CATHOLIC CHURCH AND PROGRESS

Mr. James J. Walsh, Dean and Professor of Nervous Diseases and of the History of Medicine at University School of Medicine, discussed the relations of the Church to worldly progress at a recent public meeting of the Laymen's League for Retreats and Social Studies at Carnegie Hall, New York. He said in substance:

"Myself and my colleagues of this evening who have to discuss the relations of the Church to progress for nearly 2,000 years have indeed a huge, almost hopeless task. We must boil down into half an hour the story of most of the great things, indeed of nearly all the things worth while, that men have done in that period. There hangs on my wall at home a copy of Boticelli's story of St. Augustine of which I am reminded as a try to begin. The saint is represented walking along the seashore thinking about the mysteries there are in God, and wondering why he could not understand them better. In the midst of his perplexity and disappointment he sees a little boy kneeling on the beach spooning water into a little pool that he had made. He stopped to ask him what he was doing. The boy said: 'Me? Oh, I'm emptying the ocean.' And St. Augustine laughed at him a little, patted him on the head, and walked on. After a little while he realized that that was just what he was doing—trying to empty the ocean of God with a little spoon of a human mind and wondering why he did not accomplish it. According to the legend he went back to see the boy again in order to laugh with him instead of laughing at him as before—for it makes a great difference whether you laugh with or at a person—but he could not find him. He took it as a sign sent him for his illumination.

THE OCEAN OF GOOD INFLUENCE

"We are trying this evening to spoon a little of the immensity of the ocean of good influence on mankind that the Church has had for two milleniums into half an hour. Of course, there are some people who may think that my own particular part of the subject ought to be rather easier to speak of, since, after all, the Church's object is the spiritual advancement of mankind, and she can scarcely be expected to devote herself to material progress. It is for that very reason, however, that it seems to me that this part of the evening's programme should call for special attention. While the Church has always fulfilled her mission of caring for men's souls rather than their bodies, for their future rather than their present, nothing has conduced more to their happiness here nor to the developement of art, of education, or architecture, of music, of poetry, of all the beautiful forms of expression of humanity than religion. Most of the great monuments of the last 2,000 years, of which we are most proud, are due to Church influence and the visitor to Europe finds constantly that the sights that he is called upon to wonder at the most are monuments of the ages of faith with Church influence thick upon them.

THE ISLAND OF SCHOLARS

Most people assume that since the Church's main idea is to prepare mankind for another world, she therefore, rather encourages a neglect of this, and, above all, that she makes very little account of human happiness here, since many are destined not for temporal earthly happiness in her ideal, but this life is only a preparation for eternity. As a matter of fact, however, an analysis of her influence in history shows that it made very much for human progress in every line. The first nation converted to Christianity, the Irish, became the scholars and the teachers of Europe, and at a time when culture was dying on the continent there were thousands of scholars in every one of the Irish schools until the island was known as the island of scholars. While book learning was encouraged the arts and crafts were practiced and the remains of these that have been preserved, as well as the illuminated books, show us how much religion influenced a war-like people to cultivate the art of peace to a wonderful degree.

Everywhere throughout Europe it was the same story. When the Church came to have almost absolute power in the thirteenth century the modern universities arose, and, astounding as it seems to us, there were more students at them to the population than we have in our modern universities. We have the books of their professors, and they show us what magnificent work was accomplished. Once more the arts and crafts were cultivated, until little towns of less than 15,000 inhabitants could erect cathedrals and finish them beautifully in every detail without sending outside of their own municipality for help. Here in New York we are building a cathedral, spending $10,000,000 on it not as large as some of the great cathedrals of the Middle Ages, yet we have to send many quarters for the workman to finish it, though we are quite ready to confess when finished it will not equal in artistic excellence many of these old mediaeval cathedrals. The same thing is true of municipal buildings, of university buildings, or hospitals, of castles and of all the details for the completion of them. The hospitals particularly were beautifully arranged thoroughly, ventilated, with every need thought of with tiled floors, high windows, pictures on the walls to occupy the patients' minds models of hospital buildings for all time as our architect frankly confess.

MODELS FROM THE AGES OF FAITH

When we want to build beautiful buildings in the modern time we go straight back and find the models for them in the ages of faith. Not only are our two cathedrals here in New York modeled after ecclesiastical buildings of the time when the Church's influence was paramount in Europe, but when we build the new buildings for the College of the City of New York we went back just in the same way to find models. Even our business buildings follow the same rule. One handsome skyscraper we have in the city, the New York Times building, but the model of it is Glott's Tower, the Campanile of a cathedral of the 14 th century, and architect did well to take so beautiful a monument. The New Public Library in Boston is simply the Library of St. Genevieve in Paris set down in Copeley square, and, of course, it is beautiful. It has been well said that when you want something beautiful in architecture you must either go back and get a greek model, or else a model with a saint's name attached to it. The one almost original architectural idea of America, the Spanish American style of architecture, is the invention of the Franciscan monks, elaborated in order to adapt their convents and churches to our climatic conditions. The men who built these great churches in the ages of faith built bridges that have lasted till our time, town halls that are among the most beautiful in the world, monuments of all kinds that we go back to with loving admiration and that sincerest form of flattery, imitation. Just inasmuch as we ourselves are growing in culture more and more do we admire the accomplishments of these ages of faith.

MONASTIC INFLUENCES IN AGRICULTURE

The Church succeeded, however, not only in making town and village life interesting, but it solved the problem of making agriculture attractive. The great monasteries were often located in most unpromising spots. It was not long, as a rule, however, before they drained and irrigated and dyked and planted trees and made fens and swamps and marshes blossom into beautiful gardenspots President Goodell, of the Massachusetts Agriculture College, did not hesitate to say in an address on "Monastic Influences in Agriculture" that the monks has anticipated every agricultural advance of the modern time. Just inasmuch as we ourselves have advanced in scientific agriculture have we come to appreciate their work. Their forests were magnificent; they improved the quality of their stock; they exchanged seeds with brother monasteries at home and abroad; they succeeded in adding to crops by intensive farming, by irrigation, and, above all, by selection of plants. They knew the rotation of crops and the value of letting land lie fallow, and the kind of soil for various crops, and all the things that we think are modern. Above all, they were a great successful commission for the encouragment of country life. The sons of nobility often entered into such monastic establishments and took their part in the manual labor with the community, and gave a dignity to farming and country life that kept people from flocking into the cities.

As for the arts, they have never been so encouraged as by the Church, and they represent the best part of material progress. When Michael Angelo built St. Peter's he made it a monument worthy of the Church, by studying the two greatest monuments that the Roman Empire left, the Pantheon and the Colosseum, and the ground plan larger than the Colosseum. With all on boasted advance it dwarfs our modern buildings, and is beautiful. Paintings, sculpture, architecture, stained glass-work, illuminations, the making of miniatures, the fine needlework, bell making, artistic metal work and woodwork of all kinds were encouraged so that every man who had a spark of artistic quality in his soul had a chance to express it. That is what makes for happiness, to have the chance to do beautiful things and get rewards for it that make continuance of the work in peace possible. It is easy to have a material progress that spends itself making money, but that makes for unhappiness. The more we study the role of the Church in its relation to material progress the more do we find that while it has an eye single to man's happiness hereafter the peace of spirit that it gives and the aspirations of soul after beautiful things make for happiness and for material prosperity were below, that is genuine and not fictitious, more than any other institution with which man has to do.

GUILDS OF THE MIDDLE AGES

There were no poorhouses in Europe because they needed none. The poor they had with them, as mankind always will have, but they arranged for their care without the liability to the awful abuses of institution life. The guilds had old age pensions, insurance features of all kinds—insurance against accidents, against fire, against highway robbery, against loss at sea, and then life insurance in all its features. The old age pension system of the guilds was admirable. There were 30,000 guilds in England in the Middle Ages, so that it was easy for them to provide for all these necessities. Besides, their charity was organized very much as ours, only very much better. We have had tag day as supposedly a new invention in the modern time, but the women of the villages of England were allowed on Whit Monday to stretch a rope across the principal street, and everyone who passed had to pay a toll for charity. They did not give money to beggars, but they had tokens. These were presented to the church wardens or to the treasurer of the guild, and he gave in return for them whatever the poor man might seem in need—food or clothing, or whatever else. In this way abuses were avoided. Indeed, the more we know about the material progress of the Middle Ages, the more do we realize that the Church and Church influence stands for happiness in this life as well as hereafter.

Most of the work of these ages of faith was accomplished through the guilds of the laity. These were Church societies resembling our sodalities in many ways, requiring the performance of religious duties regularly, the observance of special feast days and days of recollection. They were the Laymen's League Movement of the olden time, for they were affiliated, and the soul of their work was their attachment to the Church, and their regular performance of their religious duties. Whenever a movement that seems to be new in the Church is analyzed in the light of what we know of Church history we find that always not only was there something analogous, but something quite similar in the olden time. Movements change, but only in order to fit them for changing conditions and the moving spirit of them is always the same. We who are engaged in this Laymen's League Movement of the 20th century in America are only trying to bring back in a way suited to our modern time something of that attachment of the laity to the Church, and infusion with its true spirit of Christian fraternity that meant so much for material progress, for education, for the development of the arts, and of literature and for men's happiness long ago. Close touched with the spirit of the God-Man by the retreat, and then with the knowledge that gives power and sympathy and care for others we shall best reach the solution of all our social problems of the modern time.

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ROSARY HALL, TORONTO, NOW OPEN

Rosary Hall, the new Catholic boarding house for women and girls, was formally opened on Friday, the feast of the Immaculate Conception, and the house from 3 o'clock until 7 o'clock was on view to the public, several hundreds availing themselves of the opportunity to inspect the building and admire the different and well equipped rooms. Mrs. Day, president of Rosary Hall Association, assisted by Lady Falconbridge, Mrs. T. F. McMahon, Mrs. Thos. Long, Miss Marie Macdonell, and Mrs. Maugher, received the guests, and in the tea room the tables were laden with dainty refreshments and adorned with choice flowers, while a bevy of pretty girls assiduously attended to all comers. The sleeping apartments for the most part are furnished with pretty white fittings and rugs, and a sweetly pretty rest room and handsomely appointed reading-room were much admired. The house at present will accommodate thirty girls, but it is the intention eventually to extend the building until it will accommodate one hundred and fifty. Situated at the corner of John street and Grange avenue, and overlooking the new park on the Goldwin Smith property the site is one of the most desirable possible with regard to street cars and centralization. Mrs. Day and Miss Marie Macdonell, both of whom have worked strenuously during the past few months to bring about the successful opening of yesterday, and the many ladies who assisted them were the recipients of congratulations from all quarters on the fine results obtained. Among those who called were: Rev. Dr. Kidd, Rev. J. McGrand, Rev. L. Minehan, Rev. Father McCrae, Rev. Father Coyle, the ladies of the Government House, Mrs. Gibson and Miss Gibson, Lady Moss, Lady Mann, Mrs. John Falconbridge, Mrs. Cawthra Mulock, Mrs. Douglas Young, Mrs. Cassels, Mrs. Rochereau, Mr. and Mrs. J. F. Brown, Mr. and Mrs. W. E. Blake, Baroness Vonsenten, Captain Law, Dr. and Mrs. McKeown, Dr. McMahon, Mr. J. E. Day, Mr. F. P. Hayes, Mr. Thos. Long, Mr. M. J. Heaney, Mr. and Mrs. L. Cosgrave, Mr. Allen German, Mr. W. F. Maclean, Mrs. G. P. Magann, Mrs. Macdonell.

A SOCIALIST CONCEPT OF TRUTH

From America

A method of campaign against the Catholic Church in vogue among socialists of every country is constantly to accuse her speakers and writers, and most especially her priesthood of an open and unscrupulous conspiracy against the truth. "We charge," writes the editor of the Sunday Call in one of the October issues, "that the Federation [of Catholic Societies] and many prominent papers have deliberately, viciously and with full knowledge of their own dishonesty, entered on a campaign of misrepresenting socialism and of vilifying socialists. We charge that the campaign of organized slander in which so many clergymen take part, where it is not founded on absolute criminal viciousness, is founded on criminal ignorance."

Nothing could be more absurd than to imagine that the faith of Christ could be spread by the teaching of falsehoods or His Church erected upon the quicksands of untruth. Whatever errors or undue generalizations Catholic speakers may have unwittingly been guilty of, the Church most certainly can never countenance a want of knowledge or of truth in her defenders. A child would know the folly of the rule so glibly ascribed by socialists to the Catholic Federation and to zealous priests in general, "that the shortest way to heaven is to lie about the socialists."

In view, however, of the accusations of untruth which are constantly levelled against the Church, and which often form the last resort of socialist tactics to discredit her before the world, it may be interesting to study the logical deduction of Marxian socialism regarding the concept of truth itself. Kautsky thus expresses it in the Neue Zeit, the well known socialist organ of which he is the editor: "One of the most important duties is that of truthfulness to comrades; towards enemies this duty was never considered binding" (October 3, 1903).

This statement is luminous. Kautsky is to-day the leading spokesman of German Social Democracy. In the passage quoted he not merely speaks for himself, but for Socialists in general. His observation has been, he tells us, that truth towards enemies was never considered binding upon the adherents of socialism. Naturally, his statement aroused indignation, since it was not a flattering confession to make in public but when at a socialist gathering in Hamburg a motion was placed before the meeting to repudiate his words, the motion was lost. ("Der Social Democrat hat das Wort," Dr. Kaeser, 3rd ed., p. 190. "Morality of Modern Socialism," Ming, p. 136.)

This doctrine is more formally set forth in his "Ethics and the Materialistic Conception of History," the standard book of socialist morality, which the Call recommends as one of the four most important classics that every teacher should master before undertaking the great responsibility of training the minds of the young in the socialist Sunday Schools. Charles H. Kerr, the leading socialist publisher in the United States and editor of the International Socialist Review, says of it: "This is on the whole the most satisfactory work on ethics from the socialist viewpoint" (What to Read on Socialism," p. 45). Kautsky, as he intimates, is well qualified to interpret for us the socialist mind, being the literary executor of Marx and Engels.

After telling us in this book that the human herds have been developed from the herds of social animals, and that the latter have social instincts only for members of their own herds and not for others, Kautsky argues that we must look for the survival of these conditions in the human animals of to-day.

"One of the most important forms of the struggle for existence," he says, "is the struggle of one herd against others of the same kind. Hence a man who is not a member of the same association becomes a direct enemy. The social impulses do not hold good for him, but directly against him. The stronger they are the better does the tribe hold together against the common foe. The social virtues, mutual help, self-sacrifice, love of truth, etc., apply only to fellow tribesmen, not to the members of another organization" (p. 156).

Thus the greatest living exponent of socialist morality deduces from Marian materialism, which is the only foundation of what we know as socialism today, the freedom from all obligation in the matter of truth where enemies are concerned, among the first of whom they rank the Catholic Church. Indeed, a falsehood which will help the cause is an act of social virtue, while the utterance of a damaging truth is a flagrant immortality. Such is the explicit teaching of their chosen spokesman, and the logical conclusion of the socialist theory. "Only the lack of mere social impulses and virtues," he tells us, which man has inherited from the social animals, is to be regarded as absolute immortality" (p. 193). It is set forth in the book which has received the highest recommendations of Kerr and the orthodox socialists in general as "the most satisfactory work on ethics from the socialist viewpoint," the ideal guide-book for the socialist Sunday school teacher. "The moral ideal," Kautsky teaches, "is nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). Lying, slander, and violence are therefore licit and virtuous if only they are practiced in opposition to the existing order of things.

We have carefully refrained from making any personal accusation. We have merely listened for a brief space to the great teacher whom socialists have pointed out to us as the one who drew the waters of Marxian wisdom from the fountainhead itself. But we must admit that such principles seem to be almost universally carried out where there is question of the Catholic Church and of her priesthood, except in as far as ignorance of the truth can palliate the statements which are made. We shall confine ourselves to a single illustration from our socialist mentor, the Call (Oct. 2, 1910):

"And last, stealthiest, most sinister and unscrupulous of all the foes of socialism, humanity, evolution and civilization comes the so-called Holy Catholic Church of Rome. The priests of this great business corporation and religion are, by training and through self-interest, opposed to any system of political, industrial and social reform and regeneration whose fundamental ideas and ideals are liberty, etc., etc. . . . . For Romanism is built upon autocracy, dogma, ignorance, inequality, enslaved thought, blind credulity, dog-like obedience and hostility to all human enlightenment and progress. The papacy has invariably fought truth to the last ditch, and its history is a record of fanatical intolerance, hatred, malice, greed, cruelty, falsehood and blood-lust. Once in a while some big-hearted, big-brained, courageous priest, like the late and great Father Thomas McGrady or Father Hagerty, breaks loose from the soul-destroying faith and bravely takes his stand with suffering humanity."—(Edmund Defreyne).

Similar instances of socialist honesty or enlightenment may be found in any socialist paper where the Catholic Church enters into question. They range from professed neutrality, with its cunning innuendoes, to open threats. Where serious arguments are deemed insufficient, ridicule is employed. Papers that are most anxious to make perverts from the ranks of Catholic workingmen are most sparing and covert in their attacks. But their general tone, as well as the literature recommended by them, always makes their attitude clear. How far this Marxian materialism is carried to its logical deduction, as Kautsky claims it is, does not rest with us to determine. Suffice it to say that we gladly admit in excuse, wherever this is possible, a want of knowledge of that Church which alone is founded on the truth and whose sublime mission it is to teach the gospel to the poor.

JOSEPH HUSSLEIN, S. J.

Ne Temere

THE CATHOLIC RECORD Publishing House has reproduced in pamphlet form the splendid deliverance on the Ne Temere decree of Walter Mills, Esq., K. C., member of the Anglican Synod of Huron. The paper was read at the annual meeting of that body which took place at Stratford on the 15th of June, 1911. It is an exhaustive and unanswerable legal argument in favor of the Ne Temere decree promulgated by His Holiness the Pope. Single copies 10 cts; per dozen 50 cts; 100, $3.00; special rates for larger quantities. Address CATHOLIC RECORD Office, London, Canada.

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FATHER PROUT

This biography of the author of "The Bells of Shandon" is written for the twelfth volume of the Catholic Encyclopedia by Thomas F. Woodlock, and is a bright and interesting short sketch of the life and work of the Irish poet and prose master. Francis Sylvester Mahony or O'Mahony, generally known as Father Prout, whose brilliant career as a journalist and literateur covered a period of thirty years in was London and Paris, was born at Cork on 31st December; 1804 and in 1832 was ordained priest at Lucca, a step against which practically all his religious superiors had advised him. Although he is popularly best known as the author of the famous Irish lyric, Mahony's title to literary fame rests more securely upon the collection of writings known as the "Reliques of Father Prout," which is a classic of its kind, and if, during the long period in which he was identified with various journalistic work in England and France, he did not exercise his priestly functions, he never wavered in his deep loyalty to the Church, "recited his office daily, and received the last sacraments at the hands of his old friend, Abbe Rogerson, who has left abundant testimony of his excellent dispositions." His death took place at Paris 16, May 1866.

Thoroughly at home in the French and Italian languages, and a ready writer of rhythmic verse in English, his writings such as "The Rogueries of Tom Moore, "An Apology for Lent," and "Literature and the Jesuits," display an extraordinary mixture of erudition, fancy, and wit, such as is practically without parallel in contemorary literature.

No complete biography of "Father Prout" has yet been written, and but fragmentary materials are now available.

AND WHY NOT ?

Rev. Dr. Jowett preaching recently in the Fifth Avenue Presbyterian Church, New York, said this about the Bible:

'Too many people know the Bible only as literature. It is as if they knew the guideposts of a country and nothing of the climate. They take up the Bible as literature and not as a revelation; they go to the Bible as students, but never as sinners; with curiosity, but not with need; they know the letter but not the spirit. They do everything with the Bible except try it. That is the one indispensable thing."

And why should they not, if Protestants, "go to the Bible as students?" That is what Protestantism bids them do. It gives them the Bible telling them to exercise their own private judgment upon it. And if they privately judge that it is "literature" and not revelation, are they not acting within their right as Protestants?

Of course with Catholics it is very different. They take up the Bible not as "literature" merely but as the Holy Word of God, and if they go to it as "students," they go under the direction, and if necessary the correction, of a divinely appointed authority — an authority which was in existence before the Bible, and without which there would have been no Bible—N. Y. Freeman's Journal.

CATHOLICS AND THE BIBLE

Non-Catholics who do not know much about the Catholic Church will tell you that it is a pity Catholics do not pay more attention to the Bible. Now, as a matter of fact, the Bible plays a far more important part in Catholic than in Protestant services.

As one Catholic writer points out, the Catholic Mass begins with a Psalm; the Introit is generally a passage of Scripture; the Gloria in Excelsis is a Bible passage swelling into the grandest sublimity of prayer. The gospel of the day is taken from one of the four Evangelists; the Epistle is a selection from some other part of Scripture. The Offertory is from the Bible. The Lavabo is another of the Psalms; the words of consecration are taken from the Gospels; the Our Father is from the Bible, and the service closes with the opening of the Gospel according to St. John. From beginning to end the Mass is a scriptural service.

Vespers is a series of Psalms. The Breviary, containing the daily office, is mainly composed of Psalms and other extracts from Scripture. There is not an office of the Church for the living or dead which does not contain large extracts from the Bible.

From this constant use of Scripture, as may be naturally supposed Catholic services show far more Bible than those of our separated brethren.

Favors Received

I wish to return thanks for a favor received after prayers to the Sacred Heart of Jesus and a promise to publish.

A subscriber wishes to return thanks for a favor received after prayers to the Sacred Heart of Jesus, the Blessed Virgin and the souls in Purgatory.

A subscriber wishes to return most grateful thanks for temporal favor received after prayers to St. Gerard Majella and St. Anne de Beaupre.

DIED

LYNCH.—In Ottawa hospital Nov. 7th 1911, Michael Lynch, of Mattawa, Ont Interment in Douglas, Ont. May his soul rest in peace!

TEACHERS WANTED

MALE CATHOLIC TEACHER WANTED First or second class professional for R. C. Separate school, No. 4, Mornington, Perth County. State salary. Apply to Joseph Moser, Sec.-Treas., Hesson, Ont. 1730-tf

TEACHER WANTED FOR SEPARATE school No. 28, Tyendinaga. Small school. Duties to commence January 2nd, 1912. Normal training preferred. Apply stating salary and qualifications to James V. Walsh, Albert, Ont. 1730-3

TEACHER WANTED FOR SEPARATE school, section No. 11, Hay. Holding second class professional certificate. State experience. Salary $400. Duties to begin after Christmas holidays. Address N. C. Masse, St. Joseph, Ont. 1730-3

A TEACHER HOLDING SECOND CLASS professional certificate for Separate school, section No. 10, Tp. Loboro, County Frontenac. Salary $400. Duties to commence immediately after holidays. Apply to John Koen, Sec. Treas., Oates, Ont. 1730-3

TEACHER WANTED FOR S. S. NO. 4, S. 12 Gloucester, with at least a model training, (a professional preferred) for the new year term 1912. Apply stating salary etc., to M. J. Kerwin, Sec., Bowesville, Ont. 1730-2

WANTED MALE CATHOLIC TEACHER able to teach French. Three or four years experience. Duties to begin Jan. 15th, 1912. $700 per year. Apply with references to J. M. Guilmette, Howell, Saskatchewan. 1730-3

TEACHER WANTED FOR R. C. S. S. NO. 6, Biddulph, stating experience, certificate, salary expected, with recommendations. Duties to commence the 2nd of Jan. 1912. Michael Breen, sec. treas., LucanP. O. Ont. 1730-2

WANTED QUALIFIED TEACHER FOR THE R. C. Separate school, Carlsruhe, Ont. Salary $425. Second or third class professional. Duties commence Jan. 3, 1912. References required. Apply to Rev. J. A. Lenhard, Carlsruhe, Ont. 1731-2

TEACHER WANTED FOR JUNIOR ROOM Mount Carmel School. Duties to commence Jan. 3rd, 1912. Apply stating experience and salary expected to Joseph Glavin, Sec. Treas., Mt. Carmel Ont. 1731-2

WANTED A NORMAL TRAINED TEACHER for Sep. School section No. 2, Howe Island. Salary $500 per annum. Duties to commence, 2nd Jan. 1912. Apply to John Goodfriend jr. sec., D'Arcy P. O., Ont. 1731-2

WANTED, QUALIFIED TEACHER FOR R. C. Separate school, No. 15, Augusta. Salary $450 per annum. Apply at once to J. J. Evans, Sec.-Treas., Throoptown, Ont. 1731-3.

TEACHER WANTED FOR R. C. SEPARATE school, Kenora, Ont. Must be able to speak and teach French as well as English. Salary $450 per annum. Duties to begin after Xmas holidays. Address Rev. J. W. Vizina, O. M. I., Sec.-Treas. 1731-2.

WANTED QUALIFIED TEACHER FOR R. C. S. School Section, 3, A. Malden, stating their salary and qualifications. All letters address to A. P. Meloche, Sec.-Treas., North Malden, P. O. R. R. No. 1. 1731-3

QUALIFIED TEACHER FOR SEPARATE S. S. 12a, Lochiel. Average attendance about 17. Salary from $350 to $400, according to qualifications. Some experience preferred. Apply to Peter McDougall, Sec.-Treas., Glen Robertson, Ont. 1731-2.

TEACHER WANTED FOR SEPARATE school section No. 4. Salary $325 per annum. Apply to R. T. Noonan, Sec. Treas., Micaville P. O., Ont. 1731-2

TEACHER WANTED FOR SCHOOL SECTION No. 7, Tilbury, North. Qualified to teach French and English. Salary $500 per year. Apply to Lulien Duquette, Sec. Treas., S. S. No. 7, Tilbury North, Ont. 1731-3

WANTED PROPERLY QUALIFIED TEACHER for S. S. No. 10, Barrick. Duties to commence after Christmas holidays. State salary and give testimonials. Apply to Simon Breig, Mildmay P.O., Ont. 1731-2

A TEACHER WANTED FOR R. C. S. S. No. 2, Osgoode a second class Normal or Model trained. Apply stating salary required. Duties to commence 2nd Jan. 1912. William Harney, sec. Manotick Station, Ont. 1731-2

LADY OR GENTLEMAN TEACHER AS principal holding a 1st or 2nd class normal professional certificate for the R. C. Separate school Chepstow Ontario. Within two and a half miles of G. T. R. station, church and post office in village. Salary per annum $525. Duties to begin Jan. 3rd 1912. State experience and references if any. Application will be received up to Dec. 26th, 1911. Addressed to M. M. Schurter, Sec. R. C. S.S. Board Chepstow, Ont. 1731-2.

CHILDREN FOR ADOPTION

GOOD CATHOLIC HOMES WANTED FOR the following children: 1 girl aged five; 1 girl aged seven; 2 girls aged eight; 1 boy aged three; 5 boys aged five; 2 boys aged six; 4 boys aged seven; and 3 boys aged eight. Applications will be received by William O'Connor, Inspector Neglected Childrens Department, Parliament Buildings, Toronto. 1728-6

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