INFALLIBILITY.

ERRONEOUS NOTIONS WHICH FIND LODGMENT IN THE MINDS OF NON-CATHOLICS.

Father Hull, S. J. in the Examiner, Bombay. We have received the following letter

we nave received the following letter from a correspondent: "Sir: I have been holding discus sions with a non Catholic who lives in the same house with me, and our con-troversy has now culminated in the fol-lowing points, which I put in the form of a dialogue: "Non Catholic—" You know nothing.

Bishops in a general council failed to come to an agreement, for some reason or other. In such a case there would arise the need for a special appeal to some one who could act as unpire and close the dispute. For this purpose we believe that Christ instituted the primacy of St. Peter-not to settle dis putes among the Apostles themselves, because they, being inspired, would not go wrong in faith and morals-but to settle them in later ages, after the Apostles were dead and gone. This supremacy or headship, we believe, re-sides in the Pope. If everything went smoothly, there would be no need for the Pope ever to exercise his special authority ; the ordinary unanimous teaching of the Church would answer all requirements. But where things dialogue : Non Catholic-' You know nothing. "Non Catholic--' You know nothing. You can only quote what some priest has told you, or what you think he has told you; which again may be only the opinion of that individual priest.' "Catholic: ' No. I believe in the infallible Pope speaking ex cathedra,' "Non-Catholic: 'Very well; then tell me how many times since the days of Christ have the Popes spoken ex-cathedra 1"

teaching of the church while above all requirements. But where things become complicated the Pope must sooner or later step in. He can either confirm the party whose views are right or he can take the matter up by

cathedra?" "Catholic: 'I believe they have spoken ex-cathedra only on eight occasions.' "Non-Catholic : 'Give me names,

right or he can take the matter up by himself; and then, in the name of Christ, and acting by the authority of his supreme headship, he may utter a pronouncement—intending thereby to commit the Church to a certain doc trine, to the exclusion of all contrary views. Now what we believe is this : When the Pope does undertake to act in this way, he is sure to be right. Christ [will not allow him to make a blunder in so essential a matter—for if he did, the whole Church would be put in the wrong, and the truth of ist teachdates, places and utterances; and then I shall know what the Roman Church claims as essential.' "Catholic: 'I cannot do so; but I

"Catholic: 'I cannot ...' will write to the Examiner.' FRANCIS.'

Yours, etc., Yours, etc., COMMENT. In order to put the above discussion

he did, the whole Church would be put in the wrong, and the truth of its teach-ing would be compromised. This is all that is meant by the infallibility of the Pope. It means simply correctness of results, due to Christ's promises to ba-ticit in converte the constant.

with H s Church to the end, and to guide it in the way of truth.

Secondly, the Pope cannot add any-thing to tho faith of the Church ; he

out of his own head. The question he asked himself was this. "Is this doc-

trine a portion of divinely revealed truth ?" In order to find this out he

thing to our faith, because we believe it already. Your definition will merely confirm us in what we believe; it will

eventual as in what we believe; it will merely put a stop to disputes among archeologists and scholars, and to doubt among the few. Define it, there-fore, we beseech you." When the Pope found that the doctrine was so

and vindicated the belief of the faith-ful. He thus committed the Church officially to the doctrine. In this he

was either right or wrong. Were it not for the promises of Christ, one might suppose that he was wrong. But in view of these promises we hold that a Papal declaration of this final de-

scription must be correct-otherwise

the Church would be misled. We trust that Christ will not let His Vicar go

wrong in a matter so momentous, and therefore we are absolutely assured that the definition is right.

on the right lines, we shall have to begin at the beginning. In the first place, the personal infallibility of the Pope is not the only infallibility in the Church, nor is it even the principal in-fallibility. The Vatican Council brings this point out most clearly. Its defini-tion simply extends, as it were to the sovereign Pontiff in person that same infallibility which Christ has been pleased to bestow on His Church. It thus presupposes the general infallibil ity of the Church taken as a whole, adding as corollary this further truth-viz., that the same infallibility which belongs to the Church as such is also belongs to the Church as such is also found residing individually in the per-son of the Church's head. This is a point which must be kept most clearly before the mind. The Church in gen-eral as a collective teaching body is infallible—not merely in its formal de-finitions made in general councils, but also in its daily teaching of revealed teach Even if there were no general truth. Even if there were no general councils, and even if no Pope had been instituted by Christ, the Church would still be infallible. From this it will appear that the question, how many times the Pope has spoken ex cathedra is quite of secondary moment. Even if the Pope had never spoken ex cathedra at all, we should still be in possession of the deposit of divine truth infallibly preserved, on account of the infallibli-ter which Christ has bestrond on the ity which Christ has bestowed on the Church in general—and which remains the same whether the Pope speaks or

generally believed as part of the faith, this was enough. He could venture to embody this belief in an official and final declaration—not inventing a new dogma, but declaring the existence of an old one. Before this definition a As the word " infallibility " is beset with many erroneous notions, which it is very difficult to get out of the Catholic might have some doubts about the teaching of the faith, beminds of outsiders, let us avoid the word altogether, and explain the whole matter in other and simpler terms. cause of its obscurity ; but after it, there could be no question. The Pope as head of the Church had stepped in

THE COLLECTIVE TEACHING BODY. We believe that Christ, in delivering the deposit of revealed truth to His Apostles, undertook to see that this deposit of trath should be rightly precessors. He would allow the human minds of individuals to work this way and that—some in right directions, some in wrong directions; but still, He would so superintendent the life of the Church, as to secure correctness in its general and unanimous teaching in all ages. All we have to do in any age is to see what the Church teaches as re-vealed doctrine on this or that point,

EX CATHEDRA DOCUMENTS. and when we have found that out, we may be sure of possessing the correct thing. For practical purposes we may say that the unanimous teaching of the As to the historical question, how many times the Pope has defined a doctrine ex cathedra, we really cannot Church is to be found summarized in say with accuracy. Catholics as a rule do not feel the least concern about the penny catechisms used in different countries, all of which are in substant-ial agreement. Of the matter contained witnessed to the true doctrine of the in the penny catechism, most parts, if not all, have been defined once or several times by general councils; some parts have been defined both by Popes and general councils; one or two parts perhaps have been defined not by gen eral councils, but by Popes. But this does not make the slightest difference. Suppose that nothing in the catechism had ever been defined at all-suppose that the whole catechism had made up out of the current belief and teaching of the Church, inherited by ex cathedra or not. simple tradition—it would be just the same. The teaching in the catechism truly represents the belief of the Church, and that is sufficient to show that it is the truth of Christ's revela tion—simply because Christ has under-taken to keep His Church right and straight to this extent—that its unanimous teaching in any ages shall truly correspond to the truth revealed in the first instance. But though this general correctness of the Church's daily teaching is a suf ficient basis for belief, circumstances have from time to time required special measures to make the teaching of the Church clear to all. Some one rises up Church clear to all. Some one rises up and starts a new piece of doctrine—say Arianism; and immediately a state of confusion occurs. The true tradition of the faith is there reposing in the Church, all the time; but it has become Church, all the time; but it has become obscured by disputes, and there is need of clarification. A general council is called; the Bishops deliberate; those who are clear give witness to the true belief, and those who are confused get their notions corrected, and the result is a definition. A definition means a firm, clear, official statement of the true belief of the Church on the point under dispute. When this statement has been made and subscribed to the question is settled, and the definition stands as a permanent record, obviating all discussion for the future. The definition of a general council is nothing but a correboration of a pre-existing doctrine already held by tradition; and therefore certain to be correct. It adds nothing to the belief, but merely gives forcible expression to it—possibly in new terms suitable to the exigencies of the time. FINAL RESORT TO THE POPE. But, again, in some cases even more might be required. Suppose that the

THE CATHOLIC RECORD.

When the Liver is out of Order

calomel, cascara, salts, strong liver pills and purging mineral waters won't do any permanent good.

When a person is bilious, the liver is not giving up enough bile to move the bowels regularly_and some of the bile is being absorbed by the blood. In other words, the liver is in a weakened, unhealthy condition.

Now, purgatives don't act on the liver at all. They merely irritate the bowels, and afford only temporary relief. But FRUIT-A-TIVES are the one true LIVER TONIC. They act directly on the liver-strengthen and invigorate this vital organand put it in a normal, healthy condition.

FRUIT-A-TIVES also stimulate the glands of the skim-and regulate the kidneys and sweeten the stomach. When skin, liver and kidneys are normally healthy, there can be no biliousness, no constipation, no kidney trouble, no impure blood, no headaches.

No other medicine known to science is so reliable and so effective in curing Biliousness as these fruit liver tablets.

FRUIT-A-TIVES are fruit juices with tonics added—and are free from alcohol and dangerous drugs. 50c, a box or 6 for \$2.50. Sent on receipt of price, if your druggist does not handle

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OTTAWA.

thing to the faith of the Church; he can at most make the faith of the Church clear and unmistakable where it is open to question, A very good and clear instance is found in the bull "Ineffabilis," by which Pope Pius IX. defined the Immaculate Conception. He did not claim to re-ceive a special revelation from God nor Conception. He did not claim to re-ceive a special revelation from God, nor did[he impose the dogma on the Church that a certain doctrine has been de fined by the Pope ex cathedra—as, for instance, in case of the Immaculate further inquiry. We need not run round the world and ask what this or truth ?" In order to find this out he sent all round the world to inquire among the Bishops and clergy and people, so as to see what the Church as a body believed on the subject. From all sides came an answer which prac-tically amounted to this: "If you de-fine this doctrine it will not add any-thing to our faith because we believe that part of the Church believes ; we need not examine history and see what the Church has held in times past; we need not seek for any form of proof. The Papal definition taken by itself, suffices once and for all.

MISTAKEN POSITIONS. "On the other hand, it is necessary to insist on the general infallibility of the Church, because that, too, is sufficient by itself without any Papal definition. The position taken up by the non-Cath olic in the above dialogue is a wrong one. He imagines that the Church' teaching rests exclusively on the defini-tions of the Popes. He fancies that unless the Popes have defined a certain doctrine, that doctrine is not essential He thinks that Catholics have no right to maintain any item of belief unless they can point to an unquestionable ex-cathedra document in which it is defined. Now as a matter of fact, it may be that every point of Catholic doctrine has, in some form or other, been de-fined by the Popes ex cathedra. But whether this is so or not, the doctrine stands firm quite independently of the fact of such a definition. The reason is because the Church is of itself infallible in its daily unanimous teaching, no matter whether it has been defined excathedra or not.

Non-Catholics as a rule have the most erroneous ideas about Papal infallibil ity. Some think that infallibility is a sort of extra faculty, of a more or less miraculous character, infused into the minaculous character, infused into the Pope-by which he becomes a sort of Almighty God, all-seeing, all-knowing and all-wise. On the contrary, as we have shown, no new faculty is added, no inspiration imparted, no revelation vouchsafed-but only an over-ruling providence of God, which prevents the Pope from making a flasco of his most important acts-merely a guarantee that in certain special functions of his

pecce odec cocc cocce coce coce coce coce coce cocce cocce cocce cocce c ed and this gives an additional guaran ed and this gives an additional guaran-tee that the Church shall not go wrong. St. Peter was also made head of the Church, chief pastor and teacher in order that as St. Jerome says, all occa-sion of schism might be taken away. That is to say where the ordinary teaching of the hierarchy is not clear enough to obviate dispute, the final verdict of the head can always restore agreement and unenmity. And this is the purpose of the Pope's person al infallibility. (4) St. Peter for his successor holds a triple position — first as head ruler

(1) St. Poler for his successor holds a triple position — first as head ruler to be obeyed; secondly as head teacher to be believed ; thirdly and in conse-quence. as a basis or foundation on which the stability of the Church rests -just as the authority of an Emperor embodies at once the headship of the kingdom and the basis of its stabil-

On May 24, 1807, during the Pontifi-cate of Pope Clement XIII., St. Angela Merici, foundress of the Ursuline nuns, was solemly canonized. The celebra tion, next year, of the glorious centen ary will be participated in by more than seven thousand members of the order, scattered in three hundred con vents in Europe, Canada and this coun-try. Celebrated as thoroughly effic-ient educators in all parts of the world, the Ursuline nuns have preserved dur-ing the three hundred and seventy years which have elapsed since their approbation as a religious community, their original spirit, described by S. Charies Borremeo as being "replete with a relish for the things of God."

It may not be generally known that the Catholic boarding school, academy or convent for the education of girls owes its origin to St. Angela, who es-tablished the first one, specifically de signed for this purpose, about the middle of the sixteenth century.-Ave Maria.

Our esteemed contemporary, the Catholic Universe of Cleveland, being asked by a reader whether it is allowe for a Catholic to become a member of the Elks, answers : "There are Catholics Elks, answers : who are members of the Elks, but we are under the impression that they became members without investigation or consultation, or else the Elks have degenerated very greatly. In view of the present status of the Elks we give a negative answer to the above query. The order has a ritual, chaplain and a peculiar annual memorial service, and given exhibitions of a character that should bar any conscientious Catholic from entering or continuing as a member of the Elk: "

DEATH OF A RELIGIOUS.

DEATH OF A RELIGIOUS. Rev Mother M. Antoinette Macdonell, Super-fores of St Joseph's Convent, Toronto died early Saturday morning after a short illness. Mother Superior was a daughter of the late fought in the battle at Chryster's Farm. Sho was born in October, 1822. Educational and superior was a daughter of the late fought in the battle at Chryster's Farm. Sho was born in October, 1822. Educational and superiors at the Academy of St. Joseph's Oronto. Fificen years ago she went to St. Joseph's Convent, Toronto, as Mother Super-for and had since, until a short time previous to her death. been actively engaged in the rution. Bif to 1889, a cousin of then. D A Macdonell. Lieuenant. Governor of Macdonell. Lieuenant. Governor of Norot, Secretary of State ; a niece of Capit John Macdonell, who fought at Ogdensburg priet Convent, Sub State, is a niece of capit guesnic Heights. She was also aniece of guesnice

DIOCESE OF LONGON.

Stratford Beacon, June 11, 1906.



\$1.00 opens an account

London Branch-F. E. KARN, Manager.

London East Branch-W. J. HILL, Manager.

MARRIAGES AND DEATHS

Marriage announcements and death notices condensed form not exceeding, five lines, fifty centa.

JUNE 23, 1906.

DIED. COLLINS,- Oa Wednesday. May 30 1966 Mr. Hugh Gilbert Collins. Ennismore, aged thirty-three years. May he rest in peace MURKAY.-OB SUNday, June 5 1966, Frances Elizabeth Costello, wife of Mr. John Murray of Downeyville, aged thirty years. May she rest in peace 1

CONWAY. -- A' North Bay, on June 3, 1996, D J. Conway. only son of Michael and Catherine Conway. May his soul rest in peace !

MARRIAGE?

WARNICK CAMPERLI. - At St. John's church, Burlington, by Rev. Father O'Reilly assisted by Rev. Father Doyle, Mr. Wm. Warnick, train despatcher T. H. & B. Hamilton, to Miss Katherine Campbell, fourth daughter of Mr. J. C. Campbell.

HUSSEY-HEALY.-In St. Francis de Sales church, Smith Falle, Ont., on June 12th, Mr., John A. Hussey, of Sault Ste Marie, and Miss Mary E. Healy of Smith's Falls were units in marriage by Rev. Thos. Kells, P. P.



TORONTO BRANCHES 8 King Street west 522 Queen Street west, and 78 Church Street ONTABIO BRANCHES : ALLISTON WALKERVILLE ST. THOMAS HEDDEN LAWRENCE BROWNSVILLE Savings Departments at all Branches. One Dollar opens an Account General Banking Business Transacted

FOR SALE.

FOR SALE. 200 acress being composed of No. 1. in the county Simcos. It is within three inhuics wik of the basulful chep 1 of St. James, Colgan, Separate echocl tota and telephone offices, store and blackmith shop, and two and a half there is a barn 74 x 40 with base-ment, and almost new brick nine roomed house; hard and soft water wells and a never failing spring creek 20 rods from barn. On the north half are two large barns, horse and dow stables. These barns are supplied with water from a fountain. A splerdid soft water, good orchard. There about 8 acress of hardwood bueb. These barns are supplied with stare supplied with hard and soft water, good orchard. There about 8 acress of hardwood bueb. These barns have 80 feet posts and are supplied with tracks and slings. The farms have never been rented and will sell either separately or en block. John H. Williams, Digna.

OFFICE :

GUELPH, ONT.

Interest begins from date mone

J. E. MCELDERRY,

Managing Director,

Skirt

Bishop McEvay addressed the parishioners. He expressed his pleasure at being present to bless the altars. He also hoped that the young women who had just entered the Sodality of the Blessed Virgin would be faithful, and be a credit to he Sodality and the Church. In introducing Father Egan to the new argin the Bishop sid he experienced a degree of pleasure mixed with psin. "Father Egan," asid the Bishop, " was the first priest lordained and on the day of his ordination 1 appointed him my secretary, which position he held up till lust Friday; in fact the last thing he did before leaving London was to write several letters for me. You can readily realize, therefore, the special bond of affection 1 had to break to give this parish a priest." The Bishop stated that he hoped, and was sure that the parish, would treat the rew priest well, and he fatt certain that Father Egan would do his part. Working together they would soon have the church free from the time came he would be the first to give a stained glass window to the church. The Bishop then pronounced the Papal benedicton. penediction. FIRST COMMUNION AND CONFIRMATION AT DUBLIN. On Wednesday, June 13th inst., RightRev., F. P. McEvay visited the parish of Dublin. At 8 o'clock His Lordship celebrated Mass and administered first Holy Communion to the children. At 10 o'clock High Mws was cele-brated by Rev. Father Emery of Kinkors. At 8 o'clock High Mws was cele-brated by Rev. Father Emery of Kinkors. At 8 o'clock High Mws was cele-brated by Rev. Father Emery of Kinkors. Here, at 10 o'clock High Mws was cele-brated by Rev. Father Emery of Kinkors. Here, at 10 o'clock High Mws was cele-brated by Rev. Father Emery of Kinkors. Here, exhorized them to preserve the state of the previously carefully examined average to the shift dree sixteen boys and ten girls, where the sheen previously carefully examined average to the shift dree sixteen boys and ten girls, where the sheen previously carefully examined average to the shift dree sixteen by a might be arrounded in the catechistic the processor in the regoond resolutions and the y might be arrounded in the catechistic the processor here in their good resolutions and the processor here. Thos. Nonan. on the improvements he had seen arround congratulated the pastor, Rev. Thos. Nonan. on the improvements he had seen arround congratic care to their children, give them a cod example and a soundCathelle edu cation and if they can afford it give their bore n of their girls and boys to the religious states and pricethood. It was a shame that the " were as few vocations in oil Catholic settue-ments and it was, in great messure, due to " word almess of the parents who take John way from school because he will take the place of a hired man and Mary because ene will take the place of a hired girl. In all this there is a wan of sacride for religion and God. In one, rich in reland there would be more vocations to the pristhood than there have been in the whole district from Stratford to Ashfield ermp. isi generation because Mered man and Mary because and FIRST COMMUNION AND CONFIRMATION AT DUBLIN.

HEADI OFFICE. TORONTO

JAMES MASON, General



Church on many occasions by docu-ments of their own; at other times they have simply accepted and con firmed the decisions of general councils or the views expressed by theologians. But which of all the Papal acts were expressly intended to be excathedra it might in given cases be difficult to say. Even the Popes themselves do not seem to care to settle disputes whathen a contain personnegation whether a certain pronouncement i

ex cathedra or not. After reading the above it may be thought that the doctrine of Papal in-fallibility is not of much use. This is not true. It is of the greatest use, but it is not always used. Its object use it is not always used. Its chief use lies in this-that the Pope can, when he sees his way clear, put a final close the sees his way clear, but a link close dispute in matters regarding faith or morals. Generally he prefers to let the dispute go on till it settles itself. In short, Papal infallibility is a reserve expedient, not intended to super-sede the normal infallibility of the Church in conneal but only to super-

Church in general, but only to sup-plement it—or rather, to clarify and vindicate it in the eyes of men. One more remark is necessary, Cath olis readers must not imagine that our insisting on the general infallibility of the Church, as the principal and funda-

the other at the principal and tunk mental infallibility, in any way belit tles the infallibility of the Pope. On the contrary, the doctrine of the in fallibility of the Pope is quite clear and self contained. The definition of the Vatican Council runs as follows: "When the Roman Pontiff speaks ex-

cathedra— that is to say, when, exer-cising the function of pastor and teach er of all Christians, and his supreme apostolic authority, he defines a point of doctrine in faith or morals to be held by the whole Church, then, on ac-count of the divine assistance promised to him through St. Peter, we define that he enjoys that same infallibility, with which it pleased our Divine Redeemer to endow His Church in (similar acts of) defining doctrines of faith and morals. And therefore such definitions of the Roman Pontiffs are irreformable —that is, incapable of being reversed and this by their own intrinsic author ity, and not merely from the fact that they have been accepted by the Church (Denzinger No. 1682). Consequently when once we know the rock on which the Church is found

office the results will be unquestionably correct. Others regard the Pope as correct. Others regard the Pope as a sort of oracle working on the penny-in-the slot principle. You only have to set him agog by poking a question, and then he works out an infallible answer then he works out an intailible answer for you on the spot. Nothing of the sort. The Pope works at the duties of his office just like any other man. He is bound in duty not to utter definitions until he has become quite certain that

they are truly in accordance with the deposit of the faith once delivered to the Church ; nor must h e use his special prerogatives except in cases which s sem seriously to demand them. Others again think it an awful thing to rest our faith on the utterances of a single in dividual, who may some day or other define something which is utterly ab-surd or wrong. To this we answer: Our trust is not in the individual man, but in promises of Christ. And because we trust the promises of Christ we know for certain that the Pope will never define anything either absurd or wrong. Lastly, they imagine that the only in-fallibility in the Church is that of the Pope; but this mistake we have dis-posed of per longuin et latum in the foregoing pages.

BRIEF RESUME. The following resume of the position

may be suggested : (1) The Church is the direct and (1) The other of the divine institut ton. She is the bride of Christ, the pillar and ground of truth, against which the gates of Hades shall not pre vail. In other words, the Church as a teaching body shall always remain firm and affectual in the approximate of its and effectual in the conveyance of its divine message.

The Church as a teaching body (2) consists of the hierarchy of Bishops successors of the Apostles, Christ promised to the Acostles that "the promised to the Apostles that the Paraclete shall remain with you forever and shall guide you into all truth." He also said "Lo I am with you al-ways even to the consummation of the world." These promises we understand as containing Christ's guarantee of providential guidance to the teaching body taken in general and thus ensur-

1121

The special services at St. Joseph's church presterday were of an unusually impressive nature. At 7 o'clock first Mass was celebrated by Father McGee, when the Confirmation class received Holy Communica. At 8 o'clock second Mass was celebrated by His Lorship Bishop McEvay, cf. Lond.n., when Holy Com-munion was distributed to the first Commun-cants. The Bishop presided at High Mass, 10.30 o'clock, which was celebrated by Father Egap, the newly appointed priest of the Im-maculate Conception, Father Scanlon acting as deacon and Father Arnold as sub-deacon. Father McGee waited upon the Bishop and acted as master of cerer onice. A the conclusion of Hign Mass the Bishop administered the rite of Confirmation to one hundred and fifteen chiltern and five adults. It was an exceptionally large class and made a very creditable showing in the examinations. The girls, numbering sixty, were all gowned in white, and wore the customary wreath and veri, while the bys, forty two in number, were neatly dressed in black, each with a white ribbon bow on the left arm and waring a small bouquet. Br. D'vill acted as sponsor for the bys, and Mrs. E Malloy (Ellice) for the girls. When the candidates had resumed their places His Lordship addressed them in a way that was calculated to conver valuable in-struction to the youthful minds. After the Sacrament of confirmation was dis pened, Father McGee read an important docu-ment of interest to all the parish of the new church of the Junneulate Conception. The entire cost of the building had been St.000. Of this amount \$14 000 bad litend to railed. D' the innetial condition of the new church. The entire cost of the building had been stied. D' father McGee read a detailed statement of the financial condition of the new church. The entire cost of the building had been stillow. Of this amount \$14 000 bad litend potent have accomplished very little with-on railed. D' father mean entire the the com-port of the Immeunal the Conception. In addressing the parish for the generous fund although h

Scanlyn Twenty young ladies were admitted as mem bers of the Ladies' Sodality. Gowned in the customary while and wearing vells, they pre-synted a pleasing appearance. Each was ad-ministered the rites of the Sodality by Bishop McEvay. A large number of the members of 'he Sodality occupied the front pews of the church.

church. At the conclusion of Father Arnold's helpful and instructive sermon on the Virgin Mary,

And all that lives to make life bright For thee and thine. It joy in sending Earth's brighest treasures, Peace and Light Above thy shores lend happy blending. Good bye my Isle, the day is done: The bright hours past, our ways we sever May Peace and Joy around thee cling God's Sunshine light thee ever. **Guelph & Ontario** MARY COFFEY. Investment TEACHER WANTED. TEACHER WANTED. TEACHER WANTED, MALE OR FEMALE, for Catholic Separate school, No 1. Til burg East, able to teach French and English. Duties to begin after summer holidays. Please state qualifications, salary and references Address, E. C. Ladouceur, P., Sceretary. Treasurer, Jeannette's Creek P. O. 143.2 & Savings Society (Incorporated A.D. 1876) TEACHER WANTED, FOR SCHOOL SEC 1 tion No. 33. Township of Dover, a Catholic, holding recond class professional cortificato, who can teach English and French preferred. Make application at once and state salary, School convenient to church and Electric Rall. way. Address H. N. Bechard, Sec. Treas., Dover South, Ont. 1443 Cor. Wyndham and Cork Sts., FOUR PER CENT. per annum paid half - yearly or Debentures for periods of 3. 4 and 5 INSURE RIGHT NOW IN THE vears. **Catholic Order of Foresters**

ASSESSMENT SYSTEM

articulars.

alising from Stratter to Asinch e mp. ist g thitteen parishes The following priests were also present and assisted in the ceremonial: Reve. John Ronan, D A McRae, P. Corcoran, A J McKeon, Rev Thos. McCormick, P. J. Buckley and Father Dantzer.

GOOD-BYE.

Dear li the I-le in happier hours, My Haven I had named thee. My Isle of Supshine, Joy or Flowers Or garlands like enframed thee.

And now to me thou art more dear Than names may tell in happy framing Life's lesson learned upon thy shore, Endears thee past proclaiming.

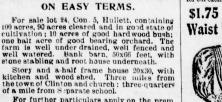
Yet little Isle had I the gift That fairies hold of yielding treasure I'd will thee on Love's phinors swift Thy heart's best choice in fuliest measure.

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