; think of mission work as a special work done for Christ and His Church and as something certain to bring you great reward in life and especially in Eternity.

You, too, who have not yet participated in the pleasures and blessings of the Extension work, we invite you today to commence and pray you to share with us the rewards awaiting those who co-operate with Christ.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 27 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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Previously acknowledged...\$1,992 75  
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**RECONSTRUCTION**

Fred B. Smith, of New York, member of the Federal Council of Churches, has lately spent a day in Denver, consulting members of the Inter-Church Council of this city. Among other remarkable pronouncements Mr. Smith said: "Protestant Christianity is shot into fifty-seven varieties. It can't function properly without unified action. I was in town the other day which has four churches, and not one of the four can support a pastor. We've got to have solidarity like the Hebrew Church and the Catholic Church, in order to be able to meet the great problems of reconstruction." As a first step in this movement, a religious and moral survey is to be made of 3,000 cities and 3,000 counties in America—and Denver will be one of the cities surveyed. The work is to be reconstructed, religiously, says Mr. Smith, and it is up to the forces of Christianity to form a world league of churches, similar to the League of Nations.

Now we have not a few misgivings about this world league of churches, and we would suggest to Mr. Smith that "the water is never clearer and purer than at the fountain-head," and that consequently the more direct and shorter way, for the fifty-seven varieties, would be to follow the example of their Episcopalian brethren, whose representatives are now on their "pilgrims' progress" to Rome, the fountain-head of Christianity, the pillar of truth and the centre of unity. Three American Episcopalian Bishops, who have authority to speak for the American hierarchy of their church and also for some of the English Bishops, are on this commission, which is the first of its kind ever to call on a Pope.—The Register, Denver, Col.

**FATHER FRASER'S CHINA MISSION FUND**

Almonte, Ontario  
Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds

**History In Bronze**

At one period in some of the rural districts of "Old England," the following custom was in vogue at the funeral of young women.

A young woman of about the same age as the deceased, attired in spotless white, walked in the procession immediately preceding the body.

Upon her head was worn a wreath or chaplet of pure white flowers, which, after the funeral, was removed and placed in the chapel above the seat formerly occupied by the deceased, a pair of white gloves in its centre, emblematic of purity and the crown of glory awaiting her.

At the present time there is a universal desire to show the same respect for the memory of those who have fallen in the great war.

What more fitting manner in which to do this, than by the erection of a dignified and permanent "Bronze Memorial Tablet" in the Church, College or Club with which they were identified.

Designs and estimates submitted.

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to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.  
Gratefully yours in Jesus and Mary,  
J. M. FRASER.

I propose the following burses for subscription.  
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