

CARDINAL MERCIER'S STORY

CONTINUED FROM PAGE ONE
II. WHY THESE CONVERSATIONS?

Why? First and foremost because I am not entitled to shirk an opportunity which comes in my way of fulfilling a duty of brotherly love and Christian hospitality.

For the whole world, I would not that one of our severed brethren should have the right to say that he knocked trustfully at the door of a Roman Catholic bishop and that this Roman Catholic bishop refused to open it.

A great nation was, for more than eight centuries, our beloved sister; this nation gave the Church a phalanx of saints whom to this day we honor in our liturgy; astonishing reserves of Christian life have been maintained in its vast Empire; from its numberless missions have gone out far and wide; but a gaping wound is in its side. We Catholics, kept safe by the grace of God in the whole truth, weep over the criminal sundering which tore it away four centuries ago from the Church our Mother—and forsooth there are Catholics who would that, like the Levite in the parable of the Good Samaritan, a Catholic Bishop should pass his way superbly unfeeling, and refuse to pour oil in this gaping wound, to tend it, and try to lead the invalid to God's house whither God's mercy calls him!

A REPLY TO CRITICS

I must needs plead guilty had I been so cowardly. Oh I know well that those who misjudge us will not deny our charitable intentions, but they consider our interference inopportune or ineffective. Inopportune, because they think it is wiser to let the separated churches go to complete decay, the contrast between truth and error become sharper; then evil carried too far will strike terror, and the hour of triumph will ring for truth. Ineffective, because, so it seems, we do not adopt the right method of apostolate, i. e., the appeal to individual conversions.

Let us weigh for a moment these two reproaches.

Nowhere in the Gospel do I find this policy of extremes either taught or commended. Far to the contrary, I read that the smouldering taper must not be smothered.

When Protestant believers fall into religious liberalism, and thence through indifference to any positive creed lose all religion, swell the ranks of atheism, and thereafter of anarchy, this is an evil, a great evil.

Sincere Christians who feel powerless—a feeling we also share in a less measure—to arrest this evil, appeal to us for help; at least, they invite us to discuss with them the means of stemming the tide of irreligion; and rigorists would fain bar the way!

Here we have one way of giving actual help to our separated brethren, one good reason for welcoming them open heartedly.

"WE TOOK A BROAD VIEW"

So far so good will perhaps be the answer, but this was not the main point you had in sight; the main point was to bring immediate weight to bear on men of faith, members of the "High Church," in order to win them back to Rome.

The main point! How does the critic know? We never had a thought of ranging in order of importance the guiding motives of our conduct.

We took a broad view of a whole problem in which were concerned men whose souls were keenly alive to their duties towards themselves and towards others by reason of their social influence.

We trusted we might, in the spiritual field hold out a helping hand to our brothers, and there we had a second reason for conversing with them.

"YOUR EXCLUSIVISM"

Next we are told that we are going the wrong way to reach our goal and that our method is a clumsy one; experience, it is alleged, has taught us not to consider groups; individual conversions only must be sought for. Here I say to my critics, by what authority do you limit the workings of the Divine Mercy? By all means be desirous about individuals; enlighten, pray for, work for, as much as you may, every soul God sends across your path; no one will think of blaming you.

But what entitles you to put aside bodies of men? It is your exclusivism which is to be blamed.

Allow me to refresh your memory. Listen to Leo XIII's weighty words, when on April 14, 1895, in his Apostolic Letter *Anantissima Voluntas*, he spoke not to individuals but to the whole English people, *ad Anglos*. Read that Encyclical once more, it is addressed to a nation, *gens anglorum illustris*; and when ending his Letter the Holy Pontiff foresees the objections, which pessimists will set up against his optimism, he writes: "Difficulties lie in the way, no doubt, but they are not such as may slacken a whit our apostolic charity or weaken your purpose."

"No doubt disagreement has taken root and developed by dint of revolutions and long lapse of years; but is that a reason to despair of reconciliation and peace?" "By no means, if it be God's will." "The course of events is not so much to be measured

by human reckoning alone, but most of all by God's power and mercy. In great and thorny matters, if men undertake them with a pure heart, God will be with them, and His Providence will be the more glorified because of these difficulties."

A year and a half later in September, 1896, the Pope, is constrained bitterly to disappoint Anglicans; he proclaims the invalidity of their orders. Do we see him giving up his far-reaching hopes, and advise only the preaching to individuals? Far from it; he ends his Apostolic Letter, *Apostolicae curae*, by a direct appeal to the very men whom, to his sorrow, he has grieved, and he calls on individuals and on the masses to follow them in their conversion.

We will, to the best of our power," he says, "never cease to further their reconciliation to the Church; and we fervently hope that their example will be followed by individuals and groups."

LEADERS AND PEOPLE

The truth is, Dear Brothers, that to this day, notwithstanding all the loud voices running about the intellectual progress of the people, about the independence of their judgment and the sovereignty of their initiative, it remains true that the masses do not lead, but are led, do not command, but obey. Even in a democracy the social system remains an oligarchy. Demagogues on the one hand, an elite on the other, strive for the leadership of the masses, the former so as to preach violence and raise revolution, the latter to safeguard order and discipline.

Therefore, if it be God's purpose that one day our brothers, severed from us since the days of Luther, Henry VIII., and Elizabeth, should re-enter the Church, it will be the lot of an elite to show the way. And if men placed in authority and of high moral standing, esteemed by all, get a calmer view of the ties which Christ established between the faithful, the episcopate and the Papacy, a great step will have been taken towards Catholic Unity. That is what Leo XIII. so clearly asserts in his letter *ad Anglos*; it is the spirit which we endeavored, in obedience to that illustrious Pontiff to instill into our "conversations of Malines."

And now if you ask us what we hoped for, and still look forward to, we can only answer, in the words of Our Holy Father Pope Pius XI., that "the unity of nations in the Catholic Faith is, above all, God's work."

God's universal Providence "reacheth from end to end mightily and ordereth all things sweetly," but the appointed time is His Own secret. For His ends He makes use of secondary causes; He condescends to ask the servants of His Divine Son to work with Him; but of no one does He claim, to none does He promise success.

III. A LESSON

THE ESSENTIAL CONDITION OF A FRUITFUL APOSTOLATE

The following admonition of Christ's Vicar on earth points out this condition: "The momentous religious events of history cannot be measured by human reckoning."

When the saving of souls is at stake, the essential factor is neither human wisdom nor tactical ability, but good Gospel simplicity, faith in Divine Mercy, in the omnipotence of grace, which will compensate for the shortcomings of the means at our disposal.

This burning faith is the beginning, the middle and end of apostolic work. It alone is able to uphold the missionary's constancy; and will, come what may, ensure his reward in the end.

What tells in supernatural matters as St. Paul says, "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"; and again, "therefore, neither he that planteth is anything, nor he that watereth, but God that giveth the increase."

You grow impatient, success is slow in the coming, your pains are wasted. Be on the watch; human nature, in its eagerness, is misleading you; a charitable endeavor is never lost, "but brings forth fruit in patience."

Do you not see how Providence controls secondary causes? In the order of nature the sower casts his seed in the labor-laden furrow, lets winter frosts go by, waits for spring sunshine and summer's heat, then, after long waiting, laden with alternate hope and fear, then and then only does he joyfully reap and store his crop.

Harvesters of souls, Christ has warned us that we must sow in the sweat of our brow and often amidst tears are the harvest time come round; and when that blessed hour has come, another is likely to reap in our stead. "That it is one that soweth, and it is another that reapeth." They that sow in tears shall reap in joy. Going they went and wept, casting their seed. But coming they shall come with joyful-ness carrying their sheaves.

CONCLUSION

In conclusion, my dear brothers, I wish you to understand why I have written to you of a labor which, in my mind, was to remain concealed.

I have spoken because some of our brothers in England, misled by fanciful news and chance comment in the press, misinterpreted my line of action and were offended by it; I

have also spoken lest, distorted, as my doings have been, in your sight, I be deprived of the pious help which I expect from you in this matter as in all I undertake for God's glory, and lest the spiritually unselfish notion you should have of your apostolate be warped.

I trust I have been able to blow away the slight cloud of dust which, for a moment, drifted between us and our friends in England.

I hope, too, that I have quickened your sympathy for the holy cause of the Church's Unity, in answer to the supreme wish of the Pastor of all pastors, Our Lord Jesus: "That they all may be one."

"I am the Good Shepherd," He says, "and I know (and love) mine, and mine know Me, as the Father knoweth Me, and I know the Father; and I lay down My life for My Sheep." But at once He adds: "And other sheep I have"—Our Lord does not say, "I will have, or I would fain have"; He says, "I have, they are mine, *habeo*—other sheep I have, that are not of this fold; there also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."

There you have it, dear brothers, the Master's own word: "*Oporet*," "I must . . .," and following Him, you also must go forth through the bushes, among the rocky paths, under the burning desert sun, go forth wherever sheep are to be found and won back.

Be not solicitous about success; God does not demand it from you; what He does require of you, says St. Bernard, is the care of those that are ailing. He gives the healing: "*Cura est, non curatio*." In all things of your pastoral ministry pray and toil and give, tire yourselves out; make a start, hold out, be steadfast; true always to St. Bernard's saying: "Never lose hope, yours is the care, His the Healing."

Your most devoted in Christ,
D. J. CARDINAL MERCIER,
(Archbishop of Malines.)

REMARKABLE TRIBUTE TO MGR. FRENCH

RENFREW PRIEST HONORED BY CHAPLAINS OF GREAT WAR

Renfrew, Feb. 18. (Special).—Irrespective of religious affiliations, Renfrew and district joined together to pay a striking tribute to their beloved parish priest, Lt.-Col. F. L. French, D. S. O. tonight, when he was tendered a banquet at the Hotel Renfrew. Canada's premier fighting man, General Sir Arthur Currie, was prevented by his doctor's orders from being present and sent his profound regrets, expressing at the same time his high praise for the splendid services of Colonel French in the Great War. His Excellency the Governor General was represented. More than a hundred letters were forwarded from former comrades from all parts of the Dominion, from the United States and even distant Europe, conveying the best wishes of the writers and congratulating Col. French on his latest honor.

Sir Arthur's place was taken by General H. A. Panet, Adjutant General of Canada.

The Governor General's personal representative, Major H. Willis O'Connor, a number of high staff officers and no less than twenty-five soldier priests, comrades in the trenches, journeyed to Renfrew to do honor to the senior Catholic Chaplain of Canada's overseas forces. His Lordship Bishop Ryan, of Pembroke, Prelate of the Catholic Hierarchy, likewise honored the occasion with his presence.

Colonel L. T. Martin, of Renfrew, presided and was a most able toastmaster. After the King had been duly honored, Lt. Col. Rev. A. H. McGreer, of Bishop's College, Lennoxville, proposed "Our Country."

BOND OF COMRADESHIP

The toast was responded to by His Lordship Bishop Ryan, who expressed his satisfaction in seeing present not only so many Catholic Chaplains, but also so many distinguished members of the Chaplain forces of other denominations such as Col. Almond and Col. McGreer. The Bishop then spoke of Canada's great future and the duty of every good citizen to show the same spirit of fortitude in peace as in war. If, said His Lordship, so many were willing to die for their country when it was lately menaced, surely they would be willing to live for it and cement in fraternal unity that bond of comradeship which was bought with the dear remembered blood of our best on Flanders fields.

In a brief but feeling speech, Rev. Hingston, S. J., of Loyola College, Montreal, did honor to the toast of the Canadian Corps. He felt that the Corps was still a living entity despite that it was now so widely scattered and that for it and all the unperishable memories of the war time veterans of Canada had a deep affection.

General H. A. Panet responded, and said that during the War no small part of the success of the Canadian Corps was due to the ever self-sacrificing spirit of the Chaplain services. Every denomination had done splendid work and he agreed with Father Hingston that the Corps was still a living entity and that its members would be no small factor in building up the future prosperity of Canada.

Colonel (Canon) Almond, of Montreal, formerly director of

Chaplain Services during the late War delivered a witty and eloquent speech. He paid a high tribute to Colonel French and to the Chaplains generally who had served under his direction. He said that he was not by any means a unionist but a great believer in unity. He was certain that not a single Chaplain in France had sacrificed the truth to the hour, but that whilst ever faithful to their own denominations had worked in wonderful unity for the good of the Canadian Corps.

Father John O'Gorman, of Cobalt, also spoke in response to the toast as well as the Rev. Col. E. Sylvestre, of Montreal. The latter evoked loud applause when he prayed the Adjutant General to ask the Chief of Staff to re-establish the Chaplain forces as a unit of the Canadian Permanent Force. All the other branches of the C. E. F. had a place in Canada's small army and as a Chaplain he made humble prayer that his request might be granted.

SERVICES LAUDED

An outstanding event of the evening was the address which was then read to him by Major the Rev. T. J. McCarthy, D. S. O., M. C., Chaplain of the P. P. C. L. I.

"I must . . .," and following Him, you also must go forth through the bushes, among the rocky paths, under the burning desert sun, go forth wherever sheep are to be found and won back.

When, early in 1917, the Dominion Government decided that the Canadian Military Chaplains in France were sufficiently numerous to warrant their being regularly organized as a service, and the appointment became necessary of a Deputy Assistant Director of Chaplain Services of the Canadian Corps who would be the Senior Catholic Canadian Chaplain in France, the choice of the competent military authorities fell, at the suggestion of the Canadian bishops whose advice was asked, upon Captain the Reverend Francis Lawrence French, then Chaplain of the Fifth Canadian Infantry Brigade at the Front. Happy indeed was the choice. Though above military age, and busily engaged as parish priest of the large and prosperous parish of Renfrew, you had abandoned all to serve for Christ's sake the Canadian men who were risking their lives daily in the heroic performance of their duty in France and Flanders. Faithfully did you serve from 1916 onwards as a Casualty Clearing Station Chaplain and as Chaplain of an Infantry Brigade in the fighting zone. By your zeal, self-sacrifice, charity and prudence you had earned the confidence at your own soldiers, your fellow Chaplains and your military superiors. Your elevation to the post of our senior in France, a post which you held throughout the rest of the War, increased in you the devotion and the self-denial with which you served the spiritual interests of the flock thus committed to your care. Promoted to the rank of lieutenant colonel, twice mentioned in despatches and awarded the Distinguished Service Order, your work was indeed fittingly recognized by His Majesty the King. In your appointment to the rank and dignity of Prototary Apostolic ad instar participation you have now received from His Holiness the Pope a new and greater reward. The stamp of approval has thus been given to your priestly life by the Vicar of Christ himself.

Superfluous indeed were it for us, your former comrades and fellow chaplains of the Canadian Corps, to praise him whom the Pope has lauded. All that remains for us to do is to tell you how great and abiding is our pride and joy. As a perpetual token of the unity of charity which binds us together, we were glad to accept this prototary ring.

The address was signed by the following chaplains: Fathers F. M. Lochary, A. M. D. n. O. M. I.; J. J. O'Reilly, A. Sylvestre, John J. O'Gorman, B. J. Murdoch M. J. Pickett, C. S. B.; John Knox S. J.; E. J. MacD. n. R. C. McGillivray, J. Desjardins, L. Maitals, O. F. M.; H. B. Leving, J. A. Portier, O. M. I.; T. McCarthy, J. P. Lowry, J. F. Nicholson, A. B. Cote, W. B. Carleton, I. J. E. Darlert, W. L. Murray, C. A. Fallon, O. M. I.; Andrew Macdonnell, O. S. B.; M. Gillis, F. P. White, W. H. Hingston, S. J.; D. MacPherson, M. N. Tompkins, M. de la Taille, S. J.; T. M. K. D. St. John, O. M. I.; J. B. St. John, O. M. I.; J. A. Beauséjour, E. Hawkins, M. J. O'Gorman, T. P. Hussey, J. P. Fallon, O. M. I.; P. Costello, B. S. Doyle, W. J. Kelly, A. Santon, J. V. Meagher, R. J. Moore, O. F. M.; R. MacDonald, G. Gaudreau, J. Paquin, S. J.; P. J. Kelly, C. D. O'Gorman, G. Hamel, O. Lacouture, S. J.; J. J. Sammon, W. G. Goodrow, J. A. Ducharme, W. T. Corcoran, and M. T. O'Brien.

Renfrew, Ont. Feb. 14.—Right Rev. Col. French, former senior Catholic chaplain of Canadian Overseas Forces, and now parish priest of Renfrew, today was solemnly invested with the Royal Purple of the Hierarchy of the Church by His Lordship Bishop Ryan, of Pembroke at St. Francis Xavier church.

The edifice was packed to the doors with former clerical comrades of the trenches, both Catholic and non-Catholic, priests from all parts of Canada and the Ottawa Valley, and friends and admirers of the lower district, who came to see the gallant soldier-priest join the limited number of Canadian who are entitled to the rank of Prothotary Apostolic.

The Pontifical High Mass was celebrated by Bishop Ryan and preceded the ceremony of investiture. Assisting His Lordship were Deacons of Honor Mgr. B. Jankowski, of

Wilno, and Father H. Martel of Calumet Island, and Deacon of Office Rev. I. Rice, of Griffiths, as sub-deacon, Rev. J. Gravelle, of Chiswick, and as assistant priest, Mgr. B. J. Kiernan, of Arnprior.

OPENING OF CEREMONY

The ceremony opened with the solemn entry into the church of the Bishop and Prothotary and others. Following the Mass the papal brief was read in Latin and English. The oath of office was then taken by Mons. French and the Profession of Faith made, after which Mons. French was invested with the rochet, the purple mantelletta and biretta and the Roman Prelate's Hat. The Kiss of Peace was then exchanged by the Bishop and Prothotary and the Te Deum sung. Pronouncement of the solemn Benediction concluded the service.

PAID STRIKING TRIBUTE

In the course of his eloquent sermon during Mass, Rev. Dr. J. J. O'Gorman, of Ottawa, paid a striking tribute to his former comrade in arms. He said in part:

"A Catholic military chaplain in the battle zone should possess indeed all priestly virtues, but should exemplify especially three, zeal, bravery and friendship. He is in the army, not to play the officer but to act the priest. He must not wait till his men come to him, he must seek them. There is no time to waste. For many of these soldiers it may be their last chance of receiving priestly ministrations. His zeal must be as resourceful as it is eager. He has no fully organized and equipped parish wherein to work. All this he must organize and re-organize as often as military movements require. He must take his part in bearing hardship as a good soldier of Christ Jesus. He must not be afraid of facing death, taking as his model the Jewish high priest and leader Simon: 'Far be it from me to spare my life in any time of trouble, for I am not better than my brethren.' At all times the military chaplain should possess in a Christian spirit, the comradeship of the army."

Rev. Dr. O'Gorman then said that it was pleasant to be able to point to a priest who by the conspicuous manner in which he had fulfilled his many and arduous duties, in time of peace and in time of war, had merited the plaudits of his parishioners, the congratulations of a continent of friends both within and without the fold, the blessings of the soldiers of the overseas military forces of Canada, the approval of his fellow priests of the diocese of Pembroke, the proud praise of the Catholic chaplains of the Canadian corps, the affection of his bishop and the public and permanent gratitude of His Holiness Pope Pius XI.

PRESENTED WITH PURSE

After the ceremonies were finished the priests of the diocese of Pembroke presented at the altar rail the new prototary with a well filled purse.

The presentation was made by Monsignor Kiernan of Arnprior, who read an address of appreciation from Monsignor French's colleagues in the district. Following the first presentation another was made by Monsignor French's parishioners of a purse containing upwards of \$1,000.

A feature of the luncheon was the speech of His Lordship Bishop Ryan of Pembroke, who stated that the honor which had been conferred on Colonel French by the Holy Father was a well earned tribute not alone to him but to the whole Canadian chaplain forces.

His Lordship was responding to the toast to the Pope and he made a very forceful reference to the part played by the Pontiff during the great struggle. His Holiness had stood as a mediator and an advocate for peace which was his duty as Christ's vice-regent on earth. For this he had been calumniated on all sides, by some for stopping the War, by others for letting it go on. He had interfered with the soldiers of no country in carrying out their duties toward their respective nations but he had stood for the peace which was the fate of those who trusted in the power of the machine gun to settle international differences.

His Lordship continuing said that in the Pontiff's War time encyclicals could be found all the terms for a permanent and lasting peace. But in this case he said as in the past his advice was eventually acted upon but not acknowledged. Some statesmen in the future as in the last great struggle would steal his ideas and make them the basis of his so called fourteen points. His Lordship concluded with an appeal for Christian charity in all the relations of life.

ALL BELGIUM TO HONOR PRIMATE ON JUBILEE

Brussels.—Cardinal Mercier will celebrate the fiftieth anniversary of his ordination on April 4 of this year. A committee has been organized under the chairmanship of M. Cooreman, Minister of State, to present to the Archbishop some souvenir of the occasion as a testimony of the admiration and gratitude of the Belgian people.

The Duchess of Vendome, who was born Princess Henrietta of Belgium, sister of King Albert, has addressed to the French people a public letter in which she asks them

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to associate themselves in this manifestation by the creation of a special committee to pay tribute to the great prelate.

REQUESTS PIOUS OBSERVANCE
Advised of this project, Cardinal Mercier has requested that his jubilee be essentially modest and pious, and that no demonstration be made.

Nevertheless, such a memorable date in the glorious career of the famous Archbishop cannot pass without public gratitude being manifested in some suitable way.

The Dean of the Chapter of Malines, knowing that the Cardinal has long desired to rebuild the great seminary in the country; has suggested a subscription which will make it possible to realize this wish. The committee of which the Duchess de Vendome is chairman will, therefore, work to this end, together with the Belgian committee and other groups which may be organized in other countries.

THE CATHOLIC CHURCH
EXTENSION SOCIETY
OF CANADA

AS THE YEAR CLOSES

The financial year of the Extension Society is drawing to a close. In many respects it has been a most eventful one in its history. The warm friends of the Society will long refer to it as the time when the President was taken from the office to fill the vacancy in the See of Victoria, B. C. His capable administration, his zealous efforts to make the Society a great success will long be remembered. In a sense its traditions have been formed during his term of office. It is superfluous to say that absolutely every member wishes the new Bishop of Victoria fullness of years and every success.

The choice, however, of the President with whose qualities we are all familiar, teaches us very clearly the wishes of the Holy See with regard to her missionary dioceses. Whatever we may admire in the man will convince us that it is the supreme desire of the Church to advance the cause of her missions with the very best means at her disposal. The missionary appeal has two-fold strength, the value of the faith taught and the qualities of the men who are sent to care for the welfare of all the Church holds dear.

At the office we are carrying on the great work with the same zeal that was characteristic of the past. This work is blessed by God and will not fail. It is supported by the approbation of the Father of Christianity and it touches the heart of everyone who has any love whatever for the Divine Master. Who at the top of this column sends forth a weekly appeal to all to behold the heart that has loved men so much.

We are sending out thousands of letters for help. Let no one cast aside our literature as useless and superfluous. The priests who heard the splendid apostolic words of His Grace, Archbishop Mathieu, who in his short term of office at Regina has almost trebled the number of his priests, have had confirmation of what we constantly urged. We must educate and support men and give them a small start by building chapels. Catholics will not attend regularly Mass said at mission stations in private houses, but they will go to a church. In the case referred to by His Grace, we gave a start and the results were far beyond the expectations of even men on the ground. And this is by no means peculiar to the portion of the West over which Archbishop Mathieu presides. We know well by the letters reaching our office that conditions like this are far too common. But what can we do with the slender resources at our disposal?

Let our friends this year do all possible to send us some help. Extension needs supporters. Appeals are coming in and our resources need replenishing. We have spent every cent that the love of God might be preached through the almost boundless districts of this great country. What, dear reader, can you do to help us? We need money to carry on our great missionary works. Give us a remem-

brance in your gifts and add as well a fervent prayer for our welfare.

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