

We call this quality in business executives, "long headedness" and "foresight."

Jack London got a mental picture as he read a magazine in the reading room of a Pacific Coast library. That picture was strong enough and vivid enough to take London from an oyster boat and send him back home to work by day and study by night to secure an education. Robert E. Peary explored a Washington bookshop—and found the North Pole. The book he came on that day interested him in polar exploration, set his mind to making pictures, gave him the will and the energy to persist along the lines of his book-born ambition, and led him to fame.

Mr. Schwab specified good books to cultivate the imagination. It is a pity that, for every good book bought for a boy, five hundred of the cheap, lurid juveniles are sold. This is the type of book that, dealing with the impossible adventures of an impossible hero, gives him distorted ideas and valueless conceptions.

But if some one should buy a real book for the boy, let them present it to him to find its good for himself. To say, "Jimmy, you must read this book, it's good for you," is to kill it at once. Jimmy will view it at once with suspicion. He has probably discovered that most of the things his elders tell him are good for him are things distasteful to his ideas. Give him the privilege of finding his fictional heroes in places apparently uncharted. Use carefully your power of suggestion and avoid assuming the roles of amateur preachers to your children.

PASTORAL LETTER

EDWARD PATRICK

By the Grace of God, and favour of the Apostolic See, Archbishop of St. John's, Newfoundland, To the Clergy, Religious Communities and Laity of the Archdiocese of St. John's, Health and Benediction.

Dear Beloved Brethren:

Only a few weeks after the ushering in of the New Year our late Holy Father, Pope Benedict XV., of venerated memory, passed away, and the Catholic Church mourned the death of its august head. But, though the Pope died, the Papacy founded by Christ Our Lord never dies. Pope after Pope ascends the Throne of Peter, fulfils his appointed destiny in the work of Christendom and passes to his reward, but the divine institution of the Papacy lives on forever. Within the short space of two weeks following the late Pope's death the Chair of Peter was again filled, a Successor to Benedict XV. was elected by the College of Cardinals, and now we acclaim Pope Pius XI. as our new Pontiff and Head of the Church. To the newly elected Pope we give our unswerving fealty, our reverent homage, our loyal and unqualified obedience, recognizing in him the Head of the Catholic Church, the Successor of St. Peter and the Vicar of Jesus Christ. Our prayer at the beginning of his reign is that God may strengthen the Holy Father to bear the tremendous burden placed upon his shoulders, that He may enlighten his mind with heavenly wisdom to deal with those grave problems that he will have to face during his Pontificate, so that he may be enabled to uphold the noble traditions of the Papacy, the oldest dynasty in Europe, and walk worthily in the footsteps of the saintly and illustrious Pontiffs who went before him.

The whole world, irrespective of creed or nationality, mourned the passing of Benedict XV. He was called to the Papal Throne at one of the greatest crises of history, just at the beginning of the Great War. From his citadel, so to speak, in the Vatican, he looked sadly and wisely forth, during the years of the terrible conflict, at the warring nations. He saw his children on both sides slaughtered in millions, and his paternal heart bled for the sorrows and afflictions of humanity. His repeated endeavours in the cause of peace, his frequent appeals to the rulers of nations to cease from strife, his suggestion of bases of settlement, his efforts on behalf of prisoners and the sick, his vehement condemnation of war crimes and violations of international law, are well known, and will be recorded in history as among the outstanding events of his Pontificate. After the termination of the War his voice was equally strong, raised above the tumult of contending opinions, striving to recall the world to higher ideals, laying down with all the weight and wisdom of his supreme Apostolic authority those fundamental principles of Christ's teaching, by which alone true and lasting reconstruction could be effected. In a notable pronouncement made by the late Holy Father at Christmas, 1920, just as the smoke of battle was clearing away—a pronouncement that commanded the respect and attention of the world—he analyzed the evils of society, and pointed out the five deadly wounds from which humanity

was suffering, a remedy for which must be found if civilization were to be saved. In this year's Lenten Pastoral it may be well to dwell at some length upon these points which so exhaustively cover the moral evils affecting the world at the present day.

FIVE EVILS OF THE DAY

First amongst the evils of the day the late Holy Father placed denial of authority. This evil is placed first because it strikes at the root of all law, and threatens the subversion of the whole social order. The stability of all institutions, whether of the Church or State, depends on the recognition of the principle of authority. In the home, in all social organizations, in the State, in the Church there must be respect for and obedience to the dictates of authority if law and order are to be maintained. This is not a human but a divine ordinance. The Almighty has appointed two powers in the world, the spiritual and the temporal, for the direction and the safeguarding of human society. The sanction for this is found in the words of Our Lord summing up our two-fold duty to Church and State: "Render therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's." (Matt. XXII-21.) To the spiritual power He has committed the guidance of souls, and to the temporal the maintenance of peace and order. The civil government exists to keep order, to secure to each individual his just rights, to defend the weak and to protect the interests and well-being of the whole community. Throughout the whole of creation there exist this mutual dependence, this subordination of some to others; and so in the spiritual and temporal orders it is a divine dispensation that some should rule and that others should be subject to their sway. Without rulers invested with authority human society would resemble an army without a commander and would degenerate into a disorganized rabble. For this reason the civil authority is invested with power to establish laws and make regulations conducive to the public good. If deprived of this power instead of order in the community licence and confusion would reign supreme. Nothing is more clearly laid down in the New Testament by Our Lord than the right of Church and State, each within its own province, to exercise authority and to command obedience. The words addressed by Our Lord to His disciples, "He that heareth you, heareth Me, and he that despiseth you despiseth Me," (Luke X-16), apply without question to the supreme authority in matters spiritual vested in St. Peter and his successors and through them in the Hierarchy of the Catholic Church.

In the recognition and acceptance of this principle rests the whole organization of the Catholic Church. From the very beginning the Church has insisted upon the principle of authority. She has always demanded unquestioning obedience to her ordinances and decrees in all matters that come within her legitimate sphere. When she makes laws for the guidance of her subjects they must be accepted and obeyed, and if her laws be contumaciously disregarded the penalty inevitably is forfeiture of membership in her fold. Only thus can she maintain truth unchanged and unchangeable in the midst of a changing world "tossed about by every wind of doctrine." The acceptance of her authority is vital and essential to her existence, and hence the Catholic Church stands out in the world as the most pronounced, consistent and uncompromising advocate of the sacred rights of legitimate authority. Usually the authority vested in the State founded on divine decree. St. Paul says, speaking of the duty of obedience to civil authority, that "Whoso resisteth the higher power resisteth the ordinance of God." (Romans XIII-2.) St. Peter says we must be subject to our rulers, "not only to the good and gentle but also to the froward." (I Peter II-18); and again "Fear God and honor the King; be subject to the King as excellently; or to Governors sent by him, for such is the will of God." (I Peter II-14.) The authority of the civil power ordained for the preservation of good government and the maintenance of order in all civil departments of life comes directly from God. This was taught by Our Lord in the Hall of Pilate when He said: "Thou shouldst not have any power against Me, unless it were given thee from above. John XIX-11. In the Old Testament in the Book of Proverbs we read: "By God Kings reign, and law givers decree just things." (Proverbs VIII-15); and in the Book of Wisdom: "Hear ye Kings, for power is given you by the Lord." (Wisdom VI-4), and St. Paul says emphatically in the Epistles to the Romans: "There is no power but from God." (Romans XIII-1.) These principles, however, are directly opposed to the spirit of the present day which under the false guise of liberty seeks to destroy all respect for authority. This is one of the potent causes of the social unrest, disorder and confusion in the world today. The evils of Bolshevism, the horrors of Red Russia, the confusion and demoralization of Anarchy, all have their birth in the rejection of legitimate authority. Respect for and obedience to the mandates and laws of lawful authority, whether in Church or State, are the first steps towards

redressing the many evils under which society groans today.

HATRED BETWEEN MAN AND MAN

The second great evil affecting society is Hatred between Man and Man. It is not surprising that hatred of our fellowmen should be characterized by the late Holy Father as a radical evil, because it is directly opposed to the elementary teachings of Christ. Christianity is founded upon the law of love. In the Gospel of St. Matthew we read: "And one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. (Matt. XXII-40). And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets." "Whosoever hateth his brother is a murderer," says St. John, (I St. John III-15). And again, "If any man say I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?" (St. John III-20). And yet how this hatred of our neighbor in one or other of its insidious forms finds its way into almost all the relations of life! It shows itself in envy of our neighbor's prosperity, in attempts to prevent his advancement, in endeavors to circumvent him in business, in one word, it shows itself in the social, professional and commercial jealousy which is so widespread in every community. Hatred of our neighbor and envy of his success are the cause of many crimes, injustices, calumnies, detractions, and all these other criminal means whereby people strive to injure their neighbors in their character and property, in their social and commercial standing. All this is already against the supreme Christian law of charity. "By this," said Our Lord, "shall all men know that you are My disciples if you love one another." (John XIII-35.) The ideal Christian condition is summed up by St. Peter when he says, "But in all things have a constant mutual charity—amongst yourselves for charity covereth a multitude of sins." (St. Peter I-4.)

THE FRANTIC PURSUIT OF PLEASURE

It cannot be denied that the pursuit of pleasure in all its forms, lawful and unlawful, is one of the striking characteristics of the present age. It affects, or perhaps it would be more correct to say, it infects, every class of society from the highest to the lowest. It has been more marked than ever since the termination of the War, having been stimulated, fostered and encouraged by the fictitious prosperity created by War conditions. The rate of wages was abnormally high, money was easily acquired, many found themselves with a superabundance who before had barely the necessities of life, with the result that all sense of monetary values and proportion was lost, and money was lavishly expended on luxuries, amusements and pleasures. The same spirit survived the War, and the same craving for excitement and amusement remains. Let it be said that amusement, recreation, pleasure and enjoyment of a proper nature and with reasonable limits, are necessary for all, particularly the young. It is not the pursuit of pleasure or amusement that is wrong; it is the inordinate love of pleasure and the indulging in amusement of a harmful or sinful nature. All forms of amusement and recreation may be useful within their proper sphere, and equally they have all possibilities for infinite harm. The dance halls, the stage, the moving picture screen may be sources of innocent and harmless recreation, or they may be demoralizing and soul-destroying in their effects. There are certain dances which are distinctly objectionable and unseemly, and from time to time have been strongly condemned by the Church. Such dances are, fortunately, not common amongst us, though it must be admitted that they are not altogether unknown. Catholic parents and Catholic young women generally are warned against permitting any such abuses to gain ground here; they should set themselves resolutely against them and not permit to engage in any dances which offend against the canons of morality, modesty and good taste.

With regard to the stage and the moving picture theatres, it is well known that in the world outside they are in many instances fruitful sources of evil. Their themes very often reveal in suggestiveness, and many of them are unfit to be seen by adults not to speak of the young. Their subjects are based on sex relations, they deal in the revolting crimes of social degeneration, the irreverent treatment of the most sacred prerogative of women, the frequent representations of suicide, murder and crimes of every description. Such plays and pictures are amongst the most potent agencies in the world today for the dissemination of immorality and vice. Here amongst us every care is taken to safeguard our people against dangers of this kind. There have been from time to time productions on the stage and also on the screen, which were distinctly open to objection and criticism, but, in the main, it must be said

that every effort is made to maintain a correct moral standard in our theatrical and operatic performances and also in other productions amongst us. Whilst it is the duty of the Church—a duty which the Church will not fail to discharge should occasion demand it—to see that this proper standard is maintained, at the same time, a great deal rests with the people themselves. It is true to say that in the case of the press as well as of the stage the standard will be what the people make it. A clean press and a clean stage reflect clean standards of thought and living amongst the people to whom they cater. The moral sense of any community is quick to discern in these matters any departure from the standard of what is right and proper. As long, therefore, as our people want clean theatrical and picture shows, and moral amusements generally, so long will these conform to the standard which the Church desires. Let us, then, be temperate, restrained and moderate in our pleasures and amusements, and they will tend, as it is the intention they should, to healthy relaxation and the good of the body, soul and mind.

AVERSION TO WORK

Considering the vast armies of unemployed in all parts of the world today it may seem somewhat strange that aversion to work should be enumerated amongst the evils of the hour. It is, however, to the change in the viewpoint of labor produced by the War that this evil refers. There can be no doubt that some of the greatest problems that have resulted from the War centre around labor and the question of unemployment. Whilst it must be admitted that widespread unemployment, due to dislocation of industry generally, is one of the dire legacies of the War, at the same time it must be said that many of the complications of difficult labor situations, where they have arisen, have come from the workers themselves. Whilst there are millions all over the world unable to obtain employment who are willing to work for fair and reasonable remuneration, it is also true that labor has been in many instances unreasonable in its demands, and unwilling to bear its share of the difficulties and burdens of world reconstruction. There are many who are only willing to work under certain conditions; they are not prepared to bear their share of the inconveniences which are the consequence of after-war deflation and depression. They insist upon war prices for labor when every other commodity shows a downward tendency; they are unwilling to recognize altered economic conditions in labor. Labor, it must be remembered, has its responsibilities as well as capital in solving present day problems. It is true that huge fortunes were amassed during the War, and that, as a consequence, we have the unfortunate contrast of colossal fortunes and fabulous wealth side by side with widespread unemployment and destitution. A great deal of the disturbed financial and economic conditions is due to the vast amount of money lying unused, or injudiciously expended, many of those who grew rich during the War failing to realize the responsibilities of their recently and rapidly acquired wealth. They either spend their easily acquired money lavishly or indiscriminately or they hoard the money that ought to be a labor-giving, trade-creating agency. Whilst this is true, on the one hand, it must be also remembered that everywhere there are many large industrial and commercial enterprises that have been very seriously affected by the after-war depression. Every day we read of large and reputable firms, a few years ago of undoubted stability, going into liquidation. Moreover, everywhere in the commercial world there are many great labor-giving concerns which as a consequence of depreciation in values and restricted sales and markets are on the verge of insolvency, and are straining every nerve to tide over this critical period. Many of these firms and industries have with a commendable spirit kept on their employees, although perhaps at shorter hours and decreased pay, at a loss to themselves in their efforts to meet the economic difficulties of the times. It is well for us to bear these facts in mind and to recognize that Capital and Labor have their respective co-relative obligations and responsibilities in meeting the present difficult situation. It is a matter for profound gratitude that we have not had to contend here with anything like the economic disturbances and labor troubles that have been and are so menacing in other places. This has been mainly due to the splendid spirit of conciliation on both sides, to the generous endeavors of employers to give employment to the utmost limit and to the sane and reasonable attitude adopted by Labor Unions and organizations whose members have shown a true appreciation of the present difficulties. Only in this spirit can we hope to tide over this present critical period, namely, by frank recognition on both sides of the difficulties of the other, and by intelligent and reasonable cooperation between the two great classes represented by the employers and the employed.

NEGLECT OF THE SPIRITUAL END OF MANKIND

The fifth and last evil undermining society today may be said to

be a compendium and synthesis of all the others. It is the neglect of the spiritual end of mankind. Man's supernatural destiny is lost sight of in the midst of the materialism of the age; the nations of the world are drifting further and further from the true spirit of Christianity and the teaching of Christ; man's ideas, ideals and aspirations are bounded by the narrow horizon of this life, and there is little thought of the supernatural, of that life that continues beyond the veil of the tomb. The existence of a future state, the immortality of the soul, our moral responsibility for our actions, the great accounting for our lives at the Judgment Tribunal, the doctrine of reward and punishment in the world to come, these awful and eternal verities find no place in the philosophy of the modern world. This materialism, this denial of or indifference to the higher, spiritual end of man might be fittingly summed up in the words of Holy Writ: "Eat, drink and be merry for tomorrow we die." It is against this spirit of the world that the Church is ever raising her voice in protest and exhortation, in protest against this false modern philosophy in exhortation to her children and through them to the world to realize the true supernatural destiny of our creation. The remedy for modern evils that the Church is ever proclaiming is return to the teachings of the Gospel of Christ. Only by building on that solid foundation can society be safely reconstructed. In order to build a solid social structure on the ruins left by the War, moral forces are required, and the chief of these is the Christian religion embodied in the teachings of the Catholic Church. Two thousand years ago the Roman Empire with its luxury, materialism and immorality had inherent in it the diseases which ultimately brought about its decay and death. Christ Our Lord came to save and restore society. In the forces of world construction following the disintegration of the Roman Empire the new Christian religion was the greatest and the most potent factor. It seemed as weak then in the face of its powerful enemies as it seems today unequal to the task imposed upon it; but, as it triumphed then, so will it triumph now. To Christianity and all that it stands for the world must look for its regeneration and true freedom. We are on the threshold of great and far-reaching changes in the immediate future; an era of world history was closed with the War, and a new era with changes bearing upon all relations of life is dawning. Whatever changes the future may bring, even though they affect the very foundations of life, we may be assured that their success will depend on how fully they harmonize with the unchangeable law, the immutable rule of right and wrong which has its abiding fulfilment in God. Compliance with this law is the necessary foundation of society, the imperishable rock on which alone public order can rest. Any other foundation of right, whether social or individual, apart from the moral law is a foundation of sand conducting to destruction and ruin. Obedience to and respect for authority, the observance of the law of Christian charity, temperance and moderation in all things, honest and conscientious discharge of duty, Christian and moral living, in these and in these alone, lies the only hope for the salvation alike of nations and of individuals.

Know also this, that in the last days shall come on dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn puffed up and lovers of pleasures more than of God; having an appearance indeed of godliness, but denying the power thereof. Now these avoid. For of this sort are they who are led away with divers desires; ever learning and never attaining to the knowledge of the truth.—(St. Paul to Timothy III, 1-7).

E. P. ROCHE,
Archbishop of St. John's.

POWER OF SELF-CONTROL

The power of self-control means to do on all occasions the right thing because it is right. Keeping back the harsh word, uttering the tender one, when every impulse of our nature tends to force us to do otherwise, is indeed hard, but it can be done. Who does not admire the self-restraint of people sorely tried through the inattention and stupidity of employees, or the mischievous pranks or carelessness of children, and what a splendid lesson to the young such example is.

Self-control in diet means health and strength; in expenditure it means honesty and peace of mind; in sickness, it is sometimes so important a factor that it is reckoned by one's friends as adding much to the chances of recovery.

Self-control, like so many other things, is a question of habit, and habits must be formed in youth. Train children to such habits of self-control and self-government that they will grow up to be not only a satisfaction to themselves and their parents, but efficient factors in the world's affairs.—Catholic Union and Times.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION YEAR ENDED

The financial year of the Catholic Church Extension Society ended on Feb. 28th last.

The period from March 1st, 1921, to Feb. 28th, 1922, has been for very many, and, particularly for our friends, a time of stress and of financial difficulties. We say advisedly "for our friends," because the real, steadfast friends of Extension and of the Catholic missions in Canada are the poor to whom God in His wise Providence has bestowed little of this world's goods, no doubt so that the reward of their sacrifices for His sake may be exceedingly great in heaven.

Because of their difficulties and because of circumstances over which the President had no control, the total receipts of the Extension Society for the past year do not show the marked increase of former years. For example, the amount expended on the missions, February, 1910, to March 1911, was only \$14,081.35; while the disbursement from February, 1920 to March 1921, reached the handsome amount, \$159,248.75. It would be too much to expect, no matter how intense our desires, that this great increase should continue. Nevertheless we have little to complain of, for this year, 1921 to 1922, shall be, at least, as good as last year if not better.

There were this year many special collections in some of our Canadian dioceses. This necessarily curtailed the Extension Collections. Hospitals and schools, etc., demanded expenditure and support from the dioceses and assistance for the far-off missionary places lessened or ceased for the time. This is to be expected. But, notwithstanding the scarcity of money and pressing needs throughout the country, God in His goodness took care of the Extension Society and permitted us to give as usual a generous response to every call that came to us from the missionary bishops of the West and North.

The Women's Auxiliary of the Church Extension Society was hard at work every day of the year and the generous women were busy Marthas for the missionaries. More money than ever before was expended by the Auxiliary for vestments, chapel furniture, ciboria, chalices, etc., etc. It is the proud boast of the President and officials of this great mission auxiliary that every request for assistance endorsed by the Bishop of the petitioner received immediate attention. The letters of thanks from the West—from bishops, priests, nuns, and children—prove conclusively what a blessing is a society of women such as The Women's Auxiliary of the Catholic Church Extension Society. We wonder often, why more of our good Catholic women do not take a part in this work so pleasing to our Lord and so helpful to humanity. Perhaps the Auxiliary works too quietly and does not fuss enough to catch the eye and approval of our Catholic women, so accustomed to the fussing and fuming of social climbers. If you join the Auxiliary, you work, and the only thing we can promise you in return is a first-class passage up the golden stairs "when life's troubles are over."

Our burses for the education of priests for the West are slowly but surely increasing in number. We have now eight completed burses (\$40,000.00) invested in Victory Bonds. This year upon which we enter may increase the number to ten or more.

Those who have funds for educational purposes and propose to make their wills, with Catholic education in mind, could not do better than donate what ever they have to give to the Extension Society for the education of missionary priests. Such an action would be both Catholic and patriotic.

Very soon we shall require more than ten or fifteen burses to meet the demands of philosophical and theological education. This is evident when we state that, at the time of writing, we have in college under the auspices of Extension, thirty-two (32) young men preparing themselves for the priesthood and determined to give themselves to the missionary life in Canada. Many more young men are willing to give themselves to the Extension Society for missionary works, but lacking the funds, we regretfully refuse them for the present. So we say again: Give what you have to give for the education of priests. Were we to make another suggestion it would be: Give what you have to give while you are alive and have the joy and consolation of seeing "your priest" go forth to preach the doctrine of truth in the sparsely settled regions of Canada.

A word of thanks and we have done. We tender our sincerest thanks to all our friends for the many donations received, expressions of appreciation and encouragement. We thank, in a very special manner, the CATHOLIC RECORD and Canadian Freeman for the space donated so generously each week for mission propaganda. Through these admirable Catholic journals we have not infrequently received large donations for Extension.

We ask you, one and all, for the assistance of your prayers for the success of the year before us. We feel confident that when the heart is open the purse cannot remain long closed.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$5,172 98

MASS INTENTIONS
Mary M. Neil, Gardiner 2 00
Mines 2 00
Mabou, N. S. 2 00

APOSTOLIC DELEGATE

ASKS FOR REPORT ON WORK OF CHINA MISSION COLLEGE

Ottawa, March 4th, 1922.
The Very Rev. John M. Fraser, Superior China Mission College, Almonte, Ont.

My Dear Father Fraser:—The S. Congregation of Propaganda has asked me to take a special interest in the College that you have founded and are conducting with such a great zeal for the China Missions, in Almonte and Scarborough. The Holy See is very much concerned about the success of your efforts and it strongly wishes that we all co-operate to the most noble work of forming valiant missionaries well trained and thoroughly equipped with all the intellectual as well as the spiritual strength needed for a successful apostolate among the heathen.

As a proof of its sympathy for your College, the S. Congregation would be much pleased if you should kindly give me a report on the work already accomplished, and also on the general behavior of your students, especially on their spirit of sacrifice and fitness for missionary work in a pagan country.

I will take a special pleasure in forwarding your report to the Holy See, as soon as received. Meanwhile I want to assure you, my dear Father Fraser, that your College has the full sympathy also of the Apostolic Delegation, which stands ready to do everything possible for your most commendable institution.

May our Divine Master abundantly bless you, Reverend Father, your students, the priests assisting you, and all the faithful and generous souls coming to your help.

With these sentiments I am, Reverend and dear Father, Yours sincerely in Christ,
P. DI MARIA
Arch. of Iconium Ap. Del.

QUEEN OF AFFLICTED BURS

Previously acknowledged \$2,322 05

ST. ANTHONY'S BURS

Previously acknowledged \$1,336 10

IMMACULATE CONCEPTION BURS

Previously acknowledged \$2,624 48

COMPORTE OF THE AFFLICTED BURS

Previously acknowledged \$589 50

ST. JOSEPH, PATRON OF CHINA, BURS

Previously acknowledged \$2,371 89

BLESSED SACRAMENT BURS

Previously acknowledged \$848 05

ST. FRANCIS XAVIER BURS

Previously acknowledged \$812 80

HOLY NAME OF JESUS BURS

Previously acknowledged \$248 00

HOLY SOULS BURS

Previously acknowledged \$1,853 12

LITTLE FLOWER BURS

Previously acknowledged \$921 04

IN MEMORY OF LITTLE NANCY

Previously acknowledged \$1 00

SACRED HEART LEAGUE BURS

Previously acknowledged \$2,203 25

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