

LETTER FROM ROME.

A SAMPLE SCANDAL - CHARITABLE PRIEST ATTACKED BY ATHEISTS IS DEFENDED BY THE PEOPLE.

"It is an ill wind that blows nobody good." What France has lost through her Masonic Government other countries have gained. She has lost her religious communities of both sexes, and other places have received them with open arms. Spain has the monks of La Grande Chartreuse; Italy, America, Ireland and even England have each got some of the homeless ones.

A procession of the Blessed Sacrament was held a couple of Sundays ago through the convent grounds in Uchel-dre Park, Holyhead. It was the occasion of the installation there of the Sisters of the Good Saviour, for whom the beautiful park was purchased on their expulsion from Albi, in France. Three hundred and sixty years ago the strains of the "Pange Lingua" resounded in the grand old place. They who forbade its repetition have long since gone to their place, and were thought of only by way of compassion the other day, when the Catholics of Holyhead sang the beautiful hymn in the Master's presence through the grounds. The community intend, we understand, opening a boarding school, in which French, Irish and English teachers will be employed.

A NOBLE PRIEST'S WORK.

Some time ago, in Northern Italy, a priest, Don Giovanni Raschelli, organized a home for homeless children, with the intention of teaching them agricultural pursuits. His own modest salary as priest, honoraria, offered to him for extra sacerdotal labors, all were given to the object by which the devoted man saw he could do much good. Trusting too much to the generosity of subscribers, however, he ran into debt, with the result that his home and furniture were sold while the children and their kind protector were thrown on the roadside. The children were taken to other charitable institutions and all seemed as if at least no great harm had been done.

Nor had there been, either. The good priest's intentions were excellent; his charity was unbounded, and his kindness to the lit is one, according to their own testimony, an extreme. The only charge that he laid at his door was that he was too optimistic, too trusting in people not distinguished for liberality, even for the best object. But soon Liberal (?) and anti-religious papers began a crusade against the priest's character and object of the community. Sinister hints were thrown out about the priest, and finally an examination of the children was held by the proper authorities. The statements of the orphanage and the enthusiasm of the inhabitants succeeded in so bringing to light the merits and devotion of Don Raschelli that widespread indignation has been roused against those men who rarely have any regard for truth or justice where the name of religion or Church is concerned.

We give the above as a sample of what takes place frequently in Italy. Reports of "scandals" and the way to America in a most extraordinary fashion. Originating in the diseased mind of some rabid Socialist who has long since abandoned all ideas of religion, they are sent through the medium of a gutter press (of which nothing but its name is known outside its own province) to a Protestant country, say, England. Here they are received with open arms and proper notice. On landing in America, they are duly published, with two or three headlines sensational enough to delight the heart of even the most rabid anti-papist or anti-clerical. And there you have the latest bonanza, catchy, sensational and up to date, just after making "the grand tour."

CATHOLIC AUSTRIA.

What Lourdes is to France, Mariazell is to Austria, for to this shrine of the Blessed Virgin all Austrian Catholics turn. It is of special interest to the nation this year, as the seven hundred and fiftieth anniversary of the foundation of the famous sanctuary is being at present celebrated, dating back as it does to the twelfth century, under the reign of King Louis of Hungary.

In the city of Vienna an annual pilgrimage has been organized for the past ten years by Father Abel, a Jesuit Father, whose efforts for its promotion have been tireless. This is confined to men only, and has proved a splendid success. Perhaps no better testimony of this clergyman's work can be adduced than the fact that three thousand men, headed by the archbishop and the Catholic hierarchy of Vienna, were conducted by him to Mariazell to receive Holy Communion the other day. The sanctuary itself is a beautiful thing. The miraculous picture of the Blessed Virgin, standing on an altar of solid silver, and lighted up by thousands of tapers placed there by pilgrims, conveys an impression not easily effaced.—Rome Letter of Philadelphia Catholic Standard and Times.

INDIFFERENCE TO THE SUN-LIGHT OF FAITH.

An abundance of blessings sometimes causes them to become matters of custom, routine, or even indifference. Because of this, we often see Catholics who live, with Catholic influences and services on every side of them, indifferent as to availing themselves of their merits. The church is within sight, there is Mass every day, High Mass, sermons, vespers and the Benediction of the Blessed Sacrament every Sunday and holiday; the priest is there ready at a moment's call to hasten to the confessional or to the sick-bed; the schools and the devoted, self-sacrificing Sisters are there to take charge of the greater part of the moral and physical training of the children. Day in and day out all this and more is before these Catholics, and at their service. It goes on and on continually, the rising and the setting of the sun; it goes on so regularly that it is taken as a matter of course. Few stop

to greet the rising sun; few stop to bid it adieu when it sets, confident that after a few hours they may enjoy its light and warmth again. But, supposing that there came a morning when the sun would fall to rise, leaving the world in continued darkness? And supposing that the sun would continue to fail to rise? Then, ah then, we would realize what a blessing, or rather a multiplicity of blessings, the sun had been. How gladly we would, if we but could, force from it, in its retreat, just a few, even one, of its rays of light! Could we but bring it back in its entirety, nevermore would we regard it with indifference. Every hour we would bask in its brightness; every hour we would thank God for allowing us to enjoy its blessings.

But too late would come our appreciation when once the darkness had set in. Henceforth we would need have to look eagerly for every rare time when even this sun might be a bit brighter. We might manage to keep alive in this poor light, but, also, we might not. At best, existence would be a miserable one.

You, who dwell in close proximity of Church and school, continually amidst the helpful influences of Catholic society and companionships, are enjoying the "sunlight"; there are others, many, many others, who long in vain for this religious sunlight; they have, perhaps, no Church at all, or, at best, a poor little chapel; have the visits of a priest once, or twice, perhaps twice a year, and have none at all of the helpful influences of good Catholic schools for their children, or Catholic society and companionships for themselves. You have the sunlight in such profusion that you fail to appreciate it properly; these others must make the most of their bits of moonlight; they grasp eagerly at every glow of it, and are thankful, oh, so thankful, for even that!

It seems incredible, yet it is true, that some Catholics, with the sunlight of their Church all around them, yet seek out the shadows, yes, the positive darkness, and come out into the sunlight only when the last ebbing spark of the life of their faith drives them into it. Some will go to the sacraments but once a year,—this once will keep them just within the ranks; they wish, as one may say, to hang on to the coat-tails of the Church, and let it drag them over to salvation. They attend Mass and other services on rare occasions, because "it would not look well" if they did not; and they pay their little mites toward the material matters pertaining to the Church on much the same principle. Even the example of other Catholics who are true, live Catholics does not bring them to a sense of the vital necessity of their Church all around them, yet replied: "Oh, my wife prays enough for the whole family." Will also his wife's salvation suffice "for the whole family?"

Catholics should be Catholic not only once a year or on Sundays, but on all days, and in every hour of the day. The care of their souls is the most vital matter of their life; and only second to this should be their pride in showing to the world the effects of living the life that is taught by the Catholic Church.—Sacred Heart Review.

ENGLISH CATHOLICS AND THE IRISH PARTY.

A deputation mainly composed of prominent English Catholics headed by Most Rev. Dr. Bourne, Archbishop of Westminster, recently waited on Prime Minister Campbell-Bannerman and Mr. McKenna, the Minister of Education, to explain and impress upon them the claims of Catholics on the Education question in connection with the Catholic Training Schools for teachers, with which pending Government legislation proposes to injuriously interfere. One of the deputation was Mr. John Redmond, leader of the Irish Party, and as showing the spirit of that Party in the matter of English Catholic education interests, his remarks are worthy of note. He said:

"I and some of my colleagues have come here on this deputation in order that you might understand, and the Government might understand, that in this matter the Irish Nationalist representatives are in complete and absolute sympathy with the views expressed by His Grace the Archbishop of Westminster. I may say that we have already, as you are aware, raised the very question in the House of Commons, and made a protest and petition that you might understand. That, of course, was only the commencement, and the President of the Board of Education (Mr. McKenna) will understand that he will have to face this question, in the House of Commons more than one occasion. We feel in this matter that we also, like the Bishop of Liverpool, represent the masses of the working people in Lancashire, and in other parts of England, too. We have a special reason for representing them. Most of them are men, or descendants of men, of our race who have come to this country and settled here, and we feel that we are bound by every means in our power to support their interests in the matter of religious education. I have nothing more to say. I have simply come here to make it plain to everybody that, so far as the whole Nation is concerned (which, you will remember is not entirely a Catholic Party, but which is largely composed of Protestants), the whole of that party, Catholic and Protestant, are in complete sympathy with His Grace in the view he has expressed."

Some, if not most of the English Catholics on the deputation, the Duke of Norfolk included, are strong opponents of Home Rule for Ireland. The idea of gratitude for Irish services to Catholic interests in England apparently does not occur to them. The Tablet, however, in its editorial on the subject thanks Mr. Redmond for his public pledge that in this matter the whole strength of the Irish Party in the House of Commons shall be at the service of the Catholic cause.—N. Y. Freeman's Journal.

PROTESTANT MINISTER CRITICIZES PUBLIC SCHOOLS.

The public schools received a severe criticism recently from the Rev. George B. Richmond, rector of the Protestant Episcopal church of St. George, Rochester, N. Y., who at the same time paid high tribute to Bishop McQuaid and the schools of the Catholic Church.

"We teach music, botany, chemistry and everything else but religion and morality," he said. "Our public graduates display the lack. I sat on the platform of one of our high schools at a recent commencement. For three hours we listened to girls and boys reading essays on 'The Beauty of Nature,' 'Where the Wild Rose Blooms,' 'The Glories of Swamp Life,' 'How to Look Nice,' 'How Lovely it is to have a Mamma,' or something like it. 'One of the members of our Rochester Board of Education sat near me at the time, and we agreed that such efforts on the part of our high school graduates were ridiculous and a shame. Not an inspiring moral note in it all. Nothing about loyalty to the Church or State. Nothing but fun, sport, good times, etc. Our citizens are growing tired of seeing on our streets the ordinary high school boys with tipped back, cigarette in mouth, air of insolence and motions and spirit of a bar-room rowdy. . . . Our high schools in Rochester are breeding places for irreligion, weak morals and confidence in a 'got there' spirit."

"Seldom have I been so inspired as the other night when, in a great crowd of our Rochester citizens, I listened to the distinguished, forceful, and bewitching Bishop of Rochester, the Right Rev. B. J. McQuaid. It was at the graduation of Nazareth Academy. The honorable Bishop made a great plea for a recognition of God in education and for a spirit of reverence in all our life. He condemned in no uncertain terms the lax, imperfect and outrageous attitude of our public schools in regard to religion and morals.

"I had never heard Bishop McQuaid speak before. Some of my friends among the Protestant clergy of our city had told me that the bishop was 'daff' on our public schools, 'bigoted,' etc. Well, all I can say is this: I am still a Protestant and a lover of my own form of church, but it seems to me that our church needs a few bigots of the stripe of Bishop McQuaid, who stands, without fear of rebuke and seeking no favor, on the side of God and Christ."

"What a wonderful result we see in those days of our school graduations! From the school of Bishop McQuaid come forth young boys and girls with reverence and love for their priests and pastors and for those over them in authority. But in our public schools and Protestant families what do we find? Criticism of the pastor; irreverence for the Church and her sacraments, carelessness about Church attendance, except for a fashionable wedding now and then. Remember our Catholic boys and girls go to Mass on Sunday before they go to Glen Haven. "But our children of to-day never say prayers, never go to Church as a rule, are disobedient to parents, speak lightly of duty and sneer at authority. I am glad we have Bishop McQuaid and his splendid Church right in Rochester."—Sacred Heart Review.

THE MODERN LUST FOR GAIN.

THE ALMIGHTY DOLLAR THE ONE IDOL BEFORE WHICH THE ENTIRE WORLD BOWS DOWN.

Rev. M. J. Riordan, of St. Charles Borromeo's Church, Pikesville, Md., in a sermon at the formal opening of St. Dominic's Church, Harford, Md., of recent date, spoke of the purpose of the Church, and in the course of his remarks said:

"The Church that manifests an interest in man's earthly happiness will receive a more sympathetic hearing when addressing him upon the subject of his eternal welfare. Hence the watchful and zealous pastor will sometimes speak on subjects not mentioned in the Scriptures or the creed, while certain persons of feeble discriminating powers would have him confine his preaching to colorless statements which they vaguely term 'the Gospel.'"

"Never has the Church had a more formidable task than that which confronts it to-day. Civilization is in its swaddling clothes. Not one man in ten knows how to speak to persons of inferior position. Where is the Christian who seriously essays to curb his temper or to put in practice the teachings of Christ and St. Paul as regards patience, forgiveness, envy and egotism. How many persons are not content with an abominable modern lust for money which Holy Writ declares to be the root of all evil? Indeed, the one cult prevailing all nations is the worship of Mammon, and the one idol before which the entire world bows down is the 'almighty doll'r.'"

"It was less difficult to regulate the wild passions of the savages on the banks of the Rhine and the Seine than to direct aright the modern lust for gain and the fierce strife of competition arising from it. Men who are model Christians in private life refuse to accept the code of Christian ethics in business. They declare that a limited quantity of evasion, misrepresentation and questionable method is necessary for successful commercial life. The motto of not a few is 'Get money honestly, but get it.' They sneer at the Golden Rule, and loudly proclaim the maxims of David Harum and Dr. Lemmonsky. "In Baltimore there are bookkeepers who are obliged by their employers to make false entries under penalty of dismissal. Some of Baltimore's most respected citizens are daily robbing workmen in Allegany county, inasmuch as the weighmaster employed by them at the mines is obliged to re-arrange the scale after inspection by the State authorities, and thus deprive the miner of his just weight and wage. Should the victims venture to take steps to prevent being robbed they are

ruthlessly deprived of their right to work.

"Certain of our wealthiest capitalists are furnishing object-lessons in anarchy to wage earners. The head of one corporation snaps his fingers in the face of judicial authority, and the wealthiest man in our country casts ridicule on our courts by publicly evading and dodging their commands. The anarchy of corporate lawbreakers' is the phrase used by a well known university professor to describe their defiance of law. No wonder a venerable and conservative priest wrote recently that the only remedy for the existing relations between capital and labor is the reorganization of society.

"Patriotism, except in time of war or national peril, is extinct virtue. Political leaders do not hesitate to sacrifice or jeopardize party welfare to personal preferment while the majority of voters prefer party success to the public weal. Men of strong character and high mental attainments are seldom permitted to hold public office because they are not pliable and will not purchase their nomination by promising to hand over the appointing power to a clique of men holding no official position. Moral courage that speaks out fearlessly and condemns wrong specifically is a rare virtue. Prudence makes cowards of us all and retards the betterment of the world.

"To battle against these and other adverse forces you have erected this citadel of God. It will stand as a protest against the spirit of the world, the flesh and the devil; against idleness and luxury; against poverty and arrogant wealth. It will furnish effective motives and deterrents when ethical standards and ideals fail, and it will never cease to remind you of the supremely important truth that it profiteth one nothing to gain the whole world if one lose his own soul."

LARGEST UNIVERSITY IN THE WORLD.

The University of Paris is the largest educational institution in the world. The average attendance is 15,000, many of them women. Half of these women are foreigners. They go to the university from all over the world, Europeans being largely in the majority. The French girls are frivolous and do not take so deep an interest in their studies as the foreigners, who are pleasant and cheery companions but girls are especially serious, and most of them are very poor. They take up literature, medicine and the applied sciences in order to qualify themselves for teachers and for physicians. Russians are more numerous than any of the races except the French. Next come the English and Americans. As a rule, American girls have more money, dress better, and live better than the European students, but they do not have so much respect for the faculty, and are not so careful to obey the regulations. They are more independent, and know how to take care of themselves better than European girls.

SOME HEROES OF METHODISM.

We believe the Christian Advocate is regarded as a representative organ of Methodism. That system acknowledges God, and so recognizes the validity of at least nine of the ten commandments. These commandments forbid the bearing of false witness and prohibit murder. Now, two of the heroes held up for the admiration of Methodists in a recent issue of the Christian Advocate, broke one or both of these commandments and preached the doctrines of deceit and assassination as means to a political end. We refer to the two Italian Josephs—Garibaldi and Mazzini. Mazzini, it says, was neither Catholic nor Christian, yet he was "undoubtedly the greatest prophet and one of the principal founders of Italian liberty." It makes no mention of the fact that he was known as the "apostle of the dagger" because he taught the doctrine of secret political assassination. Garibaldi was more open; he took to the field in the daylight; but he was a friend and supporter of the "apostle of the dagger," all the same. When the Advocate overlooked the doctrines he preached and some of the results of the preaching. For instance, when Pius IX. ascended the Papal throne he at once entered on a series of reforms, and at first was almost worshipped by the populace. Mazzini also hailed the unexpected policy with enthusiasm, and wrote the Pope a friendly letter, and the Italian liberals sympathized with the Pontiff. But the revolutionary fever spread too fast for even a reforming Pope to last the life of Garibaldi, and on November 24, 1848, he fled the city. Later, on returning, he reversed his policy, and the episode which brought him into friendly relations with Mazzini passed into history and biography.

This is the way in which history is written to-day — and it is a bold way, since there are still to be found those who can tell where it lies and why it lies. Who caused the good Pope to hate the love of the Romans, as this writer puts it? The fact that he was good in deed as well as in word in the cause of liberal government. The good Minister whom he had appointed to carry out the grand programme of reform with which he inaugurated his pontificate, Count Rossi, was struck down on the steps of the Legislature by one of the followers of Mazzini and Garibaldi. The lesson of the dagger had been only too well taken to heart. It was utilized to prevent reform as well as to procure it. The Pope was frustrated in his efforts for reform by those who only cried "reform" as a cover for robbery and murder. Truly, a double-edged weapon was the stiletto of Joseph Mazzini.

If such men be "prophets" in the eyes of the Christian Advocate, it is little wonder it finds itself unable to write history as it should be written. Garibaldi, the atheist filibuster; Mazzini, the apostle of the dagger—"these be thy gods, O Israel!"—Philadelphia Catholic Union and Times.

Father Vaughan.

Preaching on the miracle of the loaves and fishes, Father Bernard Vaughan made a happy application of our Lord's last words on that occasion. "Gather up the fragments of life," he said, "let there be nothing lost. Give thought to the distressed and poor around you, give your fragments of time and energy and prayer to great and good things. Let there be no waste, no waste of energy or substance. Learn to distribute to others. He who gives, gets back unto himself more than he gives. This is the high reward of service, that the fragments that remain are more than those with which you started. Service develops character, and the great need of men and women to day is character."—Casket.

THE WESTERN FAIR.

There will be many new and novel features at The Western Fair of this year prominent among which will be an Exhibit made by the Women's Art Association of Canada. This Exhibit will be especially interesting to the lady visitors and will be found in the Art Gallery. It consists of work of all kinds done by Canadian women in Canadian homes; it will be placed and looked after by Mrs. Dignam, a former London lady and her assistants. Do not fail to see the Home Industries and Handicrafts of Canadian Women.

There will be more Exhibits this year from the Merchants and Manufacturers of London than for some years past.

Ernie Bros. of Diamond Halls, Toronto, are offering medals which will in all probability be placed in the Dairy Department.

Everything seems to indicate a very successful Exhibition. The citizens of London should help to make it such.

Programs and all information on application at the General Offices, Richmond St.

NEW BOOKS.

"Moments With Heaven." The new man of all prayers. Published by James Duffy & Co., Ltd., 15 Wellington Quay, Dublin. Price 4s. 6d.

"The Prince of the Apostles." A study by the Rev. Paul James Francis S. A., editor of The Lamp, and the Rev. Spencer Jones, M. A. author of "England and the Holy See," etc. Published by The Lamp, Graymoor, Garrison, N. Y., U. S. A. Price 75 cents net.

"The Princess of Gan-Sar," by Andrew Klarnam. Published by F. P. Foster & Co., Stationers, Room 5, New York and Cincinnati.

"History of the Society of Jesus in North America, Colonial and Federal," by Thomas Hughes of the same society. Text, Volume 1. From the first colonial edition 1843. Published by The Burrows Brothers Company, Cleveland. Price 15c. net.

"The Legends of the Saints. An introduction to Hagiography." From the French of P. H. Doleuvre, S. J. Translated by Mrs. V. M. Crawford. Published by Longmans, Green & Co., 39 Paternoster Row, London, New York, Bombay and Calcutta. Price \$1.25.

WANTED FOR SECOND BOOK CLASS IN the R. C. Separate school, Port Arthur, Ont., female teacher, holding second class professional certificate. Salary \$150 per annum. Duties to commence Sept. 3, 1907. Apply as usual to John Hanley, Sec. Treas. R. C. S. S., Port Arthur, Ont. 1907.

WANTED FOR R. C. S. S. NO. 1, HAY, A Catholic teacher, holding a first or second class professional certificate, with a knowledge of French. Duties to begin Oct. 1st. Salary \$150. School near the church. Apply with references to J. B. Lippert, Sec. Treas. Drysdale, Ont. 1907.

WANTED MALE TEACHER FOR SMALL English branch, classics and French. State qualifications, age, experience and salary expected. Send references. Box 34, Catholic Record Office, London, Ont. 1907.

TEACHER WANTED MALE HOLDING first or second class certificate. For Estevan Roman Catholic Public school. Yearly engagements. For particulars apply to J. J. Sullivan, Estevan, P. O. Sask. 1907.

TEACHER WANTED FOR MARKSTAY Public school, third class. Apply to D. J. Finlay, Secretary Markstay, Ont. 1907.

ENGLISH TEACHER WANTED, MALE or female, for Catholic Indian school of Goulais Bay, twenty miles from Sault Ste. Marie. Salary \$200. Apply to Rev. J. E. Richard, S. J., Sault Ste. Marie, Ont. 1907.

TEACHER WANTED FOR R. C. S. S. No. 3, March, holding 1st or second class certificate. N. E. except Normal trained experienced teacher need apply. Salary \$150 per year. Duties to begin at once. Address, Thomas McCosken, Sec. Treas., Dunrobin, Ont. 1907.

WESTERN HOMES. PERSONS DESIRING HOMES IN THE West should communicate with Rev. J. C. Simons, R. E. Priest, give name and address of present parish priest. Address Simons, Sask. 1907.

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WEARY WAITING.

Some time ago we were in prominent laymen were e scheme for the Federation of ublic societies of Canada.

wanted, and have from t urged them to give us t their labors. But no sch and the enthusiasm of the l to have disappeared. The may have other weighty m sider—or possibly may be f the difficulties and danger seen by scribes who have imaginations.

It were a waste of time t the utility of Federation. T tend to bind us together a trate and direct to wort energy that is frittered awa tilities, is conceded. It w Catholic press and the Cat and give us men who are the time, and not only be tion, to carry our banner be a factor in the world's opinion and urge us to dv teaching of history, that our intellectual needs do loss of prestige and influen We may hark back to t without the fold, they pr the Church, not by the des living. We may talk of o but if we make no effort they can be applied to mod the world may deem us bo garts. We cannot save o with stories of our forb cannot hope to find m forefront of every good m persist in a policy of apat gence.

A GOOD THING AND We are told that Fede needed. We may rem that some of our prelates of Federation, and are an opportunity to bless th can bring us together. It may not be needed are gullible enough to be is said of us by orators a gatherings. But they w not as our orators would as they are, do not harbor they see, it is true, the crowd our churches, but the young men who do not sacraments, who absent the Holy Mass, who batten pp press, and whose sole sin to have a good time. E and honied words anent will not remedy these co we believe that Federat by our best, and under t the Bishops, would give which we could refer w pride. But all this has b times. Now, since our h to be anxious to see action, and our prelates it their approbation, let soon as possible.

TEACHER WANTED FOR MARKSTAY Public school, third class. Apply to D. J. Finlay, Secretary Markstay, Ont. 1907.

ENGLISH TEACHER WANTED, MALE or female, for Catholic Indian school of Goulais Bay, twenty miles from Sault Ste. Marie. Salary \$200. Apply to Rev. J. E. Richard, S. J., Sault Ste. Marie, Ont. 1907.

TEACHER WANTED FOR R. C. S. S. No. 3, March, holding 1st or second class certificate. N. E. except Normal trained experienced teacher need apply. Salary \$150 per year. Duties to begin at once. Address, Thomas McCosken, Sec. Treas., Dunrobin, Ont. 1907.

WESTERN HOMES. PERSONS DESIRING HOMES IN THE West should communicate with Rev. J. C. Simons, R. E. Priest, give name and address of present parish priest. Address Simons, Sask. 1907.

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