

JULY 29, 1909.

him offered by the Kennitts. The Liberals are not expected to offer any opposition on his presenting himself for re-election, and it is believed that even the Conservatives will not bring out any candidate against him, the more so as the issue is the support he gave to the Government in helping to defeat the Incongruous Discipline Bill. Kennittism is on its trial in this election, and should it not dare take up the gauntlet in a constituency so thoroughly Protestant as Yorkshire, it will become a laughing stock to the nation on account of its impotence. It is fortunate that we shall have so soon an opportunity to estimate the political strength of the Kennitt movement.

There is another issue involved in the case, but is not considered by the majority of people to be of such paramount importance as that to which we have already referred. Sir John Austin is a brewer, and on that account he would not support the local Veto Bill, which is somewhat similar to the local option law of Ontario. Some of his constituents object to his course in regard to this matter; but the question was before the electorate at the last election, and as Sir John's intentions on this point were openly proclaimed then, and he was accepted with his known views, no reasonable objection can be raised against him on this score now. It may, of course, happen that other considerations beside those which we have indicated will enter into the coming contest. This always happens when elections are held; but the main issue will undoubtedly be the anti-Ritualistic Bill. We could wish that this were the only issue, so that the full strength of Kennittism might be accurately ascertained.

Since the above was written the election has taken place. Sir John was opposed by Mr. Roberts, who ran as a Liberal Independent, being nominated by the Liberal Association of the riding of West Yorkshire. Sir John has been re-elected over his Kennitt opponent by a majority of 2,975, the vote being, Austin, 5,818; Roberts, 2,893. This is the hardest blow yet given to the Low Church Kennitt party since the anti-Ritualistic war was begun.

THE CHURCH AS SHE IS.

All the world is in turmoil, and thoughtful men fear to look to what the new century may bring. The Peace Conference has effected and can effect little. The Church, of which Leo XIII. is the inflexible head, founded upon the divinely-strengthened rock, stands unmoved amid the storms and tempests with which a hostile world assails it. She is as radiant as day with the light of truth, as unweary in preserving to man the treasures of redemption, as beneficent in imparting the blessings of Heaven, as when all fair and comely she first came from the Redeemer's hands. She never ceases to invite those who are in darkness to hasten to enjoy the divine radiance of heavenly truth, and she summons to the calm and peace and religious joy of the saving fold those who are weary of the burden of their miseries or tossed about by the whirlwinds of varying doctrines and human deceptions.—American Herald.

LORD HALIFAX.

The Ritual controversy in England may not be settled for a long time yet, but the conviction seems to be forcing itself upon at least one man engaged in the discussion that the great article of the Creed, "I believe in one Catholic and Apostolic Church," can not longer be ignored. Lord Halifax is for insisting upon it "at all cost and at all hazards." This is the attitude of an honest man with the courage of his convictions. The English Church Union has a providential president. In his notable address read at its last meeting he propounds some searching questions, which members of the Church of England would do well to ponder. If Lord Halifax knew the right answer to them himself, he would be able to distinguish between the city of confusion built on the shifting sands of error and the city seated on a mountain, whose foundations are eternal truth. It is amazing to a Catholic that one so candid as to pen words like these should hesitate to follow in the footsteps of Newman:

Is it consistent with belief in one Catholic and Apostolic Church to insist that the authority of the Church ends with primitive times; and, after deciding the date when primitive times came to an end, to make a clean sweep of the teaching of Christendom from that date till the year 1549, when the first English Prayer Book was established by the authority of Parliament; and at that point to invest the formularies of the Church of England with an authority denied to the whole Church during the preceding ten centuries? This also is a view which widely prevails amongst members of the Church of England; and it is a distinct gain when an agitation like the present compels men to ask themselves how far it is consistent with any real belief in one Catholic and Apostolic Church, and whether the necessary conclusion from such premises is not, instead of "I believe in the Catholic Church," "I believe in the Anglican Communion."

Lord Halifax needs prayers *ut vi deat*. We cherish the hope that he, too, though a layman, may become a great father of souls.—Ave Maria.

Thou wilt always rejoice in the evening, if thou spend the day profitably.

ADDRESS AND PRESENTATION TO BISHOP-ELECT McEVAY.

Hamilton, July 15.—Bishop Dowling visited Berlin yesterday for the closing of the first retreat of his priests. He was accompanied by Mgr. McEvay, Bishop-elect of London. Since the announcement of Mgr. McEvay's promotion to the See of London many movements have been set on foot, both in the cathedral parish and by the societies in connection with the church, with a view to giving the late rector a tangible proof of their esteem. The Bishop-elect, however, had firmly set his face against receiving any addresses or presentations, and hence all such movements had to be abandoned. An exception was made, however, in favor of his brother priests of the diocese, who took advantage of his visit to Berlin yesterday to give him a magnificent proof of their esteem and affection, in the shape of a beautifully engrossed address and many costly gifts pertaining to the office of Bishop. The address, which was read by the Vicar General of the diocese, Mgr. Heenan, of Dundas, was as follows:

To the Right Rev. F. P. McEvay, D. D., Bishop Elect of London: May it please Your Lordship.—When the information reached us that the Vicar of Christ had raised you to the sublime dignity of the episcopate, we, your brethren of the clergy, were moved by mingled feelings of joy and sorrow. We rejoice in your highest in the Church of Christ, because we know your virtues, your qualities of mind and heart fitted you for that exalted position; at the same time we experienced a feeling of regret, knowing that the command "ascende superius" addressed to you meant a loss to the diocese of Hamilton, where for the last ten years you have served faithfully and efficiently. Whilst it is therefore a pleasure for us to recall that during this period your relations with the Bishop, the priests and the people of this diocese, have been so harmonious and cordial the prospect that these pleasant relations must now come to an end, can awaken among us only emotions of sorrow. But omitting further mention of our own personal love, we wish, on the present occasion, to congratulate you on the fresh proof of the Holy Father's confidence and esteem, contained in your appointment to the See of London, and to assure you that you will take with you into that new sphere of duty, where a heavier burden and a greater responsibility await you, our best wishes and our earnest prayers for your happiness and for a long life of successful labor in the cause of religion.

We believe your success in your late responsible position in the city of Hamilton is the proof of excellent administrative ability, and we look forward, therefore, with great confidence to your success in the wider field of government to which you now been called.

On bidding you good-bye, we ask your acceptance of these episcopal insignia as a souvenir of your friends.

Signed, on behalf of the priests of the diocese of Hamilton, July 14, 1899: E. I. Heenan, V. G., Prothonotary Apostolic; E. Laussier, Venerable Archdeacon; J. J. Craven, Chancellor.

Bishop-elect McEvay was much touched, and responded as follows:

I am very grateful for the kind words of sympathy, affection and encouragement contained in your beautiful address. I certainly owe a deep debt of gratitude to all the good priests of this diocese for the great confidence they have always placed in me, and the courtesy they have shown me on all occasions since my arrival in Hamilton.

On account of the position I held my relations both with the older and younger priests were very intimate. I have the greatest respect and veneration and love for the good priests who have long borne the burden and the heat of the day—men like Mgr. Heenan, the late Vicar-General Elena, the late Jesuit Father Dumortier and my dear friend, the Venerable Archdeacon Laussier, priests who have never swerved from the line of duty, and who were the holy will of God, who have been an ornament to the diocese of Hamilton and who reflect honor on the high and holy office of the priesthood.

Regarding the younger priests, many of them were with me for years at the cathedral, and we lived like brothers in unity and peace. I often was given credit for work which they really did. I take this occasion to give them my heartfelt thanks for their zeal, their loyalty and their obedience, and I am proud to be able to state that the warm friendship then contracted has never grown cold, and that the confidence we had in each other continues to the present time. You may be sure I will always be delighted to hear good things about these young priests, and I hope they will long be spared to do great work in the service of the Lord.

It is perfectly true that my relations with the good Bishop of this diocese have always been most sincere and cordial, and I hope they will be the same in the future as in the past. We all believe in the sacred text which tells us that "The Holy Ghost places Bishops to rule the Church of God," and we believe also that the solemn promise we made on the day of our ordination, to obey and reverence our Bishop, should never be broken, and if any success has attended my efforts I attribute that success entirely to the blessing of Almighty God, who will always help those who are obedient and respectful to their ecclesiastical superiors. The Holy Ghost tells

us an obedient man speaks of victory. I appreciate with all my heart the magnificent episcopal insignia, which in your generosity you have procured for me. It will be a pleasure for me to treasure these costly gifts as a souvenir, and to use them on all important occasions.

I know that many of you cannot leave your parishes to attend my consecration, but be assured you will always be welcome in my new home. In conclusion, I wish you every blessing and humbly request you to pray for me that God may bless the work His vicar on earth has been pleased to appoint for me in the important diocese of London.

SUMMER SCHOOLS.

At the first meeting of the Catholic Summer School at Cliff Haven, N. Y., Rev. J. R. Teefy, C. S. B., President of St. Michael's College, Toronto, was the lecturer. In his opening remarks the reverend gentleman explained briefly that he had come upon the invitation of a mutual friend, the Rev. John Talbot Smith, and that a suggestion from the secretary had given him the idea of his subject. This was entitled Ancient and Modern Summer Schools. Like every other effort in education a Summer School is very difficult to be estimated. We cannot measure an idea or weigh a right principle. Its value, however, as far as it can be estimated, will depend upon the programme to be presented and upon the associations to be formed. It is a great thing for Catholics to know one another better, for families to come for a portion of every year, and business cast aside, live together on terms of friendship through the mere introduction of Mother Church.

As to the programme of studies it no doubt presented variety enough, but to the teacher, it seemed to lack system. Even a variety from year to year would incline the lecturers to be somewhat desultory. A programme consisting of a course of four years could be arranged which might be much more satisfactory to all concerned. The lecturer confirmed this opinion by criticizing the philosophy which was presented and the mathematics which were omitted from the programme. Another important duty devolving upon the school is to point out good reading matter.

In taking up ancient summer schools Father Teefy pointed out that the earliest school was a summer school—when God taught Adam in the garden of Eden. What was the form of the teaching we could not say, but it was not the dull, slow methods now employed when we teach one another.

The second great summer school was that formed by the Divine Teacher on the hillside and lake shore of Judea and Galilee. He taught as none had taught before. His text-book was the Cross, and the humble learned his lessons best. Where the temples of religion were erected, halls of learning arose, and religion and civilization walked hand in hand for the sanctification and elevation of the race. The last summer school to which Father Teefy referred was the Academy of Plato. He dwelt for a few moments upon the great work Greece performed in supplying future ages with art, literature and freedom. He explained briefly the character of education among the Athenians, and showed the influence of Socrates upon philosophy. The greatest among the students of Socrates was Plato, who must surely be admired for his work, even if he cannot be followed in his idealistic premises and conclusions. Father Teefy was listened to with great interest.

THE APOSTLE OF THE LEPROS.

Father Damien, the Brave-Hearted Priest Who Fought Anarchy, Sickness, and Poverty for the Love of God and Humanity.

(From the New Voice, published by Funk & Wagnall Co.)

[Medical Director G. W. Woods, the author of this article, who is now in charge of the United States Naval Hospital at Brooklyn, knew Father Damien intimately, having spent several months in Hawaii, and having paid a number of visits to the leper settlement of Molokai—whence letters were frequently received from the leper priest until his death.]

Joseph Damien de Veuster, the so-called "Apostle to the Lepers," was born in the little village of Iremeloo, a suburb of Louvain, Belgium, Jan. 3, 1841. He was the youngest of seven children, and the family were in humble circumstances, but the father seems to have striven hard to give them every possible advantage, and the mother was a woman of more than usual gifts and virtues.

It seems to have been the wish of the youthful Joseph to lead a religious life, but his elder brother preceded him in taking orders, and it was not until his 19th birthday that he took formal steps himself. On a visit to his brother, Joseph had begged his father to let him remain, his first intention being to enter the monastery as a simple lay brother. He did not aspire to the higher position of the priesthood until his brother and their superiors, observing his remarkable scholarly attainments and godly life, urged him to take the higher step.

VOLUNTEERS TO TAKE CARE OF THE LEPROS.

The day of action for Damien, as he was now called, came sooner than he anticipated. His brother's studies were finished and he was to go to a mission in the South Seas; but when the time came he was dangerously ill with a fever, and Damien, who instantly volunteered, was allowed to go in his place. He worked for several years on different islands in the Pacific, and at last in the Hawaiian group; but it was not until 1873 that, to use his own words, "By special providence our divine Lord, who during His pub-

lic life showed such particular sympathy for lepers, 'trailed' my way toward Molokai."

He was attending the dedication of a chapel on the island of Maui when he heard the Bishop of Oba expressing his grief at the impossibility of caring properly for the lepers, especially of sending them a resident pastor, for which position no priest had expressed a desire or willingness to be delegated. Such an appointment fulfilled completely the long-pent-up aspiration of the youthful, ambitious missionary, and Pere Damien at once volunteered. "I will go to Molokai," he said, and on the evening of that day he left on a cattle steamer, accompanying a body of lepers condemned to expatriation.

A BRAVE HEARTED PRIEST WHO FOUGHT ANARCHY, SICKNESS, POVERTY AND FAITH.

The Molokai of to-day is so utterly changed by the hand of heroic charity and the generous help of the Hawaiian Government under King Kalakaua and his successors that it is hard to realize its frightful condition when Father Damien landed there in 1873. The awful motto of the place—"Aole kanawai ma ka wahi"—("In this place there is no law")—is a terrible suggestion of the absence of protection under civilized rule, and the brave hearted priest saw before him not only struggle with possible anarchy, sickness, poverty and filth, but a still harder fight for morality and religion.

The settlement consisted of a chapel, a Protestant house of worship, a store, and a few rude houses; but many lepers slept upon the ground, and our young priest made his lodging for this night under the protection of a wide-spreading hau tree, which was eventually to be the location of his grave.

HIS GODLY LIFE WON ALL HEARTS.

His welcome was not an enthusiastic one. He turned his attention first to the renovation of the little chapel and his own diminutive house, that he might transform the former into a worthy place for Christian worship, in which work he found no willing hand but his own. Gradually, however, his godly life won all hearts, and soon the chapel and priest's house assumed a respectable appearance. Soon, with materials furnished by the "board of health" and private benevolence, guided by the good priest, a hospital was completed, and neat wooden houses began to take the places of the old native thatched huts.

PERFORMED THE WORK OF FIFTY.

In this work Father Damien was architect, builder, carpenter and painter, yet finding time to attend the sick and the dying, to dress the wounds of the poor, mutilated beings who came to him begging for help, besides administering the holy offices of the Church. "He also inculcated temperance, sexual morals, family life, the avoidance of gambling, cleanliness of person and attire, and instructed the people in gardening, cooking, and many little household arts, adding greatly to their comfort. It is a wonderful record of the work of an energetic man performing the work of fifty by example and precept, and the inspiring of others with his own marvellous energy, so that all who came under his influence became 'helping hands.' Such zeal inspired the Government to every proper effort. All that was asked for was freely and lavishly given, and in 1876 no community, leprosy or otherwise, under Government support in any country, was better housed, fed or clothed."

HIS SUCCESSFUL TEMPERANCE CRUSADE.

The good priest was at first unpopular, and his attempts at reform were angrily or sullenly resented—particularly his crusade against the manufacture of a terrible intoxicating liquor which they made from the kava-rot, a plant growing on the island, and which literally turned men into beasts. The suppression of this vice was his first triumph. He soon became the ever-present and indispensable friend of the lepers—dressing, building their houses, teaching their children, and digging their graves for them when they died. Gradually the appreciation of this heroic self-sacrifice grew upon them; and when, after ten years of his life with them, the inevitable was met, and he knew himself to be a leper, the most reluctant were won over and they felt themselves to be indeed his children.

A PEN SKETCH OF THE FAMOUS MAN.

I first met Father Damien in 1876. I was attached to the United States steamship Lackawanna at this time, and with the object of making a report on the subject of leprosy I secured letters from the Hawaiian Board of Health, with permission to make a prolonged stay and have every facility afforded me for an investigation of the dread disease on the island of Molokai. I landed on an October evening at the village of Kalanapapa, the chief northern landing-place of the island, where I was met by a cortege of lepers, mostly on horseback, the procession headed by Gov. Ragsdale, himself a self-exiled leper. With him rode Father Damien, who impressed me profoundly. He was then in the perfection of youthful health and vigor, about thirty-three years of age, with a smooth, thin face, and features constantly irradiated by a beautiful smile. He had a fine head, covered with black, curly hair. "This is my work in this world," he said to me. "Sooner or later I shall become a leper, but God grant it may not be until I have exhausted my capabilities for good to these, my unfortunate, afflicted children. I have endeavored to help them not only morally and materially, but as a healer of physical wounds." What a contrast to him whom I saw some years later—a physical wreck with disfig-

ured, swollen head, pendulous ear lobes, a lion's countenance, and distorted fingers; shorn of all physical beauty, but still at work conscientiously for the good of his afflicted parishioners: I was conducted to the governor's house, where I was to be the guest of the Government, and in apartments devoted to the "board of health" was comfortably lodged, my meals being cooked and served by a non-leper.

A MAN OF CULTURE AND EDUCATION.

In the evening Father Damien came to the house accompanied by his Molokai band of leper boys, who made really good music with drums and flageolets—the latter fashioned by Father Damien himself out of old tin coal-oil cans. He spoke excellent English, and told me the story of his life and advent at Molokai, as well as his later life, which had now been so smoothed by the "board of health" that it had become an easy path for him, only later to be roughened by the attacks of disease and cruel slander.

His conversation was charming and his experiences graphically told, which Gov. Ragsdale supplemented by an account of his own remarkable life, including his self-denunciation as a leper, and some charming recitations from the poets, especially Byron and Moore—for the governor was highly educated, and had been a practicing lawyer at Hilo before coming to Molokai.

FATHER DAMIEN'S SCIENTIFIC TREATMENT OF LEPROSY.

During my stay I made an earnest study of leprosy, and with Father Damien visited the afflicted fellows daily in the hospital and at their homes, watching the patient care bestowed on them by the good Father, and the scientific treatment of their wounds and deformities—for no surgeon at that time was attached to the settlement. Our work over, we went to Mass, perhaps, or to Vespers, and then to dinner or supper, where a frugal meal was partaken of, the only luxury being a beer brewed from pineapple parings by the good Father himself. He was always cheerful, indefatigable in his performance of the duties of his Church, and tireless in helping in the village work of construction and repair; and yet much of "was revolting, especially the atmosphere of the little church crowded with worshippers, where the odors from the leprosy sores were offensive beyond belief, often nauseating the priest at the altar, compelling him to seek the open window. My stay was short at Molokai, but it was long enough to impress me with the wonderful energy of this noble man in good works. And, though no cure has yet been found for leprosy, his work and example brought to him without question, through the "Board of Health," everything demanded, and made an ideal settlement, far in advance of those proved by other nations for the care of those similarly afflicted.

FINALLY SUCCEUMS TO THE DREADFUL DISEASE.

But his fearless exposure in attending to the sick and dying, without any precaution against contracting the disease—which was intentional, so that the lepers might not feel, by any manifestation of delicacy and fear, that he was repelling them—could have but one result, and he became a leper, succumbing to the disease in 1889.

In a letter which I received from him the year before, he told of a terrible storm which had done much damage on the island, especially to the Church, the tower of which he had built with his own hands the year of my visit. Of himself there was only slight mention. He said: "The disease is progressing. My face and hands are undergoing a transformation. There is much misery here, but Almighty God knows what is best for us, and we are resigned to His holy will. I should have liked to see the Bishop again, but the bon Dieu is calling me to keep Easter with Himself." On the 15th of April, 1899, he died.

There have been critics of Father Damien's life and his intercourse with the lepers. But the mouths of these critics, and especially that of the originator of the slander about "the comfortable Honolulu manse," have been shut forever by a great defender—Robert Louis Stevenson. One letter of this great man is alone sufficient to satisfy any lingering doubts of Damien's greatness.

STEVENS ON'S ELOQUENT EULOGY OF THE HERO AND MARTYR.

When Stevenson visited the "lazaretto" the martyred priest was already sleeping his last sleep under the tree which had sheltered him on the night of his arrival. His memory was fresh, and no halo of time or the imagination yet encircled it. The novelist heard plain facts about a plain man, a peasant, therefore not always kindly in his ways. The conclusion, however, is inevitable; he was not only a good man, he was a great man. "What," says Stevenson, "is a little personal neatness, more or less, in the face of an heroic death? I tell you," he continues to the "reverend gospellers," "all the reforms of the lazaretto are properly the work of Damien—Damien crowned with glories and horrors, tolling and rotting in that pig sty of his under the cliffs of Kalawao. At a blow, and with the price of his life, he made the place illustrious and public; and that, if you will consider largely, was the one reform needed, pregnant of all that should succeed. It brought money, it brought (best individual addition of all) the Sisters, it brought supervision, for public opinion and public interest landed with the man at Kalawao. If ever a man brought reforms, and died to bring them, it was he. There is not a clean cup or towel

in the bishop home but dirty Damien washed it. The man who tried to do what Damien did is my Father, and the Father of all who love goodness; and he was your Father, too, if God had given you grace to see it."

AFFECTING SCENE IN ST. PETER'S.

The London Daily Mail's Rome correspondent, telegraphing on the 29th ult., says: "Few, if any, of the people who gaily flocked to day to St. Peter's witnessing the gorgeous ceremonies in commemoration of the martyrdom of St. Peter and Paul, are aware of an affecting scene which took place yesterday late in the evening in the historical basilica."

Leo XIII. left his apartments after dusk on a holy pilgrimage. He came down to the church, which was closed to the public, accompanied by Cardinals Rampolla and Mocenni, and supported by one or two attendants, and descended into the crypt under the high altar.

There the successor of a long and uninterrupted line of pontiffs, who date from the earlier times of the Roman empire, and have played such an important part in the history of the world—there he knelt and prayed long and fervently before the tomb of the apostles, the founders of his faith and of his claim to unlimited sovereignty. He knelt alone in his white robes in the surrounding gloom, his attendants standing at a distance with lighted torches.

When he rose, long after 9 o'clock, and was joined by the Cardinals, he was visibly moved, and painfully tottered up the stairs of the crypt and into the sedan chair which was waiting for him in the nave of the silent church.

HOW TO TREAT A CATHOLIC PAPER.

Treat your Catholic paper considerably and courteously, says the Catholic Citizen. Treat it as a good friend whom you would favor if you could; and whose good opinion you wish to retain.

If there is ever a doubt in your mind, give your friend the benefit of the doubt.

regard your Catholic paper as a workman in the cause. It holds up the flag of the faith. See that the standard-bearer is supported.

When you do business with the Catholic paper, try to do it pleasantly, cheerfully and with kind words.

Above all—(and this is the best courtesy) do business according to the business rules which the Catholic paper requires and follow. Be sure that, if you comply, there will never be any misunderstanding.

C. O. F.

St. Joseph Court, No. 370.

The last regular meeting of the above Court was a surprisingly large one for the middle of summer, owing, no doubt, to the fact that Bro. J. W. Mogan, Representative to the International Convention at Burlington, Vt., was to be present. Bro. Mogan, though representing the Provincial Court at the Convention, gave a clear and concise report to this Court, and the members listened with the greatest interest to the legislation that had been passed.

He took pride in informing the Court that he had succeeded in having the matter presented to him by St. Joseph Court, carried into effect in the Constitution Committee, and ratified by the main body of the members, a member transfers from one Court to another and has been a member of the Order for six months and should then fall sick, the Court that accepted him must pay him sick benefits at once." By the old law he would have had to be a member of the Court for a year or six months (though he were a member of the Order for ten years) before receiving any sick benefits.

This particular expression of the delegate was appreciated very loudly.

At the conclusion of the report a hearty vote of thanks was tendered Bro. Mogan, by the Chief Ranger.

The annual excursion of the Court was held on Monday, July 17, to St. Catharines, and was a very decided success, the members and their friends, to the number of about three hundred and fifty, attending.

After a very pleasant sail across the lake they arrived at St. Catharines, the committee in the meantime providing each excursionist with a very pretty badge upon which was printed "Catholic Order of Foresters, St. Joseph's Court, No. 370."

The excursionists on their arrival distributed themselves between the Murray House, Russell House and St. Catharines House, where the wants of the inner man were attended to, after which they proceeded to Montebello Park, where the games and amusements were gone on with, to the entire satisfaction of every body.

During the afternoon a number of the members and their friends paid their respects to Very Rev. Dean Harris at the "Deacons" and were received by him in a very courteous manner, and given a hearty *Cord Mille Fortes*. After visiting his beautiful church and Lyceum they were conducted by him to his residence, where a very pleasant half hour was spent, the Rev. Dean exhibiting his medals etc., of which he has a very large number showing that in his younger days he was no mean athlete.

At the conclusion of their visit, they were invited to again come to St. Catharines, and he wished the Order every success.

If the Catholic Order of Foresters created the impression on Dean Harris that the Dean created in the minds of the members, the success of the Order is assured in that part of Southern Ontario.

At 6 o'clock, the excursionists boarded the boat, and after a pleasant sail arrived home about 9:30 p.m. well satisfied with their day's outing.

It is presumed that the coming Provincial Convention, which takes place at Pembroke, in August, will pass considerable legislation for the Order in this Province, more power having been given Provincial and State Courts. Prominent amongst the recommendations will be one for the appointment of a Provincial Organizer, and no doubt arrangements will be made for some action to be taken as regards the "Friendly Society Bill" which comes before the House of Commons at its next session.

With best wishes, Fraternally yours, M. J. Mogan.

Toronto, July 22.

TEACHER WANTED.

TEACHER WANTED FOR SCHOOL. Section No. 5, Logan. A female teacher holding a second class professional certificate. Duties to commence August 21. Testimonials required. State salary in application. An organist capable of leading a choir in St. Bridget's church will be paid a small salary for such service. Address all communications to Michael J. Regan, Sec. School Board, Bournemouth, Ont.

TEACHER WANTED (FEMALE). HOLDING a second or third class certificate, is required for Separate school section, No. 12, Glen Robertson, for one year. State salary. Apply to D. J. McDonald, 43, Lancaster, P. O., Ont.

WANTED, TEACHER TO TAKE CHARGE of Business and Shortland Department, Bopple College, Kingston. Address: The Dean.

TEACHER (MALE) WITH SECOND CLASS certificate to teach mathematics and English branches in a Catholic college of Ontario. References to be sent to CATHOLIC RECORD.

TEACHER WANTED FOR SCHOOL SECTION No. 4, Emily. Must possess 2nd class professional certificate. Duties to commence August 21. Testimonials required. Male teacher preferred. Apply, stating salary and qualifications, to William H. Leane, Ontario.

P. O. Out.