FATHER HECKER

SOME ANECDOTES OF THE FOUNDER OF THE PAULISTS

At the recent Golden Jubilee Celebration of the Paulists in New York, Cardinal Gibbons related from the pulpit his first meeting with Father Hecker. It was in New Orleans when the Cardinal, then a young man in the world, was just balancing between the world and the altar. His vocation was unsettled when a mission was announced in the parish church. Mr. Gibbons determined to make it and lay before his director his conscience so as to have his vocation settled. Father Hecker was one of the missionaries. His tall commanding figure and his attractive personality captured the young man. Mr. Gibbons listened to his sermons and was so profoundly impressed that his decision was unreservedly made. The Church for him and the life of the priesthood was his irrevocable purpose and it was Father Hecker's attractive personality that drew him to the service of the altar. Little wonder that Cardinal Gibbons has always had a profound love for Father Hecker and his ideas.

There has been perhaps no ecclesiastic who has done so much in these days for the advance of the Church as the Cardinal. His life work has been on lines that have made the Catholic Church a lovable institution to the non-Catholic people of the United States. It may not be amiss to say that the Cardinal learned not a little of this art from his father in the Lord, Father Hecker, who was past master in it.

Archbishop Farley also related at the celebration his meeting with Father Hecker in Rome, when he was a student there at the American College. Father Hecker was preaching one of the great Epiphany sermons in St. Andrea del Valle.

Father Hecker stood on the platform, raised high over the heads of a great throng of people and yet in the midst of the crowd. Before beginning his address Father Hecker remained motionless for a moment and a pleasing smile broke over his face and a wonderful light came into his countenance. It seemed like the going forth of magnetic waves, for Father Hecker was the personification of a great dynamo of energy. There was a luminousness about his face that more than one commented on. A lady who afterwards spoke of it to the Archbishop described it as a "translucent face." She said it seemed as if there were a strong light in the centre of a statue of pure Carrara marble or alabaster. The face shone by the power of the strong mentality behind it.

In the same address Archbishop Farley spoke of the Holy Father's commendation of the Hecker policy that is now embodied in the work of the Apostolic Mission House. He quoted the Pope's maxim: "Non possumus aedificare ecclesiam super ruinas charitatis—We cannot build up the Church on the ruins of charity."

HOW BIGOTRY IS KEPT ALIVE

It is sometimes said that travel, especially in foreign countries, broadens a person's view and puts him in a position to appreciate sympathetically the customs, character, and usages of other nations. A notable instance has recently come under our notice where opportunity for foreign travel, far from widening a man's view of life and character, seems, on the contrary, to have contracted his power to understand a highly gifted, but much misunderstood and much maligned people. We refer to Mr. Burton Holmes, whom we recently heard lecture on "Sicily." This is, as everyone knows, a theme which lends itself to a much interesting treatment. For Sicily is a land rioting in all the beauties of luxuriant nature, the scene of an ancient civilization, a country rich in historic memories. How a traveler of the reputation of Mr. Burton Holmes could have overlooked so many of Sicily's most inspiring and really significant scenes and memories, and used the occasion to vent his ill-concealed contempt for things Catholic, is hard to realize. He sneeringly referred to Sicily as a land where "Mother Church" ever was in power. But there was absolutely no reference to what the people of that country had achieved in the fine arts just because they were guided by Catholic instincts and because they were faithful children of "Mother Church."

Mr. Holmes betrayed his pagan instincts by dwelling rather on what the heathen Greeks had wrought in that ancient land. In commenting on a "Syracusan Venus," which was thrown on the screen, he remarked that formerly such works were not appreciated by the "superstitious" but that now they are loved "by all those who wisely worship beauty." The lecturer is one of the untold many who, because they cannot understand her, condemn the Church, especially in her religious orders. He spoke of the great multitude of "monkish priestly" figures to be seen in that province. These two epithets in the particular connection in which they were used by the speaker are by themselves sufficient to mark him as one who went to Sicily with a bigoted mind and gladly used his splendid opportunity for observation to confirm himself in his deep-seated prejudice.

The social conditions of Sicily are another eye-sore to the refined sensibility of Mr. Holmes. Speaking of the boy laborers in the sulphur mines, he said that the "scenes there were so painful he would gladly spare an American audience" these proofs of Italian hard-heartedness and hence refrained from giving any illustrations. And yet in his lecture on Ceylon, delivered two weeks before, he did not refrain from showgin the little girl workers on the tea-plantations and in the stuffy, crowded rooms engaged in separating leaves. We rather suspect that the "Americano" was politely told to go elsewhere for views when he came to the sulphur mines with his inevitable camera. Mr. Holmes evidently desired to leave his audience under the impression that nowhere is the lot of the child worker so painful as in this land, where "Mother Church" rules. We beg to refer him to the words of one who will certainly not be regarded as a prejudiced witness. The words are quoted in a recent article on the "The Message of Three Notable Sociological Works" (Catholic Fortnightly Review, Vol. XVI., No. 20, page 588.) They were written by Elbert Hubbart and are as follows: "I know the sweatshops of Hester Street, New York; I am familiar with the vice, depravity, and degradation of Whitechapel, London; I have visited the Ghetto of Venice; I know the lot of the coal miners of Pennsylvania; and I know somewhat of Siberian atrocities; but for misery, woe, and helpless suffering, I have never seen anything to equal the cotton-mill slavery of South Carolina." It is therefore in Mr. Holmes' native country that child-labor conditions are most "painful" of all.

The lecturer also made a great many insinuations regarding the material unhappiness of the people. He measures happiness by the standard of bodily comfort, by the full possession of those material things that make for the well-being of the body. It is too trite a truth to be developed here that happiness of this type is altogether relative. The American lady with all the luxury that wealth can command, with all the creature-comforts that money can procure, is or at least thinks she is, "supremely unhappy." Whereas the poor man with little of the animal comforts of existence, with only enough to sustain soul and body in the midst of an environment bespeaking poverty, may be, and very frequently is truly happy. We think Mr. Holmes ought to bear these facts in mind when he undertakes to discuss the relative position of human beings in the scale of happiness. His lecture on Sicily was a good proof that a man with strong prejudices may be surrounded by light and yet shut his eyes to the entrance of truths for fear of being compelled to surrender the prejudice of years.—The Catholic Fortnightly Review.

SENSE AND SENSIBILITY

The Milwaukee Living Church is shocked at two things; at the administration of the last Sacraments to the late King of the Belgians in presence of Baroness Vaughan; second, at the punishment of the Abbé Brémond for officiating at the burial of Father Tyrrell, while he who assisted Leopold II. goes free from blame. The Living Church assumes the presence of the Baroness Vaughan to be a fact. We, who as yet have nothing more certain on the matter than the contradictory reports of the newspapers, cannot do so. We can, however, lay this down as morally certain; if she was present, she was so as the king's wife, at least in judgment of him who administered the Sacraments. The Living Church calls her hysterically, "a woman who appears to have been married to the king while her canonical husband was still living—some say even without a divorce—by authority granted by Cardinal Merry del Val, if not by the Pope himself." We do not know the distinction in Christian marriage between a canonical husband and some other kind. A man is a woman's husband, or he is not. If he be, she can not marry anybody else: if he be not, then so far as any tie with him is concerned, she is free to marry even a king. The decision of the case belongs to the Church and not to any amateur Milwaukee canonist. "By authority granted by Cardinal Merry del Val, if not by the Pope himself," involves two errors. It implies that a special permission to contract an impossible marriage was given in this case, apparently because a king asked it. The craft of Rome is a byword with such as the Living Church, which, therefore, ought to have been certain that Rome would never have been so mad as to gratify an old man's whim, at the cost of offending the whole Belgian royal family including the prince who was to succeed him in a very short time. If Leopold II. and the Baroness Vaughan received anything from Rome, it was what is granted to the humblest in the Church, a decree, resting on evidence, that whatever marriage the Baroness had attempted in the past was invalid and that she was a free woman. How false it is that only the great can get such decrees, a mere looking into the Acta Santæ Sedis will show. The other error is the implying of a distinction in jurisdiction between the Cardinal and the Pope. Whatever comes from Rome in the matter of jurisdiction comes from the Sovereign Pontiff, and the Secretary of State especially can be but a simple intermediary. "Some say, even without a divorce." Here the Living Church shows its ungrained Protestantism. A divorce would not have improved the status of the Baroness in the least, and consequently would not have influenced in any way a Roman decision. All this, however, is purely hypothetical. We do not know whether the case was carried to Rome or not. Moreover, there are more ways than one of submitting such a case to the Roman Curia.

Anyone not blinded by passion can see the difference between the case of the Abbé Brémond and that of him who gave the last Sacraments to the dying king. Father Tyrrell died obstinate under excommunication which cut him off from the Church, its ministrations and prayers. Leopold was not excommunicated. He had the right every dying sinner has to receive the Sacraments provided he fulfil the necessary conditions of giving signs of contrition and the will to amend. This Leopold II. did, and no priest could turn away from him merely because he was a king and the tongues of heretics and infidels were wagging. Had the unhappy Tyrrell given the least such sign there is not a priest or a bishop who would not have hurried from the extremity of the kingdom to reconcile him to God, and none would have rejoiced over his return more sincerely than his former brethren, than the calumniated Bishop of Southwark and the Sovereign Pontiff.

The Baroness Vaughan is not a pleasant person and the feelings towards her of the Belgian princess are intelligible and justifiable. But if she was a wife, she had and has her rights, which can not be sacrificed to gratify princesses however great they be. The Living Church seems to be of a different opinion. But this is the way with Protestants who are always contradicting themselves. The Living Church rails at Rome for being, as it supposes, too complaisant toward the king and then turns round to show towards the princesses the complaisance it has just reproved. The sneers at Cardinal Gibbons and the prelates who celebrated the king's obsequies are unworthy of notice. These and the strange metaphor of the odor of sanctity its writer uses, show how he had lashed himself into the fury that takes away judgment.—America.

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LONDON, CANADA 1630-tf

DIOCESE OF PETERBORO

CLERICAL CHANGES IN PETERBORO

News Notes by "Columba."

Rev. Father V. G. McFadden, of the Cathedral staff, has been transferred to St. Joseph's, Douro. The necessity of an assistant priest in Douro is occasioned by Keene and Chandos being included in the new parish. Father McFadden, since his ordination has been attached to the staff at St. Peter's, and his departure occasions sincere regret to those to whom he so faithfully ministered. A citizen of Peterboro, by birth, he was ever exceedingly popular with his fellow citizens of every religious persuasion, and the best wishes of the entire body follow him to his new home.

Father James Keely, of Kingston diocese, who has been acting as curate to Ven. Archdeacon Casey of Lindsay has been recalled to his native diocese.

Rev. Jas Toner, recently ordained, replaces Father McFadden on the Cathedral staff.

Consequent on the appointment of the Rev. P. J. Kelly to the parish of Wooler, St. Mary's, Havelock, will in future be attended from the Cathedral by the Rev. W. P. Meagher.

The St. Peter's T. A. S. purchased yesterday from Hon. Mr. Stratton the property recently bought by him from the city of Peterboro and part of the premises formerly occupied by Messrs. R. Hall and Son, Simcoe st. It was some months ago given to the city for a public library. It is understood that the price paid was $12,000. The intention of the T. A. S. is to fit the ground floor up as a lecture and concert hall, the second half will be occupied, one half as a biliard room and the other portion as a library and reading room. The third story will be fitted, to be used as a gymnasium with all the latest improvements. The basement will be utilized for bowling alleys and baths. It is said that the society intend spending between four and five thousand dollars in having the place appropriately fitted up. This property is most conveniently situated and will make excellent premises for the above organization when the proposed changes have been effected.

An interesting communication was read at Sunday's meeting of St. Peter's T. A. S. A man living in Renfrew county had read about the society a short time ago and decided that he would like to become a member. He wrote his request and it was decided to receive him into the membership. The brief pledge which is taken by each candidate was sent to him and he returned it signed with the nominal dues for one year. Further instructions have been forwarded and he is now enrolled as a member. This is only one instance of men from other towns joining and it is learned that not a few others are included in the society's ranks.

At the Ladies Literary Society of the T. A. S. Miss Nora Fitzgerald delivered a very eloquent and beautiful lecture on "Shakespeare the Man."

The members of the C. M. B. A. were at home to their friends Wednesday in their lodge and club rooms on Hunter St., and proved themselves splendid hosts. A most enjoyable time was spent by the large number who were present and in every respect the affair was most successful.

PROTESTANTS TASTING FRENCH PERSECUTION

Unthinking Protestants in this and other lands have been viewing quite complacently, where they have not aided and abetted, the warfare of the French atheistic Government against the Catholic Church in France. But now it seems the anti-religious forces which they rejoiced to see opposing Catholicity in France are making some trouble for their own brethren in Madagascar; and they do not appear to like it a bit. The medicine which they thought good for the Catholics in France is very bitter when administered to the Protestants in Madagascar. Madagascar is a French possession off the coast of Africa. English Protestant missionaries have been at work there for some years, but the colonial government following the lead of the home officials has been lately interfering with the conscientious rights of the Protestants just as in France they are oppressing and persecuting Catholics. The Congregationalist tells us that the "militant secularism which has been the outstanding feature of French life at home, has even in an exaggerated and apparently malicious and bigoted form done its best to root out Christianity among the Malagasy people altogether. . . The missionary schools have been broken up, the graduates denied French citizenship, the heathen rites encouraged. Christianity everywhere denounced and repressed." We have been saying from the first that the French Government's war against Catholicity was a war against all forms of Christianity, and indeed against all forms of religion. The reason why they attack the Catholic Church first is because she is the greatest and strongest bulwark of religion. With her weakened or destroyed the sects would be only a mouthful to the voracious spirit of secularism.

Our esteemed contemporary the Boston Herald referring editorially to this says under the heading, "Anti-Christian France:"

Evidence accumulates that France, in its reaction from a particular form of Christian truth and policy, has gone far on the way toward anti-religious views of a particularly secular and virulent form. Its State schools, that once were pledged to neutrality in matters of religion, are now, in many cases, agencies for attack on religion as such; and the secular conception of the State and anti-religious tenor of governmental policy have gone forth into the colonies.—Sacred Heart Review.

PILES Dr. Chase's Ointment is a certain and guaranteed cure for each and every form of Itching, Bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if not satisfied. 60c. at all dealers or EDMANSON, BATES & CO., Toronto.

DR. CHASE'S OINTMENT.

DEATH OF SISTER MARTINA

The Sisters of St. Joseph, of Mount St. Joseph, this city, mourn the death of their beloved Sister M. Martina McCann, in the forty-fourth year of her age, and the twentieth of her religious life. For many years she was a devoted nurse of the sick poor. Her generous devotion to them, her tender care of them marked all these years. When the poor needed her ministration, all thought of self was put quietly aside. God's poor were in her charge, their claims on her were paramount, and their grateful prayers are now ascending to God in her behalf. We bespeak the prayers of the readers of the RECORD also for the repose of her soul. The deceased nun was a daughter of the late Philip McCann, city, and is survived by a sorrowing mother, two sisters and four brothers.

The funeral took place on Monday morning, Feb. 7th. A solemn Requiem High Mass was sung in the Convent Chapel at which Rev. Father Lowry was celebrant. He was assisted by Rev. Father Aylward as deacon and Rev. Father Tierney as sub-deacon. Rev. Fathers McKeon, Tobin, O'Neil Valentin and Ford were also in the sanctuary. Requiescat in pace.

"DO YOU DRINK?" THE EMPLOYER NOW ASKS

It has been growing harder and harder for men who drink to get or keep jobs. One after another great railroads have posted notices warning employees of instant dismissal if they are known to drink.

Such a rule has more practical effect than a thousand temperance lectures. Frick's great iron and steel works at Homestead are under an absolute total abstinence regime. Marshall Field Company enunciated a rule which has been followed to a less or greater extent by other mercantile establishments: "We will not, to our knowledge, place in our business a young man who drinks."

Many a bank clerk has passed a humiliating quarter of an hour in the office of some surety company, while learning that because he was known to drink the company would refuse to sign his bond unless he could furnish it acceptable security. The U. S. Labor Department, using percentages based on several thousand reports, found that 90 per cent. of the railroads, 79 per cent. of the manufacturers, 88 per cent. of the trades and 72 per cent. of the agriculturists discriminate against drinking men as employees.—Sacred Heart Review.

North American Life

Splendid Record for 1909

The Twenty-ninth Annual Meeting of the North American Life Assurance Company was held at its Home Office in Toronto on Thursday, January 27, 1910, when the Report of the business for the year ended Dec. 31, 1909, was presented.

Increase in Cash Income

The cash income for the year from premiums, interest, etc., was $2,028,595.40, showing the satisfactory increase of $133,117.95.

Economical Management

The business continues to be conducted on an economical basis. The ratio of expenses to premium income remains practically the same, notwithstanding the large increase in new assurances.

Large Payments to Policyholders

The amount paid on policy-holders' account was $789,520.41. Of this sum $138,320.47 was for surplus or dividends, while $327,111.96 represents payments for Matured Endowment and Investment Policies.

Addition to Assets

The assets increased in 1909 by $899,826.81, and now amount to $10,490,464.90. As heretofore, they continue to be invested in the best class of securities available, the addition to mortgage loans being $710,285.39.

Increase in Net Surplus

After making ample provision for all liabilities and distributing during the year the relatively large amount for dividends mentioned, the net surplus on policy-holders' account was increased to $1,018,121.25.

Insurances Increased

The policies issued during the year, together with those revived, amounted to the sum of $5,091,029, being an increase over the previous year of $625,805; the total business in force amounted to $41,964,641.

Careful and Systematic Audit

A monthly examination of the books of the Company was made by the Auditors, and at the close of the year they made a thorough scrutiny of all the securities.

A Committee of the Board, consisting of two Directors, made an independent audit of the securities each quarter.

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IMPRESSIVE CEREMONY AT MT. ST. JOSEPH, LONDON

THREE NOVICES TAKE FINAL VOWS

The beautiful chapel of Mount St. Joseph, this city, was the scene of an impressive ceremony Wednesday, Feb. 2, when a number of young ladies who desired to devote their lives to the service of religion were received into the order.

Three novices, after a probation of three years, made their final vows, and three young ladies, graduates from St. Joseph's hospital, took the veil.

Holy Mass was celebrated at 9 o'clock, the Very Rev. Mgr. Meunier, V. G., administrator of the diocese, being celebrant, assisted by the local clergy, Rev. Fathers Hodgkinson, Laurendeau and Kelly; Sullivan, of Owen Sound; Minehan, of Lockton, were also present in the sanctuary.

The young ladies who took the veil were: Miss Patricia Traynor, Owen Sound, in religion, Sister Mary Loretta; Miss Cassie Kenny, Lockton, in religion, Sister Mary Paschal, and Miss Eva Kelly, Blyth, in religion, Sister Mary of Good Counsel.

The Sisters who pronounced their final vows are: Sister M. Aldegondes, formerly Miss Lulu Lenehan, city; Sister M. Norberta, formerly Miss Margaret Moran, Woodslee, and Sister M. Theodore, formerly Miss Louisa Hannon, Windsor.

The Ruthenian Missions

A press despatch states that Mgr. Sbaretti, papal delegate, has received from Cardinal Gotti at Rome a letter commending the action taken at the Quebec plenary council in regard to the Ruthenian situation in Canada.

It will be remembered that some time ago there was considerable discussion in connection with Presbyterian mission efforts in this field and at the first plenary council it was decided to raise a large sum to be expended in meeting the needs of the thousands of Ruthenians who are constantly flowing into the west.

The sum determined on was $100,000 to be raised in the course of ten years at the rate of $10,000 a year. For this purpose, it is expected, collections will be taken up in all the churches of the country and subscriptions solicited.

FALSE LIGHTS SET UP IN THE PHILIPPINES

AN EXAMPLE OF THE METHODS OF PROSELYTIZING MISSIONARIES IN CATHOLIC COUNTRIES

From the Philadelphia Catholic Standard and Times we take the following most extraordinary picture of "evangelical effort" in the far away Philippines. It will be recognized as somewhat on a par with Presbyterian methods in our North-West:

Of those "wreckers of souls," the sectarian proselytizers, who with the aid of "false lights" lure voyagers on the sea of life to destruction on the reefs and rocks of unbelief, Philadelphia and every other large city in the United States has a share. The methods of the local "wreckers" were recently pictured in their true light and the spectacle was one from which all honorable men turned in contempt.

Now we have another picture, one which persons of sensitive nerves will view with amazement and horror. Here are translations of two documents issued by the "Mission of St. Mary the Virgin," Sagada, Philippine Islands:

The feast of the Dedication of the church of Sagada will be celebrated the three days December 7, 8, and 9, 1909. Being the Feast of the Conception of the Blessed and Glorious ever Virgin Mary, Mother of God and Our Patroness. You and your family are cordially invited to the celebration of the said feast.

John A. Staunton, Jr., Frederick C. Meredith, Missionary parish priests.

PROGRAMME

Of the festivities with which on December 7, 8 and 9, 1909, the Town of Sagada, Montanosa Province, will celebrate the Feast of the Immaculate Conception of Our Lady the Virgin Mary, its Holy Titular Patroness.

DECEMBER 7.

12 noon—General pealing of the bells and decoration of houses with flags, drapery, etc.

2 p. m.—Examination of school children of both sexes, with a prize of 25 centavos for each pupil whom a competent jury shall judge worthy thereof, in any appropriate matter.

3 p. m.—First Vespers in the church, with solemn procession.

8-12 p. m.—Ball in the Town Hall.

DECEMBER 8.

9 a. m.—High Mass, with orchestra in the church.

2 p. m.—Civil parade through the streets, carrying the famous giant Farragut and the colossal sea-serpent 20 yards in length. The parade will end in the theatre for the purpose of exhibiting for the entertainment of the public from time to time during the night, these monsters of creation.

3 p. m. Second Vespers in the church.

7 p. m.—Two balloons are released so as to fly over the entire province, if the weather permit.

9 p. m.—The following items in the theatre under the direction of Senor Simeon de Castro:

Songs by the Senoritas Petra Sibayan, Celestina Balleras, Juanita Astudillo and Emilia Padua.

Farce, "The Toilers."

Flower games, etc.

DECEMBER 9.

8 a. m.—Mass in the church.

During the day foot races for men and children, with prizes; horses races, shooting at artificial pigeons, ring games etc.

5 p. m.—Vespers in the church.

8.30 12—Dance—in the Town Hall.

If you are conscious of being angry, keep your mouth shut lest you increase it.

North American Life

In another column of this issue of The RECORD will be found the report made by the twenty-ninth annual meeting of the North American Life Assurance Company, regarding the business done for the year to 31st December last. It shows the company to be progressing in all departments and steadily improving its financial position. The cash income reached $2,028,595.40, an increase of $133,117.95, while the assets increased by $899,826.81, and now amount to $10,490,464.90. During the year $789,520.41 was paid on policy-holders' account and after making ample provision for all liabilities and disbursing the relatively large amounts of $138,320.47 for dividends to policy-holders, the net surplus on their account was increased to $1,018,121.25. Policies were issued for the year totalling $5,091,029, an increase over the previous year of $625,805, the whole assurance carried being $41,964,641. The efficiency of the management is shown by the fact that notwithstanding the large addition in new assurance, the ratio of expenses to premium income remains practically as before.

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DIED

LENNON.—At the residence of her husband, Patrick G. Lennon, on Jan. 12th, 1910 Bridget, daughter of the late Michael Collins, Kinkora, Ont. May her soul rest in peace!

KEEFE—At Biddulph, on Thursday, Jan. 20, 1910, Mrs. Robt Keefe, aged eighty years. May her soul rest in peace!

MARRIED

SEAGER-O'NEIL.—On Jan. 26th, 1910, at St. Marys R. C. Church, King, by Rev. Father Wedlock, Ernest E. Seager, third son of the late Mr. and Mrs. Edward Seager, Thornhill, Ont., to Rose O'Neill, youngest daughter of Mr. and Mrs. John O'Neil, Holly Park, Ont.

Warning

Parties replying to "ad" in RECORD offering opening for doctor in Newfoundland will do well to inquire into conditions governing practice in that Island, before embarking. Address "J. R.," RECORD office, stating coast about which information is desired. 1633-3

LADIES $15 SPRING SUITS $8.50

Send to-day for Free Sample Cloths and Styles. Also new styles Skirts and Hats. SOUTHCOTT SUIT CO., London, Ont. 1633-12

WANTED AN EXPERIENCED FARMER TO take charge of vegetable and dairy farm of 65 acres. Address Box A., CATHOLIC RECORD, London, Ont. 1634-tf

TEACHERS WANTED

WANTED — TWO TEACHERS, FOR FORT William Separate schools, holding first or second class professional certificates. Must furnish references. Duties to commence Jan. 4th, 1910. Apply, stating salary and experience to W. K. O'Donnell, Sec.-Treas., 115 May street, Fort William, Ont. 1622-tf

CATHOLIC TEACHER WANTED FOR Pascal Public school. The holder of second or third class certificate, capable of teaching German. Duties to commence March 1st. State salary and experience. Address Father Th. Krist, Sec., Pascal, Sask. 1634-3

QUALIFIED TEACHER WANTED (ROMAN Catholic) for S. S. 2, Gurd. Salary $350 per annum. Commence in February. Average attendance 12 pupils. Address Joseph Boller, Granite Hill, Ont. 1634-2

CHILDREN FOR ADOPTION

GOOD CATHOLIC HOMES WANTED FOR A number of boys from six to eight years of age. Also a few to be placed fourteen and fifteen years old. Applications received by William O'Connor, Inspector, Children's Branch, Parliament Buildings, Toronto, Ont. 1633-3

FARMS FOR SALE

IS YOUR EASTERN FARM TOO SMALL? I have a 320 acre farm adjoining the village of Lenore, 14 miles from Virden and 50 from Brandon. There are four elevators which handled one third of a million bushels last year. There is a four roomed school costing $10,000. a Catholic with other churches. There are about 225 acres under cultivation, 100 ready for wheat, balance pasture and part of a beautiful lake. Frame house with kitchen, bank, barn and other outbuildings in good condition, all frame and painted. There are 3 miles of woven fence and rest barb wire; all gates iron. Buildings sheltered with thousands of maple and Russian poplar 40 ft. high. Windmill on barn. Abundance of good water. Last five years average 24 bush. wheat per acre. Telephone in house. This is one of the most desirable farms in this district and will be sold for the very reasonable price of $29.00 per acre. A reasonable amount in cash and balance to suit purchaser. There is no incumbrance. Address the owner, W. J. Donahoe, Lenore, Manitoba. 1633-3

THE UNDERSIGNED OFFERS THE FOLLOWING lands for sale or rent—Lot 11, Con. S. B.; S. ½ Lot 4 and N. ½ Lot 9, Con. 5 Stephen, and Lot 11, Con. N. B. McGillivray. Farms are in excellent condition with an abundance of water and about ten acres of hardwood timber on each. Lot 11, Con. S. B. Stephen has modern house and two bank barns, with 20 acres sown in fall wheat and 50 acres ploughed, and situated 2½ miles south of Crediton and 1½ miles from a school. Kindly apply to the undersigned, Mrs. Johanna Coughlin, Crediton, Ont. 1633-2

HELP WANTED We want a reliable man with rig, or capable of handling horses, in every locality in Canada on salary or commission—$15.00 a week and expenses, with advancement, introducing and advertising our Royal Purple Stock and Poultry Specifics, putting up bill posters, 7 by 9 feet; selling goods to merchants and consumers. No experience needed. We lay out your work for you. A good position for farmer or for farmer's son, permanent, or for fall and winter months. Write for particulars.

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