A DISTINGUISHED CONVERT

PROFESSOR VON RUVILLE OF HALLE UNIVERSITY

One of the most remarkable conversions of modern days had been that of Doctor Albert von Ruville, one of the most distinguished professors in the University of Halle in Germany. It is an indication, says a writer in Etudes Franciscaines (Paris), that notwithstanding the assaults by which she is ever the victim, the Church never fails to effect her conquests among the genuine and sincere seekers after the truth. At the same time that the press announced his conversion, it also noted the appearance a few months ago of an epoch-making work entitled "Return to the Catholic Church," by the distinguished convert. This work made a great stir in all the intellectual centers of Europe, notwithstanding the fact that the Protestant confessional publications altogether ignored its existence. As far as they were concerned, there was a real conspiracy of silence.

How, then, asks the Franciscan reviewer, did Ruville receive the enlightenment that brought him over to the Church? He tells the story himself in the first chapter of his monumental work. Having passed most of his educational and rearing years in a cold and austere Protestant atmosphere, he was first moved to enquire into Catholic truths by the very bitterness of those who surrounded him. The attacks made upon the Church seemed by no means just or reasonable and his sympathies were aroused. About this time, Harnack's famous "Essence of Christianity" fell into his hands, and naturally produced a profound impression. Up to that time Ruville had really been a sceptic and it was only after the perusal of the work in question that Christianity became for him a matter of enquiry. Nevertheless, he was still not a Catholic, although he avowed himself a Christian.

Many illusions awaited him, however, even in his early days of Christian practice. He was criticized much by his friends for the frequency of his visits to the churches; he was accused of emotionalism; and he found on all hands that even right-minded Christians were indisposed to converse about religious matters. In all matters appertaining to the cure of souls, he found in Protestantism a lack of warmth, an absence of cordiality. For one who was seeking the right path there was little in the shape of advice, or encouragement; and nothing in the way of welcome. Liberalism that was ready to grant anything, he found to be at the root of all non-Catholic teachings in religion. Finally he decided to belong to that Church where he found that Christ was most honored, and he turned to Catholicity though many of its tenets and teachings were unacceptable to him.

After several years of unsettled mind, he read in 1908 the work of Professor Reinhold "The Old and the New Faith" —the first work of Catholic Theology that he had ever studied. In it, he declared, he saw the true image of Christianity, realized in the Catholic spirit. It taught him that all his prejudices against the Church had been unreasoned and without real foundation. "Thereafter the Protestant Church appeared to me to be a blotched negative of the Catholic Church." Nevertheless, he halted before the doctrine of Transubstantiation—he failed to find that he could accept it. The work of Moeller entitled "Symbolik," dissipated his doubts and he entered the Fold.

In one of the chapters of his work, Von Ruville discusses the hostility that exists against the Catholic Church. In as far as it is shown by unbelievers, it is, he says, easy to explain. True Christianity is wholly at variance with the ideas of the world and with natural inclinations. It would be a bad sign, indeed, if the Church were honored and loved by the unbeliever, and a contradiction if she were not persecuted as the Gospels foretold she should be. As for the hatred of the non-Catholic sects for the Church, one must go back to the origin of Protestantism when the so-called Reform was simply a disestablishment of the teachings of the Church in favor of individualism in belief, the creation of a personal as against a universal point of view, effecting a radical change in the personal character. The work, says the reviewer, ought to be an inspiration to all who are on the threshold of the Church but who are fearful of making the final and important step to enter its sanctuary.—N. Y. Freeman's Journal.

BISHOP TO MINERS

WE HAVE BECOME IN ALL WAYS THE MOST EXTRAVAGANT PEOPLE IN THE WORLD SAYS BISHOP KEANE TO UNION MEN

At the eighth annual convention of District No. 22, United Mine Workers of America, convened a few days ago in Cheyenne, Wyo., representing 8,000 organized coal miners of Wyoming, Rt. Rev. J. J. Keane delivered a very able and practical address to the miners.

"You represent those who are engaged in difficult and dangerous work," he said, "work which should be well compensated. You are associated to secure such compensation. It seems to me entirely in accordance with natural right and legitimate social law that those who have one common interest should unite together for the promotion of that interest. It is your right that the fruit of your labor should be adequate to provide you and your families with a fair share of comfort and some of the pleasures of life. Aim to safeguard these. But encourage your people, too, to give honest labor in exchange for them.

"The protection which you secure to the laborer tends to make him indifferent to and careless of the employer's rights, which are as sacred as your own. Encourage your people to feel kindly towards those who employ them, to have a personal interest in their property and gain. Employer and employe must come closer and feel a deeper mutual interest. You can do much to promote this. We have become the most extravagant people in the world—senselessly extravagant. Extravagant in our habits of thought, in our forms of speech, in our homes, in our promises, in our speculations, in our expenditures for comfort. Too few have stopped to note that the bounty of nature is rapidly diminishing for lack of husbandry, that the natural resources of the country are fast revealing limitations. Facile communications and rapid easy travel tend to even economic conditions the world over, and to make it difficult, if at all possible, to maintain indefinitely the advantage which we now enjoy.

"You have asked me to address you freely and familiarly. I invoke that privilege to counsel you to approach the problems before you humbly. Prepare the thousands whose confidence you have and who commit their interests to your care, for a less bountiful day. Study and labor to make the mining towns models of order. Limit the sources of temptation. Restrain the forces which make for dissipation. Exercise severe control over the liquor traffic. Inaugurate and encourage a perennial crusade against drinking. Enlist the young and the women in an educational campaign for sobriety. Employ teachers of domestic economy for the mining camp.

"I am convinced that our people would live better on a third less, if housewives should become more skilled in cooking and mending. Encourage your people to bank their surplus. A few years ago when New England was suffering from industrial depression I had an opportunity to study conditions in two contiguous parishes. In the one there was much suffering; in the other there was a bounteous plenty. When I asked the pastor of the latter how he accounted for the difference of conditions, he said: 'Our people economize in prosperous times. Our neighbors have the choice cuts of meat, and spoil them in the cooking. Our people take the cheaper and make them deliciously palatable. And so it is that we live well but cheaply.'"

LUTHER'S "DISCOVERY"

Editor RECORD,—On the 25th of this month the Toronto World published a sermon by Pastor Russell, of Brooklyn, N. Y. A good deal might be said about it, but I shall notice only one statement. It is this—"By and by a priest, a Catholic theologian and teacher in one of their colleges, by name Martin Luther, accidentally ran across a copy of the New Testament in the Latin Language. Being an educated man, he was able to read it, for there was not one copy in the German language anywhere."

What every local preacher in the back settlements has seen refuted time and again, Pastor Russell of Brooklyn still clings to, and the Toronto World, with singular indifference to historical truth, lays before its confiding readers.

If Pastor Russell or the editor of the World were to look into this matter carefully and candidly, he would find out that, contrary to what he may suppose, the Church has always, as well as she has been able, done her utmost to make her children familiar with the Sacred Scriptures. She has always urged the people to use the Bible; she has always been careful to see that they do not misuse it.

The Lutheran, Neander, in his history of the Church, speaking of the fifth century, says—"For those who were awakened by the public worship of God to more serious reflection on divine truth, or who were desirous of studying the Scriptures in a more quiet way, rooms were provided and furnished with Bibles in the galleries of the Church, to which they could retire for the purpose of reading and meditation." Vol. III, p. 397 (Bohn's Library). And on page 400, same volume, he has—"Hence, many who could not read had still been able, by a constant attendance at church, and by carefully listening to the portions read in each year, to treasure up in their memories a familiar knowledge of the Sacred Scriptures."

From this time down to the invention of printing, monks and other ecclesiastics were indefatigable in transcribing copies of the Bible. Every student of history knows this. And so anxious were the churchmen to multiply copies of the Bible, that, as soon as the art of printing was known, the whole Bible was published. The Lutheran, Mosheim, in Chronological Tables, appended to his Ecclesiastical history, Century XV, says—"The first book printed with types of metal, which was the Vulgate Bible, published at Mentz in 1450; a second edition of the same book was published at Mentz in 1462, and has been mistaken for the first."

This being the case, Luther, if he were the scholar and teacher that the Pastor represents him to have been, ought to have known something about the Latin Testament without being obliged to run across it accidentally. Does the Pastor know that, if Luther were only a passably well informed man, not only would he have known all about the various Latin editions of the Bible that had been published, but he would have known of the many German editions. Hardwick, in History of Middle Age, p. 360, says—"The old High-German version, printed first at Mentz, 1462, was reprinted ten times before the Reformation. In like manner an Italian version, printed at Venice as early as 1471, is said to have gone through nine editions in the fifteenth century."

If the Pastor were to read Maitland's Dark Ages or some other work of the kind, he would soon find out that he is badly out of joint with historical scholars. He says that Luther "tried to interest the Pope in Bible study, but failed." It may be that the Pope edged off a little. The Popes are sometimes provokingly shy of such proposals; and the likelihood is that, if the Pastor were to try to interest the present Pope in historical studies, the Pastor would soon find himself an object of silent contempt.

J. P. T.

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WEATHERING THE STORM

From America.

A story, probably as old as the human race, is that of the tyrant, who sets his victim adrift in an unseaworthy vessel, which beyond all expectation comes to land to right the innocent and punish the guilty. It was told of Danae and her babe Perseus, and far more marvellously of the gentle Constance, the subject of one of the sweetest of Chaucer's tales. The device pleased the old story tellers. It was useful, not only as a miraculous proof of innocence but also as a splendid testimony to the special protection of the innocent by the gods, who alone can control the winds and the sea. The story has its place in Christian tradition too, which tells how the victims of Vandal persecution were thus carried miraculously from Africa to Italy, and gives us the more familiar legend of Saint Lazarus, Martha and Mary Magdalen, who put by the Jews into a ship without oars or sails were guided by divine Providence from Palestine to the Mouths of the Rhone. We do not assert this as a fact, and we have no quarrel with those who think it ought to be denied. Such, however, will not call it, the Christianizing of the old-world tale; since it has a sufficient foundation in the experience of Christians. The cruelty of the deed would suffice to commend it to the persecutors as the not altogether dissimilar "noyades" of the French Revolution show: the splendor of the involved miracle does not, to say the least, lessen its probability.

Whatever the historical quality of such tradition may be, there is a special reason why Christians should regard them with favor. The ship has always been the type of the Church. Not the well-built galley able of its own strength and by the skill of its navigator to withstand tempest on the high seas; but the frail fishing-boat of Peter in utter peril on the little lake and brought safely to its haven only by the omnipotence of him it carried. To it the ship of Lazarus is closely related, and closer still, perhaps, the leaky vessel chosen by Arian Vandals to be the coffin of Catholics, but bearing them safely to Italy, in those days when Arianism seemed on the point of triumphing over the true faith.

For men may know the Church of God by its natural weakness and the supernatural protection which makes it strong despite that weakness. True, this is not reckoned among its notes, but it is implied in each of them. These, always recognizable, are perhaps more easily perceived by the casual observer in the good than in the evil days, in the days of Gregory VII. and Innocent III. than in those of the Great Schism: in the days of the saints, Leo and Gregory, than in those of the Tusculan domination and Alexander VI.; in the days when Pius IX. defined the Immaculate Conception and presided in the Vatican Council, than when he was closing the doors of that same Vatican against invaders and shutting himself up in it a prisoner of the Lord. But in the evil days those two wonderful correlative facts shine out, so to speak, through the notes of the Church, illuminating them with a new light because that with which they glowed in better days becomes in a measure obscured by the vapors of men's sins.

The natural weakness of the Church is a necessary consequence of its human element. Were it a human institution it could no more have survived the storms of twenty centuries, than could the ship of the brother and sisters of Bethany have borne them through the winds and waves of the Mediterrean without a constant divine protection. None could have seen this battered hulk without oar or sail approach the shore without confessing the supernatural power which guided it; and when Lazarus and Mary and Martha stood upon the strand announcing the Gospel of Christ, every hearer must have acknowledged that what he listened to was no mere invention of man. It would indeed, have been the height of folly to seek in the leaky hull and the lack of sail and oar, arguments to prove the preachers impostors, and their teaching an imposture. But this would have been less absurd than what so many are doing to-day, drawing from the human weakness found within the Church arguments against its supernatural character.

Their line of argument is quite familiar: There have been wicked Popes; therefore the Pope is not the Vicar of Christ. There are sensual and ambitious clergy; therefore the clergy are not the ministers of Christ. The people of Catholic countries are sometimes ignorant, superstitious and immoral; therefore the Church is not the Body of Christ. The dogmas, devotions, miracles, etc., involved in Catholic worship are displeasing to modern scholarship; therefore the whole thing must be displeasing to God. The administration of the Church is in the hands of Italians, its statecraft would disgrace a third-rate power; therefore—we have never been able to make out the conclusion they draw from this premise.

There is a well-known principle in logic: no a priori reasoning avails against a fact. One might bring arguments to prove that no compound of carbon, hydrogen and nitrogen can be deleterious to man, and the more superficial one's knowledge of the philosophy of material substances, the more convincing they would appear Nevertheless, they would collapse utterly before the fact of prussic acid. And so the argument against the Church drawn from the shortcomings of its members, must fall before the fact that, notwithstanding all these, it stands firm as it has stood for nearly two thousand years, the only permanent thing in a changeful world.

Yet people are so unconscious of this that they think to strengthen their thesis by exaggeration. Particular incidents are generalized, rumors are accepted as certain, and the good things in the Church are suppressed. Were they to reduce their argument to strict form, they would see that if it has any force at all, this would be as great with respect to a few faults as to many. If a sinner cannot be Vicar of Christ, then a Pope with only one grievous sin would no more be such than Alexander VI. as Wyclif understood very well; and if the Pope be taken away the whole Church goes with him. Such exaggerations, though they cannot help the opponents of the Catholic Church, can injure their cause very seriously, if a bad cause can be injured in the strict sense of the term. "Let us grant for the sake of argument," we would say to them, "all you have alleged. All that corruption tends of its nature to destroy the Church. As you say, it is nothing new; but has been working for centuries. Indeed by your own showing, things were worse centuries ago than they are to-day. How then do you explain the fact of the persistence of the Church? We confess the frailty of Peter's bark. We see its leaks. We realize the incompetence of its officers and crew. Its sails are rotten. Its oars are broken. Yet it passes safely through tempests that have overwhelmed many a craft stauncher and better manned. When the clouds break and the darkened heavens clear and the sun shines down upon the deep, we see the billows falling into the great calm and that little ship riding them unharmed. It is a continual miracle. Can you account for it? If not, then accept our explanation: 'Christ is in the ship.'"

Only one answer is left then: "The day of the Church is closing. A short time and it will be no more." This has been said too often. An answer that discounts the future may have some force in the mouth of a prophet, in the mouth of any other it has no force at all.

HENRY WOODS, S. J.

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CHILDREN'S AID SOCIETY

The Seventeenth Annual Report of the Neglected and Dependent Children of Ontario has just been issued. It is an interesting document containing the human interest to the full. Six hundred children were placed in foster homes last year, and each child had a story which is now being continued under happier auspices in a new home.

That Catholics are particularly interested in this work is shown by the fact that 137 Catholic children were placed in foster homes last year by the Children's Aid Societies of the Province, and the Provincial office. This is a work which requires a good deal of tact, discrimination and watchfulness in order to insure that each child's religion shall be guarded.

In this connection it is pleasing to be assured that this part of the work is being discharged without friction as the following letter will show:

St. John's Grove, 510 Sherbourne Street,
Toronto, August 21st, 1909.

Mr. J. J. Kelso,
Superintendent of Children's Aid Societies, Toronto.

"Dear Sir,—I have followed the workings of the Children's Aid Societies from the beginning in several places, and have been much pleased with the results.

"The fair-play shown to Catholic children and to the Catholic institutions and the appointment of a special Catholic officer to look after the Catholic children and their guardians, have given confidence to all concerned, in that no effort has been made to rob the little ones of their faith. On the contrary, everything is done to give them a chance to preserve it.

"You may remember that I mentioned to you a difficulty which arises at times in the placing of young children. It is when parents wish to force the institutions to keep the children until they are able to work, then take them home and compel them to work while they spend the children's wages in drink. The younger children are placed in good homes, the better for them. But neither institutions nor guardians desire to have threats and lawsuits and trouble made for them by worthless parents, and hence every reasonable protection should be given to those guarding the rights and interests of children.

"Congratulating you on your long and successful career in the difficult position of Superintendent, and assuring you also of my appreciation of the good work done by your assistant, Mr. O Connor, I am,

Yours sincerely,
F. P. McEVAY,
Archbishop of Toronto."

DRINK AND HUMBUG IN IRELAND

To the editor of the CATHOLIC RECORD:

Dear Sir,—You have called Mr. William O'Brien's organisation against the Budget a whiskey party. He and his, and the Tories, protest that fresh whiskey taxing is ruining Ireland. Whiskey drinking has gone down in Ireland 70 per cent. (May it stay there!) But temperance organisations have been active of late years; and Ireland is less drunken, budget or no budget.

However, that by the way.

What I wish to assure your readers is that, in the words of the other member for Cork—against Mr. O'Brien—the liquor trade is an infinitesimal part of Irish trade. The world needs to know all the successful industries that there are in Ireland. Take Cork. The breweries try not to disclose how few they employ. But employees there say it is only 300; with distilleries, which employ very few, say 400, in all this abused and arrogant "Trade."

Well, take at random a few other trades in Cork—a few, mind.

Dwyer's wholesale outfitting, and boot factory, employ	700
Cork spinning factory	900
Morrough's cloth	250
O'Brien's cloth	250
Musgrave outfitters and hotel	370
Lunham's bacon	150

And so Denny's and Baker's, Newsome's, Harrington's, Crosse and Blackwell, Ogilvie and Moore's, Doblin's, Furlong's and Guy's—which last, about 400 I believe; and perhaps most of the others as many.

Yet, the Vintner's meeting in Cork had the brazen face to say that "the only industry in the south of Ireland is liquor."

Yours truly
W. F. P. STOCKLEY
University College, Cork.

P. S. If people want to find out the truth about modern industrial Ireland, let them write to the ubiquitous secretary of the Industrial Association, Mr. E. J. Riordan, Marlborough Street, Cork.

AN ANGLICAN LADY CHAPEL

On June 30, the first instalment of the Liverpool Anglican Cathedral, of which the architect is a Catholic, Mr. Gilbert Scott, was consecrated with the Anglican rite. Dr. Chavasse pronounced the words of consecration.

"By virtue of our sacred office in the Church of God, we do now consecrate and forever set apart from all profane and common uses this house of God, and under the name of the Chapel of the Blessed Virgin Mary, and to the glory of the Ever Blessed Trinity, Father, Son and Holy Ghost."

"A Churchman," writing to the Liverpool Daily Post, asks: "Can you inform your readers why the new Cathedral morning chapel should be called the 'Lady' Chapel, seeing that it is a Protestant place of worship, and we Protestants do not worship any 'Lady,' but only God?" The reply, which has been already given by diocesan authorities, is that "the chapel, like many churches in Liverpool and other parts of England, bears the name of the Virgin Mary, just as St. Paul's Cathedral bears the name of St. Paul. Each of these chapels, each church (unless it be a memorial church), and St. Paul's Cathedral is dedicated in honor of a saint or of the Virgin, as the case may be, but in all cases the Trinity alone is worshiped."

An average Catholic on being told by a priest of the opening of this Lady Chapel as part of a Protestant Cathedral, asked if in the ceremony they said the "Hail Mary." "Perhaps," answered the priest, "some one did on the sly."

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A BEAUTIFUL POEM

It has been a long time since we have seen any poems in the News signed "W. M.," but the following lines are evidently from the pen of William McIntosh whose inspiration is always from and for the fine and high:

AN EPITAPH

Can any claim more praise than this—
His look, his word, his grasp, his kiss,
Were true—all rayed from center forth
Straight as the line from south to north
Whereon the trembling needle tries
To mark a pathway through the skies.

Few were his words and low his speech;
He thought no evil—gave to each
The measure that himself bore out
Was what he claimed nor found a doubt
Of others truth in lies self-born;
Pitied the weak but held in scorn
The seeming strong that mocked who fell;
Held self-reproach the deepest hell;
Knew God was good whate'er befell;
Trusted and strove, and died one day,
If all this could die—who shall say?
—W. M.

It revives faith in human nature to know that there are still souls and characters in our daily walks who can call forth tributes of such beauty as in these exquisite lines.—Buffalo Catholic Union and Times.

THE CHANGE IN ENGLAND

The diamond jubilee of the restoration of the Catholic hierarchy in England was celebrated the other day in connection with the consecration of Westminster Cathedral. In every respect the sixty years since the restoration have been years of quite remarkable prosperity. While in 1850 there were in England and Wales only 587 churches and chapels, served by 788 priests, there are now 1,760 churches and chapels served by 3,687 priests. In 1871 there were 383 Catholics registered elementary schools, and this year the number is 1,064, in addition to the secondary schools, convents and colleges all over the country.

Sixty years ago the idea of prelates assuming the title of Bishops excited a howl all over the land. In August, 1851, nearly a year after the restoration of the hierarchy, a bill was passed condemning the arrogance of Rome and imposing a fine of £100 on anyone assuming the title of Archbishop, Bishop or Dean in England and Ireland. Since that time the progress of the Church has been marvelous.

For a while the spirit of hate urged on the Protestant forces. Tiffen came the season of calm thought—the period of the Oxford movement. With that move came a period of prosperity for the Church. Newman and Wiseman were added to the fold and then came Manning. These were the three bright stars of the re-awakening English Church.

WESTERN FAIR
London, Canada, Sept. 9-17, 1910

The Western Fair, of London, Ontario, is becoming more popular each year as a Live Stock Exhibition. The management are putting forth every effort to meet the wishes of the Exhibitors, and when the prize list was under consideration this year $1,000 in cash was added to the Live Stock Department. Every accommodation possible for the comfort of exhibitors will be made and every exhibitor will be given a fair opportunity to compete in their respective classes. This Exhibition is acknowledged by all Live Stock Breeders to be one of the best in the Dominion, and they are always able to report large sales as a result of exhibiting in London. In the Agricultural and Horticultural Departments this year will be many new and special features. The British Columbia Government have made arrangements to bring a large exhibit of fruit. This will add very much to the Horticultural display, but will not be in competition for prizes. All the other departments of the Exhibition will be looked after well. All information may be obtained from the Secretary, A. M. Hunt, London, Ont.

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TEACHERS WANTED

QUALIFIED TEACHER WANTED, (CATHOlic) for S. S. 1, Gurd. Salary $350 per annum. Duties to commence the 15th August or earlier. Apply to Joseph Boller, Granite Hill, Ont., Parry Sound district. 1657-4.

WANTED FOR PEMBROKE SEPARATE school an assistant teacher, holding a Normal school certificate. Applicants to state experience and salary. A. J. Fortier, Sec. Treas., Pembroke, Ont. 1658-2

TEACHER WANTED FOR S. S. S. NO. 10 Arthur, Tp., Wellington Co. Duties to commence Aug. 15. Applicants to state qualifications, experience and salary. Apply to James Morrissey, Derrynane P. O., Wellington Co. 1658-2

FIRST OR SECOND CLASS PROFESSIONAL teacher wanted for R. C. S. S. NO. 2, Carrick & Culross. Duties to commence Aug. 15th, 1910. Salary $500 per annum. Apply, stating experience before Aug. 1st. T. J. Kelly, Sec. Treas. Ambleside Ont. 1657-3

TEACHER WANTED FOR S. S. NO. 3, BAGOT, a qualified teacher. Normal trained preferred. Duties to commence August 15th, 1910. Apply, stating salary and experience to Patrick Windle, Sec. S. S. No. 3, Bagot, Ashdad P. O., Ont. 1657-3.

WANTED FOR THE R. C. SEPARATE SCHOOL Brechin, an experienced teacher, with Normal training. A liberal salary will be paid to a successful teacher. Male preferred. Duties to begin after summer holidays. Applications received up to July 30th. John Malone, Brechin, P. O. Ont. 1657-3

TEACHER WANTED FOR SEPARATE School No. 7, Glenelg, holding and class professional certificate to take charge August 15th. Address, stating salary, qualifications and experience with references. J. S. Black, Sec. Treas., Pomona, P. O. 1657-4

WANTED, A NORMAL TRAINED TEACHER holding first or second class certificate. Salary $400.00. For S. S. No. 2, Bromley. Duties to commence after holidays. Please give number of years experience. M. J. Breen, sec. treas. Bulger, Ont. 1657-4

TEACHER WANTED FOR SCHOOL SEC. 4, Westmeath, (La Passe.) Duties to begin August 15th, 1910. Must be the holder of Ontario Normal school certificate. Apply stating salary to Gilbert Gervais, jr., La Passe, Ont. 1654-6.

WANTED—A MALE TEACHER HOLDING University degree; also male teacher holding a first or second class professional certificate. Apply stating experience to Box A. CATHOLIC RECORD, London, Ont. 1649-tf.

ABOUT FIFTY CATHOLIC TEACHERS WITH Professional training required immediately for Saskatchewan and Alberta schools opening in July, August and September. Salaries $600 to $750 per annum. Full information supplied. Apply, stating qualifications in full, to Canadian Teachers' Agency Box 807, Regina, Sask. 1642-tf

WANTED, A NORMAL SCHOOL TRAINED teacher for Separate school, No. 1, Hay, County of Huron. School is near church. Salary $425. A teacher with a knowledge of French would be preferred. Duties to begin third Monday in August. State experience. Apply to John Laporte, Sec. Treas., Drysdale, P. O., Ont. 1658-3

TEACHERS WANTED FOR R. C. BILINGUAL Separate school, Chapleau, three teachers with Ont. certificates, one to teach continuation class and fourth book, one for second and third and one for primary classes, the last two capable of teaching French preferred. Duties to commence Oct. 1st. Apply to D. O. Payette, Sec. R. C. B. S. S., Chapleau, Ont. 1658-2.

TEACHER WANTED FOR SCHOOL SECTION No. 15, Huntingdon. Second class preferred. Salary $425 Apply to Thomas Neville, Sec., Madoc, Ont. 1658-2

TEACHER WANTED FOR SEPARATE S. S. No. 3, Fletcher, to teach English and French. Salary $500 per annum. Apply stating qualifications to John Feenan, Sec. Treas., Fletcher, Ont; 1658-3

WANTED, LADY TEACHER FOR R. C. S. S. No. 1, Carrick. Duties to commence after summer holidays. Salary $450. Apply to J. M. Fisher, Formosa P. O. 1659-2.

TEACHER WANTED FOR UNION S. S. NO. Brougham, Normal trained. Duties to commence Aug 15 Salary $500. Apply stating experience, etc., to John J. Carter, Sec. Treas., Mt. St. Patrick, P. O., Ont. 1659-3.

WANTED MALE OR FEMALE ROMAN CATHolic teacher for St. Peter's, S. D., 2425, Sask., holding first or second class certificate. One with a knowledge of German preferred. Duties to commence Sept. 1, 1910. Apply giving testimonials, experience, etc., and stating salary to George Breen, Sec. Treas., St. Peter's S. D, 2425, Deer Hill, Sask. 1659-3

WANTED

WANTED AT ONCE, PRIEST'S HOUSEkeeper. City parish, house has all modern conveniences. Salary $16 per month. Apply personally or by letter to "S. J.," CATHOLIC RECORD, London, Ont. 1658-tf

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