FUNERAL OF THE LATE ARCHBISHOP O'CONNOR

The funeral of the late Archbishop O'Connor took place in Toronto on Tuesday of last week. The prelates present were Rt. Rev. Bishop O'Connor of Peterboro, Rt. Rev. Bishop Scollard, of Sault Ste Marie, Mgr. Meunier of Windsor, Mgr. McCann of Toronto, and Rev. Dr. Kidd, Administrator of the Archdiocese. There were also present many priests representing bishops who could not on account of important engagements be present. In all there were about one hundred and fifty priests in the sanctuary. The cathedral was completely filled.

The solemn Mass of Requiem was pontificated by the Rt. Rev. Richard A. O'Connor, Bishop of Peterborough. He had for assistants Very Rev. Dean Morris, assistant priest; Very Rev. Dean McManus of Port Huron, Michigan, and Rev. Father O'Leary of Collingwood, deacons of office, and the Very Rev. Dean McGee, of Statford, and Moyna, of Barrie, were the deacons of honor. The ceremonies were in the hands of Fathers Hurley, C. S. B., and McCaffery, of St. Mary's.

The sermon of the day was preached by Father Tobin of St. Mary's Church, London and was an eloquent and touching discourse. It was as follows :

"For a bishop must be without crime, as the steward of God not given to wine—not greedy of filthy lucre ; but given to hospitality, gentle, sober, just, holy, continent ; that he may be able to exhort in sound doctrine and convince the gainsayers. (Titus, Chap. 1, Verse 7-9.")

As I stand here this morning before the mortal remains of a prince of God's Church and in the presence of this august assembly of bishops, monsignori and priests, and before this vast congregation, gathered from many parts of Canada and the United States of America, I am bewildered and scarcely know what to say. Like the prophet of old, I feel as a child not yet come to the use of speech. It is a mystery to me why I should have been chosen to address you on this solemn occasion. It were meet indeed that some person of more exalted dignity than I, some orator whose tongue has been touched with fire from on high, should speak the eulogy of the distinguished dead around whose bier we are gathered in sorrow at this moment. If I have any claim, even the slightest, to this honor which has been thrust upon me, it must come from this fact that I have known this saintly man and known him intimately for many years. I have known him as a priest when he was the honored superior of Assumption College, Sandwich. He was at the head of the college during the seven years that I spent at that celebrated seat of learning. He was my teacher during the two years of my philosophy course. The year following we entered into a new relationship towards each other. He became my bishop by his appointment to the important See of London, the training school of bishops and the nursery of archbishops, and I became one of his ecclesiastical students. Three years later those hands which have so often been lifted in blessing, but which are now entwined in the cold clasp of death, were placed upon my head in the solemn rite of ordination. And that familiar voice now stilled forever upon this earth bade me rise, saying ; " Thou art a priest forever according to the order of Melchisedech." For more than five years after that I lived with Bishop O'Connor in his episcopal residence at London, acted in the capacity of secretary to him, was an intimate and confidential friend of his, learned to love him and admire him more and more day by day, and was grieved beyond the power of expression, almost heart-broken in fact, when he was transferred from London to this Metropolitan See of Toronto. I mention these things not to exalt myself, but simply that you may understand that my knowledge of the life and labors of Archbishop O'Connor is a fairly comprehensive knowledge.

And now, my brethren, what shall I say of this distinguished churchman at whose obsequies we are assisting this morning? Out of a host of things which rush in upon the memory I will choose but a few of the most important. I will say nothing of his boyhood days spent in the sanctuary of the home of his pious and truly Catholic parents, not far from this spot where he now lies in state, or in the halls of this venerable college of which he was one of the very first students. I will pass over in silence the many years of hard and diligent study in Canada and in France by which he prepared himself for the sacred ministry of Christ's Church—years made doubly hard by the fact that his constitution was anything but robust. In fact before the end of his classical studies he was told by his physician that he was a victim of tuberculosis, and was sent home to die. I will say nothing of the first years of his priesthood spent in the faithful discharge of the duties of a professor in different colleges of that great educational order of men which he had joined—the Basilian Fathers—so well and favorably known to the residents of this city, to the people in general of this broad Dominion, and in many other parts of the world. But I will hasten to the year 1870, a year made memorable in the history of the Church universal by the fact that it was the year in which the temporal possessions of the Popes in Italy were unjustly confiscated and seized by a nominally Catholic king, whilst the other rulers of Europe stood supinely by and tacitly consented to that shameful act of spoliation, an act of injustice often vehemently protested against by the late Archbishop. It was, then, in that year that Father O'Connor was made Superior of Assumption College, which till then had led for some years a precarious existence. The young and energetic priest set himself to build up and strengthen that struggling institution. The task was by no means an easy one. But his deep learning, his remarkable powers of organization and administration, his apostolic zeal and indomitable courage, soon produced a wondrous change. Addition after addition was made to the original building, the teaching staff was augmented and strengthened, the wise rules of the great founder of the order were enforced, and so before a decade of years had passed by Assumption College had won for itself an enviable place among the institutions for higher learning in the Province of Ontario. And in ten years more, on the day when Father O'Connor left its beloved walls to shoulder the burdens inseparably connected with the mitre and the crozier of a bishop, it had attained to a still higher position, a position which it still retains under his worthy successors in the presidency. For almost half a century that college, which was in an especial manner the creation of Father O'Connor, has stood upon the historic ground which it occupies on the banks of the broad and beautiful river Detroit. During that time it has ever held aloft the torch of true learning and shed its radiance and its benign influence over the western peninsula of this province and over more than one state of the American Union. Since its inception thousands of students have thronged its spacious halls and have drunk of the fountains of knowledge there forever flowing. There they have received a good classical or commercial education which has fitted them for careers in the world or for entrance into the seminary or the university. And it is a well-known fact that the graduates of that college have always taken a high standing wherever they have gone to continue their studies. And many of them are to-day occupying positions of honor and of trust in the land, in the church, and in the different walks of life. But, my brethren, the chief glory of that flourishing seat of learning, whose history is so intimately connected with the history of this man of God whose death we mourn to-day, is that the education which it imparts is thoroughly Christian. There the soul is recognized as the nobler part of that composite being which we call man, and hence religious training goes hand in hand with mental culture. And so the graduates of Assumption College go forth from its walls well versed in the elementary, moral and dogmatic teaching of the Church. This gives them, if they are aspirants to the priesthood, a good foundation on which to rear the superstructure of that knowledge of divine things which it is the office of the Catholic seminary or university to impart. And I am glad to be able to say that many of the most able and zealous priests of the diocese of London and of the neighboring dioceses, on both sides of the international boundary line, have made their preparatory studies in that college which owes its present efficiency and its past triumphs to the genius, to the profound wisdom and to the heaven-blest labors of good Father O'Connor.

You may think, my brethren, that I have tarried too long on this part of the career of this great servant of God and that I should have hastened more quickly to the years of his episcopacy. But what I have spoken I have spoken because I believe that the work done by Father O'Connor for Catholic education in this country would have won for him imperishable renown and a right to the grateful rememberance of the people of Canada and of a large section of the United States even though he had never worn the mitre of a bishop or the pallium of an archbishop.

And when at length the mitre did come, unsought and uncoveted, he undertook the heavier and more exacting duties of the episcopacy with the same zeal and energy which had characterized his labors in the more, congenial field of education. His nine years tenure of the office of ordinary of the diocese of London was a time filled with incessant toil for the good of religion within the confines of his jurisdiction and fraught with many and lasting blessings for his people. In season and out of season he fed his spiritual children on the bread of God's word, broken to them in sermons of great depth of thought, carefully prepared, forcibly if not eloquently delivered, as redolent of piety as the homolies of the early Fathers of the Church and made intelligible to the simplest minds and to the minds of children, by the absence of all learned and obscure terms and by a wealth of apt illustration. He was most faithful in administering the great sacrament of confirmation to the little ones of his flock and would never neglect to keep an appointment, nor would he even change the date fixed for any ceremony except compelled to do so by necessity. Brought up as he was to love law and order and Christian discipline he ruled his priests and his people with a firm though fatherly hand. And if by some he was thought to be too strict a disciplinarian and too much of a stickler for the observance of rules considered by them as unimportant or as abrogated by long years of desuetude, it was simply because they did not understand him nor the zeal for the honor and glory of God, for the good of religion, and for the salvation of souls by which he was devoured.

His deep interest in the great work of Catholic education which, as we have seen, was the dominant characteristic of his early years in the priesthood, was not allowed to flag when he passed from the class-room to the episcopal palace. The many parochial schools, built or projected during his episcopate, the valuable assistance, directive and material, which he rendered to the college of his predilection and to the many convents for the education of girls under his jurisdiction — all bear witness to the fact that, after the interests of religion, nothing was dearer to his great heart than the interests of Christian education.

His powers of administration of which Sandwich College is a monument were given a wider scope when the fortunes of the diocese of London were committed to his care. And in the administration of its temporalities he demonstrated anew his great business acumen. He may not have been a brilliant financier but he was a capable and far-seeing one. He was an implacable enemy of heavy debts and would seldom allow his priests to begin the erection of any edifice until the greater part of the cost had been guaranteed. He found his diocese rather heavily in debt—not through any fault of his predecessor but by reason of its youth—and he left it in a financial condition second to few in Canada. Many of the substantial and beautiful ecclesiastical buildings for which the diocese of London is famous, were erected during his regime. And what is more, by his careful handling of the limited resources of his See, and by his discharging of much of its indebtedness he made possible the remarkable building career of him who was his successor in London and in this archiepiscopal See—the recently deceased and deeply lamented Fergus Patrick McEvay, late Archbishop of Toronto.

When Bishop O'Connor, my brethren, took possession of that beautiful gothic cathedral, erected in London by that other great churchman, the late Most Rev. John Walsh, whose name is still held in benediction throughout the length and breadth of this province, he found it encumbered with a debt of $65,000. On the last Sunday on which he addressed his sorrowing people from the pulpit of St. Peter's, he was able to announce to them the good news that the debt had been reduced to about one third of that amount. And some $15,000 of what had been paid, was paid from his own allowance. As a bishop he had lived the same frugal life which he had learned as a member of the congregation of St. Basil and the residue of his income all went to the Church and to the charitable institutions of his diocese. His successful administration in London soon became apparent to his colleagues in the episcopacy, and so when this See of Toronto became vacant through the sudden demise of Archbishop Walsh, Bishop O'Connor was the choice of the bishops of the province as his successor. He begged to be excused from accepting the proffered preferment. He petitioned the then Holy Father, the great Leo XIII., to leave him where he was. But Rome would not alter its decision. And then the good bishop being a true and loyal son of the church, and knowing that the voice of Rome is the voice of God, acquiesced, saying, like her who was chosen to be the mother of the Word Incarnate, and towards whom he had a most tender devotion, "Ecce servus Domini fiat mihi secundum verbum tuum," behold the servant of the Lord, be it done unto me according to thy word.

The scenes of that sad morning when he left the city of London are indelibly stamped on my memory. A large number of the Catholic citizens, many of whom had only begun to appreciate his true worth when he was about to leave them, had assisted at his last Mass and remained within the precincts of the cathedral to witness his departure. As he walked out to the carriage in silence and with a heavy heart the people fell upon their knees to receive his last blessing. He was deeply and visibly affected. But as the carriage passed St. Peter's school and he saw the little children whom he loved so dearly massed along the sidewalk to wave to him a fond farewell he raised his hand over them in blessing and then gave way to his pent-up grief, and strong man as he was and utterly devoid of any feminine weakness, he burst into a flood of tears ; nor did he regain his composure until he had reached the train which was to bear him to his new home. And yet there were those in London, and probably in this city also, who thought him a hard man, a man of stern and unsympathetic mould. The truth is that his was a tender and loving heart, as he proved to those who witnessed his grief on that occasion.

It is not necessary, my brethren, that I should say much of the years which Archbishop O'Connor spent in this city, whether as actively guiding the destinies of this great archdiocese or as living in retirement the quiet life of a humble Basilian Father. For the past eleven years his life has been before you like an open book. The same wisdom, the same zeal and energy, the same fidelity to duty, the same far-sightedness, the same financial ability which he displayed as Superior of Assumption College and as Bishop of London were evident in his administration of the spiritual and temporal affairs of this archdiocese. He lived his life quietly among you. He not only avoided publicity but he hated and loathed it as something to be spurned by every true ambassador of that meek and lowly Master Who gave to a proud world its first lesson in humility. His life was hidden with Christ in God. But those who are able to distinguish between outward show and quiet endeavour, between conscientious daily toil and spasmodic deeds that win the world's applause, know that his work here was of stupendous proportions. And as in London he had blazed the way for his successor in that See, so also here in Toronto he did the spade work and the heavy lifting that must needs be done by him who lays the foundation of an edifice before the master builder arrives to rear the towering superstructure. It is interesting to note, my brethren, how Divine Providence seems to have raised up these two singularly gifted men, Bishop O'Connor and Bishop McEvay, to do a special work in this portion of the vineyard of the Lord. Their gifts were of a different order and so their special work was along different lines. Yet the work of each was necessary for the success of the work of the other and their combined labors in London and in Toronto have made of these two dioceses, two of the brightest gems in the diadem of the Church in Canada.

When, my brethren, Archbishop O'Connor felt that he was no longer able, by reason of his advanced age and uncertain health, to discharge the duties of his high office, he did what few men have the humility and the courage to do, under similar circumstances—he resigned. That act of renunciation by which he relinquished all right to the Archbishopric of Toronto to the title of this Metropolitan See, and to all the honors and emoluments connected therewith was characteristic of the man. High as was the esteem in which he was before held by the people of this province, non-Catholic as well as Catholic, their admiration and esteem for him were redoubled by reason of that unselfish deed.

The rest of his life's story, my brethren, is short. Three years of complete retirement from the world, three years of prayer and meditation in preparation for the final summons, three years of suffering patiently borne in union with the passion of the Divine Master Whom he loved so tenderly and served so faithfully, and then the end—the holy and edifying death, such a death as one reads of in the lives of God's Saints. "Precious in the sight of the Lord is the death of the just," says the Sacred text. Thrice precious must have been the death of this holy Archbishop for he was just in the broadest sense of that term. He was humble, he was temperate, he loved poverty and not filthy lucre; he was hospitable, he was continent, he was a man of faith—in a word he was all that St. Paul tells us that a good bishop should be in those words of his with which I began this address.

But now, my brethren, we must bid a last and a sad farewell to the Most Rev. Denis O'Connor, faithful priest of Jesus Christ, bishop and archbishop of the one, holy, Catholic and Apostolic Church of the living God. We must now consign his holy remains to the silent tomb to await that great day of the Lord when this corruption shall put on incorruption, and this mortality shall put on immortality. His noble and magnanimous soul we commend to the mercy of Him who fashioned it and gave to it its nobility and its grandeur. That soul has already, we hope, entered into the beatific vision of its Maker. But, lest any imperfection should have retarded it on its passage to the realms of unending peace, let us unite with the Church in praying that the lot of this great and good Son of hers may be this day the lot of the saints in light. "Requiem aeternam dona ei Domine, et lux perpetua luceat ei."—Grant to him, Oh Lord, eternal rest and let the light of Heaven's glory forever shine upon him.

DULLING THE THORN

It is amusing to note how many non-Catholic writers while acknowledging that divorce is an evil, seem rather to toy with it than to oppose it with any efficient remedy. Nevertheless, in their diagnoses of the evil they point out many useful points of information, together, very often, with much silly twaddle. Supreme Court Justice Charles L. Guy of New York said some things recently in Philadelphia that are worthy of repetition. From his general thesis we find that the majority of divorces occur before the parties have lived together five years.

There is a point in this that ought to be well taken. Since it is found that the desire for divorce usually vanishes when the married parties have known each other for ten years, why would it be a good point in legeslation to compel the young married couples to hold their contract? The course of the years will smooth over difficulties apparently insuperable, and those who now imagine they shall hate either forever, will in the alchemy of time and companionship learn to love or at least esteem each other. Divorce of course, is never lawfull according to the law of God; but since it prevails most during the first five years of married life, the barriers in those years ought to be made strong enough to hold them.

Some of the reasons—apart from the real reason of a want of faith—are very convincing. "The growing lack of domestically in our women has been suggested as a cause for their frequent divorces. It is another symptom of unhappy home life. The vain, selfish woman will not give the necessary thought and care to the making of a happy home or to the husband's comfort. She will not even learn how to perform the household duties." When neither husband nor wife have any interest in building up a true home, the spirit of mutual dependence and all that goes with it disappears. Hence, if religion be not near to put forth the restraining hand, separation and divorce follow.

Perhaps one of the most efficient of these natural causes of divorce can be laid to the growing vice of race-suicide. Hence Judge Guy says very truly: "A childless marriage is very often an unhappy one. When a women is continually occupied with her children's welfare she has little time to nourish grievances. The average healthy mother with plenty of work to do indulges but seldom in self-contemplation or the consideration of fancied wrongs."

In a word the desire for divorce will be lessened when men and women have been taught to esteem home life and to welcome that increase which Almighty God sends them. There is nothing more true than that the estimation of home life is losing more and more, partly because of the influences which meet every boy or girl in school, in their social gatherings and in the literature they read. In the school an effort is made to transfer the duties of the parent to the teacher, to take away from the mother that peculiar hold she has hitherto kept upon the children. In the world an effort is made to draw the children away from the home and to enable them to seek contentment apart from the family hearth. Literature, as everyone knows, has grown into an organized campaign against every sacred instinct of home life. Hence, the young man or young woman who enters into the marital state is very often taking up as a burden what a proper education would have given him as a means of contentment. The great fault, therefore, of divorce lies too often with the parents who have neglected to teach their children what a home should be.

And now, with all the Judge's sage advice, comes the ludicrous part, the buffoonery thrown in to spoil the beautiful theme. This is the advocacy of insurance against divorce. One can hardly think that the Judge is serious, since his experience must teach him that such a procedure is only to place a money value upon the evil, and thus to multiply divorce by the hundredfold. There is only one way of effectually stopping the evil of divorce, and that is to make it illegal. All other means—where faith is wanting—are only so many wild-cat schemes whose effect is only to increase the evil.—Pilot.

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Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as other soaps. 522

YOUNG PRIEST HONORED

REV. FATHER GRAHAM PRESENTED WITH GOLD CHALICE

From the Halifax Acadian Recorder, July 3rd, 1911

St. Patrick's Hall, Halifax, N. S., was crowded last evening by the members of St. Patrick's T. A. and B. Society and representatives from other Catholic societies, the occasion being a presentation to Rev. Father Graham, one of the young men ordained to the priesthood at the Seminary on Thursday June 29th.

M. H. Norris presided, and on the platform were Rev. Father O'Reilly, Rev. Father Courtney, Rev Father Carroll, Rev. Father Curren, and Rev. Mr. Bray representing the students from the Seminary, besides the committee of St. Patrick's Society who had the presentation in hand.

President Norris called the meeting to order, and after stating the object, took occasion to express the great delight St. Patrick's Society felt in having one of its members raised to the priesthood. He spoke of the life of Father Graham, touching particularly upon his association with St. Patrick's Society and its members, and in closing called upon Secretary, John J. Power to read the following address :

St. Patrick's Hall, Halifax, N. S., July 2nd., 1911

To Rev. Louis Graham:

Rev. and Dear Father—We, the officers and members of St. Patrick's Halifax Catholic Total Abstinence and Benevolent Society of Nova Scotia, Limited, are assembled here this evening to do honor to one who has grown up with our organization and who after a number of years felt that he was called by his God to be an active worker in His vineyard.

It was with feelings of much pleasure that we, the members of this society have watched your progress since you entered St. Mary's college and from thence to the Holy Heart Seminary from whence you came on Thursday after your ordination to the priesthood.

We well remember you as a member of our junior society, and also as an officer of our senior society and of the interest you always took in the sports connected with this organization and especially that of the baseball team which won the championship in the year 1906. It is also worthy of note that you are the first member of our society to be elevated to the high and exalted position of the priesthood :

We therefore beg of you to accept the accompanying chalice as a memento of this happy occasion and we hope that when you use it at the Holy Sacrifice of the Mass that you will remember your associates of St. Patrick's Society. We also desire to assure you of the deep interest that we have in your welfare, and we earnestly hope that you will be spared many years to spread the truths of our holy religion amongst us.

We therefore, on behalf of the officers and members of St. Patrick's H. C. T. A. & B. Society, extend to you their best wishes with the hope that your future will be as bright and as prosperous as in the past.

We remain on behalf of the Society.

M. H. NORRIS, Vice President,
JOHN J. POWER, Secretary,
V. J. MULCAHY, Committee.

At the conclusion of the reading of the address, President M. H. Norris stepped forward and presented Father Graham with a magnificent gold chalice.

The reverend gentleman was much affected, and thanked the members of the Society for the beautiful and appropriate gift. He referred to the encouragement he had received from the Society and from its members, and in closing asked all present, as well a those in the parish, to pray for him.

The chairman then announced, with regret, the absence from the city of Archbishop McCarthy, Rev. Father Murphy, and Rev. Father MacManus, who would otherwise have been present.

Father Carroll, acting rector of St. Patrick's, was called upon, and spoke eulogistically of Rev. Father Graham, and was followed by Rev. Father O'Rielly, Rev. Father Courtney and Rev. Father Curren, the latter having been ordained with Father Graham on Thursday last. Rev. Mr. Bray, of the Seminary, also spoke.

The chalice bears the following inscription at the base :

Presented to Rev. Louis Graham by St. Patrick's H. C. T. A. & B. Society, July 2nd, 1911.

The address was a parchment, beautifully wrought in green and gold, the handiwork of Jas. E. Power of this city.

Father Graham celebrated his first High Mass at 11 o'clock in St. Patrick's, yesterday, with Father Carroll as deacon, Father Courtney as sub-deacon, and Rev. Cyril Martin as master of ceremonies. In the evening Father Graham sang Vespers and Benediction.

THE OLDEST AND THE YOUNGEST CONVERTS

One of the most noteworthy of the many converts in Texas was the Texas pioneer — Hon. John C. Gibbons. He was received by the former brilliant young rector of the Dallas Cathedral, the Rev. James M. Hayes, who was temporarily in charge of the parish of Paris.

Mr. Gibbons was mayor of the city for several terms, president of the School Board and he gave to Paris its fine water system. He represented one of the oldest and one of the most favorably known families of the State.

It was shortly before the grand old man's death, that Father Hayes received him into the Church.

Master Jack, the young grandson, was present at the baptism of his grandfather. He was deeply impressed. Shortly after, he said to his parents, "I want to be baptized and be a Catholic like my grandfather."

The last official act of the lamented Right Rev. E. J. Dunne, D. D. Bishop of Dallas, was the baptism of Master Jack ; at that time the Bishop was extremely weak and feeble, passing away soon after.

Master Jack Gibbons, who is nine years of age, made his First Holy Communion on Easter Sunday—his face shinning like the Sun.—Elenita T. Kirkpatrick, in the Missionary.

Rev. P. J. Folk's First Mass

The Rev. Paul J. Folk, C. S. C., celebrated his first solemn High Mass in St. James' Church, Seaforth, on Sunday, July 2nd., assisted by Rev. P. Corcoran, P. P., as deacon and Rev. G. R. Northgraves as sub-deacon. After Mass the newly ordained priest gave his blessing to the members of the congregation. An eloquent and instructive sermon was preached by Rev. G. R. Northgraves on the priesthood. Father Folk made his studies at Notre Dame University, Indiana, and graduated at the Catholic University of Washington, D. C. He is a member of the congregation of the Holy Cross, who have charge of the celebrated Notre Dame University. He gives promise of being a very useful member of that religious community.

FAVOR RECEIVED.—A boy reader wishes to return thanks for a very great favor received through the intercession of St. Joseph.

MARRIAGE

LOWNEY—MCFADDEN.—At St. Peter's Church, St. John, N. B., on June 28, 1911, by Rev. Father O'Regan, C. S. S. R., Mr. Water H. Lowney to Miss. Sara May McFadden.

TEACHERS WANTED

TEACHER WANTED FOR P. S. S. NO. 4 Admaston, Ont. Holding a second class, normal certificate. Duties to commence after summer holidays. Salary $500 per annum. Apply stating references and experience in Ontario to Matthew Kane, Sec., P. S. S. No. 4, Admaston, Ont. Mt. St. Patrick, Ont. 1702—tf

WANTED LINE EXPERIENCE TEACHER, AS Principal for R. C. Separate School, No 3, Paincourt. Must speak and teach, English and French language alike. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Isaie Bechard, Paincourt, Ont. 1703-tf

WANTED FOR R. C. S. S. No. 1, Osgoode, holding a second class professional certificate. Duties to commence August 21st. Apply stating salary to James O'Leary, Sec., Brays Crossing. 1706-3

A FEMALE TEACHER WANTED FOR R. C. S. S. No. 5, Raleigh. Second class normal preferred. Salary $500. Give experience. Duties to commence after holidays. Apply to Lawrence Waddick, sec., Doyles P. O. Ontario. 1707-4

FOR R. C. S. S. NO. 2, HULLETT, a 2nd class Normal trained teacher. Duties to commence after summer holidays. Boarding house convenient to school. State salary expected. Apply to Andrew Flynn, Sec., Clinton P. O. 1707-tf

TEACHER WANTED FOR S. S. NO. 3, GREENock, Bruce county. Small school. Duties to begin after summer holidays. State salary, qualifications and experience to Daniel Madden, Chepstow, Ont. 1707 3

WANTED FOR R. C. SEPARATE SCHOOL No. 2, Osgood, a Normal trained teacher for the remainder of the year. Duties to commence after the summer holidays. Salary $450 per annum. Apply to William Harney, secretary, Manotick, Station P. O. Ont. 1707-2

TEACHER WANTED FOR SCHOOL SECTION No. 4, Dover East, Kent County, Ont. Holding a second class certificate. That can teach the English and French languages. Salary $575. per annum. State experience. Duties to commence on September 1st 1911. Apply to Joseph Cadotte, Secretary Treasurer, School Sec. No. 4, Dover, Address Paincourt, P. O. Ont. 1707-tf

WANTED FOR R. C. S. S. NO. 4, BROMLEY a female teacher, Normal trained, holding of second class certificate. Five years' experience. Duties to commence after the holidays. Salary $500. Apply to Joseph Sheedy, Sec. Treas., Osceola, Ont. 1708-2

TEACHER WANTED FOR SCHOOL NO. 6, to teach English and French. State certificate and experience and salary expected. Apply to David Duquett, Sec., Tilbury, Ont. 1708-1

TEACHERS WANTED FOR R. C. SEPARate schools, Fort William, Ont. First or second class professional certificates. Apply stating salary and experience to W. K. O'Donnell, Sec. Treas., 115 South May St., Fort William, Ont. 1708-2

WANTED AN EXPERIENCED SECOND class professional teacher for S. S. No. 2, Medonte. Salary $525 per annum. Duties to begin after vacation. Applications with testimonials received up to July 20, to John. P. Fitzgerald, Sec., Mt. St Louis, Ont. 1708-2

WANTED FOR C. S. S. STEELTON, ONT. four teachers. One having a first or second class professional certificate to fill the position of principal. The three others having a second or third class professional certificate and able to teach and converse in French and English. Apply to Rev. Denis Dumeshil, S. J., Sec, Steelton, Ont. 1708-3

WANTED BY SEPTEMBER 1ST, A YOUNG Catholic lady teacher for Our Lady of the Sacred Heart Convent, Howell, Sask. One holding a second or third class certificate. Salary $350 and board at convent. A teacher having received a convent training and having a knowledge of French would be preferred. Please send as reference the name of your pastor. Apply to Reverend Mother Superior, Box 1, Vegreville, Alta. 1708-3

WANTED, A NORMAL TRAINED TEACHER holding second class certificate for S. S. No. 9, Percy. Duties to commence after midsummer holidays. Please give number of years experience and salary expected. Thos. Collins, Sec.-Treas., Hastings, Ont. 1708-2

TEACHER WANTED FOR SENIOR ROOM of the R. C. S. S. No. 6, Kinkora, holding second class professional certificate. State experience and salary expected to John Walsh Sec., Kinkora, Ont. 1708-1

TEACHER WANTED FOR GRAFTON S. S. Salary $500. Board and lodging supplied. Apply stating experience and accomplishments to Manley Skip Murray, Managing Director, Grafton. 1708-2

TEACHER WANTED FOR SEPARATE School Section No. 10, township of Arthur, Wellington Co, Duties to begin after holidays. Apply stating salary and qualifications to George Lang, Derrymane, Ont. 1708-2

WANTED FOR SEAFORTH SEPARATE school, a second class professional teacher, male, or female. Duties to commence September 4th, 1911. Salary, $400. Apply, sending testimonials up to July 22nd, 1911, to John Shine, Sec., Seaforth, Ont. 1707-2

TWO TEACHERS WANTED FOR SEPARATE school section No. 6, Stephen and McGillivray. One for senior room second class or better, for junior room, third class or better. Apply stating qualifications experience and salary expected, with testimonials. Duties to commence Sept. 5th. Apply to Jos. Glavin, Mt. Carmel, Ont. 1708-2

TEACHER WANTED FOR S. S. SEC No. 6, Raleigh, holding a first or second class certificate. Apply stating salary and experience to the undersigned. Duties to commence 1st of September. William A. Dillon, Merlin, Ont. 1708-2

WANTED A QUALIFIED TEACHER OF second class for the R. C. Separate school, section No. 22, township of Gloucester. Salary $450 per annum. Duties to begin after the holidays. Average attendance small. Apply to Michael H. Kenny, Orleans P. O., Ont. 1708-2

TEACHER WANTED FOR A VILLAGE graded school. Salary not over $450. Write stating qualifications and experience to Rev. T Murtagh Marmora, Ont. 1708-2

TEACHER WANTED, LADY PREFERRED, having Normal school training for Roman Catholic Separate school, section No. 1, Carrick. Duties to commence Sep. 1, 1911. Salary $500 per annum. Apply to J. M. Fischer, R. R. No. 1, Milnay, Ont. 1708-2

TEACHER WANTED FOR THE R. C. Separate school, section No. 9, Dover to teach English and French. Duties to begin after summer holidays. Apply stating salary expected, to A. Cadotte, Dover Center, Ont. 1708-2

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TEACHER WANTED, FOR S. S. S. NO. 1, Ops, Ont. Holding a second class, Normal certificate. Duties to commence after holidays. School about five miles from Lindsay and a few rods from a C. P. R. station. Apply stating salary and experience, with references, to James Greenan, Box 164, Lindsay, Ont. 1707-2

TEACHER WANTED FOR THE R. C. SEParate school No. 4, Admaston. Apply stating salary and qualifications. Address Michael Sullivan, Sec.-Treas., Quilty, Ont. 1708-2.

PROFESSIONAL TEACHER WANTED FOR Union S. S. No. 1, Logan and Ellice. Duties to commence after summer holidays. Apply stating salary expected to John Dwyer, jr., Bornholm, Ont. 1707-2.

WANTED SECOND CLASS PROFESSIONAL teacher for R. C. Separate school, Carlsruhe Ont. German preferred. Salary $475. Applications to be sent in before July 25, 1911. Apply with references, to Rev. J. A. Lenhard, Carlsruhe, Ont. 1707-3

TEACHER WANTED TO TEAGH S. S. S. No. 1, Stanley. Duties to commence after midsummer holidays. Salary $450. State qualification, David Mero, Sec., Drysdale, P. O., Ont. 1705-tf.

WANTED A CATHOLIC FEMALE TEACHER for school on White Fish Lake, Indian Reserve. Duties to commence on 15th of August. Salary $400 per annum. Apply stating qualifications, recommendations etc. to Rev. Jos. Specht, S. J., St. Ann's Rectory, Sudbury, Ont. 1707-2

WANTED PRINCIPAL MALE CATHOLIC—for the Penetanguishene Public school, seven rooms, first or second class professional. Initial salary $750. Also female Catholic for the primary class Second class professional one who can speak French preferred. Initial salary $450. Duties to commence Sept. 1st. Apply to W. R. Parker, Sec., Penetanguishene. 1707-6

A GENTLEMAN OR LADY TEACHER wanted, holding a second class Normal certificate for the Roman Catholic Separate school, Union, section No. 4, Greenock and Brant. Duties to begin Sept. 1st, 1911. State salary required, qualifications, experience and references if any. Applications will be received up to July 22nd, 1911, to be addressed to Nicholas Lang, Sec.-Treas., R. C. S. S. Board, Chepstow, Ont. 1706-3.

ONE HUNDRED ROMAN CATHOLIC PROfessional teachers required for schools opening during July and August. Highest salaries procured. Apply to Canadian Teachers' Agency, Box 807, Regina, for Saskatchewan schools; and 1333 Tenth ave, west Calgary, for Alberta appointments. 1702-tf.

MALE CATHOLIC TEACHER EXPERIenced, able to teach French. Duties to commence Aug. 15. Apply, giving references, salary, etc. to Sec. Vester S. D. No. 1451, Howell, Sask. 1705-4.

ORGANIST WANTED

WANTED AN ORGANIST FOR ST. JOSEPH'S church, Stratford, Ont. Applicant must be able to play pipe organ and train choir. Apply stating salary required, experience and recommendations to Very Rev. C. E. McGee, Stratford, Ont. 1708-3

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HOMES WANTED FOR A FEW LADS FROM thirteen to fifteen years of age. Apply to William O'Connor, Inspector, Children's Department, Parliament Buildings, Toronto. 1706-3

TRAINED NURSING

WANTED, YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Pueblo, Colorado. For further particulars, apply to Sister Superior, 46 Park Place, Detroit, Mich. 1669-tf

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