

tune in vaudeville. He wins at home nearly every time, because, like a mosquito, he buzzes, and hums, and sinks in his petty little stings till he gets what he wants. It's an awfully pleasant home where The Teaser works.

Looking too long at the Teaser exhibit makes one feel weak. So let us move on, my friends, to what is perhaps the most artistic of all the booths. We now stand before

Exhibit C. The Smooth Boy. The study of this exhibit draws us almost into the intellectual field. There is finer shading in this picture, and the perspective is managed much more cleverly. While at large The Smooth Boy poses as a kind of pleasant mystery. He sits back and smiles, with a smile which insinuates, "Go on with the game; but no matter how fast you go you will always find me just a little in the lead. I've been through it all long ago." He inclines to be silent, with a faint hint of patronizing perfume the air about him. He takes a back seat, with the implication that he wishes to give the others a chance to get near the things he has all but tired of. He never sits so far back, though, but that he is within easy reach of any good things that are handed out. He inclines to silence, but of that golden kind which hides a wealth of experience. He is also a good listener, and doesn't seem at all bored by the most pathetic platitudes.

All this, quietly persevered in, brings results. His very mystery attracts; his gentle silence and patient self-effacement magnetize. His admirers think him a wizard.

In the home circle, too, his wizardry persists. He lives just at the edge of the family circle, in the penumbra, so to speak, where a single move can carry him into shadow. When any commands are to be given he sees them coming, and instantly becomes invisible. When he scents work ahead he gums shoes out of the way, behind the heavy interference of the rest of the family. Father and mother have to pass everyone else in the house to get to him.

He doesn't ask if he can go anywhere or do anything he has his mind set on. He simply waits till no one is looking, and goes ahead and does it. If it happens that he is told not to do a certain thing, he answers deferentially "Surely not"—and then forgets that anything has been said, and does it if he pleases. He really pities his parents. They are so old-fashioned, behind the times, such fogies! There isn't the least use in wasting time trying to get them to understand, to bring them up to date. So he considers them hopeless and bears with them. On their part, they feel they have only an imitation for a son, a vague figure that drifts into their vision and drifts out again, eluding every grasp they make at it. The boy is so smooth, so eel-like, that he slips away from every hand.

Personally, I prefer The Bluffer or The Teaser to The Smooth Boy. They at least give you a chance to catch on somewhere. But The Smooth Boy is so slippery that he nearly always fails to catch on to himself. And, so, as a rule, he hurts himself most in the end. He begins by keeping all the others guessing; he finishes by having himself guessing.

The above is only my personal preference, though. Each one of you, my dear boys, is at perfect liberty to choose either of the others as the one he would like to boot first.

THE COUNCIL OF CHURCHES

EXPRESSES SYMPATHY FOR LABOR ON STRIKE

Washington, September 3.—Sympathy with organized labor in the coal and railroad strikes, and regret that no general attempt had been made to reach a settlement through cooperative effort are expressed in a statement today by the Federal Council of Churches through its commission on the church and social service. The statement urges American churches to exert their greatest efforts to bring about the application of Christian principles to industrial conditions.

Indicating a belief that there is a deliberate effort on foot to crush organized labor the message declares, that in such an attempt at extermination the employers can expect nothing but moral defeat. Referring in this connection to the steel industry, regret is expressed that the twelve-hour day is still in effect there, and declares "apparently it will require all the continued moral pressure of the

church to complete the reformation of the industry."

The worth of personality, brotherhood as between those engaged in industry, and the motive of service, are selected as the bases upon which the application of Christian principles to industry must rest. These principles it is asserted must supersede the present practice of determining industrial controversies through a trial of economic strength. "Regretting that we are still in a period where the dominant note in the industrial world is one of strife and controversy," the message reads "there never was a time when there was more bitterness and conflict, some of it due to misunderstanding between employers and workers and some of it, unfortunately, due to a very clear understanding of hostile aims and purposes."

The commonplace contention that labor must be "deflated" as a consequence of decreased prices and living costs is attacked in the following words: "It can not be too often repeated that high wages during the War were by no means so general as believed, and that the demand for reduction of wages in proportion to the reduction in living costs has been made without reference to the fact that wages prior to the War were too low, and can not fairly be taken as a basis of wage determination."

Reiterating the need for moral principles in industry the statement continues: "The tendency on both sides in industry to break agreements, which indicates a lack of fundamental integrity, is all too prominent in the industrial world and augurs ill for the future."

"In a moral world, force can settle nothing permanently. The conferences by which most disputes end, would contribute much more to the stability of industrial relations if they were held at the beginning rather than at the end of the controversy."

The hostility recently manifested by organized labor toward the judiciary, particularly the lower federal courts, is looked upon as alarming signs of this statement of the Council. It is pointed out that the courts have been by no means uniformly hostile to labor and the element ends with the declaration that "there are distinct signs of hope and progress in the industrial situation."

GROWTH OF CHURCH IN SCOTLAND

PRESBYTERIANS ARE TO INVESTIGATE CAUSES

By H. C. Watts
London Correspondent, N. C. W. C.

Dunblane, Scotland.—Announcement that two assemblies of the Presbyterian body have appointed committees to investigate the causes of the rapid growth of the Catholic Church in Scotland was made at the time I happened to be on a visit to Scotland and it was natural that I should bring the matter up with a Catholic priest who was my fellow-traveler.

"And so the Presbyterians are alarmed, and think something ought to be done to offset the Irish Catholic invasion of Scotland! I wonder if they are alarmed about that?" he said as we stood on the railway platform at Dunblane. He pointed backward over his shoulder.

Away back the line of direction pointed to the Cathedral of Dunblane, a fine edifice set in this little Scots town. Its stout walls of hewn stone remain; its graceful vaultings and spacious aisles are perfectly preserved, and the wonderful oak choir stalls are still in position. Yet for all that this beautiful Cathedral is now nothing more than a Presbyterian conventicle.

Dunblane is a charming town, where the passenger for Oban and the western isles of Scotland changes train for the west. It lies at the approach to the Trossachs, and from Dunblane on the train passes through some of the most beautiful scenery of Great Britain—the land of the mountain and the flood of which the Scots poets have so feelingly written.

"What have the Scotch Presbyterians got to be alarmed about, anyway?" asked the Scots priest. "Look at their position of privilege. They began with every advantage. The ancient Catholic Church was despoiled and the Presbyterian religion set up as the State Church in Scotland. They got the ancient Catholic endowments, or at least such of them as escaped the rapacious claws of the Scottish Reformers. They have the old churches, or most of them, and they have, or had, a position of advantage. And now they are crying out that the Catholics are swamping them."

THE REAL TROUBLE

"The trouble is not with the Irish Catholic immigrants, though they certainly have arrived on the western coast in great numbers. The trouble is with the Presbyterians themselves. They founded their church, or professed so to do, on the basis of the Bible and the Bible."

"Well, Presbyterianism has been badly bitten with Modernism in its most advanced form. In their so-called fitting in of Christianity to suit modern needs they have practically destroyed the Bible, and in destroying the Bible they have actually destroyed the very foundations upon which their church is supposed to be built. Is it any wonder,

then, that Presbyterianism is threatened? The wonder is that it has not been utterly swept away."

"When a church which rests its faith on the Bible allows its adherents to consider such fundamental doctrines as the Divinity of Christ as a mere matter of opinion, can you be surprised that that Church finds itself threatened? It's all very well to blame the Irish Catholics for the decay of Presbyterianism; but the actual fact is that Presbyterianism is destroying itself."

"You know," he continued, "these Presbyterians spread themselves too much. To hear them talk one would think that for the past three or four centuries there had been no religion but Presbyterianism in Scotland. Why there are remote places in the country where the Catholic religion has never died out in all the centuries since the Reformation."

"It did die out in places. Let me tell you that in the year 1755 there was not a single Catholic in the whole of the city of Glasgow. Yet today Glasgow is the seat of a Metropolitan Archbishop, and its Catholic population of over half a million is greatly in excess of any other diocese in either Scotland, or England or Wales."

A WONDERFUL RESTORATION

"That is a case where Divine Providence has brought about a most wonderful restoration. But in the part I come from, that is one of the islands off the western coast, the Reformation never touched us at all. Going back to the year 1755, when, as I said, there was not a single Catholic in Glasgow and only about 200 in the whole of Edinburgh, in the little island of South Uist there were more than 2,000 Catholics, descendants of the Pre-Reformation Catholics, and only a mere 169 Protestants. The island of Barra was in pretty much the same position. Here the Reformation never penetrated at all. The population a little more than a century ago was 1,150, and of these only 50 were Protestants; all the others were Catholics, as were their fathers as far back as history can penetrate."

The decadence of Presbyterianism, of which the Scots priest spoke so warmly, is more to be noticed in the towns and cities. But in the remote country districts the National Church seems to flourish under various guises. At a little town between Lock Ave and Oban I stopped off, and near the railway depot discovered a handsome little church of stone, in the purest Gothic style, and looking very much like a Catholic church. The doors were unlocked, which is a very un-Presbyterian habit, and going into the church it looked if not like a Catholic church, at least like a very "high" episcopal church. There was a raised sanctuary with choir stalls, an altar with three steps, and back of the altar a cross with two candlesticks and vases of flowers. A lady came into the church, and explained that it was not an episcopal place of worship but a Presbyterian Church! She further remarked that in Edinburgh itself there is a very "high" Presbyterian church, where the minister uses the Communion service of the episcopal church and is further reported to use holy water.

But this sort of thing is not general, and for the most part the Presbyterian conventicles are the most dreary places of worship that human eye could rest on, while the one-time Catholic cathedrals they have in their hands are the merest preaching houses. On one hand you find Presbyterian churches with all kinds of High Church fittings; on the other hand there are churches where even an organ is looked upon as a device of Satan to wean souls from the light!

But if the advance of Catholicism in Scotland is any ground for alarm, then the Presbyterians may justly be alarmed. For the Catholic population of Scotland has risen in about a century from a mere handful of something like 16,500 to more than 605,000; and, of course, a great deal of this increase is owing to the arrival of large numbers of Irish Catholic workers who have settled around the Clyde.

FACTS THAT TELL STORY

"If you want to see what is really happening in the religious life of Scotland, the Scots priest resumed, "All you have to do to look at the facts. You don't need anyone's point of view, nor need you consult either Catholic or Presbyterian."

"On the whole the Catholic Church was ruthlessly destroyed, or as nearly so as possible; and the Catholics placed at every conceivable disadvantage. On the other hand Presbyterianism was raised up on these very ruins of the ancient Church."

"You get, then, these two positions: the Catholic one, with the extreme disadvantage, and the Presbyterian one with every material advantage. After three or four hundred years what do you find?"

You find this privileged Presbyterian Church rapidly disintegrating, sounding a note of alarm, and with its very religious foundations sapped. On the other hand you see the once proscribed Catholic Church gaining in strength and in numbers; its position becoming more enhanced year by year. And quite apart from all personal feelings, it is plain that Presbyterianism is declining whilst the Catholic Church is increasing. Indeed, the Presby-

terians don't attempt to deny it, and their present dismay is the most eloquent tribute to the truth of these obvious facts."

LOUVAIN UNIVERSITY

THE TRUE HOME OF SCIENCE AND FAITH

(By N. C. W. C. News Service)

Louvain, August 12.—Reports that a nation-wide drive in the United States to raise funds necessary to complete the Louvain University Library is to be started in October have reached here through the Baron de Cartier de Marchienne, Belgian Ambassador to the United States, and have awakened enthusiasm among those interested in the welfare of the University. Cardinal Mercier has written to Dr. Nicholas Murray Butler, president of Columbia University, expressing his interest in the project and his appreciation of the work already done in behalf of Louvain by the American committee, in the following terms:

"I have followed with deep interest the prolonged fight which you and Mr. Whitney Warren have been so gallantly making on behalf of the reconstruction of Louvain Library."

"You will readily grasp my whole-hearted satisfaction when I heard of the new and organized campaign you are about to undertake for this same purpose; nor can I overstate my relief and joy on receiving your message, telling me that I might henceforth banish all anxiety, so promising were the prospects of this movement and so complete the success you anticipate."

"The generosity of donors, all the world over, has already stored up a remarkable collection of books; but these gifts are piled up almost at haphazard, in garrets and warehouses, and the need of an adequate building for the library is becoming ever more pressing."

"All this will enable you to understand the enthusiasm evoked in Louvain by the sight of the first piles of the building emerging above the level."

"God grant that this, your latest effort, may meet with complete success and be the crowning glory of all that the United States have done so generously for Belgium."

A TRUE HOME OF SCIENCE

Emphatic testimony of the high standards of instruction maintained at the University at Louvain was recently given by the Rev. Nicholas Michels, formerly of the College of St. Thomas, St. Paul, Minn., who has been taking advanced work here. In an address delivered at the time he was awarded the degree of Doctor of Science, Father Michels compared the scientific instruction given at Louvain with that offered by the State Universities of America and said: "I shall return to my former State professors and point to Louvain as the pride of the Catholic Church, as a University with modern methods and equipment; yet where the Faith in God and in His holy religion is as of old. It is indeed a great consolation to know that at least in one place in this wide world, we Catholics have a University which, notwithstanding the fact that it offers universal courses, even those of all the sciences, it still remains and is with glory, that which it has been for centuries and which I hope it will continue to be in thought and deed—essentially a Catholic University."

"I found the Louvain professors to be scientists of the first rank, men of thorough training and scientific accomplishment, men equally as enthusiastic for research and the advancement of the cause of science as were my former State professors. Notwithstanding this fact, I found these same professors to be believers in a God and in a life hereafter, men eager to develop and strengthen the Faith that they found in the hearts of their young students and this they did without a loss to the cause of science. Truly the two, faith and reason, religion and science, can be combined in one mind and Louvain is today showing, by precept, to the world how admirably it can be done."

As evidence of the standing of graduates of the University at Louvain, attention has been called recently to the fact that many of the University's former students occupy high positions in public life. One unique example of this is given in the fact that in the Belgian Chamber of Deputies and the Senate there are sixty-two members, all of whom at one time or another have been pupils at the University of one of their own number, Professor Leon Mabile. Professor Mabile has been a lecturer of the Faculty of Law at Louvain since 1873 and since 1900 has been a member of the lower house of the national legislature.

HIGH STANDARDS MAINTAINED

Further evidence of the educational standards maintained at the University was offered in the results of recent examinations for governmental travel grants. In competitive examinations among students of the four Belgian Universities, five of the ten prizes were won by students of the Catholic University at Louvain. About the same time, in an examination for admission to the medical corps of the army, the seven candidates who received the highest grades were students recently graduated from the Medical School of the University.

Information recently furnished by the Rector of the University to the American University Foundation reveals a number of interesting facts concerning this ancient institution of learning which dates its foundation back to 1432. The curriculum of the institution includes all subjects mentioned in the program of the Belgian Law on University teaching and in addition offers approximately an equal number of courses not legally provided for. Women are admitted to all of the faculties and schools of the University and in 1920-21 there were thirty-six of them attending lectures. There are forty learned publications issued by the various departments and schools of the University.

ARCHBISHOP CURLEY

GIVES HIS VIEWS ON IRISH SITUATION

Dublin, Aug. 28.—The Most Rev. Dr. Curley, Archbishop of Baltimore, who is a native of Athlone, County Westmeath, and the Right Rev. Dr. Turner, Bishop of Albany, are among the distinguished members of the American hierarchy who are at present visiting Ireland. Archbishop Duhig of Brisbane is also here.

Interviewed by the Sunday Independent recently, Archbishop Curley gave out the following statement about Ireland:

"We in America now believe that the case of Ireland has become a purely domestic question, and it now remains for the Irish people to determine the form of Government they will live under."

"It seems to me that they have determined this by the majority vote of their representatives in Dail Eireann approving the action of the Plenipotentiaries. They all expressed their will in the recent election. The Irish people, therefore, as a whole by an enormous majority are desirous of accepting the Treaty and of making the best of it."

"It follows, then, according to the principle of justice and right that the country ought to settle down to work the Treaty, to solidify its position, and to advance the interests of the nation, develop its resources, and then in 35 or 50 years—a small period in the life of a great nation—may wish to change their position and re-assert their demands just as they think fit. This is the commonsense view."

THE LAUGHING-STOCK

His Grace then quoted the words of Charles Stewart Parnell, "No man can set a boundary to the march of a nation," and, continuing, said:

"I would be glad to see the Republican ideal kept alive and a Republican party at work in the Irish Parliament but the present situation is illogical and intolerable. The vast majority of Americans today regard the action of the so-called irregulars as inimical to the best interests of Ireland."

"The American people," asserted His Grace, "are overwhelmingly in favor of the Free State, and stand at the back of the Government of Michael Collins and the late esteemed Arthur Griffith."

"It is a lamentable fact that as the result of the present condition of affairs Ireland has become the laughing-stock for the nations of the world, and those of us who in America have done all we could in the fight for Irish freedom have been humiliated by the present deplorable state of things, where Irishmen themselves are advancing, to all intents and purposes, the regime of the hated Black-and-Tans."

"The opinion of the American public, as it is, may be expressed in this phrase—'We are sick of Ireland, and we do not want to hear about her any more.'"

"SHEER MADNESS"

Continuing, His Grace said: "I don't wish to accuse the followers of Mr. De Valera of improper methods, but objectively their present mode of action seems on the outside sheer madness."

The Archbishop emphasized the fact that he felt keenly the present situation because of his undying love for his native land.

Concluding the interview he said, speaking with deliberation: "When I return to America I will place before the American people as fully and as clearly as I can all the knowledge at my disposal of the deplorable condition of things which I found existing here. I visited Dublin Castle and I spoke to the stalwart young men there from all the counties in Ireland, and I found them unanimous in their adherence to the Treaty and their desire to carry on and to make the best of their hard-won victory in the interests of their long suffering country."

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HELP! HELP!

By The President of The Society

From far and near in missionary Canada petitions for assistance are coming to the Extension Society faster than ever before. Every petition bears the approval of diocesan authority. It is absolutely necessary that we give a hearty and generous response to every blessed one of these appeals.

The dominant note in the letters of the missionary bishops and priests is optimism. They feel sure that their demands shall be adequately met by the generous and charitable in the well-settled sections of Canada. Their optimism is based on the fact that they are striving with Christ for the salvation of immortal souls and that God in His mercy shall in His own mysterious ways give to the Extension Society a means of alleviating the heavy burdens that oppress His servants.

A Bishop in Ontario has on his hands 120 foreign children. He must get a Catholic education in order to save their souls and make them at the same time useful members of society. "I want \$500 this year to help defray the expenses of running this school. The object is a most worthy one." Most worthy and most holy, too! We feel certain somebody to whom God has given children and to whom He has given ample means for their training, shall send us \$500 right away for this apostolic Bishop. "Give and it shall be given unto you again." God is the security for this promise of Christ.

A Western Bishop calls for aid to erect a chapel in an out-of-the-way place for a number of poor Catholics: "They are unable to build without some Extension help. Why, dear Extension friends, put a cold, costly marble monument in some dismal graveyard in memory of your beloved dead, when you can for \$500, erect a chapel to their memory in the vineyard of the Lord and have them remembered daily in the Holy Sacrifice of the Mass? This last is worth while. The departed want you to do this. The costly monument is a solace for the living rather than a relief for the departed souls."

We pass from chapels and schools to the *universum necessarium* demands for the education and training of priests.

"I desire," an Archbishop writes from the West, "to make application to the Extension Society for \$2,000.00. To educate Seminarians without applying to your Society is impossible this year."

Still another Archbishop writes from the sparsely settled West. "I am in a position that gives me great anxiety. I secured six priests last summer and knocked the bottom out of my treasury. I paid for tuition \$6,000 and I still owe \$2,227.50. I am at the end of my rope. Unless you give me at least \$1,000.00 I shall have to declare bankruptcy in this particular line."

So the story goes. But after all, can we hold up the work of God in two archdioceses for the sake of \$3,000 or \$4,000—the price of a good automobile? By no means! We have in Canada thousands upon thousands of Catholics willing to make any sacrifice for God's sake. We have Catholic fathers and mothers without number eager to give their children to the service of God at the altar. These shall assist most generously the two missionary Archbishops to educate and train young men for the sacerdotal life. But there is a certain class to which we appeal for funds in a special way—that to which God has not given a priest. How often fathers and mothers longed to have a priest in the family! Yet, it was not vouchsafed to them. Here is their opportunity. Educate a priest for the missions; help to pay the expenses of the clerical training course and in this way you can have "your priest!" God, perhaps, wants you to be the spiritual parents of a priest in just this way.

From every nook and corner of Western Canada the missionaries are calling to us for Mass Intentions. We are not able to give the necessary number to the Bishops. There is a falling off in our Mass Intention donations. You say, in explanation that this is a time of stress and money is not so free. Just so. But even for that very reason ought you not redouble your sacrifices and pray God to make our times better?

We appeal to the priests to be mindful of their brethren in distress; to think of the weary priests of West and North who seldom experience the proprietary pleasure of having their legs under their own table and who are spending their time and are spent tramping the country looking for the lost sheep. Send your Mass Intentions to the Extension Society for them and rest assured that you shall have sufficient to meet your own demands. Bear in mind that we are the commissariat of nearly 800 missionary priests. Unless you make us your instruments of charity many of those missionaries shall be in real want. Don't forget them. Like you, they are the apple of God's eye.

To sum up, then, we want generous donations now, for chapels, schools, priests and clerical training, and we want Mass Intentions.

What shall you get in return for your generous giving? We shall thank you; but our thanks are not worth while. The missionaries shall thank you; but their thanks are little better than ours. What then? God shall thank you! God shall not permit you to be more generous than He. His measure of thanks always flows over!

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:

EXTENSION,
CATHOLIC RECORD OFFICE
London, Ont.

Previously acknowledged \$5,364 48
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MASS INTENTION

K. L., Mabou, N. S. 8 00

STRONG STATEMENTS

Conventions in session in Chicago recently were treated to two utterances that are commendable. The first was made by Mr. Henry F. Cope of Chicago. He said in substance that religious motives must be substituted for selfishness in training children or the present machinery of civilization will break down. "Unless we can train children in the religious motives of living," he declared, "all our social regulations will completely fail. Unless we can change human life from selfishness to social good, our machinery of civilization will break down. There will never be a police force big enough to suppress banditry in the city, unless you can outlaw it in the wills of the citizens. You cannot regulate folks into righteousness."

In other words education without religion has been tried and proved the failure that was prophesied for it, and religious training is vital to society. The sooner this fact can be grasped by educators the sooner the remedy will be applied. We have increasing evidence in the past few years of the utter futility of trying to rear God-fearing citizens without teaching them the fear and love of God. Now that the new education has been found defective perhaps leading educators will study more thoroughly and apply effectively the system of education with religion that has succeeded for so many centuries in the Catholic Church.

The other notable utterance might be a corollary to the preceding, although it was spoken at a different time and to a different audience. Judge Scanlan, chief justice of the criminal court, told the members of the Chicago Medical Society that the old fashioned homestead with its training in religion was the finest and best factor in keeping down crime. "As an institution," he continued, "it is fast falling into decay, with a resultant increase in crime." As a cause of the decay of home life, the judge pointed to the fact "that the American public is fast losing its faith in God."

Here are two utterances that deserve to be pondered deeply by the rank and file of the citizens of the country. To enthrone religion in the home, to teach it in the schools, is the hope and goal of living religion practiced in the lives of our citizens.—The Pilot.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 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,
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