

understanding with the Fishermen makes more for international peace than huge standing armies.

ST. MARY'S Cathedral, Halifax, which has just celebrated its centenary is, historically, one of the most venerable and interesting churches in Canada. Beginning with Bishop Edmund Burke its presiding prelates have without exception been men of distinction. Bishop Burke himself was the pioneer English-speaking missionary of Upper Canada and the founder of some of its old parishes. Bishop Fraser, his successor in the See of Halifax, was a typical Highland priest, a man of striking individuality and an indefatigable missionary. Archbishops Walsh and Connolly had both an international reputation as scholars and administrators; Archbishop Hannan was in a very real sense the father of his people; whilst the kindly Archbishop O'Brien, poet, and historian, was known far and wide as the most literary minded of Canadian prelates. Of the present incumbent, Most Rev. Edward McCarthy, it can be said with truth that he has fully maintained the splendid traditions of the See. May he be long spared to preside over its destinies.

IN A series of addresses in a Toronto Presbyterian church, on the book of Jonah, an American minister of reputation called a halt to the process of destructive criticism characteristic of present day religious teaching among non-Catholics. The Book of Jonah was, he declared, historical, and the story of the whale, in his opinion, literal and true. It was, relatively, he further affirmed, no great miracle for God to provide a fish large enough to swallow a man; the great miracle was that of grace, which saved the man in spite of his sinful disobedience to the call of God. The main purpose of the book was to proclaim salvation to the Gentiles, not to prove that a whale could swallow a man. The moral of the story of Jonah, he might have added, is that God grieves over the destruction of souls whom He has called to save, and that the first step in the way of salvation is true penitence.

THE ADDRESS was reassuring in that it shows that there are still many who, though visibly external to the Church, cling firmly to what has come down to them of old orthodox teaching. That there is a powerful stream the other way we have evidence enough. There has recently sprung into existence across the line a "Church Film Association" whose purpose is to popularize Sunday church-going by displaying moving picture-dramas and "comedies" on stories taken from the Bible, and the first picture to be displayed is "The Comedy of Jonah and the Whale." To such a sorry pass has the principle of eclecticism or private judgment come in these days.

THE EXTENT to which this principle may be carried is brought out clearly in a contribution in one of the daily papers on the much discussed question of church union. Presbyterians, Methodists and Congregationalists have already come to some sort of understanding on this subject, but the Baptists hold aloof. To overcome the latter's objections, the writer suggests that baptism be made an open question. He would have it that each pastor in such a united church "would be free to teach and practise what he believed to be Scriptural, the membership being equally free to use and act upon their own judgment. The immediate result would be to remove the baptismal question from the present sectarian atmosphere, and each pastor and member would be free to decide it on its merits. Were the writer pastor of such a united church, he would invite paedobaptists to his pulpit to lay before his people what they believe and why on the subject. On subsequent occasions he would set forth his own position, telling how, in the early years of his ministry, his discovery of the overwhelming strength of evidence on the Baptist side compelled his secession from the Anglican ranks. Of course his people would be free still to differ from himself after hearing both sides, and also free to practise that which they still believed to be Scriptural, so long as their action did not involve himself or those agreeing with him in any responsibility for such divergent action."

Deciding Christian doctrine "on its merits" is certainly the last word in the "comedy" of unbelief.

THAT THE spirit of distrust as between the English speaking and French-speaking people of Canada which has been so sedulously propagated by incendiaries in this Province, is not of Quebec's making, comes out quite clearly in an address before the Montreal Canadian Club by Premier Taschereau, who speaks with the authority of his antecedents and his position. These words of his should be read and pondered upon in every Province of Canada:

"It is the pride of men of my race that, although we hold dear to our national traditions and cherish the memory of our dauntless ancestors who carried Christianity to the Indians and changed wild forests into agricultural lands, we have not drawn a line around our heritage, but we are instead contributing it as an essential part of the patrimony of the whole Dominion to which we have extended our faithful devotion. Indeed, we have stretched our patriotism from ocean to ocean, fully realizing the brotherhood and amity that must unite men of one and the same country, and the loyal support we owe to our constitution, which is the political link that binds closely our nine Provinces and will make of them a vast and mighty nation called upon to compete in every field with the 48 States united to the south of us."

"CHRIST, HOME AND CHILD"

IMPRESSIVE SERMON BY
ARCHBISHOP HANNA

The following impressive sermon on the menace of divorce to the American home and family was delivered in St. Mary's Cathedral, San Francisco, by Most Rev. Archbishop Hanna.

CHRIST, THE HOME AND THE CHILD

To all who throw their souls into the late war, and to all who in high hope, dreamed of a better world, the outcome has brought pain and disappointment. This is especially the case of those who risked all, yet even life itself, that justice and right might in the end prevail. Of a consequence, the noblest of the race searching their hearts, and their consciences are demanding an accounting of what they did during the days of the struggle.

Did I go right when I stood forth for the cause represented by the Allies? Was I wise when I offered to my country all that in me was of power and influence? Was I justified in sending forth the flower of my young manhood to die on Flanders fields and water with their blood the soil of France? Above all, was I right in supposing that the men who risked the destinies of the Nations, really cared for justice, for brotherhood, for the rule of the people, for order, freedom?

I feel that every true-hearted man must still believe in the righteousness of our cause, and still feel the same high inspiration; but our leaders have not been great enough to understand their mighty task, and have failed, yet utterly, to realize the ideals for which good men and brave men lived and fought and died.

THE HOME IS UNIT OF SOCIETY

In keeping with Catholic tradition, the family, the home is the unit of society. Modern Social Action is often unmindful of this great truth and is very prone to neglect the family group, as it thinks only of the individual. I wish to stress this a bit, for everywhere about us, in our anxiety to help the individual, we trample upon parental rights, upon home rights, and seemingly, there is little thought either of the father's place or of the father's duty. Our courts hand over the little ones of the flock to the mercy of organized charity, and rarely is it their policy to follow and make responsible the recreant parent.

Our whole social program of recreation is calling the children, yes and the parents, too, away from home to find their relaxation in playhouses and in the great social centres established by our lordly munificence. Our housing scheme is making impossible the old home ideal, and one of the finest words in our language, almost untranslatable into other tongues, the word "Home," will soon lose its meaning among us. The worship of bling, finding its expression in the big city, the big industrial center, is forcing us ever into closer

quarters because of the heightened value of land, the increased cost, either of rent or of possession. And, finally, the refusal of woman-kind to accept the old honored task of home-making, the willingness of woman-kind to accept the slavery which industry compels instead of the home service which was once her ideal, is making the ideal home more difficult than ever. I know you look up hopefully and ask, what can be done? Our judges can insist, if they will, upon the duty of the parent to his offspring. Our social agencies can use their great power for home recreation. Our housing commissions, aided by our law makers, can make a constructive program that in time would make possible the old fashioned home. Our captains of industry can be forced to place their great engines of commerce in healthful places, and provide for their workmen right home conditions, and a new and enlightened public conscience will find women eager and ready to accept the conditions under which their mothers grew both to power and great helpfulness.

CHRISTIAN IDEAL OF HOME

But we must go even deeper if we are to find the reason why the home has no longer its honored place in our social fabric. In the Christian ideal, the love of man and woman binds together hearts and souls, and out of this love come the children, to be the joy of the household, the future citizens of the State. This love co-operates with God for the perpetuity of the race, for the building of the City of God as it rises through the ages.

The Christian ideal supposes that, ordinarily speaking, man and woman are not complete as individuals, that they need one the other for their final perfection. The deepest instinct of man makes this love, this bond, eternal, and the philosophers of all ages and the statesmen of greatest worth have always held that this union of love must have unusual strength, else the perpetuity of the race and the right training of the children must suffer.

As a matter of fact, under normal conditions, this love which makes one flesh, endures through life and grows in strength as time runs on. Indeed, the thought of separation, even by death, is repugnant, and surely nothing less than death can weaken the bond. It is for this reason that no sane man has ever regarded divorce as a good thing, and the most that can be said in its favor is that it sometimes offers passing relief.

When, therefore, men and women have looked upon this sacred union as a bond that can be broken at will, not only have they abjured from the possibility of begetting children, thus endangering the future of the race, but also, they have failed in the up-bringing of the little ones, and so rendered them incapable of filling the great place that ought to be theirs.

WEAKENING OF MARRIAGE BOND

In no place in the Christian World has the strength of the marriage bond been so weakened as with us, and of a consequence, we see here a disruption of home life unparalleled in the history of Christian civilization; and as to the misery we behold, with feelings akin to horror, that women and men throughout the land are beginning to take a false view of the purpose of this sacred relationship which binds together the love of man and of woman; are forgetting that they are co-operating with the Creator for the future happiness of the race. Our children are entering this sacred state with no other view than that of safety, of ease, of comfort and of pleasure, and when they do not find these things, they seek freedom from a bond, the nature of which they have never understood.

If Philosophy and Statesmanship teach the permanence of the marriage bond, how much more clearly is it brought home to the Christian conscience in the teaching of Christ Himself, and in the traditions of His Church? Christ not only blessed marriage as the great institution of nature, but thinking across the ages of His mighty ideal of human life and of human perfection. He raised the marriage bond to the dignity of a sacrament, and through the sacramental rite gives light and grace for the fulfillment of the weighty responsibility which marriage imposes. He recalls that the God of nature intended, from the beginning, that this bond should be lasting, and only because of the corruption of the human heart had any relaxation been allowed. When, however, through His Only-Begotten Son, the Father wished to lift man unto a higher dignity, then, in the mind of Christ, it became necessary to restore the bond to its old perfection, and to insist that nothing save death could break that union which Christ now raised to a new plane.

THE TEACHING OF CHRIST

Christ's position is clear to every believer. When the Pharisees would tempt Him, asking "Is it lawful for a man to put away his wife for every cause?" Jesus, wishing to meet the thought in their minds, asked "What did Moses command you?" And when they answered "Moses permitted to write a bill of divorce," Jesus quickly countered, saying "Because of the hardness of your heart he wrote that precept." "From the beginning of creation, God made the male and the female; for this cause, men shall leave father and his mother and cleave to his wife, and they two shall be in one flesh. What, therefore, God has joined together, let no man put asunder."

When the disciples thought this a hard doctrine, and even asserted

that under such conditions it were better for man not to marry, Jesus answered "All men take it not this word, but they to whom it is given," by which sentence, Jesus permits, not mere sexual liberty, but less; the sacrifice of the family life for a duty, which in some cases, is higher and nobler.

In spite, however, of this Jewish tradition, which had simply mastered the minds, even of the Disciples, Jesus pronounced with a finality, even rare in Him "Whosoever shall put away his wife and marry another, committeth adultery." The family in Jesus' mind, is not a passing union, at the mercy of shifting desires. It is ordained for that very discipline which in our day, many are anxious to avoid.

In Christ's mind, therefore, the great purpose of the Father are served only by the performance of the marriage bond. Every modern, every ancient argument about unhappy homes, unconsensual tempers, differences of temperament, newly discovered love, Christ answered by a simple phrase—"What God, 'for His mighty purpose,' has joined, let no man dare put asunder," and every attempt to weaken the marriage bond is met by Christ with this sentence—"Whosoever putteth away his wife and shall marry another, committeth adultery."

THE QUESTION OF DIVORCE

Are there no cases, then, when it were better to allow both parties to remarry? Christ says "No." He detaches Himself from the special case, from the hardship of the individual, and looks to the deeper principle of social life; looks mainly, almost wholly to the maintenance of the marriage bond, which is the basis of the future, and He seems to feel that if once a way were opened to indulgence in special cases, the whole economy of God's purpose in the world would be seriously menaced.

It is easy to understand in Christ's Doctrine that the love which makes for this lasting union, is not merely the love of the senses, the pleasure of the flesh, for this is always selfish; easy also to see, that it is not that romantic thing which catches the imagination, especially of the young, in the ardor of youth, but it is a love that weighs the qualities of mind and heart, that looks to real worth of character rather than to the glittering prizes of life; a love which divides the great purpose of God, a love which reveres the holiness of the Sacrament, a love which comes from God and co-operating with Him, is willing to make the sacrifices necessary because of imperfections of the lovers, and necessary, because of the burdens that come in rearing children unto God's ideal.

It is the purpose of the Catholic Church to train men and women unto this view of life, for only in this view of life's responsibilities can Christ be triumphant and the world saved for generations yet unborn. What a changed world would come, if the love of man and of woman, were chastened and inspired by thoughts such as these! If the joy of their marriage day were tempered by the sobering thoughts of the place of marriage in God's designs; if the joy of their marriage day were made perfect by the hope which Christ's blessed grace must bring.

THE SACRAMENT OF MATRIMONY

Into a union thus sanctified comes in time the child of love, the joy of the home, the pledge of immortality. But with the child comes a new burden, a new obligation. What is the nature of the obligation? We measure the greatness of our responsibility, by the value of the thing given to our charge. Judged by this standard, the obligation is weighty indeed, for the child is God's image, this child is redeemed in Christ's blood, this child, with Christ, heir to the Kingdom of Heaven, this child has, for inheritance faith which lifts the mind and heart unto the high things of God; hope, which cheers when the struggle is hard around; love, which conquers all things; truth, God's greatest boon unto the children of men.

The child who has such inheritance is confided unto a mother's care; she must nourish and clothe this small body, and as the years run on, begin to make impressions, the most lasting impressions on his growing spirit; impressions of God and His place, impressions of law and order and obedience. From the discipline of home, the child learns the great law of sacrifice, and the greater law of kindly helpfulness. He catches what he must do from her lips; he fashions his standard in accord with her conduct and her life; and as the home life, so in large measure, must be; and out of such a home come the great men and women of the world, the men and women whose service makes a better and a nobler world.

The great interest of today, the hope of the tomorrow, are with the child; and the child is the product of the union of father and mother. In Christ's wisdom, this union, only in death can sever, and the history of Christian civilization attests the farseeing wisdom of Jesus Christ, for when men and women have revered the marriage bond, and in the face and in love of God, have reared their children unto a realization of the noble things of life, civilization has reached its greatest height; when laxity crept in, and men no longer considered this sacred union binding until death, there has come corruption and degradation of life's highest goods.

WORDS OF PRACTICAL WISDOM

My words have no value, unless they can be made practical in the lives of our people, and I can only exhort my priests, the heralds of Christ's wisdom, to be insistent, to preach this doctrine of the Christian home, in season and out of season. I can only exhort you, my loved children, to show forth in your own homes the ideals which Christ has implanted in our hearts. I can only exhort you not to listen to the siren songs of those about us who tell of a passing passion, and who forget the higher purpose of that union which is of purer love. I can only exhort you not to tolerate, in your social life, the brazen wantonness of those who have turned their back on Christ and His Church, and whose lives are corruption.

I can only pray that Christ's light may shine into the minds of our rulers and of our people, and that this light may guide them back unto the ways of Our Father, who better than we, bore the sweet yoke of Christ, and who, better than we, made home the place of our dreams, and the shrine of all that was noble and pure and true.—The Monitor.

CHRISTMAS AND IRELAND

The golden stars give warmthless fire.

As weary Mary goes through night: Her feet are torn by stone and briar; She hath no rest, no strength, no light:

O Mary, weary in the snow, Remember Ireland's woe!

O Joseph, and for Mary's sake! Look on our earthly Mother, too: Let not the heart of Ireland break With agony, the ages through: For Mary's love, love also thou Ireland, and save her now!

Harsh were the folk, and bitter stern, At Bethlehem, that night of nights, For you no cheering hearth shall burn: We have no room here, you no right.

O Mary and Joseph; both not she, Ireland, been even as ye?

The ancient David's royal house Was thine, Saint Joseph! therefore she, Mary, thine Ever Virgin Spouse, To thine own city went with thee Behold! the child's no down The heir of David's throne!

Nay more! The Very King of kings Was with you, coming to His own: They turn'd Him forth to lowliest things: The poor mock heath of toll alone Stood by, when came to piteous birth The God of all the earth.

And she, our Mother Ireland, knows Insult, and intempest of wrong: Her innocent children clad with woes, Her weakness trampled by the strong; And still upon her Holy Land Her pitiless fumes stand.

From Manger unto Cross and Crown Went Christ: and Mother Mary passed Through Seven Sorrows, and sat down Upon the Angel Throne at last.

Thence, Mary! to thine own Child pray, For Ireland's hope this day!

She wanders amid winter still, The day of tears is on her face: Her wounded heart takes yet its fill Of desolation and disgrace. God still is God! And through God she Foreknows her joy to be.

The snows shall perish at the spring, The flowers pour fragrance round her feet: Ah, Jesus! Mary! Joseph! bring This mercy from the Mary Seat! Send it, sweet King of Glory, born Humbly on Christmas Morn!

—LIONEL JOHNSON

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MISSIONS AT CHRISTMAS

With the Feast of Christmas but a few days off we are doubtless in the midst of our immediate preparations to celebrate fittingly the memory of Christ's birth. We are busy on the Christmas gathering, the home needs and the thousand and one little demands of kindness or gratitude. Nor can we leave out the more sacred needs of holy faith. We are inspired by our love for God to surround our altar and crib, which portrays to us the Saviour's birth, with every beauty and refreshing token and renew in our hearts sentiments of sincere and devoted piety. Doubtless this is our first duty and has its value in our daily lives.

But we reflect that it is difficult to separate our thoughts from those who have no priest to minister to them, no prescriptive altar to adorn and no crib whatever to recall the Child Christ to them. Perhaps when the missionary who serves the scattered families committed to his care does come, it is but to a shanty or at best a large room in some home. What a difference it would be if he had but a small chapel! We perhaps have tanks of flowers, he had but a pair of ordinary candlesticks, on an improvised altar table. True he speaks the Word of God,

offers the Holy Sacrifice and administers the sacraments but under what conditions! What of those too who for lack of any missionary must wait until the New Year is well begun to celebrate their Christmas Feast.

Let us love our faith at home and be equally zealous to spread it abroad by remembering that missionary works cannot be separated from our Christmas preparations.

WHAT WE SHOULD DO

1. Help Supply a Missionary.

The greatest of all needs is the missionary himself. Without his presence the Word of God, the Holy Sacrifice and sacraments are all wanting. The Church owes her life and her presence to the missionary. No amount of literature, addresses, lectures or other means of making the Gospel known will suffice. They help to prepare, as St. John the Baptist did, the way of the Lord, but that is all we can expect. And do not believe that there are sufficient in the field. There are not. Do your share to help educate missionaries.

2. Donate a Chapel.

Next in order of need is the Mission Chapel. The Memorial Chapel has been a happy suggestion. It is a memorial to the dead and a benefit to the living. It is a little home for the celebration of Mass and the fitting administration of the Sacraments. In the absence of the missionary it is quite possible for the scattered Catholics to meet there and offer together prayers to God in union with those who actually assist at the Holy Sacrifice. The equipment of such a building is in the hands of the Women's Auxiliary, who have never failed to respond to a call of need.

3. Aid the Ruthenian Fund.

Our Ruthenian fund is for the education of the young. Brother Anabert has clearly shown the scope and nature of that great work for the children. If love of the Child Christ leads many to think of the poor, what more deserving case could we point out than that of the Ruthenian child when we seek to educate in order that later on these people may have a priesthood to minister to their spiritual needs.

4. Support and Encourage the Catholic Press.

Support also our Catholic papers. Through their pages are made known the needs of the missionary dioceses in Canada. Do what you can to have them placed in Catholic homes. "Thank you," said our Divine Lord, "that when I come I shall find faith in the world." What are we doing to preserve our own faith and help others gain that more precious of all gifts? No feast of the year so clearly convinces us of that great truth. What can teach us with greater force than the image of Christ's birth. His coming to earth for our sakes, and His manifest love? What greater argument can encourage us to appreciate more our faith and give us a greater desire to do our duty to God by becoming the instrument of the salvation of souls. He came to save? When we have done our share of missionary work we can say with truth we have accomplished something. But let us ask ourselves as the Feast of Christmas approaches, whether this work has its proper place in our Christmas preparations.

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.

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TRULY APPALLING

A Protestant contributor to the Nation sends this interesting item: "In Mallo anyone can see, as I did, with their own eyes, the large handsome houses burned to the ground; there they are and it is useless for any Hamar Greenwood, or Carson, or Lloyd George, to deny it. There is a magnificent milk factory all in ruins, thousands of tins of preserved milk on rubbish heaps, all the newest, finest American inventions and machinery (many of them just installed) broken to bits, everything black, charred, and burnt to cinders; 500 people in Mallo thrown out of employment for the winter, most of them women and girls. I visited many of their homes and they are in blank despair, with starvation staring them in the face, no food to cook and if they had, no fire to cook it with, and all this done by the forces of the Crown, the men who are sent here to keep order."

And the Irish correspondent of the New York World draws this picture which is far worse: "Combined with ruthless dragoning of the country, the policy is to bring about food and coal famine."

Railroad services are being steadily withdrawn. The plans framed by the Dublin Corporation and other local bodies throughout the country to meet a food shortage have been simultaneously seized by the military and police, new restrictions on motor vehicles are framed to prevent the moving of supplies to areas where famine is expected, while systematic destruction of crops, cattle, fodder and live stock has been in operation for weeks throughout the south and west of Ireland by armed forces of the Government. It is not surprising that trade is rapidly coming to a standstill throughout the country. Ireland's need of food in a few weeks may be more acute than that of Belgium during the War."

To add to this misery, murder and looting are still frequent. Last week, for instance, in the space of forty-eight hours thirty-eight persons met with violent deaths, seventy-nine were injured and thirty-eight were tried by courts martial. Of these twenty-nine were convicted and nine acquitted. Of course, Sinn Feiners are still "killed trying to escape," a significant expression meaning "were murdered." Wholesale arrests are the order of the day. According to press dispatches over 1,000 Sinn Feiners are now in jail, amongst them Arthur Griffith.

Of course, Mr. Lloyd George expressed great and unfeigned surprise at Griffith's arrest, and an enterprising press agency announced to the American cousins of the British that Mr. Griffith had appealed to the British to protect him from Sinn Fein. Hence the arrest. It has not yet been explained why the palace of the Archbishop of Dublin was raided, nor, yet, why another priest has mysteriously disappeared.—America.

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily un baptized! Missionaries are urgently needed to go to that rescue.

China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already twenty-two students and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary J. M. FRASER.

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