ACTS OF THE HOLY SEE

S. CONSISTORIAL CONGREGATION

I

QUESTIONS CONCERNING THE COMPLETING OF THE COURSE OF STUDIES AND TAKING OF THE OATH BEFORE SACRED ORDINATION

To the following questions which have been proposed: 1. Whether for the effect of sacred ordination the years of study can be said to be completed at the feast of Pentecost or of the Most Holy Trinity? 2. Whether the oath to be taken before the reception of holy orders, as prescribed by the *Motu proprio* "Sacrorum Antistitum" of September 1, 1910, is to be taken before each of the holy orders or only before the holy sub-diaconate? this S. Congregation replied on March 24, 1911:

To 1. *In the negative*; the scholastic course of nine months, followed by the passing of the final examination is to be completed.

To 2. It suffices that the oath be taken before the reception of the sacred order of the sub-diaconate, saving the right of the Ordinary to exact it anew before conferring each of the sacred orders if for any reason whatever he deems this necessary or useful.

C. Card. De Lai, Secretary.
Scipio Tecchi, Assessor.

II

DECLARATION CONCERNING THE DECREE ENJOINING SECRECY ABOUT EPISCOPAL DESIGNATIONS

As some have doubted whether the Decree of the S. Consistorial Congregation of July 2, 1910 *on observing secrecy* in designations for Episcopal sees, where an identical or similar form of designation with that employed in the United States of North America obtains, is extended only to those dioceses and provinces whose Bishops have asked for this, or to all in which said form is in use: this S. Congregation has declared that it is extended to all.

Given at Rome at the Secretariate of the S. Consistorial Congregation April 28, 1911.

C. Perosi, Substitute.

S. Congregation of the Council

DECREE EXTENDING THE APOSTOLIC CONSTITUTION "ROMANOS PONTIFICES" TO ALL THE PROVINCES OF THE DOMINION OF CANADA

Among the things which the Fathers of the First Council of Quebec, held in that Metropolitan city in 1909, thought well to decide was that they should petition the Holy See to extend to all their Churches the Constitution *Romanos Pontifices* issued for England and Scotland on April 25, 1881 and later extended to a great many other regions. In Plenary Meetings of this S. C. held on January 14 and 21 for the revision of the Decrees of this first Council of Quebec, the Most Eminent Fathers deemed said extension very useful and therefore decided to second the wishes expressed by the Fathers of the Council in this matter, and the subject was laid before His Holiness Pope Pius X. by the undersigned Secretary of this S. Congregation. His Holiness in an audience of March 14, having weighed maturely, was graciously pleased to grant the petition and extended the Constitution *Romanos Pontifices* to all the provinces of the Dominion of Canada.

Given at Rome at the S. Congregation of the Council March 14, 1911.

C. Card. Gennari, Prefect.
B. Pompili, Secretary.

A RETURNED MISSIONARY'S WANT OF VERACITY

To the Editor of the Catholic Record London, Canada.

The clipping from the Christian Guardian, sent by you, came into my hands to-day, and after perusing its contents, I want to assure you and the good readers of your paper that Bishop Hendrix, in his address to the "Rochester Students" had very little regard for the truth when he was describing the religious conditions in Brazil.

He says: The question is asked in Brazil concerning various priests, 'How many wives has he got?' One Bishop of the Church is known to have not less than four." It is strange that *I* do not know these things. I am an American Catholic priest, teaching in San Bento College in the city of San Paulo, and have been in Brazil more than two years. I know many of the Bishops of Brazil personally and the rest I know by reputation, and I want to say that the episcopal gentleman with the four wives is as yet unknown in Brazil. He doesn't exist and never existed. The Bishops of Brazil, one and all, are most exemplary men, finely educated, and working with all their strength, against great difficulties, for the glory of God's Church. There is not a married priest actively engaged in church work in Brazil.

Therefore the statements in the address of the Methodist Bishop Hendrix are slanderous, invented for "home consumption" to accelerate contributions to the "cause." There are bad priests in Brazil, yes, and in former days there were many more. However, these unfortunate conditions exist in a more or less degree in the priesthood of every country, as they exist in the Protestant ministry of every country. Just as there was a "Judas among the twelve," so there are weak men in the priesthood and the Protestant ministry of the present day.

Not one of those priests who has been unfortunate in forgetting his duty is doing active pastoral work in Brazil, but all are prohibited from so doing by their Bishops.

The remarks of Miss Mary Pescud speak for themselves. As your readers can easily detect, she is woefully ignorant of the Catholic doctrine of indulgences, and her spasm is unworthy of any reply. For your readers' benefit I will assure them that there is practically no abuse in the custom of gaining indulgences in this country.

Missionaries, as a rule, do not care to understand the Catholic theology of indulgences. They never wanted to understand it, and it is wasting good ink and type for you to try to explain it to them. Your Catholic readers understand it and that is sufficient. The remarks of Mr. Warner, which I find in the same clipping, do not require much comment. The Catholics of Brazil venerate the Blessed Virgin and the saints just as well as the Catholics throughout the rest of the civilized world. I may say too that the average Brazilian Catholic can distinguish between the worship we owe to God and the veneration we owe the Blessed Virgin, just as intelligently as any other Catholic in any part of the world. I knew nothing of the shrine of the Blessed Virgin and the three hundred and sixty-five steps near Rio de Janeiro. If the practice of going up these steps on one's knees exists, it is only a devotion similar to the devotion of the holy stairs in Rome and we Catholics know very well that the most ignorant Brazilian, after he had ascended those stairs in the manner described, would not "worship the image of the Virgin at the top," but would pray to her for her intercession, which is a very different thing from worship.

The wooden statue with the marvelous beard I know nothing about, and the big fish with the painted scales is also a stranger to me. However, they may exist, and if there is any enterprising cleric getting any graft from the sale of the madonna, like scales or the miraculous whiskers, rest assured that it is unknown to the Bishop of the diocese. Considering the general tone of that Rochester meeting, I doubt the truth of the gentleman's statements.

In conclusion, let me say that it is not true that the people of Brazil are losing their faith. Our Catholic religion, with its picturesque and instructive liturgy, appeals in a particularly forcible way to the Latin people. The cultured Brazilians are magnificent Catholics and take part in our public processions, sometimes senators and governors, with the same enthusiasm and Catholic simplicity which would characterize a little parochial school girl in North America. They are learned men, with college education, and have travelled through Europe and know several languages—as most of the priests of Brazil—and it is an insult to the intelligence of cultured Brazil to send Protestant missionaries to this country. The cultured Brazilian laughs at the type of missionary that comes from the North, and he has reason, because he knows that the most incompetent Catholic priest of Brazil has more theology and knowledge of the Christian religion in his make-up, than all the narrow-minded female missionaries of Brazil put together.

Mr. Editor, in the future, you will be safe in denying all similar calumnies against the Church in Brazil.

Rev. John E. Caton.

San Bento Gymnasium, San Paulo, Brazil.

MADAME DIGBY

Madame Digby, fifth Superior-General of the Society of the Sacred Heart, died at Ixelles, near Brussels, on the twenty-first day of May. During sixteen trying years she had wisely governed more than six thousand religious in convents scattered over the whole world, her burden made more heavy by her own delicate health and the infirmities that accompany old age.

Sixteen eventful years they were. She had the consolation of seeing the saintly Mother Barat raised to the altars of the Church, and that ardent missionary, Mother Duchesne, declared Venerable; but these joys came after her heart had been bruised and crushed, and all but broken, by the French Government's ruthless confiscation of forty-nine of her convents, many of them especially dear to her, and to her daughters, because they were closely associated with the memory of their foundress and with the early traditions of the Society. But with rare foresight, and as the result of excellent management, Madame Digby was prepared to open wide the door of another house as each of the old loved ones was closed behind her reluctant feet. The convent at Ixelles, chosen to be the new motherhouse, quickly became, in customs and in spirit, an exact reproduction of its predecessor in Paris. Then, her lifework accomplished, she lingered not, but hastened home to heaven.

Marie Josephine Mabel Digby was born at Osberstown, County Kildare, Ireland, in April 1835, and was therefore past seventy-six years of age at the time of her death. As a child she had an intense dislike for everything Catholic, to the sorrow of her mother and elders sister, who were fervent converts. Her conversion, when she was eighteen years old, was most wonderful, and she loved to attribute it, and the grace of her vocation, to the intercession of a great uncle, a Jesuit who was martyred for the Faith in England in the sixteenth century. Hearing one day that some celebrated soloists were to sing at Benediction, she accompanied her mother and sister for the sake of the music. She sat throughout the first part of the service, showing no reverence, much less devotion; but when the Blessed Sacrament was raised high over the heads of the kneeling congregation, she prostrated herself and remained on her knees long after everyone else had left the church. Her mother and sister were dumbfounded. As soon as they reached home she exclaimed, "After what has happened, I am going to be a Catholic!" At once she arranged to receive the necessary instruction, and not long after was baptized.

Soon Our Lord demanded a sacrifice in return for His signal grace. He asked her to leave home and friends, and to take up her Cross and follow Him. And so, in 1857, she entered the novitiate of the Sacred Heart. The greater part of her religious life was spent at Roehampton as mistress of novices, superiors, and finally as vicar. In August, 1894, she was made assistant-general of the Society, and a year later was chosen to fill the first place, left vacant by the death of Madame de Sartorius.

It was not without good reason that she was given one after another of its most responsible positions. Herself of a generosity of soul that hesitated at no sacrifice for God, she inspired those under her guidance with something of her own ardor. Despite the delicate health that crucified her during many years, her energy was phenominal—a quiet energy that "worked tranquilly." There was in her no trace of that "littleness that bustles and cries out and makes a great noise." Disquietude was alien to her. Peace was the keynote of her soul, a peace won at the point of the sword, for as Francis Thompson quaintly says, "It is the crudest of fallacies to suppose that saints are fashioned customarily from tea and carpet slippers." It was because she lived her real life far above the thousand petty annoyances that beset her, above the flagrant injustice that persecuted her, that she was always serene. Such things were not allowed to intrude on her close union with God in the depths of her soul.

Madame Digby was the first Superior-General of the Society of the Sacred Heart to visit America. She landed in New York in the summer of 1898, and returned to France in May of the following year, after having visited all the houses of the institute in the United States, Canada and Mexico. She was greatly pleased to find the traditions of the Society so faithfully carried out by her "independent Americans," whom she admired for their straightforwardness and their loyalty to those in authority. But she could not have realized what happiness and strength she brought to the religious and pupils in her American convents. Everyone loved her. She had indeed "a face like a benediction." She was all sweetness and simplicity and kindness. To the pupils at "Maryville" she gave two mottoes printed in gold letters on small cards. They were the keynote of her own life. "Take always the straight line, cost what it may—come what will," and "*Ne pensez pas qu'en dirait le monde, mais quen dirait Dieu.*" (Do not think of what the world would say of it, but what God would say.)

It was her simplicity and her humility that most impressed all who came in contact with her during her American trip. The general of a great institute, the feted guests of hundreds who loved her as a mother and revered her as a saint, she spoke and acted with the simple directness of a child, though with a wisdom that was the admiration of all who were in a position to see its workings. Truly, as Earnest Hello has it, "Humility stands amid the perils of dreadful heights, pride is too feeble."

And now her long journey toward Eternity is ended, and at last she "lies within the light of God," where "the weary are at rest."—Florence Gilmore in America

WILL PASS IT WITH A GULP

What will the House of Lords do with the Veto Bill, which will be sent to them this week, after passing the House of Commons? What they would like to do with it everybody knows, but that they dare not and will not do. They dare not reject the Bill and they won't, for reasons which they well know. They will try to "amend" it especially by making Home Rule for Ireland an exception to its operation. In that of course they will fail. No such proposal would be accepted or listened to for a moment by the Government or the House of Commons. T. P. O'Connor, in his letter this week to the Chicago Tribute, referring to the matter, says:

"The prospect at the moment seems to be that the peers will pass the second reading of the bill and then proceed to mutilate it out of existence. The chief amendment, it is believed, they will insert is that no Home Rule measure shall come under the operation of the Bill. The Tories, still obstinately adhere to the idea that they can rally their own forces on Home Rule and that they can also rouse against Ireland all the old tide of racial and religious rancor."

But that game will not carry this time. The schoolmaster has been abroad in Great Britain since Gladstone set him agoing, and the British democracy have got to understand the true meaning and motive of the "religious rancor" opposition to Ireland's national right. Therefore the cry of the Orange party about Home Rule being "Rome Rule" is now of no avail. Their proposal to leave to the Lords the power of vetoing it was defeated in the House of Commons by a big majority, as to which Mr. O'Connor remarks that: "That suggestion has already been rejected with emphasis, and then all of their dexterous and panic-stricken suggestions being refused, the Lords will finally accept, with a big gulp, the Veto Bill, and we shall go on to the next stage of the struggle."

That stage—the first thing after the Veto Bill is carried—will be Home Rule for Ireland, which, Mr. O'Connor goes on to say, "will be passed through the House of Commons by next summer. Then, if it is rejected by the Lords, a fierce agitation will open in the country and some people suppose that with the veto gone the House of Lords may consent to some compromise which will relieve the Liberals and the Irish from the necessity of passing Home Rule the second and third time."

It is therefore within the probabilities that a Home Rule Bill may be passed into law next year, which would be almost immediately followed by the establishment of a National Parliament and National Executive Government in Ireland. The Tories will have no power to prevent this when the Veto Bill is on the statute book. That will be the end of the House of Lords as an obstruction to Home Rule. As to the talk of "compromise," which some people suggest, T. P. O'Connor repudiates it as practically an impossible idea. "As a matter of fact," says he, "there is not the smallest chance of any compromise of the kind being even considered by the Government. It could not if it would; it would not if it could. The Liberal leaders could have had their way in the peace conference of last year if they had been willing to make an exception of the kind suggested with regard to Home Rule, and they allowed the conference to be broken up rather than consider such a proposal. Now that they have been forced to a fight and have won, they are not likely to be more inclined to such a surrender."

"No surrender" used to be a favorite cry of the Orangemen. It is now the cry against them in British politics. No surrender of Home Rule for Ireland. Full National Self-Government on Irish soil for the benefit of all Irishmen. Ireland for the Irish. Government of Ireland by Irishmen and for Irishmen of every creed and clan. That is Irish Nationality never to be surrendered.—N. Y. Freeman's Journal.

AN ANGLICAN'S CREED

Recently the Rev. Dr. Van Allen of the Anglican Church of the Advent endeavored to explain his attitude in the controversy regarding the Virgin birth of Christ. The speaker is to be commended for the exactness of his belief on that point, though much can also be said in regard to his illogical position in a church that has no definite belief on that as well as on many other fundamental points. Dr. Van Allen's profession was as follows: "We mean by the Virgin birth what St. Matthew meant by it, what St. Luke meant by it, what the prophet Isajah meant, and what Almighty God meant by it. We believe that St. Joseph was the foster-father of our Lord, who lived all his life with the Blessed Mary, as a brother might live with a sister; that the Blessed Virgin never had any other child but our Lord; that He was her first born and only one. We believe that our Lord's conception and birth are as miraculous as His resurrection and His ascension."

Nothing could be more in harmony with the teaching of the Catholic Church than such words. But what strikes one with surprise is that the rev. doctor, knowing the hostility and suspicion of his Church on this point—which he claims is as fundamental and necessary as any other Christian doctrine—can still hope to find truth in the Anglican Church. He has seen its members divided upon the most sacred articles of faith; he has discovered that he himself, even after the most peremptory demand for an expression of opinion, is met only with a silence that means dissent.

And yet, why should the doctor disclaim against his co-religionists? Are they any more wrong fundamentally than he? When he has cast aside the only authority upon which the Christian can rely in the understanding of the Holy Sciptures, why should he condemn those who have followed his own methods to their legitimate conclusion? Doctor Van Allen has constantly assailed the Catholic Church which has perpetuated that very gospel from which he takes his doctrine. If that Church was as wrong as he claims in any points, why should she be right in this special one? Consistency is better than argument. And if the reverend doctor would be logical, he would seek the truth not from a Church that refuses to answer a legitimate question, but from that Church to which the truth was given as a sacred deposit, which has conserved that truth and which knows how to answer with conviction and certainty when appealed to upon matters of faith and morals.—Pilot.

Never reflect on a past action which was done with a good motive and with the best judgment.

SUNLIGHT SOAP

With half the labour, and at half the cost of other soap, Sunlight does the whole washing in half the time, yet without injuring the most delicate fabric.

Shorten the day's work and lengthen the life of your clothes by using Sunlight Soap only.

Use it the Sunlight way. Follow the directions.

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FAVOR RECEIVED.—A constant reader of the RECORD wishes to return thanks to the Blessed Virgin, St. Joseph and St. Anthony for a favor received.

COMMENCEMENTS

GRADUATION EXERCISES AT URSULINE COLLEGE, "THE PINES," CHATHAM, ONT.

The graduation exercises held at the Ursuline College of "The Pines," Chatham, Ont., on the afternoon of May 31st., proved to be a singularly brilliant and successful event. The function was honored by the presence of His Lordship, Right Rev. Bishop Fallon, and many of the clergy of the diocese. His honor, Mayor Brackin was also present, and the auditorium of the college was filled with an interested and appreciative audience.

A short, but exceptionally good program preceded the conferring of honors, and each number was rendered with such expressive and artistic finish as delighted the audience

PROGRAM

Greetings .....
Choral Class
Soloist—Anna Campbell
Berceuse, Violin ..... Godard
Marjorie Gott
Summer Cycle .....
The Minims
Hope, Vocal Trio ..... Rossini
First Sopranos—Gertrude Potter, Anna Campbell, Margaret McMillan, Lucy Cherry, Monica McKeon.
Second Sopranos—Marie McIlhargy, Rhoda Byers, Margaret Scane.
Altos—Ruth Cooper, Ivy Shook.

CONFERRING OF GRADUATION HONORS

Right Rev. M. F. Fallon, O. M. I., D. D.

Symposium: Power and Influence of Religion
Necessity of Religion as a Guide to Action .....
..... Mary Flynn
Religion supports the State and elevates the individual .... Emilie Leboeuf
Religion as a Civilizing Power ..... Erva Gernacy
Religion as a Promoter of Art and Science .....
..... Josephine Doyle
Valedictory ..... Mary Flynn

ADDRESS TO THE GRADUATES

Right Rev. M. F. Fallon, O. M. I., D. D.

Marche Triumphale .... Sinding
First Piano—Erva Gernacy
Second Piano—Gladys Merritt
Hymn to St. Angela.....
Choral Class
Soloist—Gertrude Potter
Accompanists—Lettie Burwell, Mary Becker, Gladys Merritt, Fay McDougall

The four graduates received their crowns, medals and diplomas from the hands of His Lordship; and in the beautiful "Symposium" which followed, they gave expression in the finest literary style to the noblest sentiments that their profound study of world history had inspired, regarding the part that religion has played in the support and advancement of the world's civilization.

In his address to the graduates, His Lordship commended in eloquent words the tributes which they had paid to the cause of religion. "No one," he said, "can listen to what you have said without seeing that religion has inspired everything that is good, gentle, pious, noble in the world; that religion is the key which opens the book of history; that it is the guide to the actions of life, the source and inspiration of the arts and sciences. You cannot remove from the heart of humanity the idea of religion, what the hand of God has planted there, the hand of man cannot remove. Whatever accidental changes have been made in the curricula of education, the good old Catholic Church, in her colleges and schools, has nailed the flag of religion to the mast, and however she may be obliged to yield to the passing fads and fancies of the day, she never has been nor ever can be compelled to lower this flag even the thousandth part of an inch."

His Lordship urged the graduates to put into practice the grand principles that had been instilled into them during the years of their education. He approved their motto, "I serve," bidding them to be resolved on serving God, the Church and their homes. "You are not to be suffragettes," he said. "The Catholic Church has no place for suffragettes. The Catholic Church makes woman the queen of the home, the gentle, noble influence that smoothes down the paths of life. Those marvellous women of history in domestic and social life, in art and science, in history and architecture, are those who have clung close to the blessed model that the Mother of God places before womankind."

At the conclusion of the program, Mayor Brackin spoke to the assembley, his address being characterized by that mingling of wit and wisdom for which he is so noted. He dwelt particularly on the necessity and benefits of a good education. He congratulated the Ursuline College upon the high standard it maintains and the reputation it enjoys, and commended the superior advantages it offers to the students who are so fortunate as to receive their education from it.

The following is the list of honors conferred.

COLLEGE DEPARTMENT

Gold Medal for Christian Doctrine, presented by His Lordship, Right Rev. M. F. Fallon, O. M. I., D. D., awarded to Bertha Lambe.

Competitors—Mary Flynn, Stella Lepain, Emilie Leboeuf.

Certificates for Entrance to Normal Schools awarded to Emilie Leboeuf, Josephine Doyle, Mary Flynn, Stella Lepain, Gertrude Day.

Special prize for essay on "The Work of the Church in Education," presented by a friend in memory of Very Rev. Dean Wagner, awarded to Emilie Leboeuf.

Competitors — Marjorie Gott, Bertha Lambe, Maude Kelley, Mary Becker, Bessie Paiten, Louise Roche.

Certificates in Commercial and Shorthand Courses, awarded to Marie McIlhargy, Margaret Scane, Anna Dillon, Marjorie Gott, Ruth Cooper, Pauline Kennedy, Bessie Evans, Gertrude Conlon.

Gold Medal for Deportment and Application, presented by Rev. J. V. Tobin, London, awarded to Mary Flynn.

Competitors—Edna Pleasence, Bertha Lambe, Grace Fenech.

Gold Medal for Domestic Science, presented, by Mrs. F. B. Hayes, Toronto, awarded to Jessie Evans.

Silver Thimble for Needlework, awarded to Emelia Tremblay.

Silver Medal for Needlework in Day School, presented by Miss Mary Grotty, St. Columban, awarded to Olive Doyle.

Competitors—Ursula Kelly, Josephine Doyle.

ACADEMIC DEPARTMENT

Silver Medal for Christian Doctrine, presented by the Franciscan Fathers, Chatham, awarded to Letitia Askin.

Competitors—Grace Fenech, Beulah Daniel, Ethel Donovan.

Gold Medal for Entrance to High Schools, presented by Rev. F. White, Port Lambton, awarded to Vera McNerney.

Competitors—Thelma Cameron, Antoinette Scully.

Gold Cross for Deportment and Amiability, presented by Rev. P. Langlois, Tecumseh, awarded to Emilie Leboeuf.

Competitors Dorothy Cameron, Blanche Taylor.

Gold Medal for Needlework, presented by Rev. F. X. Laurendeau, London, and Mr. F. S. Killachy, Toronto, awarded to Dorothy Cameron and Beulah Daniel.

SCHOOL OF MUSIC

Gold Medal in Intermediate Piano, presented by Rev. A. McKeon, St. Columban, awarded to Lottie Burwell.

Certificates for Intermediate Piano and Junior Theory, awarded by Toronto Conservatory of Music to Lottie Burwell.

Gold Medal in Junior Grade Piano, presented by Rev. P. McCabe, Maidstone, awarded to Eileen Glenn.

Competitor—Ida Lankin.

Certificates for Junior Piano and Primary Theory, awarded by Toronto Conservatory to Eileen Glenn and Ida Lankin.

Silver Medal in Primary Grade Piano, presented by Rev. C. Parent, Tilbury, awarded to Alma Commo.

Competitors—Theresa Hagan, Pauline Hayes.

Certificates in Primary Piano, awarded to Alma Commo and Pauline Hayes.

Certificates in Primary Piano and Primary Theory, awarded by Toronto Conservatory to Helen Leech.

Certificates in Primary Theory awarded to Lillian McCorvie, Lettie Kelly, Margaret Stringer, Josephine Taylor, Louise Roche.

Gold Medal for Violin, presented by Mr. T. A. Murphy, Cleveland, awarded to Marjorie Gott.

Gold Medal in Intermediate Grade Vocal, presented by Right Rev. Monsignor Aylward, London, awarded to Anna Campbell.

Certificates for Intermediate Vocal, awarded by Toronto Conservatory, to Anna Campbell.

Gold Medal in Junior Grade Vocal, presented by Rev. T. P. Hussey, Petrolia, awarded to Margaret McMillan.

Certificates in Junior Vocal, awarded by Toronto Conservatory to Margaret McMillan and Rhea Martin.

Silver Medal in Primary Grade Vocal, presented by A. McIleen, St. Columban, awarded to Monica McKeon.

Certificates in Primary Vocal, awarded to Monica McKeon, Mary O'Connor, Anna Dillon.

DEATH OF A RELIGIOUS

SAD DEATH AT URSULINE COLLEGE, "THE PINES," CHATHAM, ONTARIO

The Ursuline College of "The Pines," Chatham, Ontario, has sustained a sad loss in the death of Mother Mary Ste. Anne, formerly Miss Mary E. Wallace, of Thamesville, who passed away at 2:30 o'clock in the morning of June 3rd.

Although the deceased religious had been ill for some time, it was not until very recently that her condition gave serious cause of apprehension, and the end came almost suddenly. Yet she was well prepared for it, and those who were privileged to be present in her last moments realized the truth of the saying, "Talis vita, fines ita." Her life had been singularly sweet and beautiful, and her death was equally calm and lovely.

Mother Ste. Anne was in a very special manner a daughter of St. Ursula's of "The Pines." As a child she received her education there, remaining until she had obtained her teacher's certificate and graduated. Then after a few weeks' visit to her home, she returned and entered the novitiate, making her solemn profession in 1898. She was always an exemplary and fervent religious, and the innocence of her soul was reflected in the sunny disposition and childlike manner which were such noticeable characteristics of her nature.

She was one of the most efficient and talented teachers on the college staff, and for the past four years had held the office of General Directress of the school. She was highly esteemed and dearly beloved by all who knew her, especially by her sisters in religion and the students over whom she exercised her authority with so much kindness and solicitude.

The last days of her life were filled with many graces and consolations. His Lordship, Right Rev. Bishop Fallon, of London, visited and comforted her, and also brought the Blessed Sacrament to her the morning before her death. The calmness with which she made her final preparations, and the joy with which she gave up her pure soul into the hands of her Maker, were most edifying and consoling to her grief-stricken sisters whose loving efforts had not availed to stay the hand of death, nor even to ward off the sad hour of parting.

May the friends who loved her so dearly in life remember her as lovingly in death, and pray that she may be speedily admitted into the eternal joys of heaven.

The funeral services were held at the convent chapel on Monday morning, June 5, in presence of His Lordship, Right Rev. Bishop Fallon, Very Rev. Father Eugene, Provincial of the Franciscans, the Franciscan Fathers of the parish, and several other clergy of the diocese. His Lordship pronounced the final absolution, and the body was then taken to St. Anthony's cemetery for interment. Requiescat in pace.

YOUNG MEN WANTED FOR THE PRIESTHOOD

The Epiphany Apostolic College and St. Joseph's Seminary, of Baltimore, Md., conducted by the Josephite Fathers, are the nurseries of priests for the Negro missions. There are fully eleven millions of the colored race in this country, less than two hundred thousand of whom are members of the true Church. More than half do not profess any kind of Christianity. From every part of the South the loud call for missionaries to the Negro is heard. The bishops of the Southern States are asking for missionaries to open churches and schools in their dioceses. Therefore, young men who are anxious to do something for humanity are invited to consider the missionary vocation for the conversion of the Negro race in America. Those who feel the grace of God working in their hearts, and who desire to leave all to follow Christ, will be welcomed to become candidates for the priesthood in St. Joseph's Society. For information regarding admission to Epiphany Apostolic College, and about the work, address

Rev. J. I. McNamara, Rector,
Epiphany Apostolic College,
1704-3 Walbrook, Baltimore, Md., U. S.

NEW BOOKS

"The Justice of the King." By Hamilton Drummond. Published by the MacMillan Co., Toronto, Canada. Price $1.20 net.

"None Other Gods." By Robert Hugh Benson. Published by the MacMillan Co., Toronto, Canada. Price $1.25.

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. St. Patrick, Ont. 1702—tf

THREE ROMAN CATHOLIC PROFESSIONAL teachers immediately required; also one hundred for openings in July and August. Best selections of schools given, highest salaries secured. Canadian Teachers' Agency, Box 807, Regina, Sask. 1702-tf

A SECOND CLASS PROFESSIONAL TEACHER wanted for the R. C. Separate school No. 8, Sombra. Duties to begin after the summer holidays. Salary $500. Apply stating qualification and experience to James A. O'Leary, Sec. Treas., Port Lambton, Ont. 1703-2

TEACHER WANTED FOR THE R. C. SEPARATE School, St. Mary's having first or second class certificate. Initial salary $325, per annum. Apply with references to M. Fleming, Sec., St. Mary's, Ont. 1704-2

EXPERIENCED PROFESSIONAL TEACHER wanted for principal of St. Anthony's R. C. Separate School (3 roomed) city of Strathcona Alta. Initial salary $60 per month. Applications received until July 1st. M. M. O'Brien Sec. 1704-2

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WANTED A CATHOLIC MALE TEACHER for Wikwemikong Boys Industrial school. Duties to commence on 15th of August. Apply, stating qualifications, recommendations, etc., to Rev. Father C. Belanger, S. J., Wikwemikong, Ont. 1703-4

CATHOLIC TEACHER WANTED FOR WEBBwood Public school, holding second class professional certificate to teach third form. Books second and third. State qualifications and experience. Duties to commence Sept 1st, 1911. Salary $450. per annum, Apply to S. J. Hawkins, Sec. Treas., Webbwood, Ont. 1704-2

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