

## TRIALS OF A MIND

ANOTHER LETTER FROM A METHODIST GENTLEMAN WHO IS SEEKING THE CITY OF PEACE

Hamiota, Man., July 17, 1913

Dear Mr. Coffey:—Once again I take the pleasure of writing you, to tell you what progress I have made in my studies of the Holy Catholic Faith, and also to ask a few questions, and your advice on one or two matters.

First of all, let me say that I have studied the attitude of the Catholic Church towards the Bible, and I feel that I must come to the conclusion that the attitude she has taken is the right one. There are, I suppose, few Christians who really read and study the Word of God as it is, and I must say that I do love it. It is the greatest treasure of my heart, I feel that I have to thank the Catholic Church for preserving the Bible. I readily admit that in my studies I have not wholly relied upon the Holy Spirit for my guide and teacher, but have trusted in books, sermons, and creeds of the church, with what result, that on some points I am steadfast, and immovable, but on others I am like a small boat at sea, tossed about by almost every wave, because of trying to prove all things by the Word of God.

I was totally unaware of the alteration of the text of Scripture by Martin Luther, in his interpretation, and one of the first books I found sending for shortly was a Douay version of the Bible. The alterations in Scripture to my mind a strong reason why Catholics do not accept the Protestant versions. I am ready to give up all my previous views of Christian doctrine and dogmas if the Catholic Church can guarantee to interpret Scripture in the same way as was by the same methods as was obtained by the early fathers of the Church, and of the apostles.

I admire the way that Catholics hold to the inspiration of the Bible, and their deep reverence and love for it. The belief among Protestants concerning the attitude of the Catholic Church in keeping the Bible away from the people, is entirely erroneous, as I see it is advertised in the catalogues of Catholic bookellers and publishers and that they are encouraged to read it.

Now take the doctrine of Transubstantiation. I looked up the various accounts in the gospel of Matthew, Mark and Luke, with also Paul's account in his epistle to the Corinthians, and what do I find, and what are my conclusions? Well, here again I must admit of my ignorance concerning the Holy Eucharist and I feel and deeply feel that I must take Jesus at His word, even as I took Him at His word concerning my salvation. Here we have no less than four different accounts, and yet each one agrees in referring to the Bread as My Body and the Wine as My Blood. I see no reason whatever to take it in a figurative sense, as we Protestants do, and to do so is corrupting Scripture itself. May God indeed forgive me for the view I used to take, and I thank Him with all my heart for opening my eyes to the truth, and bringing me nearer and closer to Himself, as He is doing. True, I can only accept it by faith now, but may it not be long before I drink His blood and eat His flesh as He has commanded us.

Thirdly, I have studied the doctrine of Purgatory, a doctrine which practically every Protestant denomination rejects. Yet to my mind it is most reasonable, when reasoned out, and has settled in my heart and mind the doctrine of assurance which the Plymouth brethren and other Evangelical bodies hold, and the doctrine of assurance as given by Wesley and held generally by the Methodist Church throughout the world. By accepting the doctrine of purgatory, I for the first time saw the full justice of God, and as Christ Himself referred to it on more than one occasion I feel that it is for me to accept and not to reject.

Then again, regarding confession, let me tell you my own experience. I was sent down to Hamiota by the Methodist minister of Hamiota, as it is considered to be a pretty bad place. In fact it was the worst town I have ever lived in. There are three churches, Anglican, Presbyterian and Methodist, but spiritually speaking the place is dead and the churches on some occasions are not anywhere near half full. The place seems to be given up to worldliness and selfishness and the breaking of the Sabbath. It is also a local option town, but there is almost as much liquor drunk as in towns of its size where it is allowed. The Methodist minister thought that I might be able to do a little good down there. Well, sir, I stayed there for about two years and three months, and, with the exception of visiting the minister of our church occasionally, I had no friend about my age or anyone really to be able to talk to about spiritual matters, and to whom I could pour out my heart. I used to feel very lonely and longed for someone to talk to, and to ask advice on certain matters. Well, as I think and read about the confessional I feel that this is something I need. Someone to talk to, to confess my sins and faults to, that I might be advised and instructed how to overcome them—someone whom I can absolutely trust and look upon as a friend in time of doubt, trouble and difficulty. To my mind the Catholic priest fills this position. Well, after being there for the time mentioned, I decided to have a change, so I came back to Hamiota, among a different class of people al-

together. But still I feel that Hamiota is the place for me. True, I got terribly discouraged and disheartened there, but just before I left God opened my eyes to a little good which I had done, and how it was appreciated specially amongst people who I never expected any encouragement from. Besides I shall probably be a member of the Catholic Church before my return and I want my friends and those whom I have come in contact with to know about my change, and for them to see that I have not changed for the worse, but that I am more loving and kind and helpful to all I come in touch with, and so I firmly believe that my confession of my sins to the priest will not make me deceitful and a liar, as some think, but just the contrary. It will prove a real means of spiritual help to the higher life.

Now for just a few of my difficulties before closing. Well, first of all, I am in an entire Protestant part of Manitoba, and I do not think there is a Catholic priest within forty or fifty miles, and I am afraid I cannot keep the fasts and the holidays as I should do. Then again I see that a Catholic is required to receive Holy Communion at least once a year, at Easter, and as Easter generally falls right in seedling time, I would, as a hired man, find it extremely difficult to get off.

I have been baptized and also confirmed according to the ritual of the Church of England. Would I have to be confirmed over again? I see that it is not necessary to be baptized again, unless there was any doubt. But of course I have no objection to being either confirmed or baptized again according to the rite of the Catholic Church.

One of my chief difficulties is this, as I have stated before, that, being in a Protestant part of Manitoba, and no Catholic Church near at hand, would I be permitted to attend to one of the Protestant churches, as I have always been since my conversion to Christ a regular attendant of the church. I think nothing of walking four or five miles to do so. I always do my very best to keep the Sabbath by attending service, and of course if there was a Catholic Church near at hand I should not think of going anywhere else, and it seems under these circumstances that it would not be wrong. I have been seriously thinking of writing to the Methodist minister of Hamiota, to ask him to take my name off the church roll, as I already hold certain Catholic views, which are not in accordance with the Methodist religion, namely, the doctrines of Transubstantiation, purgatory and the confessional, as well as the Catholic Church's attitude towards the Bible. These Catholic truths I am ready and willing to defend at any time, as well as other truths which I have to study yet, and I am convinced that they are right and in accordance with the Word of God and the Traditions of the Catholic Church, which have been handed down from the Apostles to the early Fathers. You will observe by this letter that I am dealing with you in a candid and straightforward manner, and have every reason to believe that not only are you interested in me yourself, but also the Catholic Church.

I should also like to know what preparations I should make to become a Catholic, also to whom I should write to and where, and how to attain the priest in communication. I intended either going to Brandon or Winnipeg in November, after having studied the main-

ing essential doctrines of the Church, and my conclusion being favourable, to be received in the Catholic faith. I cannot thank you enough, Mr. Coffey, for your kindness, and also for the blessings which come as I open my Catholic prayer book, and pray. True such lovely expressions and beautiful thoughts contained in your prayers can draw the wandering sinner, the prodigal child, also the sons and daughters of the living God to the Sacred Heart of Jesus.

I am beginning to write now to many Protestant Christian friends in the Old Country to tell them of my convictions and to tell them of the step I am considering to take. I firmly believe in being sincere, and not to be ashamed of the Cross of Christ and His Holy Church. I have studied from time to time the different Protestant sects to try and find out which is indeed the most Christ-like, regardless of the different theories of doctrine they hold, but I find the nearest approach is the Salvation Army, but I am entirely sorry to see that they neglect our Blessed Lord's command in regard to baptism and the Holy Eucharist. While studying this I never for a moment gave any thought to the Catholic Church as I looked upon her (please forgive me for saying so) as the anti-Christ, which is to come. But now as I think, read and study, how everything is so changed and I am really beginning to love her with my whole heart. Why the very terms of priest and Catholic, I used to hate, but now I love and reverence them.

Now I will draw to a close asking your advice whether you would think it wise for me to join the Catholic Church in November, or wait until another year. True, I do not myself altogether like to wait, as we all are aware that life is so uncertain and death is sure. I could stop up all night and keep on writing, but I must say good-night and may the ever Blessed Trinity abide with you, and prosper you in your work as proprietor of the CATHOLIC RECORD, which is a splendid paper.

Yours sincerely  
GEO. HAMMOND.

ASHAMED OF THE NAME

What is a Protestant? Mr. Bonar Law has aroused the indignation of the Anglicans because he has so designated adherents to the Church of England. The Church Times, an Anglican organ of the country, speaks of the many he "has offended by the use of the offensive epithet." Dictionaries are useful on certain occasions. This is one of them. The Century tells us that a Protestant is "a member or adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century; in general language opposed to the word as a general term comprehending all who profess Christianity and are not in union with the Church of Rome." It may be that the Anglicans have ceased to profess Christianity, and the protest is justifiable on no other grounds, provided the foregoing definitions may be taken as correct.

Viewed in another light, we can hardly blame the Church of England for being ashamed of Protestantism, even though it has not yet summoned up the courage to repudiate it altogether. The wonder is, why have so many tolerated so long its variegated apologies for religious beliefs?—Providence (R. L.) Visitor.

THE CATHOLIC ENCYCLOPEDIA

The Encyclopedia Press, Incorporated, is the name which the publishers of the Catholic Encyclopedia have adopted in place of Robert Appleton Company, the name under which they were incorporated in 1905 for the special purpose of publishing the Encyclopedia.

The new name has been chosen to do away with the confusion that had gradually arisen between the former name and that of the older house of D. Appleton and Co.

When the Catholic Encyclopedia was started, as there was no Catholic publishing house ready to undertake its publication, a special company was formed for this purpose. This company was always a distinct corporation, entirely independent of every other house with its own capital, officers, and a Board of Directors consisting of men prominent in Catholic affairs. It was named Robert Appleton Co. because two members of the Appleton family, who had formerly been partners in the D. Appleton Company, but who had retired from the same, offered their services for the purpose of publishing the Catholic Encyclopedia, one as manager and the other as Superintendent of the works. As their name was well-known in the publishing world there was no reason why it should not be used for the name of the new company.

Gradually, however, confusion arose between the names of the two Appleton companies, so that the editors and Directors of the Encyclopedia decided that it was advisable to change the name. In choosing their new title, "The Encyclopedia Press," they have chosen one that suits the character of the publication already completed, whilst it will also be suitable for other similar publications which they are urged on all sides to undertake.

This change of name does not mean that the company itself will be changed in any sense, the Directors, Officers, the Board of Editors, the administration and the policy of the Company will remain the same. Conde B. Pallen is President of the Encyclopedia Press; Arthur Kennedy, Vice-President and Treasurer; Walker Magee, Assistant Treasurer and Secretary.

The Directors of the Company are the Editors: Charles G. Herbermann, Edward A. Pace, Conde B. Pallen, Thomas J. Shahan, John J. Wynne, and Arthur Kennedy, Robert Appleton, John D. Crimmins, Edward Eyre, Eugene A. Philbin, Andrew J. Shipman, Charles W. Sloane, Thomas F. Woodlock.

CHRISTIAN BROTHERS' NOVITIATE, TORONTO

The students of St. Joseph's Junior Novitiate, Toronto, made a very creditable showing in the recent departmental examinations. In the Lower School entrance to Normal the following passed: Raymond Powers (honors), Toronto; Alfred Brohmman (honors), Midway; Harold Sehl, Waterloo; John Breen, Douglas. In the Middle School entrance to Normal the following passed: Edward Kiordan (honors), Toronto; Thomas Shanahan (honors), Montreal; Joseph Lynett, Ayton; Stephen Primeau, Montreal; Leo O'Reilly, Drayton.

The following successfully completed their Normal School course and received interim second class professional certificates: Charles Grant, Toronto; Basil McGregor, Brantford; Peter Ray, Watford; Thomas Breen, Douglas; Ambrose O'Reilly, Ayton. The Brothers have accommodation for six more boys to begin the course of studies in September. Information in regard to the admission of students, etc., may be had by writing to the Brother Director, 28 Duke Street, Toronto.

RELIGIOUS PROFESSION AND RECEPTION, URSULINE CONVENT, CHATHAM

The chapel of the Ursuline Convent, Chatham, was the scene of a very imposing ceremony last Tuesday morning, when a number of young ladies made their religious profession, and others were clothed in the habit of the Ursuline Order. The sanctuary and altars were resplendent with lights and flowers, and a large congregation of relatives and friends of the religious had assembled from many parts of Canada and the States to assist at the function.

In the absence of our Right Reverend Bishop, the ceremony was performed by the Administrator, Rev. T. West, of St. Thomas. The High Mass was celebrated by Right Rev. Monsignor Aylward, Rector of the Cathedral, who also preached an eloquent and forceful sermon, using as his text these words from the gospel of the ceremony: "If any man will come after Me, let him deny himself, and take up his cross and follow Me." (Matt. xvi, 24.)

The following novices pronounced their vows and received the black of profession.—Sr. M. Dolores, Miss E. McIntyre, London; Sr. M. Constance, Miss L. Cain, Port Lambton; Sr. M. Florence, Miss K. Fallon, London; Sr. M. Ste. Anne, Miss G. Lachance, Ganoque; Sr. M. Fidelis, Miss M. O'Keefe, Chatham; Sr. M. Bertille, Miss S. Soulier, Windsor; Sr. M. Winifred, Miss T. Kelly, New York. The young ladies who received the habit and white veil are: Miss Josephine Taylor, Hamilton; Sr. M. Camille; Miss Ambrose, O'Connor, Toronto; Sr. M. Ambrose.

The following clergymen also honored the occasion with their presence: Very Rev. Father James, O. F. M., Chatham, who acted as master of ceremonies; Rev. A. J. Loiselle, Canard River, deacon of the Mass; Rev. J. Fallon, Tilbury, sub-deacon; Rev. W. Patten, O. M. I., Winnipeg; Rev. J. P. Kehoe, Ganoque; Rev. F. W. Doyle, S. J., Guelph; Rev. M. D. Saint-Cyr, Stoney Point; Rev. P. White, St. Columban; Rev. P. Langlois, Teumseh; Rev. G. Parent, Tilbury; Rev. Father Herman, O. F. M., Chatham; Rev. T. Martin, Prairie Riding; Rev. L. Landreville, Drysdale; Rev. D. Brisson, Staples; Rev. Father Prosper, O. F. M., Chatham; Rev. J. Dunn, Chatham; Rev. H. Robert, Walkerville; Rev. F. Odrowski, Port Lambton; Rev. F. Rooney, Windsor.

IMITATIONS ARE DANGEROUS

A newspaper report says that the Rev. Dr. Charles M. Sheldon, author of "In His Steps," who some years ago ran a "Topeka, Kan., newspaper for a week" as Christ would run it, startled the Christian Endeavors in convention at Los Angeles recently by urging the union of all Protestant churches under one head, and the establishment of the confessional therein. His address was not made to the convention, but to some of the delegates in a church.

The power of the Catholic Church Dr. Sheldon, who is a Congregationalist, ascribed to the fact that it had one head and the confessional. He had heard confessions in his church in Topeka and had found that the confessional worked great good.

Dr. Sheldon's suggestion has created a sensation in Protestant circles and the newspapers have taken up the discussion. But it will never lead to the adoption of the confessional by Protestants. That is the last thing they want, as it is the great stumbling block that keeps so many out of the Catholic Church.

A few years ago a Methodist preacher of Chicago tried to introduce it, but he soon filed charges

against a brother minister on information received in "confession." The resulting lawsuit nearly broke up two churches. The Rev. Sheldon is playing a dangerous game. Nearly all the ceremonies and practices of the Catholic Church have been imitated, more or less successfully, by enthusiastic sectarians. But they should beware of confession. It must be the real thing or nothing. Imitations are dangerous.—True Voice.

MARRIAGE

O'HANLEY-ANDERSON.—On Tuesday July 23, 1913, at Seaford, by Rev. P. Corcoran, P. A. Angus O'Hanley, Esq., of East Williams, to Miss Pearl Anderson, of McKillop.

MEHAN-REATH.—At Holy Angels' Church, St. Thomas, on July 30th, 1913, by Rev. Father West, P. M., Mr. Frank C. Meehan, son of Mr. and Mrs. P. Meehan to Miss Rovena Reath, daughter of the late Mr. Wm. Reath.

NEW BOOKS

"Meditations on the Sacred Heart." Commentary and meditations on the devotion of the First Fridays, the Apostleship of Prayer and the Holy Hour. By Rev. Joseph McDonnell, S. J. Published by Benziger Brothers, New York. Price \$1.25.

"Christ's Catechism." St. Aloysius Gonzaga, St. Stanislaus Kostka, St. John Berchmans. By C. C. Martindale, S. J. Published by Benziger Brothers, New York. Price 50 cents.

TEACHERS WANTED

CATHOLIC TEACHER WANTED FOR Separate school section No. 6, Arthur. Holding first or second class certificate. Duties to commence after summer holidays. Apply stating qualifications and salary expected to Joseph McNell, Conn. P. O., Ont. 1815-2

TEACHER WANTED. WANTED A QUALIFIED TEACHER holding a Second Class Professional Certificate for a Separate School Section No. 5, Guelph. Salary \$350. Duties to commence Sept. 1st, 1913. Apply to Sec. T. Treat, to Thomas Doyle, Guelph, Ont. R. No. 6. 1815-3

WANTED NORMAL TRAINED TEACHER for S. S. No. 10, Normandy. Duties to commence after summer holidays. Apply stating qualifications and salary expected to John J. Hawkins, Ayton, Ont. 1815-2

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QUALIFIED TEACHER WANTED TO OPEN school Sept. 2nd, 1913, for S. S. No. 1, of St. Mary. Address Joseph Kane, Sec. Treas., Drysdale, Ont. 1815-3

AN EXPERIENCED SECOND CLASS NORMAL school qualified teacher required for junior room of Two Separate schools. Apply stating salary and experience to James Quinn, Sec. Treas., Tweed, Ont. 1815-3

WANTED A QUALIFIED TEACHER FOR A Separate School at Baird, near Fort William. Salary \$350. English and French required. Give experience and references. Address Rev. P. E. McNamara, Secretary, St. Patrick's Rectory, Fort William, Ont. 1815-4

WANTED FOR S. S. No. 1, BROUGHTON, a teacher holding a second class certificate. Normal trained. Salary from \$350 to \$400 according to qualifications and experience. Apply to John J. Carter, Sec. Treas., Mt. St. Patrick P. O., Ont. 1815-3

WANTED FEMALE TEACHER FOR JUNIOR classes in Separate school, Cache Bay. Must be able to teach English and French. Salary \$1875. Apply to Rev. Thos. H. Trainor, Sec. Treas., Cache Bay, Ont. 1815-3

A FULLY QUALIFIED TEACHER FOR ST. John's school, Ellice, within a mile from city of Stratford. Attendance small. Apply to Joseph Quinn, Box 359, Stratford, Ont. 1815-2

WANTED A QUALIFIED TEACHER FOR Separate school, section No. 14, Haldimand, Northumberland Co. Salary \$450 per year. State experience. Services to commence Sept. 1st, 1913. James V. Carey, Sec. Verdonville P. O., Ont. 1815-3

WANTED LADY TEACHER FOR SEPARATE school district No. 9, holding certified certificate. Duties to commence Sept. 1st. Apply stating experience and salary required, after giving references to Will. C. O'Neil, Sec. Treas., Kearney P. O., Ont. 1815-4

TEACHER WANTED FOR SCHOOL SECTION No. 4, Dover East County of Kent, who holds a first or second class Normal certificate and can teach the English and French languages. Public school. Catholic preferred. Good location. Salary offered \$800 per year. Duties to commence Sept. 1st, 1913. Apply to Joseph Cadotte, Sec. Treas., S. S. No. 4, Dover East P. O., Faincourt, Ont. 1815-2

MITCHELL SLIDE-EASY NECKWEAR PATENT QUALITY STYLE VARIETY

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THE HOME BANK OF CANADA

NOTICE OF QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Seven per cent. (7%) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st August, 1913, and that the same will be payable at its Head Office and Branches on and after Monday, September 1st, 1913. The Transfer Books will be closed from the 17th to the 31st August, 1913, both days inclusive.

By Order of the Board,  
JAMES MASON,  
General Manager.

Toronto, July 16th, 1913.

A. SECTION NO. 3, GREENOCK, TOWNSHIP, BRUCE COUNTY (South). Average attendance about twenty-two. (Rural Mail). Duties to begin Sept. 2nd, 1913. State qualifications and salary expected to Daniel Madden, Chaptown, Ontario. 1815-3

TWO TEACHERS WANTED FOR S. S. No. 3, Logan, county Perth. This is a two room school, senior and junior room. The school is 7 miles from Mitchell, 4 miles from West Monks, 1 mile from P. O., church across road, boarding house 20 rods from school house, daily mail, no one to apply unless qualified certificate. School starts Sept. 1st, 1913. Apply, stating salary and experience, to John Francis, Kennebec, P. O., Ont. 1815-6

WANTED FOR THE CATHOLIC SEPARATE school Oakville, Ontario, a holding second class professional certificate. Duties to commence Sept. 1st. Salary \$450. L. V. Cote, Sec. Treas., Oakville, Ont. 1815-3

WANTED A QUALIFIED TEACHER SECOND class, for C. S. S. No. 4, Hagarty, State salary. Duties commence after holidays. Apply to Albert Lechowicz, Sec. Treas., Catholic Separate school, Wilno, Ont. 1815-2

TEACHER WANTED FOR SEPARATE school section No. 11, Township of Hay. Duties to begin September 2nd. Salary \$400 to \$450 according to qualifications. Apply to N. C. Masse, St. Joseph, P. O., Huron County, Ont. 1815-2

WANTED CATHOLIC LADY TEACHER, second class professional, for the junior room of Public school of the town of Trout Creek. Salary \$300 per annum. Duties to commence Sept. 1st, 1913. D. F. Quinlan, Sec. Treas., Trout Creek, Ont. 1815-3

WANTED A TEACHER HOLDING SECOND class Normal certificate for Separate school No. 10, Tp. Loboro, Co. Frontenac. Salary \$300 per annum. Duties to commence immediately after the summer holidays. Apply to John A. Koen, Sec. Treas., R. M. D. No. 1, Sydenham, Ont. 1815-3

TEACHER WANTED FOR SEPARATE school section No. 7, Woodford, Ont. Must have Normal training. Salary \$215 per year. Apply stating experience and qualifications to Alex. Cahoon, Woodford, Ont. 1815-2

WANTED FOR SEPARATE SCHOOL, SECTION No. 5, Guelph, an experienced teacher. Normal trained. Duties to commence Sept. 1st, 1913. Applications, enclosing testimonials, references and salary wanted, should be made to James Murphy, Sec. Treas., Traverton, Ont. 1815-2

TEACHER WANTED FOR P. S. S. No. 4, Adamston, Ont. Second class, Normal trained. Duties to commence after summer holidays. Apply, stating salary wanted, also giving references and experience in Ontario, to Matthew Kane, Sec. P. S. S. No. 4, Mt. St. Patrick, Ont. 1815-2

TEACHER WANTED FOR SEPARATE school section No. 1, McCallum, Ont. Duties to commence Sept. 2nd. Salary \$400 per annum. Apply stating qualifications and testimonials to Denis Farmer, Sec. Centralia, Ont. 1815-2

FEMALE TEACHER WANTED FOR SEPARATE school, Sault Ste. Marie; must possess departmental qualifications. Salary \$350. V. McNamara, Sec. Sault Ste. Marie, Ont. 1815-2

WANTED FOR SEPARATE SCHOOL, holding a second class professional certificate. Duties to begin Sept. 1st. Salary \$450. Apply to Rev. Dennis Dunnigan, Sec. St. John's, Ont. 1815-2

TEACHER WANTED, QUALIFIED TEACHER for School Section No. 3 of the Township of Bromley. Duties to commence Sept. 1st. Apply stating salary, to Patrick Donegan, Oscoda, Ont. 1815-3

HOUSEKEEPER

POSITION WANTED AS PRIEST'S HOUSE-keeper. Experienced and capable. Can furnish excellent references, and could take charge at once. Address Box 3, Catholic Record, London, Ont. 1815-3

HOUSEKEEPER WANTED FOR COUNTRY house. Convenient to church. Apply stating experience and salary expected to Box 2, Catholic Record, London, Ont. 1815-1

CLERK WANTED

FOR GENERAL STORE; MUST BE WELL experienced in all lines and good bookkeeper. No one but a sober, industrious man need apply. Address all communications to Box R, Catholic Record office, London, Ont. 1815-4

SCHOOL FOR NURSES

THE SISTERS OF CHARITY AT THE HOLY Family Hospital, Prince Albert, Sask., will open a training school for nurses on September the 1st. Only a limited number of pupils can be admitted. Applications should be sent to Rev. Sister Superior, before or about August 1st. As the lectures will be given in English only, it is necessary that applicants be thoroughly conversant with that language. 1815-2

BUSINESS COLLEGE

LADIES' BUSINESS COLLEGE, CATHOLIC Road street, Toronto—Day and evening; prospectus free. 1775-5

AGENTS WANTED

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