

"Sectarianism is Ulster's curse. May the day soon come when Catholic and Protestant workingmen will unite in furtherance of their own ideals and keep united in their own defense."

These speeches were completely suppressed by the Belfast Orange newspapers. This act alone is enough to prove the charges of bigotry made against the Orangemen.

### CHRISTIAN BROTHERS IN THE FOREIGN MISSION FIELD

"The Christian School is as necessary as the foreign missionary," was the message left to his sons, the Brothers of the Christian Schools, by their holy Founder, St. John Baptist De La Salle. In the strength and inspiration of this message, the Christian Brothers have, almost from their foundation, collaborated with the clergy in the foreign mission field. As religious teachers and catechists, they have gone forth to non-Christian lands to lay deep and true that foundation of knowledge upon which may be built up the edifice of Christian Faith and life.

Through their schools and colleges, whose crowded halls bear testimony to a reputation for thorough and practical education second to none, the Brothers are enabled to influence numbers of non-Christian students by word and example. Thus the latter are able to approach with admiration, reverence and humble and prayerful inquiry the sublime teachings of Christianity—the first step towards faith and conversion. No wonder that their schools are regarded as nurseries of the Faith, and themselves as other Baptists preparing the way for Christ in the hearts of youth.

Beginning with missionary schools in the Island of Reunion in 1816, where later the saintly Brother Scubillon, like another Peter Claver, was to convert and lead to baptism hundreds of negro slaves, the Christian Brothers have extended their labors throughout Asia and Africa. They are to be found laboring among the Turks at Constantinople, among the Egyptians at Alexandria, among the Arabs in Palestine, among the Burmese at Rangoon, among the Malaysians at Penang, among the Chinese at Hong Kong and Singapore, among the Annamites in Indo China, among the negroes in the Congo. Everywhere, in co-operation with the clergy, they are leading numbers of their pupils into the household of the Faith.

Addressing the French Chamber in 1923 in regard to the missionary activities of the Christian Brothers, the late Mr. Maurice Barrès of the French Academy said:

"It has been my privilege to visit a great number of the Brothers' schools from Alexandria to Constantinople. In all the regions of Egypt and of the countries that previous to 1918 constituted the Ottoman Empire, I found them directing their teaching along practical lines adapted to the needs of the country, giving a thorough professional training, forming their young men to be industrious, attentive, and well-disciplined. Muslims, Jews, and Christians of all rites and creeds, are eager to bring their sons to these teachers who teach the strict and universal laws of courage in face of the trials of life and respect for sacred things. Do you know what is being accomplished by our missionaries and by the Christian Brothers who are in the front rank among them? I can tell you what I myself saw under their roof at Cairo, at Alexandria, at Beirut, at Tripoli, at Kadi-Keul, and while conversing with their former pupils. Through their teaching, they have created something new in this Oriental world—a middle class—a class nurtured with our culture and from which are filled all the liberal professions, the positions in the administration and in all the commercial enterprises of an international character.

In Egypt the Brothers have twenty-nine colleges and schools with over eight thousand pupils. St. Catherine's College at Alexandria alone has a thousand. Here is given a complete secondary education as well as a technical and commercial training, which prepares a large number of young men every year for the Baccalaureate and for the Universities. In Turkey, they have thirteen colleges and schools accommodating four thousand pupils. Their college at Kadi-Keul, near Constantinople, which is actually developing its technical and commercial courses, has about eight hundred pupils. In Syria, they have six colleges and schools with over two thousand five hundred pupils. The Brothers' College at Beyrout alone has about a thousand. In Palestine, the Brothers maintain eight colleges and schools under the British mandate, in spite of Zionism."

The Brothers have pagan children in their schools in the Congo, in Burma, in Indo China, in Ceylon, in the Straits Settlements, and at Hong Kong. In the Congo, the Baptism and First Communion of converted children takes place several times a year. The young converts usually display great courage and fervor in the fulfillment of their religious duties. Writing to the Brother Provincial of the Congo, the Right Rev. Vicar Apostolic of Leopoldville says: "His Eminence the Cardinal Prefect of the Propaganda directs me to transmit to you

the expression of gratitude of the Sacred Congregation for the very appreciable aid rendered by you in the evangelization of the Vicariate."

In Asia, conversions among the children would be much more numerous were it not for the opposition of the parents. Still, there are a number of conversions every year in each of the Brothers' colleges. Many of the pagan boys show admirable dispositions both in school and afterwards. They recite the Rosary, visit the Blessed Sacrament, and, often in vain, beg their parents' permission to receive Baptism. Sometimes even they have been known to endure punishment and imprisonment rather than give up their pious intention. Frequently they baptize the younger children and the sick who are in danger of death. We are told of many pagan households in which pictures of the Sacred Heart or of the Most Blessed Virgin are exposed that were brought home from school by the children.

In one Christian Brothers' College, Mohammedan pupils pray to Our Lady of Lourdes along with their Christian schoolmates. One of their number obtained the miraculous cure of his mother through the intercession of Our Lady of Massabieille. In another College Chapel the following letter was stealthily slipped by a pagan boy under the statue of the Divine Child: "Prostrate before Thy Cradle, we have nothing to offer Thee, but we beg Thee to receive our hearts prepared for Thee. Show our parents the true way to Heaven. Make our mandarins less strict, the winter less severe, and all of us more intelligent, docile, and susceptible to conversion. O King of Kings, give us our daily bread and grace enough to resist temptation."

In Indo China the Brothers' work has been remarkably fruitful. During the year 1923, no less than sixty-one of their pupils received Holy Baptism, one hundred and seventy-four received their First Private Communion, one hundred and ninety-six their First Solemn Communion, and one hundred and fifty-four were confirmed. At the Brothers' School at Saigon, fifteen young men of the graduating class of 1922 presented themselves for Baptism.

"The great amount of good that we can do our pupils," writes a Brother from Ceylon, "gives us great consolation. Frequently our pagan boys are converted and those who are not converted at least become better. During the Catechism lessons, it is a pleasure to hear pagans, who are anxious to know the truth, put questions to the teacher and follow the prayers in the books of their Catholic schoolmates. Ah! if only they were at liberty, and if only many more Brothers could come to speak to them of Jesus Christ! How is it that such a beautiful vocation does not arouse more enthusiasm among our young men?"

Both Church and State recognize the splendid work being accomplished in these missionary schools. Last year Rev. Brother James, Provincial of the Brothers of the Christian Schools in British India, received the distinction of the Order of the British Empire in recognition of his distinguished service in the educational field.

On this occasion, the Superintendent of Education wrote: "Allow me to congratulate you on the reception of the O. B. E. I know that the Brothers of the Christian Schools have no other aim than the fulfillment of their duty and that they seek no other reward; the great work that they are doing needs neither recognition nor publicity. Still, I am very pleased that your fruitful labors have won the attention of the British Government. You will not yourself be unmindful of the honor that has been done you and you have reason to congratulate yourself on the added lustre that it brings to the great reputation already enjoyed by your Society throughout the Malay Peninsula." And the Protestant Bishop wrote: "Allow me to congratulate you heartily on your title of O. B. E. It is a public recognition of the fine work accomplished by your schools. While so many others are being decorated for having produced wealth at no matter what cost, it is comforting to see that you are being honored for having produced character in human beings. This, I take it, is the chief object of your activity."

His Eminence Cardinal Van Rossum, Prefect of the Congregation of the Propaganda, recently wrote as follows to the Superior General of the Brothers: "I am rejoiced to know of the consoling progress of your religious family which at the present time directs more than twelve hundred educational establishments in which are more than three hundred thousand pupils. In the name of this Sacred Congregation, I thank you. The expression of gratitude and of satisfaction for your work on the part of Propaganda will certainly be most agreeable to your Institute to which I wish every sort of success and blessing. I charge you to continue with zeal your apostolate for the glory of God and the good of souls."

The following extracts from a letter written by one of the Brothers now on the missions in the Far East indicates the truly apostolic nature of their work: "The beneficial effect of the Brothers' work is tangible and clearly visible to those who follow

the progress of divine grace in souls. It is true, indeed, that not all of the Brothers' pupils are Catholics, but they all respect those who teach them and venerate the priests who represent the religion of Jesus Christ. So it is that, gradually, prejudices—those strongholds of superstition—are broken down and fall under the force of catechetical teaching confirmed by the daily example of those who impart it. Once the ground is cleared, our missionaries can build anew upon the foundation of our holy dogmas.

"The pagans who leave our Christian schools offer less opposition to their sons than they themselves had to meet from their parents, and, with the help of God's grace, souls are drawn nearer and nearer to Baptism. There are few that, when they leave school, are not led to reflect upon a religion so different from that which they see practiced around them. Many, struck by the superiority of Christian morality, apply to a missionary priest for supplementary instruction with a view to receiving Baptism."

"Sometimes when upon his deathbed, the poor pagan calls for the minister of God. So it was recently with a young man, a pupil of the Brothers at Hue, who worked in one of the factories here. He was struck down with a fatal disease and was dying in the hospital at Yash. Seeing the priest passing by on his usual rounds through the wards, the dying man called him and begged to receive Baptism. The priest, on questioning him, found that he was sufficiently instructed and baptized him. An hour later his purified soul went to Heaven."

Recently at the close of our Annual Retreat, Rev. Father Robert, Assistant Superior General of the Society of Foreign Missions, addressed us and told us of the great desire of the missionaries to have Brothers for their schools, especially in China. A thousand Brothers, he said, would not be enough for the task and, still, the buildings are ready; we have but to occupy them."

In order to meet the needs of missionary countries, the Christian Brothers have special Foreign Missionary Training Colleges and Novitiates in Belgium, France, Italy, and Spain. They have, likewise, Novitiates in Ceylon, Straits Settlements, and Indo China.

In the foreign as well as in the home mission field, the Brothers of the Christian Schools have, then, been faithful to this solemn commission of their holy Founder, St. De La Salle: "In His power and goodness, God has called you to impart a knowledge of the Gospel to those who know it not. Look upon yourselves, therefore, as the ministers of God."

### "I SERVE"

This Motto, for generations the badge of princes, has been assumed by the slaves of Canadian children faring forth into the adventure of life. The Junior Red Cross has given them the thought and the motto. Playing the Health Game themselves and promising to give their best to help children less happy, young Canadians have been trooping to the Standard of the Junior Red Cross.

This World Wide League of Children has so quietly evolved from a purely humanitarian movement during the War, into a great educational movement in the schools, that many of our citizens are not yet conscious of its existence, of its sure and steady growth, and of the forces which it is tapping and giving expression to in this country. Yet there are in existence today national societies in 24 countries, its membership totals 6,000,000 included in which are 85,000 of our young Canadians. Canada holds the distinction of having organized the first Junior Red Cross branch in the world, the branch in Montreal having been begun in 1914 under the direction of Miss Phillips.

The outstanding objects of the Junior Red Cross are:

1. Promotion of Good Health.
2. Promotion of humanitarian ideals.
3. Promotion of good citizenship.
4. Promotion of international friendliness.

Educational authorities were quick to see the possibilities which the Junior Red Cross offered for vitalizing their theories of education—a movement based on and carrying into effect the two great fundamental principles of education, the self-activity of the child and the importance of habit formation during the impressionable years of childhood. The method of the Junior Red Cross is to try to establish in each child a conscience in relation to health habits. It is really a self-constituted health corps. Every child joining must take upon himself the obligation of putting into practice all the health facts he has been taught. The children elect their own officers and carry on their own business. The meetings are conducted in strictly parliamentary fashion. Because this is his own club and because there stand behind him the glorious traditions of the National and International Red Cross there comes to the child an impelling motive to carry over the facts of health that he has been taught into action, and then on to habit. This is a great achievement since only too often there has been

a great gulf fixed between theory and practice.

In an organization such as this lies the solution of many of our health problems, and Canada cannot awake too quickly to a realization of its importance. Sir Philip Gibbs says: "Such a League of Children would be a greater promise to us all than any League of Nations which may now be formulated, for in these children's hearts would be the well-springs from which our old and weary world would get refreshment, and pure fountains of charity would irrigate the barren wastes of our spiritual desert, so that the flowers and fruits of human life should grow there above the old bones of buried feuds."

MARJORIE BRADFORD, B. Sc.  
Social Service Council of Canada.

### WEEKLY CALENDAR

Sunday, December 14.—St. Nicetas, Archbishop and his companions, martyrs. St. Nicetas was Archbishop of Rheims when the barbarians plundered that city in the fifth century. Endeavoring to save the church, he was exposed himself to the sword of the invader, who, after a thousand insults and indignities cut off his head. Florens, his deacon, Jocond, his lector, and Eutropia, his sister, were martyred with him.

Monday, December 15.—St. Mesmin, was abbot of the Monastery at Micy during the reign of King Clovis. One of the achievements credited to him is that of feeding the entire city of Orleans with wheat from his monastery during a famine without perceptibly diminishing his stores. He also drove an enormous serpent out of the place in which he was afterwards buried. After governing his monastery for ten years, he died, as he lived, in the odor of sanctity.

Tuesday, December 16.—St. Eusebius, Bishop, was born of a noble family on the island of Sardinia. His mother took him to Rome where he was afterwards ordained and sent to serve the Church at Vercelli. Here he manifested such zeal that when that bishopric became vacant, he was chosen by the unanimous voice of the clergy and laity to fill the office. He was active in his episcopal duties, and through his machinations he was banished to Scythopolis and thence to Upper Thebais in Egypt. He died in 371.

Wednesday, December 17.—St. Olympias was the glory of the widows of the Eastern Church. Her husband died twenty days after they were married. She then resolved to consecrate her life to prayer and devote her fortune to the poor. Nectarius, Archbishop of Constantinople, appointed her deaconess. She was cruelly persecuted and finally crowned a virtuous life with a saintly death about the year 410.

Thursday, December 18.—St. Gatian, Bishop, was a companion of St. Dionysius of Paris when the latter came to Rome about the middle of the third century. Notwithstanding great opposition, St. Gatian succeeded in making many converts to the faith, although constantly in danger of death at the hands of the pagans. He died in peace and was honored with miracles.

Friday, December 19.—St. Nemesio, Martyr, was an Egyptian who was apprehended at Alexandria during the persecution of Diocletian. He was charged with having committed theft and having easily cleared himself of this accusation he was then charged with being a Christian. After being scourged and otherwise tortured he was condemned to be burnt with the robbers and other malefactors.

Saturday, December 20.—St. Philogonius, Bishop, was placed in the See of Antioch upon the death of Vitalis in 818. When Arius broached his blasphemies at Alexandria, St. Alexander condemned him and sent the sentence in a synodal letter to St. Philogonius who strenuously defended the Catholic faith before the Council of Nice. In the storms which were raised against the Church first by Maximin II. and afterwards by Licinius, St. Philogonius won the title of Confessor. He died in 322.

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

#### SOME BRITISH COLUMBIA DIFFICULTIES

Bishop's House, Victoria, B. C.  
Nov. 12th, 1924.

Right Rev. Mgr. Blair, Catholic Church Extension Society, 67 Bond St., Toronto, Ont.

My dear Monsignor,—Your cheque of the 3rd inst. received for Mass Intents. Many thanks for this favor from the Society. I am sure that if the people and priests of the well-to-do sections could realize to themselves the great help the stipends of Masses are to the missionary priests in Canada, a better response would be made each week to your appeals. It cannot be well known that nearly 800 priests look to you for assistance in this regard each month. If the matter is overlooked or disregarded it means that suffering and distress are unnecessarily borne by the priests in the West and North of Canada.

CHAPELS  
Little chapels are also very much needed throughout the sparsely

settled and lonely places in missionary Canada. Those who mourn for their dear departed would find comfort and their sorrow assuaged if, instead of erecting a cold marble shaft in a bleak cemetery, a house of God was built as a memorial of love in honor of the deceased. Five hundred dollars would accomplish this holy work. In this little chapel the Holy Sacrifice would be offered up for the living and the dead and souls, dear in the eyes of God, bathed and refreshed in the Blood of His Divine Son. They who mourn and are not comforted ought to ask themselves, would it not be more pleasing to the beloved departed if we built chapels to God's glory and to their memory, than to put costly memorials of marble and brass in the forsaken graveyards? Very often the costly monument in the cemetery is a public display of the pride and conceit of the living and a knowing to public opinion rather than a true expression of love for the dead.

BRITISH COLUMBIA PROBLEMS  
In British Columbia school taxes are one of our almost overpowering burdens. Just think, we pay taxes to the Public Schools and then are compelled to support our Catholic schools as a matter of Faith and Christian Duty. Our very schools are taxed for the support of the Public Schools. Our people, they are not rich, make the sacrifice cheerfully and generously. The result of this awful burden of taxation, however, is that many necessary diocesan works are left undone or poorly done. For example, we need in this diocese, at the present time, a sea-going boat for our mission and for systematic visitation of the islands about Vancouver Island. The cost of such a boat is about \$5,000. It is impossible for the diocese to go to this necessary expense. The funds we have available must be paid in taxes and in response to other more imperative demands.

Now, if the Extension Society was honestly supported, for the love of God and the salvation of souls, it would be a very small matter for you to send me \$5,000 and permit me to do a very needful Catholic work. Your Society has not the money. But, if the Extension Society was a Methodist organization, ample funds would be at its disposal for Home Missions. Yet, the Methodists in Canada and Newfoundland do not number 600,000, and Catholics are well over the 3,000,000 (three million) mark. What is the matter? There is only one answer, Catholics do not realize their responsibilities to God and their holy religion, the sense of stewardship is foreign to them. Meanwhile, we can only pray that the Sovereignty of God and the dependence of man and the necessity of sacrifice on his part, may soon become better understood and practiced.

Dear Monsignor, I started merely to thank you for Mass Intentions, and, see how I have run on! It may be providential that I have done so and that my words may awaken a response in the hearts of some good Catholics. Best wishes.

Yours in Christ,  
T. O'DONNELL, Bishop of Victoria.

Contributions through this office should be addressed to:

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### FAITH

Beyond this life enshrouded from my sight,  
An all wise judge withholds awhile His wrath  
More splendid than the sun, His dazzling might,  
My trembling atom in His Path,  
He holds the universe within His hand  
And at His word eternal gates divide  
O, Mystic Dread! I cannot understand  
I cannot see, and I Am terrified!  
Behind the humble tabernacle door He waits who healed the blind and raised the dead,  
Forgave the thief and cleansed the lepers sore,  
Pity and mercy, as He walked the raging waves, were still at His command,  
On children's heads His gentle hand He laid,  
O, Mystic love! I cannot understand  
I cannot see, and I Am not afraid!

—ROSE TERRY

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#### PHOTOCOPY COPIES OF UNIQUE MANUSCRIPTS FROM VATICAN

Washington.—Through the Apostolic Delegation, the Catholic University has just been enriched with several magnificent publications of the Vatican press. They are large folio volumes in which are reproduced by phototypic process some of the rarest and most important manuscripts of the Vatican Library.

An idea of the value of the volumes, which are believed to be the only ones in this country, may be gained from the following facts: One manuscript is in the hand of an emperor, one contains portions of a history of the Roman Empire, by a famous Greek historian, which have never been translated, and another contains a discourse by an opponent of an early sect. Four of the manuscripts contain matter never before made available to the learned world, and their translation will therefore be of intense interest to scholars.

Out of the translations it is possible there may come bits of information hitherto unknown and of great value in the writing of history. Even in the manuscripts covering works already in the hands of the scholars from other early documents, there may be found important corrections of versions already accepted. Translations will be taken up at the university, and possibly it will thus have the honor of giving valuable knowledge to the world for the first time.

Two of the works reproduce very ancient classical texts. One of them has saved for posterity valuable fragments of Cornelius Fronto, the Second Century teacher of Marcus Aurelius, as well as fragments of Persius and Juvenal, Cicero's Orations and the discourse of Symmachus, an Arian opponent of St. Ambrose.

#### WRITTEN IN FIFTH CENTURY

This manuscript was written in the Fifth Century, but is now known as a palimpsest, or rewritten manuscript, the original text having been washed out in Christian times to make way for another work. In this case, monks of Bobbio, a famous Irish monastery of Northern Italy, rewrote in a Seventh Century hand a Latin version of the Acts of the Council of Chalcedon (451), thus effacing, but not hopelessly, the older classical texts.

The other work of classical interest reproduces two otherwise lost books of the Roman History of Dio Cassius, a famous Second Century Greek historian of Rome. The manuscript is in a Fifth Century hand, and probably came from Egypt. It once belonged to Fulvio Orsini, a well-known Fifteenth Century Vatican humanist.

Scarcely less important to the church historian and the lover of early Byzantine art are the large folios in which is reproduced one of the greatest medieval Greek manuscripts, the "Menologion," or Greek martyrology, containing the lives of many Saints according to the Greek ecclesiastical calendar. This remarkable book was written at Constantinople by the hand of Emperor Basil II. (976-1025), who obtained also the artists for the beautiful miniatures of the work which his own pious hand had written out completely.

The fourth of the publications is the great Scroll of Josue. It is a roll of parchment one foot wide and originally about ten feet long, richly decorated with miniatures. It has been mutilated at the beginning and the end. This Greek scriptural text undoubtedly was meant for public liturgical use, and after the fashion of the time had a binding post at either end, so that it could be rolled conveniently. Jewish synagogues still use this form for official copies of the Pentateuch, and the University possesses two such miniature scrolls.

#### PART OF CODICES VATICANI

All four publications were executed under Pope Pius X., and are known to scholars as Volumes VII.-X. of the great series of "Codices Vaticanani" in which are being popularized the richest literary and artistic treasures of the Vatican Library. The series is equal to the famous Leyden reproductions of the Bobbio Horace and other classical manuscripts of supreme importance for the correct text of several classical writers.

Each of the works is provided with a competent introduction in which Vatican scholars have told in precise and vivid manner the vicissitudes of these rare books. They are attests of the Vatican's guardianship for centuries of the lamp of learning.

This remarkable series of Vatican Codices is printed in small editions, not over-costly, and is available to scholars by purchase, although it will soon be difficult to obtain complete sets. An index of them appears in the Catholic Encyclopedia in the article "Vatican."

### BURSES

#### SPREAD THE GLAD TIDINGS

During the month of December the whole Christian world is irradiated with joy because of the coming of the Saviour.

Also, that there should still be any land to which He does not come! "Missionaries! Missionaries!" is the cry of Mother Church today. All may not respond, but all may help in the glorious Apostolate of the conversion of pagan lands. Contribute a Christmas mite towards our Burses. It will be used solely for the education of Missionaries for China. By doing this you are helping to carry the Divine Babe of Bethlehem, to a land that knows not Christmas.

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He who always acts under obedience, may rest assured that he will not have to give an account of his actions to God.

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