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GIVE THE BOYS A CHANCE.

" Give me the boys," said Cardinal

Wiseman, "and in twenty years England will be Catholic."

These words must surprise the parents who have not, if facts mean of the boy. Hence he is at an early age thrown into the world's vortex to swim or to sink. It matters little that he is untrained, unformed, of feeble habits, inclined to mistake rudeness for strength, boastfulness and disrespect for independence, brutality for courage : that he might be a leader of his fellows, a citizen of influence if given the chance to which he has a right.

Parents who read the magazines have the careers of self-made men at their fingers' ends to prove that a boy should while yet in his teens begin his quest of success. They forgot that self-made men have as a rule been favored by opportunity, or endowed with vision that is not the portion of the ordinary mortal, or are so constituted as to not mind circumventing or crushing by any means the obstacles that may stand in their way. For every self made man who is on a pedestal there are thousands of his would be imitators in the mire. For the one who fights the world with bare hands and wins there are the hundreds who fight and are defeated. We need not go far afield to see this. Where is the lad with a capacity for learning who bade farewell to school at thirteen or fourteen years of age ? Our readers can answer that question. We see him working on lifts, in lawyers' offices, trundling carts for shops -wasting, in a word, the seed time of youth. Later on they are forced to give up these positions to the ever-marching army of the undisciplined and to hie themselves to the ranks of the laborers. Now and then one may be privileged to don the uniform of a policeman or to get within the magic circle of the civil servicewhich, by the way, ought to be the most undesirable place for one who has red blood in his veins. This is no picture of the imagination. These children are victims to the policy that will have it that a boy needs no training. Have him prepared for his first Communion, and then let him drift. Let him grow up in this country and find out for himself that its prizes are not for him.

Let him become familiar with the jargon

of the streets, habituated to its

frivolities and amusements: let him

know the men who will teach him the

ways of the world, and then wonder at the difficulty of weaning him from in-

against our grievances in t being discriminated against in the bestowal of patronage. That, however, is not a difficult achievement. Any glib young man with a facility for obtaining office in a society for example can always get up " resolutions " with the proper number of "resolveds" and "whereases" attached thereto. But we do not seem to see that incompetency and inability to stand on our own feet make us targets for adverse discrimination. While others are preparing to act a part in the world, many of our children are being lost to society and to the Church. The Church's right to have them instructed, and the State's right to have them worthy citizens, are ignored by too many parents. Words, you may say, of a croaker and pessimist. They may be to those who give full credence to speeches at festive gatherings anent our strength and influence. But with all credit to our progress we must not forget that Catholic interests have suffered and will suffer for years to come from the policy indicated above. We have influence. But why? Is it due to those who flock to "euchres or "play the races" or "poker," or who are in the rum business? Is it because of young men who merely talk about it? Whatsoever influence we have exerted in the community should to our mind be ascribed to the few who conquered an assured place in the walks of life. They carried us for years on their shoulders. Their names have been as a shield to us. But they have had no successors in many instances. The ground cleared by them has been taken by the non-Catholic. Their prestige is but a memory, and we shall be, sooner or later, forced to abandon vest of noble and beneficial work from the seeds of immaturity and ignorance. The greatest gift we can bestow on others is a good example.

OUR DUTY.

The parents who deny their children fair start in life offer many excuses in self justification. They need the money earned by the boy. Allowing for exceptional cases, there is not a household that cannot get on without it. And it happens betimes that the father who pushes his boy into the streets for a pittance, alleging poverty as the reason, spends more than that in the saloon. He sacrifices the future anything, any belief in the possibilities of his boy to selfishness, and sees to it that he shall herd with the lowest. And yet Archbishop Ireland tells us that " Catholics must excel in religious knowledge; they must be ready to give reasons for the faith that is in then; abreast of the times in their methods of argument. They must be in the foreground of intellectual movements of all kinds." We are, however, not near that goal as yet. All we ask at present is fair play for the boy. What is really wanted is to light up the spirit that is within a boy. In some sense and in some effectual degree there is in every boy the material of good work in the world: in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are solid and even in those who are full.

AFFAIRS IN ASIA.

Writing in The Nineteenth Cen tury George Lynch says the idea of the Yellow Peril is purely speculative -the work of would be prophets. There is nothing speculative or imaginary, however, about the idea of the the continent of Asia and the picture painted in the yellow man's blood. He tells how coolly England, France, Germany, Russia carved off parts of China and took it for granted that they were quite within their rights in pointing a cannon to the head of the Celestial and saying "your commerce or your life."

He says that the Chinaman who sees Europeans getting soddenly or rowdily drunk in the saloons which dot the streets of the treaty ports, fails to understand why they should consider themselves called upon to draw people away from the doctrines of Confucius and Buddha. He looks upon the missionary as a menace because the preacher has been so often the forerunner of trouble and territorial robbery. Mr. Lynch refers to the ignorance and tactlessness of many missionaries, and says the devotion and selfsacrifice of others is more than counterbalanced by the way the actions of the Christian nations give the lie to the Christianity they profess.

He speaks of the success of St. Francis Xavier among the Japanese and of the tenacity with which the con-We hear at times much "resoluting" Japan's population has been well desness towards possibilities, and there are fewer Christians there at the present time than there were fifty years after the landing of St. Francis Xavier. It is obvious, Mr. Lynch says, that the time has come when no further territory in Eastern Asia can be annexed by European powers, and it is not by any means impossible that before long a movement in the opposite direction of the Rev. N. N. McKinnon, S. J., of New York, for an increase of schools of this character. Father McKinnon says, among other may begin.

A CONVERT'S FIRST MASS.

Rev. Royal B. Webster, erstwhile a follower of John Wesley, saw the "Light of the World" as this century broke upon humanity and on Sunday, July 2d, said his first Mass at St. Mary's Church, Stockton, Cal.

Father Webster is a Stockton young man, having been born a little twenty-six years ago in Stockton, and is one of the youngest men to be ordained for the priesthood. He comes for Puritanical stock. He is connected for Puritanical stock. He is connected on his mother's side with many prominent New England families, all of Protestant predilection, and on his father's side with a Scotch settler in colonial Massachusetts.

The new priest's family were Methodists. He joined that Church on probation at the age of 10 and was later in the set of the set of

bation at the age of 10 and was admitted to full membership. In 1900 he announced his intention of withdrawing from Methodism and embracing Catholicism and studying for the

priesthood.
Father Webster is a graduate of the
Stockton high school, where he was at
the head of a class of fifty five. He taught school for two years in San Joaquin and Stanislaus counties. He Joaquin and Stanislaus counties. He has completed the full course of St. Mary's Seminary, a Cathclic theological school in Baltimore, and was ordained by Cardinal Gibbons on the 21st of last month in the cathedral at Baltimore. Baltimore.

CHURCH ACCESSIONS AND CHURCH LEAKAGE.

The news of the conversion to the Catholic faith of the youngest daughter of the Hon. Levi Morton, late Vice President of the United States, is followed by that of the conversion of Mrs. Launt Thompson, a sister of the Right Rev. Dr. Potter, Protestant Episcopal Bishop of son, a sister of the Right Rev. Dr.
Potter, Protestant Episcopal Bishop of
New York. Mrs. Thompson has been
living in Italy for the past thirty years.
Conversions of this order are fairly
numerous in the Catholic Church in
America and in England. If the cultured and travelled Protestant is also
of a deeply religious nature he cannot tured and travelled Protestant is also of a deeply religious nature he cannot miss the Church of God. He is too logisal to be cap ured on the one side by the exterior beauty of the Catholic Church, or to be repelled on the other by the political blunders or other human weaknesses of Catholics. It is but a short time since the son of the Anglican Archbishop Benson of Canterbury entered the Church; and ever since the days of Newman and Manning and Faber and Welberforce and Ward, we have been getting the flower of the clergy of the Establishment, as well as of the laity of rank and intellectual ability.

This is well as for as it goes for

ability. This is well, as far as it goes; for uch men are natural leaders, and must draw their followings. But it is not well to make so much of it as to forget that in various ranks of Catholic life, gust of passion, or before some impact of the state of the that in various ranks of Catholic IIIe,
less lofty in the world's sight, there is
a steady loss of souls, just as precious
to the Divine Redeemer.
The most serious cause of the leakage

among ambitious Catholics is patronage of educational institutions either nonof educational institutions either non-religious or hostile to religion. It is often said by parents discarding the Catholic in favor of the non religious school: "We shall attend to the religious instruction of our children at home." But do they keep their word? The mere fact that they deliberately and without the slightest justification act in opposition to the mind of the Church, proves their unfitness to con-White Peril; it has been carved out of duct the religious education of their duct the religious education of their children. They may perhaps take the little ones through the Catechism in the old Protestant fashion of Bible reading "without note or comment." But how shall they explain without stullifying themselves their children's their the Church? As a matter iuty to hear the Church? As a matter of fact, such parents throw the burden of forming their children to religion on the Sunday school, and it is not common for them even to take the trouble to see that their offspring say their

to see that their onspring say their night and morning prayers.

Then their motive is always worldly. Christ said: "Seek first the Kingdom of God, and all things else shall be added unto you." But these parents look out first for what seems to be the most promising worldly prize, and let the Kingdom of God fall to the rear ward in all their calculations. They men not be able to pay out for the elementry education of their children; yet, though there is a parochial acheel at head they will make their dren; yet, though there is a parcental school at hand they will make their children pass it by to attend the non religious public school, on the poor and unproven argument that the latter makes the boys and girls "smarter." They refuse to credit even non-Catho-

lic testimony to the excellence of the Catholic school in secular studies and the dangers of an education from which God is excluded. Not even the sight of pupils of Catholic schools coming to the front at West Point or Annapolis, or being speedily placed in good business positions has power to move them.

As yet, the bulk of wealth and influence

The fact is indisputable that the governments, one and all, are prepar-ing for a state monopoly of education, and the extreme of them all is to inoculate the nation with the "time spirit, the 'virus of commercialism, natural ism and materialism—" the worship that is, of Mammon, of Success and the pleasures of life and the denial rejection of the supernatural. The majority of the sons of the well-to-do Catholics are in the non Catholic schools in the single borough of Manhattan, and this in spite of the fact that in these schools no Catholic boy's

religion is safe.

To expose the body Catholic to the danger of finding itself when its needs are greatest robbed of its natural leaders among its laymen is an act of blindness and grossest ingratitude to Him from Whom every good gift, wealth and position included, descends.

Archbishop Farley, endorsing this plea, says that he would make it even strenger; and could illustrate it by facts which would appeal to those well to do people who have still any care for their faith. But what observant Catholic cannot illustrate the case from his immediate surround. servant Catholic cannot Hustrate the case from his immediate surroundings? Who that looks into the text books in use in certain of the secondary and advanced non-Catholic schools but finds attack upon revealed religion, and ideas logically subversive of our common morality? Whence the our common morality? Whence the wrecks of faith among the graduates of not a few of our secular colleges for

secular university or college on their sons and daughters, with a view to forcing an entrance for them into non-Catholic social circles; when a solid and useful education, and society at least as good, are procurable at far which she carried even into old age. which she carried even into old age. She had the sympathy for human sorrow, the tenderness to little children, the kindness even to beast and bird that have marked the Christ-like ones of all ages. Her Institute received its final approval from the Holy See in fitty disciples to carry on her work, many of them women with rare gifts, who have left social position and worldly advantage of every sort for the life of sacrifice.

For herself, she has finished her course, and who can doubt that she has won her imperishable crown? Though in all humbleness as she would have it, her friends pray with her Sisters, "May she rest in peace!"

that you have often been asked this question, but I do not understand, and I do not understand, and I do not understand, and I though the start you will forgive my ignorance. I often read of a "Plenary Indulgence." Would you be kind enough to tell me what it means?

Answer.—A Plenary Indulgence is the remission of all the temporal punishment due to our sins by the Church of Christ using the power and authority given her in these words of Christ: "Whatsoever thou shalt lose upon earth shall be loosed also in Heaven." (Matthew xvi., 15; xviii., 18) That the Church of Christ has exercised this power from the very beginning is evident from II. Cor. ii., 10. Now, there are three things to be considered in regard to mortal sin: Its guilt, the eternal punishment due to it least as good, are procurable at far less cost under Catholic patronage, and when the growing numerical strength of Catholics, were they but

the weak faith they possess dies in a gust of passion, or before some im-agined prospect of worldly advantage. Attendance at the Sacraments is not agined prospect of worldly arvantage.

Attendance at the Sacraments is not compatible with certain "get rich quick" schemes or allege! Platonic friendships which appeal to their imagination.

Now is the time for parents to medi-Now is the time for parents to meditate seriously on a choice of schools for their boys and girls who are not yet astray from paths of peace and safety. The words of Christ are as true to day as they were nineteen hundred years ago: "What doth it profit are the school words."

this world can give. But their chil-dren add to this bad heritage a readi-

dred years ago: "What doth it profit a man if he gain the whole world and lose his own soul." And how many who risk their souls do not even get a small segment of the coveted worldly advantage, not even the mess of pottage. Bayton Blist.

A MODERN EXAMPLE OF CHRIS-TIAN MYSTICISM.

In the midst of our clamorous Twen-In the midst of our clamorous Twentieth Century materialism comes a reminder of the life that outlasts the things of time in the passing hence of Aurelie Caouette, in religion the Very Reverend Mother Catherine Aurelie, Foundress of the Order of the Precious Blood, at its motherhouse in St. Hyacinth, Province of Quebec, Canada. Tais remarkable woman was born in 1833, and from an early age, it was evident that she was destined to renew in her life the supernatural marvels of the lives of such saints of an older day as St. Francis of Assissium and St. Catharine of Sienes. Her attraction was erine of Sienna. Her attraction was towards a life of adoration, intercesstowards a life of adoration, intercess-sory prayer and penance, in cloistral privacy, in the spirit of the old Car-melite Order, not only with a view to personal sanctification, but for the ben-efit of those who immersed in worldly cares and pleasures, forget their God and Radeemer.

and Redeemer.

The reading of a French translation of Father Faber's book, "The Precious Blood," determined the name and distinctive spirit of the new Institute with which this holy woman, with the sanction of the proper authorities, was tion of the proper authorities, was destined to earich the Church. with considerable rapidity, till it now counts seven monasteries in Canada, three in the United States, and one in Havana, Cuba. This last named has been established from the monastery at Manchester, N. H., which was under the direction of the present Bishop of that diocese, the Right Rev. John B. Delany, D. D., until his promotion to

the Episcopate.

Mother Aurelie was a woman of great personal attractiveness, with that combination of practical sense and that combination of practical sense and high spirituality which has always marked those eminent in the true conmarked those eminent in the true con-templative life. Of the singular heavenly favor she enjoyed, especially of her intimate realization of the Communion of Saints, it is not befitting here to speak. The Catholic Church recognizes no sanctity that is not built on earlity: and sanity includes that on sanity; and sanity includes that lively appreciation of the rights of

charity and humility.

If Mother Aurelie with her natural gifts and her tendencies to mysticism, had not been a Catholic, she might have drawn a great following, and lived in state as the foundress of some new cult. Being a Catholic, she gravitated irresistibly to the well-tried life of monastic prayer and praise, leaving all things, like her illustrious like her illustrious predecessors, to follow Christ. If she had not been worthy of her religious vocation, she had undoubtedly failed vocation, she had undoubtedly falled under the many and rigorous tests to which she was subjected; and we should have the example of one more proud and self-willed visionary fallen on the road that leads to the mystical life. But she flinched from trial. Who so questioned the reality of her spiritnal experiences, must have been disarmed by the sweetness with which she relinquished office and honor to become for a time an abject in the house of the Lord. Her life, her gifts, her prayers, her sufferings were for the glory of God and the well being of her fellow creatures; and in no degree girls?
Yet parents will make heavy sacrifices to "get the stamp" of this or that

for her own exaltation.

There was nothing sad or discourage.

FATHER OSMUND, O. S. B., IN NORTHERN ALABAMA.

Thanks for the information about the Thanks for the information about the secret and forbidden societies, which is about all that can be answered to these inquiries. The trouble is that some of these hickory Catholics have little real faith left, and it is as a mere pretense that they allege the "immense good" their secret orders accomplish.

At this place, Spruce Pine, there is but one Catholic, and he was ashamed to own up to his religion. The attendance every night during the week was

ance every night during the week was splendid. The audience, made up of Protestants exclusively, listened with the greatest attention. Most of them the greatest attention. Most of them never saw a Catholic priest before, and never saw a Catholic priest before, and as to our faith, whatever they had heard was downright calumny. Nearly every man here belongs either to the Free Masons or the Odd Fellows. I lectured in the Methodist church. One of the trustees was bitterly opposed to my being allowed this favor, but I bed the received and the fact the second of had the people on my side. In fact the Free Masons offered me their hall, telling me that I could have it for my lectures any time I came around this

lectures any time I came around this cistrict.

In Cherokee, too, I gave the non-Catholic Mission in the Methodist church, their pastor and two other preachers being present every night. One has to contend in this section with bitter reproaches through the Question Box. But as a rule these earnest souls yield at last, whether to my public responses or in private conversation. yield at last, whether to my public responses or in private conversation.

H. Our new church at Rockwood is nearly half completel, and I am in hopes of offering Holy Mass there in five weeks from now. I baptized four more converts the other day. Their first fervor is most edifying, and I pray God that they may personate in it.

God that they may persevere in it.

My converts at Sheffield and the
neighbrhood are first class Catholics, neighornood are first class Canonics, and the priests there are greatly pleased with them. Most of the men joined the Knights of Columbus, which is our best antidote against forbidden

societies.
At Tuscaloosa the greatest interest was manifested by Protestant in my mission to them. I am arranging to return there to deepen the good impressions and to endeavor to get in converts; and at the same time to re new my missions given in some neighboring places.—The Missionary.

CATHOLIC MISSIONS IN THE STATE OF IDAHO.

The Missionary. ligion of the more educated portion of Japan's population has been well described as that of an attitude of politeness to wards possibilities, and there are forms Christians there at the present lingly manifested among certain Cathor.

As yet, the bulk of wealth and influence manner in which Heaven's approval of in most of our cities and towns is in mon-Catholic hands, and these short-non-Catholic hands, and these short-no in the questions asked in that place:
"Is your Church the same Catholic
Church as in Rome and in Europe?" "You claim such antiquity for your Church, how is it that Pope Pius IX. reformed it and that it is only 35 years old, existing since 1870? Our Methodist Church is much older." "Our preacher says that baptism is mis-understood. It is only a spiritual ablution, not a material one, therefore water is not necessary?"

"Is it not selfish for priests to drink the wine alone in their Sacrament, and

the wine alone in their Sacrament and refuse it to many who would be glad to have it also?" "What is the difference have it also? What is the difference between a Methodist revival and your Catholic Mission?" etc., etc. We answered all these questions to their satisfaction, but a deacon of the Church insisted that Methodism was older than Catholicism. We told him that in some lively appreciation of the rights of others implied in the ascetic terms of clocks that are often older than the John Wesley Church. A couple of married ladies, who for years had left the Catholic Church, returned and are now busy bringing in their husbands and children. They all made us promise

and children. They all made us promise to come again, which wedd. In Troy, a little villiage of 800 in-habitants, most Swedes and Norwegians, we lectured in the Odd Fellows' Hall for two evenings. It was a full house each time. The preacher, one of the Campbellite variety, introduced us to the crowd. How astonished they were when we told them that from 830 until about 1536 Sweden and Norway were strictly Catholic, and that Lutheran ministers could never show the credenministers could never show the credentials or authority that God gave Luther to reform the Church of His Divine Son. It set them all thinking. Even the preacher assured me that he was going to call on me in Moscow, to know more about these great truths.

We will canvass the whole district around here. In every school house the truth shall be preached. The non-Catholics of this country exhibit great docility and earnestness. The future

is encouraging.
REV. W. J. A. HENDRICKX.

1398

MEANING OF A PLENARY IN- 3 DULGENCE.

From Truth. A correspondent writes: I know A correspondent writes: I know that you have often been asked this question, but I do not understand, and I trust that you will forgive my ignor-ance. I often read of a "Plenary In-dulgence." Would you be kind enough

guilt, the eternal punishment due to it and the temporal punishment due to it. The Catholic Church teaches that after the guilt and the eternal punishment of the sin have been remitted, there still remains that temperal punishment for which we curselves must satisfy either here on earth or in Purga-tory. And then there are slight tory. And then there are slight sins which do not rob us entirely of the friendship of God, but yet they require some satisfaction. This, then, must all be done by our own per-sonal satisfaction in time. We can make this satisfaction by good works, prayers, etc. And, in order to induce us the more to make use of these means of satisfaction and to give more merit to them, the Church uses her authority in attaching indulgences to particular prayers or good works. That is, she grants a remission of so many days or years, or sometimes of all the temporal punishment due to sins that have been repented for and forgiven, if all the conditions laid down are fulfilled and the person is in the right disposition.

A plenary indulgence, then, means the remission of all the temporal punishment due to one's sins on condition he has repented of the sins and has obtained forgiveness, and does all that the Church requires for obtaining the indulgence. So that if one were to die immediately after really obtaining a large of the control of th

PROTESTANTS IN THE CITY OF

The official returns of the recent census in the city of Rome place the population at 442,783 souls. These figures show a marvelous increase in the last 35 years. But in spite of the fact that the breach of Porta Pia was in opposition to the Church still the working agencies of the Church are se in opposition to the Church still the working agencies of the Church are so effective that the proportion of Catholies to-day is higher than ever. There are 422,494 Catholies out of 442,783 souls in the city, or 95.5 per cent. There are 7,121 Jews—probably a thousand more in reality because not all who sand more in reality because not all who are outside the ghetto would admit that they are Jews. The most significant figures are of the Protestants. There are 5,993 Protestants there. One would think from the marvellous reports to the missionary societies in this country that many of the more enlightened of that many of the into target of the Vatican are beginning to see the error of their ways and come over to the liberties of the denomination and even the Holy But the cold facts are after all that vast Father himself it the trath were known Father himself it the truth were known—and he could only steal away surreptitiously would do so to-morrow. sums of money have been expended to proselytize among the children and alture the weak hearted by gifts of place, etc; there can only be found about 6,000 to askee whether that they are Protoco to acknowledge that they are Protestants and even of this number probably a large portion belong to the foreign colony in Rome. Surely a Roman Pro-testant, is about as rare as radium and he costs about as much. I guess also he is as energetic for the handful of ne is as energene for the handful of Protestants by their activities have stirred up a lot of sleepy folks who, were not attending to business, made-them look out after their children a bit better and compelled them to bebit better and compelled them to be-stir themselves lest perchance their simple people would be stolen away. When the wolves are prowling about the sheepfold everyone is alert—holes in the fences are mended and unusual precautions are taken. Wolves about the sheepfold of the the Church serve a very salutary purpose.—The Missionary very salutary purpose. The Missionary

NON-CATHOLIC MASSES DRIFTING FROM ALL FAICH.

In his address to the graduating class In his address to the graduating class of Hartford Theological Seminary Dr.S. P. Cadman said that the "millions of manual toilers have drifted from the Church in their absorbing pursuit for increase in power and profit in the new social order which contronts us." Rev. W. J. Dawson made a similar declara-W. J. Dawson made a similar declara-tion in his brief address at the farewell service which was tendered him at Plymouth Church, Brooklyn. "The church," he said, "has been too respectable and too conventional and has got out of touch with and forgotien the laboring world."

In the same meeting Mr. Don and forgotien the laboring world."
In the same meeting Mr. Don
O. Shelton said: "We are told
on the most reliable authority that
there are 1,000,000 people in New
York at present unaffiliated with any
Church. We are told also that one of our great metropolitan churches has received only sixteen people into membership in seven years. There are 20,000,000 of people in America unaffliated with any Church at all." We must find some way of getting nearer to the people.—The Advance.

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