

BOY LIFE

"Talks to Boys." By Rev. J. P. Conroy, S.J.
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THE CANDY-STORE DREAMER

One blowy day, with the wind at half a hurricane, I was walking up Grand Avenue. Buffeted about, and becoming tired with the effort, I grew conscious of a yearning for shelter, when by a particularly fortunate zigzag I suddenly found the wind shut off. I had instinctively steered into the lee of a huge, sturdy sign before a candy store, and with a second look I saw that I was not alone. Two little fellows had taken the cosy corner of the sign, and, ensconced in a blissful seclusion, had turned their backs upon the street, forgotten the hurly-burly and the screaming storm, and, with their little faces against the window were looking into a paradise.

A golden pool of molasses candy, surrounded by soft, crumbly hills of chocolates; wide meadows of delicious caramels, divided by well-laid roads of shining peanut candy; a river of sugar-cream winding about, over which, like trees, rose tall, variegated sticks of sweetness; in the distance, white heaps of powdery marshmallows, like a snow-capped mountain range encircling a fertile valley—such was the beautiful vision that pierced and enchanted the souls of young Tom and Jack and made them forget the world.

"Hello!" I shouted, not yet used to the quiet after the whirl about. "Nice in here, isn't it?"

"Great!" they murmured, faces still glued to the glass, fingers in mouths to relieve the inner pain that gnawed their vitals.

"Say," I asked, "if you boys could get on the other side of that pane of glass do you think you could make away with the whole lot of it?"

They whirled about together. "You bet we could!" they sang in unison, with a note of chipper certainty in their voices, a ring of assurance that added to the spoken words the footnote: "We could die eating candy, if we only had the chance."

Then they turned to the window again, the ecstatic look came back into their faces, and they stood rooted in delight. Their dream of life was complete, standing before the candy window and waiting for their chance.

We smile at Tom and Jack as we reflect how very far from their hoped-for chance at the candy the standing and the waiting will land them. We smile at them—and yet do we not ourselves do a decidedly similar thing? Does not every boy and every young man perform more or less a Tom and Jack? A home, at school, secluded from the blustering storms, unmindful of the real terror of earth's noises, with our backs to the world, do not all of us spend some years looking into a dream window of some supposed future?

Each has his own particular style of window to look at. All of us are in greater or less degree destined to be mistaken in what we imagine there. And yet in youth we are as fearless and as expectant of the future as one day perhaps we shall be anxious and regretful for the past.

Nor do I contend that it is entirely wrong to do this. It is in human nature, especially in young human nature, to hope for the impossible, to reach out for the impracticable, to build castles in the air. This is merely the sign that man is made for ultimately greater things than he will ever attain to here. It is a hint of his real power.

But the danger of the dream stage is that at the crisis of life the boy may not wake up from the dream, may never realize that he is looking in at the wrong window. He locates in front of the candy-store window in early life, and, when the time comes for him to move on, all the king's horses will not budge him. His first dream is his last. With fatal obstinacy he decides once and forever for the candy window, and he will never look at another. And the boy who is building up for himself a candy-store future is making one of the worst mistakes that youth makes in this world.

TO BE CONTINUED

Our Lord, says a spiritual writer, came into the world as a little child to teach us that we must become as little children if we would enter the Kingdom of Heaven.

AMERICAN PRIESTS

TO LEARN AT FIRST HAND OF FOREIGN MISSION WORK

Washington, Sept. 2.—The Japanese liner Korea Maru, sailing from San Francisco, Wednesday, September 6, will number among its passengers three American priests actively identified with the American foreign mission movement, the Right Rev. Mgr. J. F. McGlinchey, director of the Propagation of the Faith in the Boston archdiocese, the Rev. Dr. M. A. Mathis, C. S. C., editor of "The Bengalee," of Washington, D. C., and the Rev. Dr. J. Delaunay, C. S. C., for twenty years professor of canon law at Holy Cross College, Washington, D. C. The latter is proceeding to India to take up permanent missionary work with the Holy Cross Fathers in East Bengal; the former two will study the situation of the Catholic missions in Japan, China, and India, as well as inspect the work being done at the important mission seminaries of Europe. They will return to the United States about April 1.

The party will reach Japan, September 23. There Mgr. McGlinchey will make a more extended visit of the Japanese mission centers, while Fathers Mathis and Delaunay proceed to India, stopping en route at Shanghai, Hong Kong, Singapore and Colombo, and proceeding slowly up the east coast of India to the headquarters cathedral city of the Holy Cross Fathers at Dacca. Stopovers will be made at Trichinopoly, Madras, Calcutta and other large centers, where Dr. Mathis will study the work of native seminaries, Catholic colleges, catechetical schools, medical dispensaries, etc.

Upon reaching Dacca, Dr. Mathis will make a tour of all the mission stations conducted by the Holy Cross Fathers in East Bengal and West Burma gathering information for an official report to be made to the superior-general of the community, the Very Rev. Gilbert Francis, C. S. C., at Notre Dame, Indiana. Mgr. McGlinchey, after having visited the American missionaries in China, will join Dr. Mathis in January, and the two will entrain for the west coast of India. Dr. Mathis will probably visit Goa, while Mgr. McGlinchey goes northward to Karachi where his brother, the late Rev. Henry McGlinchey, S. J., lies buried.

Late in January the two travellers will sail for Europe, stopping for a brief tour of the Holy Land, and spending several days at Rome. They will visit such great Catholic institutions as the University of Munster, in Germany, which has a chair of mission science, the Paris Seminary of the Foreign Missions, the headquarters of the Scheut Fathers in Belgium, the Mill Hill Fathers in England, and Maynooth in Ireland. The information thus gathered will be utilized in the training of American Catholic missionaries for work in the Orient, and particularly in the seminary to be established by the Holy Cross Fathers in this country for the preparation of missionaries in India.

—N. C. W. C.

CATHOLIC TREND OF EPISCOPALIANS

MINISTERS' COMMENTS ON SUGGESTED ALTERATIONS IN BOOK OF PRAYER

New York, Sept. 2.—A decided swing towards Catholicity is seen by many clergymen of the Protestant Episcopal Church in the changes proposed in the Book of Common Prayer which will be recommended to the Episcopal convention in Portland, Ore., this week by the Joint Commission on Prayer Book Revision.

Already the Prayer Book Papers' Joint Committee, an organization with headquarters in New York, has memorialized every Episcopal clergyman in the diocese of New York protesting against the change in the Holy Communion office showing a tendency towards acceptance of Catholic doctrine.

Opponents of the proposed measures, which will be strongly resisted at the convention, declare that the tendency towards Catholicity is manifested in the introduction of the names of more than half a hundred saints, the stressing of prayers for the dead, and the emphasizing of the ideas of the priesthood and sacrifice.

LAMENT OF EPISCOPAL MINISTER

"The Protestant Episcopal Church has ceased to be," declares the Rev. Edward McGrady of Hammond, La., "if the recommendation of the Commission passes. The dream that she one day might become, because of her unique position, the rallying point for the scattered forces of a divided Christendom, has vanished. All the respect of her sister Protestant communions, all her prestige, all her centralizing, unifying, uplifting influences are at an end forever."

This viewpoint is not shared by other opponents of the proposed changes, some of whom are willing to accept the changes suggested by the Commission for publication in a new volume or schedule, sanctioned by authority, the use of which would be optional.

On the other hand, those who are irreconcilably opposed to the proposed change, on the ground that it would introduce Catholic doctrine

into the church, point out specific instances of the trend towards Catholicity which they declare they cannot accept.

"For example," one of these clergymen is quoted as saying, "after all these years in which the church has so carefully sought to discourage all canonization and undue veneration of saints, it is possible for any man to behold the introduction of a half a hundred names into our midst, involving the inauguration of a new calendar of holy days covering the year, together with numerous collects, phrases and prayers devoted to their memory, and not perceive that if such recommendations be adopted, a decided transformation in the doctrinal attitude of this church, long ago assumed upon a matter of historical controversy, will have been clearly effected?"

"So too in the stressing of prayers for the dead, as well as in the over-emphasizing of the ideas of priesthood, offering and sacrifice in the liturgy, together with the well-defined attempt to remodel the office after the general plan of the discarded Prayer Book of 1549, when not directly following the Roman Missal itself—is it possible, we say, to see all these changes advocated and not realize the matters relating to the well-known doctrinal and historical position of the church are radically involved?"

I would like to know for what purpose Whitsunday is changed to Pentecost and Trinity Sunday and Sundays following it denoted 'Sundays after Pentecost' (the Roman usage) if it be not like the greater part of the alterations suggested in the liturgy, the introduction of the office of compline, a prayer 'For the Blessing of a Grave,' and the various phrases and expressions borrowed from Romanism and scattered everywhere, to change in every way possible the appearance of our former ceremonies—to make us more and more unlike our Mother the Reformed Church of England, and more and more like the Church of Rome.

SAYS CHURCH WILL CHANGE CHARACTER

"Any revision of our communion office that would suggest that as a result of a sacrifice offered by a priest, possessing special and peculiar powers therefore, Christ is offered visibly and objectively upon the altar must inevitably be regarded as a plain violation of the church's historical position, and an alteration of her established doctrine and teaching."

It is very evident that if we are to have innumerable services for the saints and prayers for the dead; if we are to have a Romanized Communion Office; if we are to encourage a belief in a Christ visibly and sensibly present on the altar; if we are going to legalize the use of service books containing a number of doctrines and teachings distinctly repudiated by this church from the beginning of her history, it is very evident, we say, that we are going completely to change the character, doctrine and historic position of this church."

CATHOLIC FRENCH SCHOOLS

Paris, Sept. 1.—Some interesting figures regarding the attendance at Catholic primary schools were given in the reports presented by the Academy inspectors to the General Council during the summer session.

In all departments of France, without exception, the inspectors procured detailed information regarding the distribution of pupils according to age and sex. It was discovered that the Catholic schools have many more girls than boys, in fact a most double, since the proportion is 35% for the boys and 65% for the girls. This difference is becoming more marked from year to year; the Catholic schools are losing boys and gaining girls. Practically everywhere the number of Catholic schools for girls greatly exceeds the number for boys. In the department of Eure-et-Loir, for instance, there are eight Catholic schools for boys and 60 schools for girls. In the Tara-et-Garonne there are 18 boys' and 87 girls' schools, and in the department of Mayenne only 39 boys' schools as compared with 175 schools for girls.

In forty departments for which absolutely accurate statistics have been obtained, the Public schools have many more boys than girls. The question naturally arises as to why Catholic families who desire a Christian education for their daughters are indifferent in regard to the religious education of their sons.

There are fewer schools for boys because it is more difficult to obtain Catholic men teachers. It is a question of resources. Since the dispersion of the religious congregations, particularly since the departure of the Brothers of the Christian Schools, the budget of the Catholic schools has been under a very heavy strain. The salaries offered to men were acceptable to a large number of women and girls who had trained as teachers, but did not tempt many men when compared with what they could earn in the business world. The only apparent remedy for the situation would be to recall the teaching orders or to obtain government subsidies for the Catholic schools. This is the reason that numerous Catholic societies, particularly the Association of Heads of Families, demand that the government appropriation for schools be distributed

among the Catholics as well as the Public schools in proportion to the number of pupils.

The statistics presented by the Academy inspectors show that in two departments the number of pupils in the parochial schools exceed the number in the Public schools. In the department of Urd-et-Vienne the Catholic schools have 39,764 pupils as compared with 32,993 in the Public schools. In Vendee the Catholic schools have 25,797 and the Public schools 25,112.

THE EUCHARISTIC CONGRESS

The eleventh Eucharistic Congress of the Diocese of London, Ontario, was held on Wednesday, September 13th, at Assumption College—the Diocesan College—situated at Sandwich, Ont., opposite the large city of Detroit, from which city and diocese there also came many visitors.

The number of Communions in the parish churches of the district—The Border Cities of Ontario—was exceedingly large and extremely gratifying to all who love the Blessed Sacrament with a true love and have a Catholic zeal for the promotion of proper Devotion to the Blessed Sacrament. A special Communion Mass was celebrated in the College Chapel at 7 o'clock, at which Mass all the college students received Holy Communion.

The Solemn High Mass of the Congress was celebrated, at 10 o'clock, on the College Campus. The Mass was sung by Right Rev. Denis O'Connor, Vicar General of the Diocese and Administrator during the absence of the Bishop of Falls. The priests assisting at the Mass were Descon, Rev. P. L. Heureux, Subdeacon, Rev. J. Dantzer, Master of Ceremonies, Rev. E. A. O'Donnell, Thurifer, Rev. A. McNabb. Two very eloquent sermons were preached upon this occasion, Rev. G. Pitre preaching in French and Rev. M. D. O'Neil in English. Both dealt upon the underlying theme of the Congress—an increase of devotion towards our Eucharistic Lord.

Owing to the large crowd expected, and following the precedent established last year at Mount Carmel, an altar had been erected on the College Campus, the altar facing south with the new buildings of the College group serving as an effective background. Chairs were arranged to form a sanctuary, with special accommodation for the Monsignori assisting—Right Rev. F. J. Van Antwerp of Detroit and Right Revs. J. T. Aylward, C. Parent and P. J. McKeon of the diocese. The faithful in very large numbers assembled to form a circle around this sanctuary.

A solemn procession of the Most Blessed Sacrament followed immediately after the Mass. The procession was under the guidance of Rev. E. A. O'Donnell and Rev. W. J. Sharpe, C. S. B., M. A., as Masters of Ceremonies. The Sacred Host was carried by the Right Rev. Celebrant of the Mass and with him walked the Deacon and Subdeacon of the Mass. The College boys, the children of the Separate schools and all those assisting joined in this procession. The procession wended its way from the altar, around the street to the Parish Church of Sandwich where Benediction was given. The procession formed again and Our Eucharistic Lord was brought back to the College Chapel, where Benediction was again given and where the Blessed Sacrament remained exposed throughout the day for the veneration of the faithful.

The ceremonies of the morning being over, the very pleasant took dinner in the College refectory.

At 2:30 the Right Rev. Vicar General gave a very impressive instruction on the Blessed Eucharist to the College Boys.

At 3 o'clock was held the conference for the priests, over which the Vicar General again presided. The priests present were very pleased to see the Rev. T. J. Valentin, Diocesan Director of Priests' Eucharistic League, again able to attend this exercise. Father Valentin has been in a very large degree responsible for the great success of the Diocesan Eucharistic Congresses and was much missed last year at Mount Carmel, illness preventing his attendance on that occasion. Father Valentin remarked that this was the first time His Lordship Bishop Fallon had missed a Diocesan Eucharistic Congress since their inception in the diocese.

Two papers of great interest were read, at this conference. The first paper "The Holy Name Society and the Blessed Eucharist" was prepared by Rev. F. J. Stanley, Diocesan Director of the Holy Name Society. Father Stanley has taken a leading part in the successful establishment of the H. N. S. in London Diocese and showed in his paper his thorough understanding of the aims and objects of this great society. Rev. D. Brisson led the discussion of this paper in which the Right Rev. Chairman also took a leading part.

The second paper, "Retreats for Laymen, principally for young men, and Frequent Communion" was read by the author, Rev. W. Roy. Father Roy also showed keen understanding of his subject and gave a complete history of the movement along with a consideration of some of its difficulties. Discussion of this paper was led by Rev. E. G. Doe.

Holy Hour was observed in the evening at 7:30. The Celebrant was Right Rev. P. J. McKeon, D. P., and was assisted by Rev. J. A. Rooney as Deacon and Rev. M. Baillargeon as Subdeacon. Rev. W. J. Langlois acted as Master of Ceremonies and Rev. F. P. White delivered an instructive sermon.

God again blessed the occasion with a beautiful day and the eleventh Eucharistic Congress of the Diocese of London was another grand success. Thanks are due Rev. Father Muckle and Basilian Fathers of Sandwich for their kindness and good-will on this occasion.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE HOLY SEE AND EXTENSION

BY THE VICE-PRESIDENT

We have been asked repeatedly about membership in the Extension Society. Many who are in reality members believe that no special advantages accrue to them from the part they take in this great work. More than once have we pointed out that not only did the Holy See found the Society, but also gave a means of showing continuous interest in its welfare by enriching it with numerous spiritual favours.

St. Philip Neri was declared to be the heavenly patron. We have often referred to the great saint, the extraordinary gifts he enjoyed and the powerful influence he wielded in Rome while strengthening the faith of many careless and indifferent Catholics. In English speaking countries his name is inseparable from the great movement which brought the Church into a wholly new position in all countries under the British flag. In view of this the Holy See has granted a plenary indulgence to each member on the day of admission, on the Feast of St. Philip Neri, and on the Feast of saints to whom Canadians generally have special devotion. St. Ann, St. Francis de Sales, St. Rose of Lima, The Holy Apostles, the Feast of the Immaculate Conception, and at the Hour of Death. The usual conditions of confession, Communion and a short prayer for the intentions of the Holy See alone being required. These conditions we may fulfill at home in our parishes on the date of these feasts.

Any good work done for the welfare of the Society enables us to gain the valuable indulgence of seven years and seven times forty days and for the prayer, "St. Philip Neri, pray for us," we may obtain three hundred days. All these are applicable to the souls in purgatory. Priests who are moderators or directors of the Society enjoy a privileged altar three times a week, founders and life members, six times per week.

Who, then, are members? Those who give at least 50 cents each year to the Society. All those who are enrolled as subscribers of the Catholic Register, the official organ of the Society. All who donate \$250 to pay for a missionary student for one year's education in the Seminary; all who donate \$500 to build or help build a chapel in the missionary districts. Anyone who donates \$5,000 becomes by that very fact a founder of the Society and will therefore enjoy all the general and special privileges enumerated. One hundred dollars a year for ten years, or a donation of \$1,000, makes one a life member.

To obtain aid for the missionaries is the first object of the Extension Society. The Holy See, when petitioned by those who organized it, took into consideration the needs of this vast Dominion with its wondrous possibilities and so determined to found the Church everywhere and be prepared for the needs of the future. The deplorable experience of thousands of Catholics who had fallen away from the practice of their faith in the Western States of the Union, simply because there were no priests was an impelling motive to the Holy Father. Readily he gave sanction to the founding of a Society that would aid the Bishops in their exceptionally difficult work of organizing the Church in new territories. Not one of these men has ever denied its necessity nor the general benefits accruing from it. Their record has been given us time and again in letters that were published in articles written by the missionaries themselves, and in conversations repeated all over the country. The missionary work is therefore extensive and difficult, growing constantly with the spread of population. Groups of Catholics move in and a priest has to be found for them. Immediately the Bishop is confronted with the necessity of supplying a pastor. In dozens of cases it is no easy task because of the variety of peoples to serve. Not all the newcomers are of one language or nation. Often a group of a couple of dozen families from middle Europe are congregated with people of the north. In many cases the difference of language makes religious life for them nearly an impossibility unless the pastor is capable of reaching his flock and instructing them according to their needs. It is no easy matter to find experienced men for this purpose. Left to themselves, the missionary bishops have told us plainly, that they could not possibly do it. The expense is beyond the means of their dioceses. So they appeal to us not to neglect this valuable work. If the Church is not firmly

organized in our time, when the people are being settled, it is almost hopeless to expect that it can be founded later on. Catholics without priests are lost to religion and the future generation, if not indeed this, at the mercy of the proselytizer, will be indifferent or thoroughly hostile. Catholics who today have schools wonder why it is that opposition is so great and widespread. If they look into the matter beyond the confines within which they are familiar, they will soon know the reason. The very people who were neglected in the past are turned into enemies, not having had a priest to guide them nor sacrament to heal their souls. Little wonder that where the Gospel was not preached ignorance prevailed. In the English-speaking Provinces the work is difficult at all times, suspicion trails the footsteps of the priest through all his ministry. Every moment his authority and his motives are challenged. Without co-operation all along the line what could a few isolated groups hope to accomplish?

Catholics who have seen the Church rise in the East, asserting her heavenly authority and delivering her message in the midst of great opposition can easily understand that the fight is long and constant. Only by continued effort can we hope to do something worth while. This is the very reason why members are so essential to the Extension Society. It was this that impressed the first founders with the idea of forming among Catholics a body of supporters on whom they could count. Like soldiers enlisted, they were to be the army always fighting for the cause of God.

With the banner of the Church of Christ aloft they were guided by their leaders to give help where it was most needed. It is true it was not intended to conflict in any way with the work in their own parishes or dioceses. In fact experience proves that wherever missionary work is done the task at home are done with greater zest and perfection. That great gift of faith spread abroad brings immeasurable benefits at home that are never known until they are gained.

If you are not a member, if you are not doing something for the missions, why not begin at once. The appeals to us are without doubt very numerous and very pressing. They come from localities where the missionaries labour in vain if we do not strengthen their hand. Let us at once do our share and in God's own time we shall see the glory of God abound among men more and more, rather than indifference, carelessness of religious duties and all the abominable results of forgetfulness of the law of God.

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.

DONATIONS Previously acknowledged \$6,372.48

MASS INTENTION-Bryson..... 1 00

WEEKLY CALENDAR

Sunday, September 17.—St. Lambert, Bishop and Martyr, was a native of Maestricht. His father entrusted his education to the Bishop, St. Theodard and when the latter was assassinated, Lambert was chosen to succeed him. He was later driven from his see by disturbances of a political nature and retired to the monastery of Stavelo where he spent his time in strict observance of the rule of that institution. He was finally restored to his see but was assassinated in 769 as a result of his zeal in suppressing disorders.

Monday, September 18.—St. Thomas of Villanova, the glory of the Spanish Church in the sixteenth century was born A. D. 1488. Charles V. listened to the Saint as to an oracle. When he had been made Bishop of Valencia, two-thirds of his annual episcopal revenues were given to the poor. He died A. D. 1555.

Tuesday, September 19.—St. Januarius, martyr, died for the Faith in the persecution of Diocletian. He was Bishop of Beneventum. Because he and other ecclesiastics were active in visiting Christians who had been thrown into prison and in making converts to the Faith they were exposed to the wild beasts but were miraculously preserved from harm. Finally they were beheaded by order of the Governor of Campania. The blood of the saint congealed in two vials, melts when brought near the martyr's head. The relics are preserved in the Cathedral of Naples.

Wednesday, September 20.—Sts. Eustachius and Companions, Martyrs. St. Eustachius was a distinguished officer in the Roman Army under Trajan. Losing his honors and wealth because of his conversion to Christianity, he was later sought out by the Emperor and placed in command of troops sent against the barbarians who had invaded the empire. Returning victorious he was reunited with his wife and children but when he still refused to sacrifice to the heathen gods the Emperor ordered him and his wife to be exposed to two starved lions. The beasts did not harm them, however, and the Emperor there-

upon had the two martyrs placed inside a brazen bull under which a fire was lighted and in this horrible manner they were roasted to death.

Thursday, September 21.—St. Matthew, apostle, was a publican whose duty it was to collect taxes from the people for their Roman masters. He became a follower of Our Lord and after the Ascension, remained for several years in Judea where he wrote his Gospel.

Friday, September 22.—The Theban Legion, when encamped near Lake Geneva were ordered by the Emperor Maximian to turn their swords against the Christian population. They refused to obey this order and were finally massacred, making no resistance although they were fully armed.

Saturday, September 23.—St. Thecla, Virgin, Martyr, is one of the most illustrious as well as one of the most ancient Saints on the Calendar of the Church. Inspired by the preaching of St. Paul at Iconium she spurned the prospect of marriage with a rich and generous man and fled from her home. She was captured and subjected to torture and was several times exposed to death in various forms. Each time she was miraculously saved until at last her Spouse appeared the word and called her to Himself with the double crown of virginity and martyrdom on her head.

FOR CHURCH SUPPORT

PROTESTANT FIGURES ON AMOUNT RAISED

Washington, September 11.—Statistics contained in the Year Book just issued by the Federal Council of Churches of Christ credit the various denominations with having raised a total of \$488,424,084 for all purposes during their last respective fiscal years.

The Methodist Episcopal Church (North) is credited with having raised a total of \$85,934,000 during 1921, which is given as the largest amount raised by any single denomination during that year. The Catholic Church is placed in second position with \$75,368,294, and the Presbyterian Church North, the Southern Baptist Convention, the Protestant Episcopal Church, the Methodist Episcopal Church South, the Northern Baptist convention, and the Congregationalists, follow in the order named. Accepting the figures given in the Year Book, the members of the Protestant Episcopal Church were the most generous contributors on a per capita basis. With a membership of 1,104,000 they raised \$34,875,221, or a per capita contribution of \$31.59. If the total membership in the United States is put at 46,242,130, the official figures furnished by the various denominations, the average per capita contribution of all members of all denominations is approximately \$10 a year.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$1,000 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. AP., China Mission College, Almonte, Ontario

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,603.71
Mite Box of Mrs. John McFarlane, Inverness... 3 77
Teacher, Renfrew..... 5 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,395.20
Emmett Regan, Kitchener... 2 00
M. T. St. Mary's, Ont..... 10 00
Friend..... 2 00
J. P. Gillis, Sydney... 1 00
Mines..... 1 00
Dr. M. J. Howard, Ottawa... 3 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,649.43
Miss Edith Paquette, Sarnia..... 1 00
J. O. A. G., Halifax..... 10 01
Mae Brennan, Salvador, Sask..... 30 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$394.50
'Nan'..... 1 00
J. P. Gillis, Sydney Mines... 1 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,521.68
St. John's, Nfld..... 5 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$359.05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314.50
Mrs. J. McVey, Ottawa..... 20 00

HOLY NAME OF JESUS BURSE

Previously acknowledged \$254.00
J. E. Kennedy, Cranbrook..... 2 00

HOLY SOULS BURSE

Previously acknowledged \$1,452.26
Jeanette Monbourquette and Bella Ross-Perreault, West Arichat, in honor of St. Joseph and Immaculate Conception..... 15 00

LITTLE FLOWER BURSE

Previously acknowledged \$386.04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,484.25
A Friend, Canso, N. S.... 5 00
P. Marcotte, Muskoka.... 1 00