

THERE CAN BE NO TRUE MORALITY WITHOUT FAITH.

ARCHBISHOP IRELAND ON THE LOOSE IDEAS REGARDING ESSENTIALS PREVALENT IN THIS AGE.

A strong and eloquent reiteration of the divinity of Christ and the unquestionable power of the Church which continues His work on earth, especially aimed at the modern spirit which would minimize both, was the notable discourse delivered by Archbishop Ireland at the recent laying of the corner-stone of the Minneapolis pro-cathedral. The Archbishop of St. Paul, says the Catholic Universe, is not only a young septuagenarian who blithely undertakes the construction of two mammoth cathedrals at once, but he is an orator whose vigorous and luminous thought and clear and flowing periods the years seem only to strengthen and deepen.

Like most sections of a country which was explored by missionaries, the preaching of Christianity is closely associated with the earliest history of the territory in Archbishop Ireland's jurisdiction. The first white man to tread the soil of Minnesota was Father Louis Hennepin, a Franciscan, and his announcement to the Indians of the wilderness of the reign of Christ has been re-echoed ever since in the up-building of Christ's Church.

"Since the days of Hennepin much has been done to uproot from the earth the worship of Christ," said Archbishop Ireland, "to convince man that God did not incarnate Himself in the Saviour of Galilee, that He who for long centuries had been adored as the Son of God was only the son of man—man and nothing else. Has Christ preceded before the face of His divinity? Most assuredly not. God, as Creator, has indelibly impressed Himself upon nature, so that nothing can obliterate His footsteps, and so the Incarnate God, Christ, has indelibly impressed Himself upon the pages of human history, so that so long as history speaks Christ is revealed.

"The fact persists, durable and resistible as earth itself, that nineteen hundred years ago Jesus Christ lived, wrought and taught. He lived, the purest, the highest, the most perfect that earth ever knew, ever believed possible—rising in all the virtues of moral goodness to such altitudes above other children of men, that plainly a stream of moral grace, not sprung from earth, coursed through His soul. He taught, as the wisest, never taught, revealing the things of God and of the human soul, the things of the eternal and the immortal, which sanctify man and uplift him to the throne of the Creator, so that, plainly, the light of Heaven shone through His mind; His wisdom was not of this world. He wrought miracles—crowning His other miracles with one which He put forth as the culminating evidence of the truth of His divine mission. His own resurrection from the dead—miracles so plainly supernatural that the divine element in them is undeniable—miracles authenticated by history, according to its most severe canons, written down by eyewitnesses and contemporaries given out to the whole world, low and gentle, as the compelling argument for belief, for obedience even unto death, an argument which won to His allegiance rich and poor; lettered and unlettered, Jewish, Grecian and Roman, united in forming a new world of thought and moral action, Christendom.

"The solemn fact persists that, during nineteen hundred years, ever since the relief was first heard in Galilee, Christ has lived and reigned in the world of men, and there, today, as yesterday, lives and reigns. He has lived and reigned by the heavenly graces poured through the power of His name, upon the moral and religious world, lifting humanity, so far as humanity accepted Him, to heights to which heretofore it had never soared, to which, of his own self, it never could hope to soar. Look out upon the world of men, as it has been, as it is, and will you not declare that wherever the sun of heaven has shed brightest light, Christ was there, that where darkness prevailed, Christ was absent, that just as in proportion to the degree in which Christ was present and accepted by souls the divine effluence was the more radiant, humanity was the more God-like. The highest civilization has even been the Christian—all the higher as it was the more Christian. The social organism that rose the nearest to the ideal in purity of morals, in justice and in charity, was that in which the religion of Christ penetrated deeply into the souls of its members; and the more Christian these were the more nearly perfect was the whole organism. Question your own selves: Is it not the fact that just so far as you identify yourselves with Christ in mind, in heart and in works, you rise in righteousness and moral grandeur, that just as far as you incline to the base and the sinful, you are going away from Christ and from His Kingdom? And throughout this reign of Christ, yesterday and to-day, there runs, as its very web and woof, the teaching that Christ is divine, that He is the Son of God, very God, so that, if He were not really divine, it must be said that the best in the history and life of humanity is an illusion and the Creator has allowed that the highest moral triumphs of humanity be born of a deception and to have enhanced this deception by their own brightness and grandeur.

"I have stated facts, solemn and indubitable. Before them we fearlessly bid unbelief burish up its brightest armor and hurl against shafts. No alarm comes to our Christian faith. With what does our belief busy itself, in its war upon Christ and His Church? With details and incidents in the story of revelation, which never disturb the main facts, which the great facts, once discovered, lose their significance, or easily yield to explanation with human impress upon the pathway of religion, which touch not the divine, which neither impedes nor hinders its onward march—with scattering clouds across the firmament, while the full noonday sun, in its dazzling splendor, is unnoticed, unseen. The solemn acts of revelation remain; Christ

reigns. No, the advance of the world of man, progress in discovery and science, marvelous victories over matter and nature, have made no change as to Christ and His Kingdom; rather, as researches have been intensified and a keener insight into history has been obtained, do the solemn facts regarding His life and preaching and the supernatural influences working therein stand out in clearer light and more broadening perspective.

"The soul of man clamors imperiously for God; without Him its cravings are never still, its hopes and aspirations never attain their goal. By its deepest forces the soul is impelled onward and upward; nothing within it and nothing around it gives satisfaction. The plea of truth and goodness is its need; the rest of assured bliss, in an immortal life, its coveted goal. And all this comes only from the eternal and the infinite. In the presence of the human soul, hungering and thirsting, the world of matter, in its most alluring forms, is a dismal failure. Its richest treasures placed on our tables, the cravings of the spirit still goes on; the most potent delectations are unable to dispel the despairing shadows of the swiftly approaching figure of darkening death. Amazing in the victory of man over nature; amazing the accumulation of treasure and of enjoyment he has been able to wrest from its bosom; but amid it all the soul is not satisfied, never will be satisfied until the Almighty God is within its embrace.

"CONCRETE THEORIES OF MORALITY. "We need God; we need Him not only as He reigns in the highest heavens, Creator and Sovereign, the beginning and the end of all created beings; we need Him coming down to mind and heart in truth and in grace, whispering to us a fuller message of truth than mere reasons re-echoes, and inundating our hearts with sweeter and stronger love and grace than nature's richest overflowing can possibly dispense; we need the God incarnated in Christ, teaching and working in Palestine nineteen hundred years ago, teaching and working amid living humanity throughout all history; down to our own very selves. O the folly of men, who in humanity's name bid Christ recede from the embrace of humanity under pretence that whatever His place in the history of the past, He is no longer needed when the world of man has come upon the scene, in its newest evolutions, potent and self-reliant, all sufficient to itself in all its spheres of life and activity Christ removed, what is there to build up the moral life, without which man is no longer the man, but only the beast; no longer guided by reason, but by the lowest and basest appetite. Will wealth and material comforts subdue passion and induce the practice of self-denying virtue? We are putting wealth and material comforts to the test and what is happening? The peril to good morals increases because the means of gratifying our passions are readily available. Will theories of independent morality—morality for its own sake—win the practical adhesion of their votaries? In the moment of temptation these theories break into shreds as cobwebs agitated by the passing breeze. Is help to come from any or all the system of so-called philosophy, brought to-day into play, as substitutes for the religion of the living God and His Christ? All such systems, explaining human life as the emanation of matter or the product of the unknown not only offer no barrier to unruly instinct and passion but positively set up instinct and passion as the moral law of human nature. The world of man, without God and Christ, is around us; its fruitage speaks too plainly. It affrights us by the recklessness of its views. The ruin of personal morals, the disruption of the family, the snapping of the very foundations of the social edifice, are the order of the day. And if such is the case, while as yet society is traditionally Christian and men perforce are born into Christian principles and practice, what shall our conditions when materialism and belief has run its logical results, and having swept away the unconscious faith in the supernatural, which still survives in spite of advancing impiety, will hold exclusive sway over human conduct. The terrible feature of materialism and of unbelief is that they lead, as over a straight road, into sensual gratifications, as the consequences of principles, as the consequences of principles, if man is of animal origin, why shall he not obey the propensities of the animal? If there is no Supreme Being, watching him, why shall he not consider himself the sole legislator? If there is nothing for him beyond earth, why not deem earth the only thing worth having and hurriedly grasp the morsel upon which he may lay his hand? Religious principles are at times resisted, and sin occurs, even where Christ is acknowledged; but then it is in spite of principles, in spite of conscience, and recovery is not hopeless. And while some fall, the many obey the principles, and live as Christians, despite passion and temptation, and personal and social virtue prevails.

"What is the life of man, whence its true grandeur and peace, if righteousness does not prevail? And righteousness comes not from granite and marble, from railroad or factory, from counting house or museum, not even from library or lecture hall, from school or university if there is no God. Excepting nuns have been dragged back screaming into these prisons. No investigation has followed these outrages.

"Then he quotes a pal in the warfare, Rev. A. Schutz, who has written a book on the subject, in which he says: "Nuns are forbidden to write their mothers; not even when sick may they do so, and dare not see them before death. No coroner enters when a nun dies to hold an inquest. The day must come when such secrecy must be forbidden by law."

"It is really remarkable how some men who write 'reverend' before their names can stretch the truth. This condition may be owing to ignorance (which is inexcusable), but is more likely due to malice. But Messrs. Macfaul and Schutz are wasting their ammunition. They are going off half-cocked, as it were. If they will come to Buffalo we will take

"The school, the church's counterpart. With the regular services of the Church, go the exercises of the school, for both go hand in hand. As the cathedral is the mother of the college, the seminary and the university, so each parish church is the mother of the Christian school. It is begotten as a natural consequence, for religion would, indeed, be incomplete unless it entered into and formed a part of the daily instruction of the child. And so, once the Church had her colleges and seminaries established, she turned her attention to even the youngest of her flock and established the parish schools. These are her nurseries where youth will be lovingly watched over, by spotless souls consecrated to the work, and where the seeds of knowledge sown by them will be watered with the dew of virtue, and grow strong and enduring in the sunshine of God's grace.

"We see the schools flourishing on every side and the Catholic youth flocking to them—and hence the lifting up of the great Catholic body because of the spread of Christian education among the masses. It is bearing wonderful fruits; the graduates of our Catholic schools are making their mark in life. They are rapidly advanced from one post to another. They fill the highest in the gift of almighty employers, and one need be no prophet to foretell that after a decade or two of years have passed, our Catholic men and women, taught and trained in our Catholic schools, will take the first places in every career of honor and usefulness.—Seedlings."

"Build temples to God and to Christ, and within their sacred precincts be preached the gospel of Christ, as Christ

preached it, as the apostles repeated it, without care whether it be to the Jews a stumbling block or to the Gentiles foolishness; not one tittle taken from it, nor a dogma or a precept shorn of its severe meaning, or minimized of its importance to arrest the inattentive ear, or lessen the sting to the weakened heart. The gospel of Christ is potent to bring salvation to humanity, because it is divine. Were it for an instant supposed to be of human origin, in whole or in part, its efficacy vanishes; it is on a level with the philosophies of a Socrates, or a Marcus Aurelius, which however beautiful in theory, or seemingly fitted to lead to well-doing, were vain of effect—never capable of subduing rising passion, never of conquering assent even to the shedding of blood for the sake of truth and virtue. The gospel is divine, the word of God; no one has the right to alter or impair the message under whatever pretense, in whatever circumstance of person or of condition. Not seldom to-day a Christianity of Jesus Christ; times, it is said, have changed, we are living in a new age, and even religion, it is said, must put itself into new forms, lest it seem to be out of date, or fail to attract the crowd. A Christianity that is not Christ's is a delusion and a lie; it cannot save the world; rather, it deepens guilt or, by casting over pride and passion the mantle of the Savior, and giving in this way to pride and passion encouragement and justification. Preach Christ, full and entire; or at least, honor Him by invoking His Name. Preach the mysteries of the Incarnation and of the Redemption; preach the divine hatred of sin, and the penalties sure to be meted out by divine justice to wrong doing; preach the commandments, as Christ preached them, no matter that the sinner rage, no matter that the sinner be, high or low, rich or poor. This is the Christianity that will uproot vice and plant in the soul the righteousness of God, in which alone there is salvation for individual and for society."

"OPEN THE NUNNERIES." This caption is the shibboleth of one G. R. Macfaul, M. A. of Ottawa, Ont. This valiant nunnerary opener writes to the Orange Sentinel of Toronto, beginning with the remarkable query, "Is Maria Monk a myth? That's getting to be the question of the hour. The learned historian maintains that Maria was not in the list of mythical persons with which we quite agree. If Maria had lived in this day and age there are people who would slantly call her a peach." She was the champion lady of her time; a demoralized damsel whose "awful disclosures" were so thoroughly riddled by fact that not a shred of them was left when the examination was concluded.

At the time of the Monk performance the Canada True Briton, which, from the name, we would take to be an Orange organ, said: "The general tone of the publication in question is intolerant to the last degree. Do its publishers imagine that they are the elect of God, chosen to purge the world of sin and iniquity? Let them recollect that as Protestants and if they be sincere in their profession, they have no justification to offer for intolerance, since the law of Christ is not a sealed book to them. 'Judge not that ye be not judged' is written in characters not to be mistaken."

About the same time the New York Times thus commented on the Monk woman's effort: "We are late in noticing this detestable publication, this tissue of abominable lies, this vile appliance to the lowest tastes, the most gross ignorance, and the most blind superstition of the day." And here is what the Philadelphia Times said in its issue of July 28, 1849: "The notorious Maria Monk was yesterday convicted of theft in New York and sent to the Tombs for trial. She has long led a degraded life, and this is but one of the many charges brought against her. Since the publication of her book of 'Disclosures' she has plunged into every excess of female iniquity."

Our troubled Ottawa friend will note that all of this testimony comes from Protestant sources. We sincerely hope he will find it satisfactory and usable in his campaign against nunneries. Prof. Macfaul may also take on the fact that Maria Monk died in a New York prison, Sept. 8, 1849.

Most outspoken and eloquent grows the brave Ottawa man as he proceeds. Listen: "Nunneries, of a certain class are prison houses in which women are restrained of their liberties. They are foreign establishments that threaten the destruction of the independence of many citizens of this, our free country. Women have been kidnapped and carried into these places. Excepting nuns have been dragged back screaming into these prisons. No investigation has followed these outrages."

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it upon ourselves to show them, from garret to dark hole," every convent in this big city. We will even agree to do the same in Ottawa or Toronto, and we think can safely include the Hotel Dieu in Montreal, the scene of the "awful disclosures" of Maria. We can assure them they will not be disturbed in their investigations. They will find behind the restraining bars and unscalable walls of the horrid nunneries women whose sweet faces and gracious manner prove them to be God's chosen ones, pure in every thought, word and deed—untainted by the dross of the world, with no thoughts save those which bring them nearer, ever nearer, to the crucified Christ whose brides they are.—Buffalo Union and Times.

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"COMPLIMENTARY. Saint John, N. B., Sept. 7, 1908. To the Editor of THE CATHOLIC RECORD, London, Ont. Sir,—As a constant reader of your valued journal I cannot refrain from extending to you my best wishes for your able efforts in making your paper a medium whereby to disseminate Catholic truth and doctrine in a manner worthy of a great Catholic newspaper. I believe such a paper as yours is one of the best means whereby a Catholic may be strengthened and instructed in his faith and made to see the beauty of his religion in all its fullness. Keep up the good work—yours is a noble one, and I trust many more will be able to see the necessity of reading such a good Catholic paper which ought to be found in every Catholic home for I would not be without it under any circumstance. With best wishes I remain truly, D.

"TO OUR READERS. By reference to our advertising columns, it will be seen that the firm name of the well-known Catholic Church Goods House of W. E. Blake, 123 Church St., Toronto, Canada, has been changed by the admission of Mr. W. J. Blake to membership in the firm. The firm name now will be W. E. Blake and Son, Mr. W. J. Blake who is well-known to the clergy of the Dominion has already had a very wide experience in the business, his knowledge having been gained by a thorough training. All the readers of this journal, we are sure, will agree in wishing the new firm years of prosperity."

"NEW BOOKS. 'The Key to the World's Progress' Being some account of the historical significance of the Catholic Church. By Charles Stanton Devas. Published by Longmans, Green & Co., 39 Paternoster Row, London, Eng. Price 1/6.

"DIED. Shea.—At his late residence, Ironside, Que. John Shea, in his sixtieth year. Funeral took place from his late residence, Sunday Sept. 26th, to Old Chelsea. May his soul rest in peace!

"McCarty.—At his late residence, 270 Liverpool St., Montreal, Que. on Saturday Sept. 12, 1898, Mr. D. J. McCarty, aged sixty-five years. May his soul rest in peace!

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ARCHDIOCESE OF TORONTO.

LADIES HOSPITAL BOARD TO RELIEVE SICK POOR—IMPORANT PROJECT DECIDED UPON AT LARGE GATHERING HELD AT St. MICHAEL'S.

Another step forward toward the solution of the caring for of the many, many poor and needy sick in Toronto during the winter season was made yesterday, when at an enthusiastic meeting at St. Michael's chapel, presided over by Archbishop McVay, the nucleus of another ladies hospital board was formed, and a committee of prominent ladies struck off to draft a constitution, which will be presented for the approval of the next gathering.

Its field will be the whole city, and its object the nursing at home of the very poor, who cannot leave their homes for a hospital or who are too poor to pay for the necessary medicines. The work will be along the lines taken up by the Toronto Nursing at Home Mission on Hayter street.

In an address of half an hour's duration His Grace made a touching appeal for the indigent poor of the city, who are always the principal sufferers during the winter season. He pointed out the numberless cases of mothers of large families, who, struck by the husband and bread, winner unable to remain at home to care for the children in order that they be always enough food in the house, who he could not afford the luxury of having a nurse in the house. Others again were too poor to provide proper nourishment for their sick ones, and too proud to appeal for help. It becomes necessary therefore to save these people from themselves—and the meeting settled upon to do this.

It did not take long to set aside the following ladies as a committee to draw up the constitution: Lady Falconbridge, Mrs. Kavanagh, Mrs. French, Mrs. Sullivan, Mrs. Hugh Kelly, Mrs. Dwyer, and Miss Hyatt. They will report at the next meeting, and that meeting will elect the officers of the board from among their number.

Though no definite plans were outlined yesterday, it is proposed as a start to set aside two Sisters and two graduate nurses at the highest, and to elect small committees in each parish to appoint visitors to seek out the needy sick ones and report as to the help they need. As the work broadens out each graduating class from the hospital will be drawn upon to increase the staff of nurses so as to always keep abreast of the needs of the poor.

The attendance yesterday was fully two hundred and twenty five, and there was not the slightest friction apparent. His Grace will advise the hospital as to the time of the next meeting.—Toronto World.

LITERARY TESTS. Richmond Hill Liberal.

A few weeks ago the Toronto Globe, with a view of determining with some accuracy the standard of literary taste in Canada, asked for answers to the following seven questions: (1) My favorite poet is..... (2) "....." poem..... (3) "....." novel..... (4) "....." Canadian poet..... (5) "....." character in fiction..... (6) The book I most often turn to..... (7) Last Saturday's illustrated edition contained replies from all parts of the country. The paper is worthy of careful perusal, and the Globe is to be commended for its enterprise in bringing before its readers the names of so many prominent authors and their works. If our young people would adhere to many of the standard works referred to in the Globe, and discard much of the trashy fiction which now fills public libraries, it would be better for the rising generation. We have appended the replies sent in by Mr. Tealy, postmaster.

My favorite poet is—Alex. Pope. (1) "....." poem—"The Dying Christian to his Soul." (2) "....." novel—"Dickens." (3) "....." Canadian poet—"Little Dorrit." (4) "....." character in fiction—"Thomas." (5) "....." book I most often turn to—"Thomas." (6) The book I most often turn to—"Thomas." (7) Last Saturday's illustrated edition contained replies from all parts of the country. The paper is worthy of careful perusal, and the Globe is to be commended for its enterprise in bringing before its readers the names of so many prominent authors and their works. If our young people would adhere to many of the standard works referred to in the Globe, and discard much of the trashy fiction which now fills public libraries, it would be better for the rising generation. We have appended the replies sent in by Mr. Tealy, postmaster.

A Sweet Canadian Singer in Newfoundland. Among the outgoing passengers by the S.S. Venetia, on Saturday a. m., is Mr. N. O'Connor, of Kingston, Ont. He has been on a visit to friends in the city, and was fortunate during his stay, in finding Newfoundland in one of its most smiling moods. Mr. O'Connor is a leader of the principal R. C. choir in Kingston, and is a singer of rare sweetness. He sang in the local R. C. cathedral choir, at Littlefield, Belleville, etc., with great acceptance, but it was as a singer in the homes of his friends and admirers—of which he has many hosts during his stay—that he captured the hearts of all those who were privileged to meet and hear him. He has a rare and dainty collection of ballads, which he sings with infinite tenderness and expression. In conjunction with his gifts as a singer of sweet strains, he possesses a very lovable personality and charm of manner, and he has captured the warmest regards of hundreds of our citizens, who are looking forward to next summer for a repetition of his visit. The news joins his many friends in wishing him bon voyage.—St. John's Newfoundland Daily News.

MARRIAGE. McSherry-Burns.—At the Church of the Sacred Heart, Ingersoll, Mr. Louis McSherry to Miss Mary Burns, grand-daughter of Mr. Michael Dunn, Thames street, north.

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TEACHERS WANTED. WANTED CATHOLIC TEACHER WITH second class certificate for school year No. 3, Gurd and Hinesworth, Salary \$350 per year. Address Capet, Venesiger, Sec., Trossel Creek, Ont. 1519-2.

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TWO TEACHERS FOR SEPARATE SCHOOL, Douglas, Ont. for year 1909. One to teach Fourth and continuation classes with second class professional or better qualification. The other to teach lower classes, with third class or better qualification. Apply stating salary and experience in Ontario to John McLaughlin, Sec. Treas., Douglas, Ont. 1909-2.

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