#### RUNNING TO EARLY MASS.

There are some Catholics who pride themselves on the fact that they never miss Mass ou Sunday, and yet their attendance at that sacred function can scarcely be characterized as anything

else than automatic.

They rush from their homes on Sunday morning, hurrying along as they eatch the peal of the Mass bell from the distance, only to arrive at the church door as the congregation is rising for the reading of the Gospel. They con-sume a few minutes in personal comfort and by about the time they have fixed themselves comfortably the Sanctus bell has ring. They have hardly caught sight of the altar yet; they turn dis-tractedly from side to side, taking mental note of the millinery if they are women, and of what's under it if they are men; then comes the solemn hush of the Consecration. With head bowed they ejaculate a short prayer, and mechanically strike their breast, and mechanically strike their breast, and the Consecration is over; the canon of the Mass, with its intenseness and secrecy and solemnity, is lost upon them. They can hardly hold the steeds of distraction plunging through their brains. Only one whose soul is anchored at the chalice appreciates the ebl and flow of that sacrificial sea. There is so little to feed the senses, or to is so little to feed the senses, or to satisfy even the eye and to dull the ear in the mystic progress of the great sacrifice. It is so easy to yield to dis-tractions, so difficult to fix the soul on

the wonderful mystery enacting.

The little bell tinkles again—" Domine non sum dignus." A moment of ine non sum dignus." A moment of suggested reverence, a reverence almost forced from indifference by the piety and attention of the congregation. The people in the rear of the church take their cue from those before them, bow their heads and bless themselves. The fast gospel is spent in brushing the dust of kneeling from the clothing and the first rush toward the doors bears with it generally those who were the

Tast to enter.

Is this picture overdrawn? Are there not Catholics in every parish who assist at Mass every Sunday in the year in this automatic, machine-like way ! No preparation for the sacrifice—no composing of the mind, no lowering o the soul in anticipation of the ineffable of mystery, no fervent sign of the heart for the graces that flow from the Mass, no thought of adoration for the King who descends. None of this — just a mechanical presence; scarcely a consci-ousness of the Real Presence. And alas! with many this careless method has become a habit, an unconscious habit.

Ask them have they heard Mass, they assure you that they never miss Mass.

They are perfectly satisfied with themselves. They are exponents of a modern brand of piety. Self-satisfied, hurry-up Americans! They must get to heaven by the first express, and they gape as they go—a privilege of us Americans.

#### THE CONTROVERSY.

ON THE BIBLE AS THE SOLE RULE OF FAITH-THE SPOKEN AND WRITTEN

Minister of the Pure Gospel tells us that Protestants accept the Bible as their rule of faith because they believe it to be the word of God. We also believe it to be the word of God; yet knowing that it does not contain the whole of divine revelation, we do not and cannot declare it to be the sole and cannot declare it to be the sole fount of religious knowledge. All that the Apostles taught is of equal value with what they wrote. The command they received from Christ was, not that they should write letters and books, but that they should preach. A majority of them wrote nothing, so far as we are aware; others wrote but very little; all spent themselves to preaching. "Faith cometh by hearing," we are told not by reading. St. Paul wrote more than any other Apostle and yet he asks of Timothy (I Tim. i:13:) "Hold the form of sound words, which thou hast heard of me in faith." Again (II Tim. ii:2): "The things which thou hast eard from me, among many witnesses, thou to faithful men

who shall be able to teach others also."
With us the question is not "Is it in
the Bible?" but "Did the Lord teach the Bible? Due "Did the Lord teach it!" It is true that the Lord rebuked the Pharisees for "teaching doctrines and commandments of men" and "mak-ing void the word of God by your own tradition." He did this as a matter of course; that which we call tradition, however, is not human, but divine; not the word of men, but of God —the same that the Apostle speaks of when he writes (I Cor. xi-2:) "Now I praise you that ye hold fast the traditions, even as I delivered them to you." How can any honest Protestant continue to maintain that the Bible is the sole rule of faith, after reading (II Thess. ii:15:)
"Hold the traditions, which ye have been taught, whether by word or by our epistle"? Will M. of the P. G.

solve the conundrum? H Tim. iii: 15-17 is quoted: "And rom a child thou hast known the Holy Scriptures, which are able to make thee scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is protable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished with all good works." This is one of M. of the P. G.'s works." This is one of M. of the P. G.'s trump cards. Is this text intended to prove the sufficiency of Scripture for all religious knowledge? That is what my adversary has set out to establish. If it proves that at all it proves entirely too much; for then one would have to affirm that the Old Testament is the sole rule of faith, since that was the only Scripture Timethy. proves that at all it proves entirely too much; for then one would have to affirm that the Old Testament is the sole rule of faith, since that was the only Scripture Timothy knew as a child. No Protestant would like to accept the Old Testament alone for his Bible. The meaning of St. Paul's reference to the Old Testament Law prove the Messiahship of Jesus, in whom they find their fullilment; faith meaning of the impious worldlings. For its clear: the prophecies of the Old Testament to its clear the prophecies of the Old Testament to be the Messiahship of Jesus, in whom they find their fullilment; faith all find they must have frequent recourse to them if they would not become contaminated and fall into the still greater in Jesus leads to salvation. "All Scripture is given by inspiration of God" is a faulty reading of the King James' version: the revised Protestant version fas restored it to its original form:

tention that the Bible is the sole-rule of faith? If he can I wish he would show us how he does it.

He also quotes John v: 39: "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." This, too, is a faulty reading of the older version. The revised has changed it to: "Yo The revised has changed it to: No command is given: the original Greek has the indicative, not the imperative mood; the Jews were searching the Old Testament (the only scriptures in existence at that time;) Christ says the Old Testament (the only scriptures in existence at that time;) Christ says they tell of Him. Will M. of the P. G. kindly imform us how this text proves the Bible to be the sole rule of faith? The Bereans (Acts xvii: 11) also read the Old Testament to verify the prophecies and their fulfilment in Christ; but how can this procedure be construed as an argument for the Protestant rule of faith?

As mentioned above, Catholics ac-

As mentioned above, Catholics accept two sources or founts of divine revelation, the spoken and the written word. To us the Bible is a priceless treasure, but we do not allow ourselves to forget that other treasures transmitted through the preaching of the Apostles. St. Paul (I Cor. i:21) said: "It was God's good pleasure, through the "It was God's good pleasure, through the foolishness of the preaching to save them that believe." Having given us a divine revelation, Christ meant to guard the deposit of faith. He guards it by means of a divine interpreter—His Church. Proof of this last assertion is to be found in abundance in the New Testament.

It looks as if M. of the P. G. is make.

It looks as if M. of the P. G. is making ready to beat a retreat. He wants no infallible teacher, whether Bible or Church; Christ, he says, did not intend that men should be held down to a definite system of truth. He wants a changing theology; an accurate defini-tion of God or correct definition of sin is of little or no moment; an authorita-tive creed only hampers, etc. If this is his real sentiment of what use is the Bible to him? The Bible does not change. His true sense is its inspired sense, and that is as true now as it was sense, and that is as true now as it was when first written. The truth is un-changeable. Christ gave us the truth. We cannot improve upon Him or His teachings. The truth is not a shackle; it sets us free. M. of the P. G. seems to be of one mind with the sentiment ex-pressed by an Episcopalian in the October number of the American Re-

view of Reviews :

"From the dawn of the Reformation in England until to-day, our strength has been that we have not settled doctrinal differences. By our genius for comprehensiveness we have united irrecon-cilables, and gloried in the simultane-

ous possession of doctrinal positions radically incompatible."

The writer of that could extract comfort out of an aching tooth. To glory in the inability of his church to distinguish truth from falsehood! Christ said of His Church that the very powers of hell, not to speak of the Ignorance or malice of men, should not prevail against

M. of the P. G. is mistaken if he imagines that Luther was the first to translate the Bible into the vernacular. There were many editions in German before his appeared, as well as in French, English, Spanish, Bohemian, Italian, etc.

Respectfully, W. S. Kress.

### IMPIETY AND PROFANITY.

If there are two evils connected more If there are two evils connected more closely than any other two, they are impiety and profanity. They are as counterparts, or the latter may be said to be a corollary of the former. If a man is given to impiety, has no thought or care for God, he naturally has no feeling of homage for Him or any love or reverence for Him. He manifests it by his indifference, if not by his conhis' indifference, if not by his contempt for God and religion, and a corre-sponding regard for worldliness and the licenses and indulgences of which the world is full.

ious man is generally one who An impious man is generally one who has had no religious training. He is the child of infidel parents or of Christian parents who fell away from the practice of their religion. He sometimes is one who owes his impiety all to himself. He was taught the knowledge of God but was practited to the color of th to himself. He was taught the knowledge of God, but was unfaithful to the lessons he received. He did not nurture in his heart the principles of virtue and religion and hence his training is without fruit. He is as the barren fig tree spoken of in the gospels. Such a one is far more guilty than one who never heard of God.

The former class are only possible.

never heard of God.

The former class are only negatively impious. They are of that class of whom we might say, "Father, forgive them for they know not what they do," using the words of our Divine Lord. The latter are positively and formally impious. They are sinning with their eyes open. They are false to the light they have received and are deaf to the voice of conscience protesting against their wicked conduct. their wicked conduct.

into the number of the formally im-

"Every Scripture inspired of God, is also profitable," etc. Can M. of the P. G. find an argument here for his contemptuous feeling for tention that the Bibie is the sole-rule of faith? If he can I wish he would show us how he does it.

Leaf and the sole-rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult that the sole rule of the fallen-away Christian who follows his impicty with insult the sole rule of the fallen-away Christian who follows his impicty with insult the sole rule of the sole and injury. Whilst implety is hidder for the most part and known only to the few, profanity is open and known to all, unless it be practiced under the breath, as is sometimes the case. Profanity scandalizes all who hear it. It is the unblushing profession of disregard for God, it is the wanton and sinful use of the gift of speech, it is the proof of in-gratitude. Still for all this, we must admit that there is an informal profanity in not a few which springs not from any ill-will towards God or formal disregard of the respect due Him, but from a thoughtless use of unbecoming speech which one has acquired from the prevalence lof profanity around him. Whilst this kind of profanity is de-deplorable in itself and ought to be corrected at once, still it is more of habit than of malice and as such calls for pity more than condemnation. And yet it is not to be condemned altogether. Profanity of this order is inexcusable among well-brought-up Christians. It is not found in the truly Catholic home. It should never come from the mouth of one calling himself a good Catholic. It is unrefined, unbecoming, unworthy, and no one deserves the title of gentle-

and no one deserves the title of gentle-man or lady who uses it.

It is in thoughtless youth that the habit of using profane expressions is most apt to be acquired, and hence the need of parents and guardians keeping watch over their children, lest they be-come infected with this evil by associa-tion with wicked companions. Should it appear it should be checked at once by having them withdraw from such as-sociations, for, as says Holy Writ, "Evil sociations, for, as says Holy Writ. " Evil associations corrupt good manners." I devolves on all to discoun enance pro fanity, by showing displeasure on hear-ing it, or at least in not approving it in any way, such as by laughing at it and the like.

One has to be specially guarded against profanity when under passion and excitement, or better still, not become passionate or excited, for it is ther easy to fall into it. Above all, parents and the senior members of the family should be careful never to scandalize the little ones by swearing or cursing, for as bad as is the corrupting influence of strangers in this regard, a thousand times more would be that of the profane and blasphemous in their own homes.

Away, then, with all such evils at home and abroad! Away with impiety, away with profanity. Both are unworthy of mankind. There should be no place for them at least in Christian communit ies. It is a wise government that fosters religion, it is an admirable administration of law that forbids profanity. Let us Catholies be factors toward bringing about the adoration of God, the honor-ing of His name, the obeying of His com-mandments by being models ourselves of every Christian virtue. This the faithful practicing of our holy religion will make us. Let us be true to the teach-ings of Holy Church and be filled with her spirit, the spirit of perfection which God breathed into her. Then we wil be the leaven of society, as God intended, and will leaven the whole mass.—Bishop Colton in Catholic Union and Times.

## THE NEWLY CONVERTED MINISTERS.

The diocese of Philadelphia is to be congratulated. Six of the Episcopal ministers recently received into the Church, will enter the Overbrook Seminary in September to study for the priesthood. It was thought by some that they would join a religious community, and we heard something of a purpose or their part to institute a community life of their own, for the majority of them had lived like order men, pretty austerely, too, for several years prior to their conversion. It seems that the diocesan riesthood is their final choice.

Will these devout, earnest, self-deny-

ing men accept a word of counsel from an old missionary? It is that they do not forget the needs of the people whom they have left, aye, the moral needs of the Christ is God incarnate, and to the Protestant response of America. the Protestant people of America. Of separated brethren, not exactly for their ordinary Protestant defects, but reflect-ing upon their good faith. Yet in the next breath these priests would hotly affirm their own good faith during the many toilsome years of their journey from darkness into light. As to joining a diocesan Apostolate, or asking leave of superiors to give non-Catholic mis-sions, we find a singular, a painful reluctance for such zealous works among our

tance for such zealous works are convert clergy.

Of course, this is not the universal rule. But it is all too commonly the case. Our foremost convert makers convert makers convert was converted to the converte case. Our foremost convert makers should be men who are themselves converts. Who can pilot a ship over a dangerous reef so well as one who has himself all but suffered shipwreck there? They are the ingrates who turn God's gifts against Himself. They are the insensate who fritter away their lives in folly 'and sell their faith and manhood for a mess of pottage.

It is easy, from the evil tendencies of the world around us, for one to fall into the number of the formells.

Father Hecker's example. He wrote in 1858: "The blessings of God upon our missions to Catholics in 1858: "The blessings of God upon our missions to Catholies were most evident and abundant, and my share in them most consoling usually the most abandoned sinners fell to my lot. But holy and important as is this work, still it did not correspond to my interior afterit, and though to my interior attrait, and though exhausted and frequently made ill by excessive fatigue in these duties, yet my ardent and constant desire to do something for my ear Cathling thing for my non-Catholic countrymen

Dr. Chase's Oint ment is a certain and guaranteed cure for each and every for ment is a certain and guaranteed cure for each and every for ment it ching, bleeding and protruding and protruding and protruding to your neighbors about it. You can use it and ret your money back if not satisfied. Ge, at all lealers or EDMANSON, BATES & CO., Toronto. cure for each and overy for m of the him is one that will furnish instruction and amuse ment for everybody. Kemp's Wild West Show am of the prose and ask rour neighbors about it. You can use it and ret your money back if not satisfied. 60, at a tall leaders or EDMANSON, BATES & CO., Toronto, DR. CHASE'S OINTMENT.

DR. CHASE'S OINTMENT.

bition is one that will furnish instruction and amuse ment for everybody. Kemp's Wild West Show and the every presented to Western Fair visitors—I'very property presented to Western Fair visitors—I'very property presented to the property pr

stances hindered my engaging in giving them missions. One day alone in my cell, the thought suddenly struck me how great were my privileges and my joy, since my becoming a Catholic, and how great were my troubles and agony of soul before this event. Alas, how of soul before this event. Alas, how many of my former friends and acquaintances, how many of the great body of the American people were in the same most painful position. Cannot something be done to lead them to the knowledge of the truth? Perhaps, if the way that divine Providence had led me to the Church was shown to them, many of them might thereby be led also to see the truth. This thought, and with it the hope of inducing young men to enter the truth. This thought, and with it the hope of inducing young men to enter into religious orders, produced in a few months from my pen a book entitled "Questions of the Soul," and later on "The Aspirations of Nature."

We do not mean to suggest that our convert seminarians should write books, though we hope God will inspire some of them to do so. But we do insist that every one of them should, at his ordination, have ready a number of well-prepared lectures. of well-prepared lectures, proving the truth of the Catholic Church the same way it was made evident to them during the process of conversion. One of these ectures might well be of a persona nature, and called "Why I Became a Catholic," giving a plain history of the doctrines chiefly attractive to the lecturer, and the outward circumstance of controlling nature in bringing about his conversion.-The Missionary.

#### WHEN MASONS BECOME CATHOLICS.

The Five Points of Fellowship is Masonic monthly published at Coving ton in Kentucky. In its July number it

"His Holiness, Pius X. following the noble example of the long line of illus-trious Pontiffs of the Holy Roman Catholic Church, has recently issued an en-cyclical forbidding the laity of the Roman Catholic Church uniting with the Masonic Fraternity. For so issuing he is entitled to the everlasting grati-tude of Masons the world over, for the very good reason that the encyclical will have the effect to keep out Masonic Order an undesirable class of men. A Roman Catholic becoming a member of the Masonic Order and claiming to hold his membership in the Roman Catholic Church cannot be true to both, and, if false to either, he cannot be true to either. On the other hand, a Free mason who becomes a member of the Roman Catholic Church proves false to the Masonic Order. It is fair to infer that it is not the sublime teachings of Freemasonry that attracted the Roman Catholic, but only the substantial benefits he hoped would accrue to him by becoming a Freemason. On the other hand, it is likewise safe to infer that it is not a change of heart that attracted the Freemason, but, like his brothe Roman Catholic, it is only the substan tial benefits he hoped would accrue to him by becoming a Roman Catholic." Our Covington contemporary is right

in his inference that, as a rule, a Catho-lic is attracted to Masonry not by its teachings but by the benefit that he expects from it in his endeavors to get or

But it is not safe to infer that a Free mason, forsaking the craft in order to become a Catholic, is lured by hope of substantial profit. Such expectation would be vain. No, he is moved by two convictions, namely: that Jesus Christ is indispensable to a man's illumination of mind and perfection of character, and that there is no salvation in the next life attainable except through Him. He may have found out that Masonry as a religion is not Christianity, that it is against the altar and throne in order to establish itself, that its principles o brotherhood extend only to its own members, that its highest teaching is pantheism, and that its royal secret, as revealed in the book of Albert Pike, i ave his own soul.—Catholic Columbian

### HIS HONOR JUDGE KEHOE.

A Sault Ste Marie paper makes the following re-ence to the appointment of the above-name

A Sault Ste Marie paper makes the following reference to the appointment of the above-named ntleman to the bench:

Mr. J. J. Kehoe, of the Soo, was this week appointed Judge of the new Judicial District of Sudry by the Laurier Government. His headquarters ill be in the town after which the judicial district if you have a proposed by the Ontario Legislature a year ago last session, and the provincial officials, were appointed ority thereafter. Now the organization has been appointed by the appointment of Judge Kehoe. The evation of Mr. Kehoe to the Bench is a fitting registion of his splendid legal attainments, and the mouncement of his appointment was received by emembers of the legal profession in town with easure and satisfaction. The general public learn his good fortune with feelings of gratification, as has been a resident and very highly respected the spirited and philanthropic and every move-end during the past twenty-four years which had hind it the welfare of the town and district found J. J. Kehoe not only a sympathetic, but an enertic supporter. In his removal to Sudbury the new dage will leave in the Soo a great many warm perhal friends who will watch his career on the meh with much interest.

The new Judge was born at Ottawa on the 2nd September, 1854, and is therefore just in the time of life. He was educated in the Separate meth with much interest.

The new Judge was born at Ottawa on the 2nd September, 1854, and is therefore just in the time of life. He was educated in the Separate work of the separation of two laws university, and called to the taste. Mare, an office which he occupied with states Mare, an office which he occupied with states Mare, an office which he occupied with states Mare, an office which he occupied with the own of two laws university, and called to the taste. Mare, an office which he occupied with the own of two laws university, and called to the taste. Mare, an office which he occupied with the own first undertook the work of developing the legal magazines, and it is the

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#### Thinkin' Long.

I come from out of Ireland An' thraveled round the earth, But never out of Ireland Have I found aught of worth.

When I'm away from Ireland I'm wishin' night an' noon That I was back in Ireland, God sind that it be soon!

If I died out of Ireland, Though they should lay me deep, There's nowheres out of Ireland The likes of me could sleep.

Whin I get back to Ireland
I'll find a lass I know,
An' never more from Ireland
Afarin, will I go.

—James P. Haverson.

The Sacred Heart.

love thee God, amid the city's sighing, I love Thee in the solemn watch of night love Thee, Lord, when weary day is dying And Nature fades in silence from my sight

ach vesper moment throbs with hope eternal, Each soul vibrates with loving sympathy, ach life becomes an ardent prayer supernal Which radiates, O Sacred Heart, from Thee

'hou art, O Heart, the angel's supreme glory.
The dread of demons into hell once hurled,
the humble saint contritely kneels before Thee,
Thou art my share, loved Heart, of this bleal

-REV. HENRY B. TIERNEY in the Boston Pilo

### The Blessed Sacrament.

sweet Thy coming near our hearts we sore, when Thou in love dost come to ouls with bread of heaven and with we maketh virgins. Take Lord, this mine and make it Thine. Here ever Thou dost heed bur prayer, who come in sorrow, now, to plead for grace and strength to conquer, not repine!

### When Age Comes On.

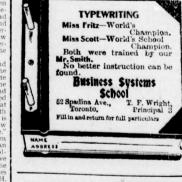
Love has no age, 'tis always young; Brows may be marred and heads bent down; Grey hairs may come to gleam among The locks that once were soft and brown. But not till love forsakes the heart Does age arrive or youth depart.

Love laughs at years which dim the eye And mock the ruthless lines that mar, ove sees no skies but rosy skies, And ne'er from childhood wanders far I is only after love is gone. That youth departs and age comes on.

BIRMINGHAM—In this city on the 6th of August 1938, Mr. W. T. Birmingham Iate Color-Sergeant o the Royal Engineers, aged eighty-two years. May hi oul rest in peace!

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WANTED TWO QUALIFIED FEMALE teachers for Separate School here. Salary \$4.00.
Those capable of teaching French preferred. Apply with testimonials and recommendations to J. G. Blain, Sault \$te. Marie, Ont.

TEACHER WANTED FOR S. S. NO. 4, SOUTH Algoma. Holding second or third class certifi-cate. Duties to commence after summer holdays. Apply, stating salary to John O'Connor, Sec. Treas, Ruby, P.O. 1536-2

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