

TERTIARY CENTENARY

HOLY FATHER URGES IMITATION OF THE VIRTUES OF ST. FRANCIS

(By N. C. W. C. News Service)

The full text of the Encyclical letter issued by the Holy Father for the seventh centenary anniversary of the institution of the Third Order of St. Francis is as follows:

"Venerable Brothers, Greeting and Apostolic Benediction:

"Truly opportune we deem the approaching celebration of the seventh centenary of the institution of the Third Order of Penitence; and to commemorate it with all the strength of Our Authority. We are induced not only by the certainty that it will result in a great advantage for the Christian people, but also by the grateful remembrance of something that personally concerns Us. In fact, when in 1882, amidst the affectionate applause of the good, the birth of the great Saint of Assisi was solemnized, We wish to enter his family, and in the famous Basilica of Santa Maria in Ara Coeli, We put on the habit of a Franciscan Tertiary. Now, that by Divine disposition, We were raised to this Chair of Peter, with all Our heart, even by reason of Our devotion towards St. Francis, We take advantage of the occasion offered to Us, in order to exhort all the devoted children of the Church to enroll in this Order, or, if already enrolled, to remain faithful to this institution of the Poor Man of Assisi, which is wonderfully suited to the wants of our present times.

"It is, however, necessary first of all, that everyone have an exact idea of the character of St. Francis; because that personage of Assisi, of purely modernist invention, presented today as not very obedient to this Apostolic See, and as an exemplar of a vague and shadowy mysticism, cannot really be called either Francis of Assisi or Saint.

"Now, the great and imperishable merits of St. Francis towards Christianity—for which he was justly called a support given by God to the Church in one of the most troubled periods—found their origin in the Third Order, which, better than any other of his enterprises, brings to light the magnitude and the intensity of his ardor in propagating every where the glory of Jesus Christ. In fact, considering the evils which then afflicted the Church, he was moved by an immense desire to renovate all according to Christian principle; and to this end he founded a double Order, one of brothers and another of sisters who, professing solemn vows, were to follow the humility of the Cross, but being unable to receive all those who from every where flocked to put themselves under his discipline, he supplied a means to reach perfection even to those living in the world, and instituted a true Order, that of Tertiaries, not bound by religious vows as the preceding ones, but equally inspired by simplicity of customs and spirit of penitence.

"He was thus the first who conceived and happily effected, with the divine help, what no other, not even of Regulars, had till then devised, namely, to render common to all the tenor of religious life; on this point We will recall the beautiful words of Thomas of Celano: 'Artificer truly excellent, under whose religious formation, with a praise worth exalting, the Church of Christ renovates herself in both sexes, and a threefold crowd of people who want to be saved, triumph.'

"From the testimony of so authoritative a man, and contemporary of the Saint, it is easy to understand how deeply St. Francis with this institution stirred the multitudes and what salutary renovation it worked among them. Therefore, as it is impossible to doubt that St. Francis was the true founder of the Third Order, as he had been the founder of the First and the Second, so, without any doubt, he was its most wise legislator. In this matter he was greatly assisted, as it is known, by Cardinal Gualino, the same who afterwards, under the name of Gregory IX, illuminated this Apostolic See, and who, after the death of the Patriarch of Assisi, whose intimate friend he remained while he lived, erected on his tomb such a beautiful and magnificent temple. And nobody forgets that the Rule of the Tertiaries has been solemnly sanctioned and approved by Our Predecessor, Nicholas IV.

"But we need not enlarge on this matter, because Our chief purpose is to demonstrate the character and the inner spirit of the Third Order, in which, as in St. Francis' time, in this period so antagonistic to virtue and Faith, the Church expects great benefits for the Christian people. That excellent judge of present times, Leo XIII, to render the discipline of Tertiaries more accessible to every rank of persons, very wisely, by the Constitution 'Misericors Dei Filius' of the year 1889, tempered their rule, according to the present conditions of society; changing some matters of lesser importance, that did not seem suitable to our customs, 'with this, however,' he adds, 'must not be thought that anything essential has been taken from the Order, as we want its nature to be left entire and unchanged.'

"Thus every alteration was only extrinsic, and did not touch at all the substance of the same, which continues to be such as the Holy founder wanted it to be. And We are of opinion that the Spirit of the Third Order, entirely pervaded with evangelical wisdom, will greatly contribute to the amelioration of public

and private customs, provided it flourishes anew as when St. Francis by word and example preached everywhere the Kingdom of God. In fact, when he walks broadly in the first of all, his heart is bent to shine particularly in his Tertiaries as a producer of harmony and peace. Well understanding that this is the chief commandment of Our Lord and as the summary of the whole Christian life, he directed all his care to imbuing with it his followers; and he thus succeeded in rendering the Third Order most useful to human society; because the seraphic ardor of charity which inflamed St. Francis could not remain shut in his heart, and necessarily burst to communicate itself to as many as it could.

"Therefore, having begun by reforming the private and domestic life of his brethren, directing them to the acquisition of virtue, as if it were their sole aim, he thought that he ought not to stop here, but use this individual reform as an instrument to bring within this society a breath of Christian life, thus gaining every one to Christ. And the thought which inspired Francis to make his Tertiaries so many heralds and apostles of peace in the violent strifes and civil troubles of his times, was also Our thought, when almost the whole world blazed in the horrible war, and is now, when the immense fire is not yet extinguished, but still smokes and here and there bursts forth in flames. And added to this is the internal trouble which exists in the nations—owing to the long forgetfulness and the contempt of Christian principles—and causes the various social classes to fight for the possession of earthly goods with such a fierceness as to make one dread a universal catastrophe.

"Therefore, in this immense field, in which, as the representative of the King of Peace, We have lavished our most tender cares, We expect from all the children of the peace of Christ the assistance of their activity, but especially from Tertiaries, who will admirably help in this reconciliation of spirits. If, besides growing in numbers, they will intensify their enterprising zeal. It is to be hoped, therefore, that there be no town, no village, no borough, without a good number of brethren, who, however, must not be inert, and contented with the bare name of Tertiaries, but active and zealous for their salvation and that of their neighbor. And who could not the various Catholic associations of young men, women, and workmen, flourishing almost everywhere, enroll themselves in the Third Order of Penitence, and go on working for the glory of God and the advantage of the Church, with that spirit of charity and peace which animated St. Francis? Because the peace so anxiously invoked by peoples, is not the peace laboriously elaborated by politic craft, but the one which Christ brought to us, when he said: 'Peace I leave with you: My peace I give unto you; not as the world giveth do I give unto you.'

"And the agreement between the States and the different classes, that may be evolved, by men, cannot last, nor have the strength of a true peace, if it is not founded on the tranquility of spirits, that in its turn can only exist when the passions fermenting all kinds of discord are kept in leash. 'From whence are ward and contentions among you?' asks the Apostle St. James, 'Are they not because, from your concupiscences, which war in your members?'

"Well then, to order man interiorly, so that he may be not the slave but the master of his passions, and in turn be obedient and subject to the divine will, in which only the universal peace is founded, this is the effect of the virtue of Christ, showing itself admirably efficacious in the family of Franciscan Tertiaries.

"Since, then, this Order proposes, as We have said, to guide its members to Christian perfection, although they be involved in the solicitudes of the world—because no state of life is incompatible with holiness—if there are many who live according to this rule, it follows that they will incite all the others among whom they live, not only to fulfill entirely their duty, but also to aspire to a perfection greater than the one prescribed by the ordinary law. Therefore, that praise bestowed by Our Lord on His disciples most devoted to Him, when He said: 'They are not of the world, as I also am not of the world,' can justly be applied to those sons of St. Francis, who, keeping with true spirit the Evangelical Councils, as well as they can in the world, can say of themselves with the Apostles: 'We, however, have not received the spirit of this world, but the spirit that comes from God.' Whereupon, keeping themselves as apart as possible from the spirit of the world, they will try to make the spirit of Jesus Christ penetrate the common life on every occasion.

"If we consider carefully, there are at present two passions prevailing in this incredible perversity of customs: the unbounded love of riches and an unquenchable thirst for pleasure. Thence the shame of our age, that while progressing unceasingly in the conveniences and comforts of life, nevertheless in what concerns the duty of living uprightly—which is far more important—seems eager to hurry back to the corruption of paganism. And, in truth, the more men lose sight of the eternal goods prepared for them in heaven, the more are they attracted towards the perishable ones; and once they are sinfully bent towards earth, every virtue in them is easily become extinct; so that, nauseated by everything spiritual,

they only covet the intoxication of vulgar pleasures. And We generally observe that, while on one side there is no moderation in accumulating riches, on the other is wanting that resignation of old times to suffering the discomforts that accompany poverty and misery, and while among proletarians and rich the fierce fight We spoke of is raging, the aversion of the needy is sharpened by the immoderate luxury of the many, united to a brazen licentiousness.

"On this point We can never deplore enough the blindness of so many women of all ages and conditions, who, infatuated by the ambition of charming others, do not perceive how foolish are certain modes of dressing, with which they not only excite the disapproval of honest people, but which also offend Our Lord. And in these clothes, that a short time ago, even they would have rejected with horror as unbefitting to Christian modesty—they not only present themselves in public, but are not even ashamed, thus indecently dressed, to enter the churches, to assist at sacred ceremonies, and to bring even to the Holy Table, where they ought to go to receive the Divine Eucharist of purity, the allurements of base passions. We shall not even speak of those barbarous and exotic dances which are now the fashion in the elegant world; it would be impossible to find other means more proper to tear away all shreds of modesty.

"If the Tertiaries will give their careful attention to what We have said, they will easily understand what from them, as followers of St. Francis, the present hour is expecting. It is necessary, namely, that they model themselves on the life of their Father, that they consider the perfect imitator of Christ, he was particularly in the renunciation of the comforts of life in much patience in suffering, so as to deserve the title of poor, and receive in his body the stigma of Our Crucified Lord; and to prove that they are not unworthy sons, let them embrace at least in spirit holy poverty and bear with self denial their own cross. As to what particularly concerns Tertiary women, let them, in their dress and their exterior appearance, be a model, to girls and mothers, of holy modesty; and let them be permeated that they cannot merit more from the Church and society than by their cooperation in correcting corrupted habits. And if the members of this Order have given life to many beneficent institutions to help the poor, they will certainly not fail to bring assistance to their brethren in needs much more pressing than material ones. And here We call to mind the saying of the Apostle Peter, when he exhorted the first Christians to offer to the Gentiles the example of a really holy life: 'that they, considering your good works, may glorify God on the day when He shall visit them.'

"In the same way, the Franciscan Tertiaries must spread the good perfume of Christ, through the integrity of faith, the innocence of life and the sedulity of zeal, that will be an advice and an invitation to straying brothers to come back to the right path: this is what the Church expects and expects from them.

"We trust, therefore, that the forthcoming centenary celebrations will mark a happy awakening of the Third Order, and we do not doubt that you, Venerable Brothers, together with other pastors of souls, will employ your utmost care so that the pious sodalities of Tertiaries may reinvigorate where they are languishing, and multiply as far as possible, and that all may flourish through the observance of discipline no less than through the number of members. For the problem in this, to prepare by means of numerous groups of believers, through the imitation of St. Francis, the way and the return to Christ, in which return lies every hope of future salvation. What, in fact, the Apostle says of himself: 'Be my imitator, as I am of Christ,' can be repeated of himself by St. Francis, who, imitating Jesus Christ, became a faithful copy and image of Him.

"And to render more faithful this centenary celebration, agreeing to the request made by the Ministers General of the three Franciscan families, very willing We grant from the sacred treasury of the Church the following:

"1. That in all the Churches where the Sodality of the Third Order exists, canonically erected, celebrating in them within one year from the Sixteenth of April next, a sacred Triduum to solemnize this great of public simulacra, observing the general rubric of the Roman Missal, as they are proposed by the last Vatican edition.

"2. That on the said days, all the altars of those churches be privileged, and that during the Triduum, each priest may celebrate the Mass of St. Francis, as votiva pro gravi et publica simulacra, observing the general rubric of the Roman Missal, as they are proposed by the last Vatican edition.

"3. That all the priests attached to the said churches, may on those days bless rosaries, medals and similar sacred objects, applying to them the apostolic indulgences, and bless also the rosaries of Crucifers and of St. Beigida.

"And as a pledge of celestial favors and a token of paternal benevolence, We impart to you, Venerable Brothers, and to all the members of

the Third Order, the Apostolic Benediction.

"Given in Rome, at St. Peter's on the day of the Epiphany of Our Lord, 1921, seventh year of Our Pontificate.

"BENEDICTUS PP. XV."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE WOMEN'S AUXILIARY

If the priests of the Church carry the light of the Gospel and administration of the established congregations it is equally true that their success would be greatly lessened were it not for the able assistance rendered them by their auxiliaries. When Catholic Extension took the field it was impossible to ignore the very evident place for women in the work to be carried on. Vestments were needed, altar linens also for the proper celebration of the holy mysteries, toys for orphaned and Indian children and many articles as well for the budding congregations. To that with the Extension came to life a Women's Auxiliary. The eleventh annual meeting of this body of devoted women was held in the St. Vincent de Paul Council Rooms, 80 Bond St. on Wednesday March 2nd, with Miss M. Hoskin, the President, in the chair. The President of Extension, Very Rev. T. O'Donnell also present, recited the opening prayer. Miss Margaret Breen, the general secretary, gave the following interesting report of the Auxiliary:

The membership roll of the Women's Auxiliary shows 600 names, 331 of whom are in good standing, having paid the annual fee of one dollar. There are ten councils at present—two new councils having been organized by our President the past year. These are St. Patrick's, Pelsholm, and St. John's, Newmarket. The other councils are 9 in Toronto, viz., St. Peter's, St. Mary's, St. Vincent de Paul, St. Helen's, St. Basil's, St. Ann's, and in Montreal, St. Patrick's, and in Barrie, St. Mary's.

The Auxiliary work is still carried on through eight committees: Vestments, Linen, Albs and Surplices, Vells, Flowers, Toys, Church Goods and Repairs. The last named committee, through the kindness of the Sister Superior of St. Joseph's Convent, Toronto, has been granted a room in the Convent for their work.

The St. Philip Neri Bourse is progressing favourably and we hope will be complete before the next annual meeting.

Weston Sautirium is visited regularly by an Extension member, Mrs. Doherty, and another member teaches a Sunday school class each week at the Mercer Institution. The funds for the tenth mission chapel are now complete and the chapel will be named St. Mary's.

The St. Philip Neri Bourse is for the education of a priest for Missionary work. The funds on hand total \$623.13. Our readers will note that these good ladies have placed Ten chapels in the missionary Provinces. There is a small balance for another one next year.

We get some idea of the real value of the work done from the splendid report of the Church Goods' Committee.

During the year there were: twenty-six cases packed and sent away containing 3 copies, 149 sets of Latin vestments, 3 sets of Ruthenian vestments, 35 albs, 25 cinctures, 37 stoles, 7 tabernacle veils, 32 ciborium veils, 20 humeral veils, 17 missal markers, 28 bursera, 1 oil case, 18 red altar covers, 42 surplices, 2 stocks, 1,209 articles of linen, 6 yards of linen, 90 altar cloths, 4 lace altar drapes, 60 Communion cards, 96 palls, 43 bunches of flowers, 1 chalice, 1 pyx, 2 ciboria, 8 monstrances, 7 sets of Mass Cards, 3 crucifixes, 3 pairs candlesticks, 27 pairs candlesticks, 24 pairs vases, 4 bells, 2 missals, 1 missal stand, 10 sets of cruets, 1 luna stand, 8 censers and boats, 2 sanctuary lamps, 1 holy water pot, 1 set of Stations of the Cross, 1 statue of the Sacred Heart, 1 statue of St. Anthony, 12 quilts, several books. Total value of these articles, \$15,116.00.

The list of names of missionaries to whom Church goods were sent is as follows: Rev. A. Lecorre, O. M. I., St. Albert, Alberta; Right Rev. J. McNally, D. D., Calgary, Alta.; Right Rev. Bishop Bryson, Fort Smith, N. W. T.; Most Rev. O. C. Mathieu, D. D., Regina, Alta.; Right Rev. Mgr. Halle, D. D., Hearst, Ont.; Right Rev. Bishop Groulx, Grand; Rev. Father McKenzie, St. Ann's Chapel, Revelstoke, B. C.; Very Rev. Dr. Murphy, Briggs, Newfoundland; Rev. L. V. D. Bosche, Ruthenian Catholic Mission, Komarno, Man.; Rev. Theobald H. Green, St. Patrick's Church, Medicine Hat, Alta.; Rev. Jules de Chevalier, O. M. I., R. C. Mission, Lac La Biche, Alta.; Rev. J. L. Barnard, Montmartre, Sask.; Rev. A. L. McIntyre, New Denver, B. C.; Rev. Peter Oleksiv, Ruthenian Catholic Mission, Okaburn, Man.; Rev. L. E. Dacharme, Ponteix, Sask.; Rev. J. Schwebel, O. M. I., Harrobert, Sask.; Rev. V. Rohr, O. M. I., Lillooet, B. C.; Rev. J. C. Cadot, S. J., Pontangishine, Ont.; Rev. Gao. Marchand, Bishop's House, La Pas, Man.; St. Martin's Mission, Lake Wabaska, Alta.

The general result of work done by the Auxiliary may be summed up as follows: Expenditure for materials, \$2,523.30; expended for toys, \$92.34; value of work, \$6,437.50; value of bazaar goods sent to Yorkton, \$1,200.00; value of toys sent

to missions, \$415.00; value of Church goods sent to missions, \$15,116.00. Total help to missions, \$16,781.00.

Not to make too extensive the very interesting report of the Auxiliary we have chosen from the total summary of work done these very interesting items. They speak volumes and are beyond praise.

Included in this report also the very praiseworthy report of St. Patrick's Council of Montreal. Last year their work netted the handsome result of \$1,450.86.

We are tempted to ask why Auxiliary councils are not more numerous. If you have no Auxiliary council in your parish could not one be formed. We have, thank God, many parishes where the burden of building is no longer pressing and all local purposes could not pastor and people join hands for the congregations beyond their limits. The idea is not new but let us recall it here that another council at least may be added in 1921.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged \$4,407.49

MASS INTENTIONS A Friend, Lucknow..... 10 00

RUTHENIAN APPEAL P. J. Griffin, Grand Falls, Nfld.,..... 15 00

OBITUARY

JOHN P. QUIRK The death occurred at the Stratford General Hospital, on Sunday, Feb. 13th, of John P. Quirk, youngest son of the late Michael Quirk, J. P., one of the first settlers of the Gore of Downie. The deceased lived on the homestead in Downie, up to 1916, when he sold out and took up his residence in Stratford. He was a bachelor and is survived by six sisters, Miss Mary at home; Sister Presca of Loretto Abbey, Toronto; Mrs. H. P. Dunn, Toronto; Mrs. E. O'Flaherty, of Stratford; Mrs. Bernard Murray, Downie; Mrs. P. Kinkora, Ont. The funeral took place on Tuesday morning, at nine a. m., to St. Joseph's Church, where High Requiem Mass was sung by Rev. Father Hanlon. Rev. Father Gaffney assisting at the grave.

CECILIA BATTLE In the death of Cecilia Battle, widow of the late John Battle, at her residence, 115 Wentworth street north, Hamilton, Tuesday, March 1st, Thorold has lost another old, highly esteemed resident. Mrs. Battle, who had reached the advanced age of eighty-four years, was, up to within ten days of her death, in her usual enjoyment of health, when heart trouble set in, and, despite all that medical skill and kind nursing could do, the end came. She was in her last moments surrounded by the members of her family, and passed away after a long and useful life, fortified by the rites of her Church, of which she had been a lifelong and devoted member, being for over thirty years a daily attendant at the Mass and a daily communicant.

Mrs. Battle, with her late husband, settled at Thorold some seventy years ago, and since her removal from town, twenty years ago, she has been a yearly visitor for a month or so each year, visiting her sons. During her long residence here, she was noted for her generosity and charity, and the poor of Thorold of former days were always sure of help from her hands. To the present day incidents are related of her kind and charitable acts. In her own family she was cherished and revered, receiving that deference and love which her years, her qualities, and her efforts for their welfare, so richly deserved.

She was the daughter of Patrick and Margaret (MacDonald) Cullen of St. Catharines, and was the last surviving member of that family.

She is survived by the following family: Matthew, St. Catharines; David, Joseph, James, Thorold; Martin and Cecelia, Hamilton; Richard J., Buffalo; P. Sarsfield, New York; Thomas F., Niagara Falls; (Ont.). One son, John, for many years collector of customs at Thorold and Merrittton, and one daughter, Mrs. Thomas Merritt, died some years ago.

The Solemn High Requiem Mass was said by her grandson the Rev. Father Battle of St. Mary's Church, Toronto, the Rev. Monsignor Sullivan, Pastor of Thorold being the Deacon and Rev. Father O'Neill, Pastor of Port Dalhousie being the Sub-Deacon and Rev. Father O'Neill, Curate of Thorold being the Master of Ceremonies. The church was filled with sympathizing friends, some two hundred pupils of the Thorold Separate School being present—as a mark of respect to the deceased—as she and her husband, the late John Battle, were generous contributors of funds towards the erection of the School building and her son David Battle has been for forty years a member of the School Board and for many years its chairman.

Nothing is of more power than Catholic gentleness.—Nestorius.

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FARM for sale: 80 acres good clay soil, frame house, bank barn, good water, about 3 acres woods, 12 acres fall wheat, many acres of hay, good dairy farm, rural mail and telephone, miles from church and school. Apply to Mrs. E. C. O'Connor, Arthur St., L. Saleont, Ont. 213-1

ONE hundred acres, Lot 10, Concession 5, township of Hullett, 12 miles from town of Clinton where there is a Catholic Church. There is 40 acres of cleared land and the remainder in hard wood bush. On the farm is a seven roomed frame house, also a good sized barn on stone foundation and 2 good wells. This farm is in excellent shape for cultivation as it has been pastured for several years. There is a good school 1/2 mile distant. For further particulars apply to James E. Reynolds, Seaford, Ont. 213-3

TEACHERS WANTED WANTED second class professional teacher for C. S. Kearney. Duties to begin April 1. Salary \$800 to \$900 according to experience. Present teacher leaving on account of illness. Answer to J. W. Brown, Sec. Treas., Kearney, Ontario 213-4

WANTED a teacher for Separate School No. 14, Leamster, holder of second or third class certificate, to teach balance of term or year. Duties to commence April 1st. Apply stating salary and experience to D. D. Macdonnell, Sec., Green Valley, Ont. Phone address Alexandria No. 12, line 90. 213-4

WANTED for 2nd book class of North Bay Separate School, a Normal-trained female teacher. Duties to commence April 1st. Apply, stating qualifications, experience and salary to the Sec. Treas. of Sep. School Board North Bay, Ont. 213-2

CATHOLIC teacher wanted for Separate school, Section No. 7, Rochester. Duties to commence after Easter holidays. Apply stating salary and experience to John Dunn, Sec. Treas., Woodstock, Ont. R. R. No. 3. 213-3

TEACHER wanted for senior room of Catholic Separate school, No. 4, Sandwich South, holding second class professional certificate. Duties to begin after Easter. Apply, stating qualifications, experience and salary to the Sec. Treas. of Sep. School Board, Sandwich, Ont. 213-2

GREAT OPPORTUNITIES FOR Catholic families with or without much cropland, an excellent woman as housekeeper. No potato bugs to bother. Also some good opportunities for business. If interested, write L. H. Pettit, Trustee Roman Catholic Church, Westlock, Alberta, Canada. 213-4

HOUSEKEEPER WANTED WANTED by widower with 2 children, living on farm, an excellent woman as housekeeper. Apply stating wages expected to F. Feenan, R. 1, Tilbury, Ont. 213-4

WANTED cook and room maid for Catholic Rectory in an Ontario town. Must be experienced. Two references to Box 241, CATHOLIC RECORD, London, Ont. 213-2

WANTED by a Catholic couple a steady reliable second class woman as housekeeper, to work on farm in Essex Co. Middle aged man preferred. Reasonable wages. Address Box 32, CATHOLIC RECORD, London, Ont. 213-3

WANTED someone to take care of three school children. Must be able to help with lessons and assist in home where other girls are kept. Apply at once to Mrs. K., CATHOLIC RECORD, London, Ont. 213-4

WANTED at once a man not more than forty-five years of age to fill position of sexton and caretaker for a church in a City Parish in Diocese of London, Ontario. Apply stating salary and give references to Box 240, CATHOLIC RECORD, London, Ont. 213-3

FOR SALE A COMPLETE drug stock and fixtures in an entirely Catholic community, mostly Americans, and a good going business. Sales average between \$50.00 and \$60.00 a year. Stock amounts to about \$14,000; at least 75% of this must be cash. Building may be rented. Owner wishes to retire. Only Catholic need apply. Apply Box 228, CATHOLIC RECORD, London, Ont. 213-6

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