

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan. 4th Century.

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"You are so Brave"

You are so brave, so loyal and so true,
You bring such sunshine to the last
farewell,
When some far duty calls me forth from
you,
What fears consume your heart I cannot
tell;
Not mine to know what prayers or tear
drops pour
From your pent heart when you have
closed the door.
But this I know: How long, how far I
roam
My honor and my babes are safe with
you,
And light and sweetness shall illumine
our home
You are so brave, so true.

You are so brave, so loyal and so true,
I should be worse than craven did I
fall
To make the last long kiss I had from
you
My knightly sword and shield and triple
mail.
You cannot see, through leagues of space
that part,
If passion or if peace be in my heart!
But this believe: How long, how far I
roam,
Whatever my brain may plan, or hand
may do,
I would be worthy to be welcomed home,
By you so brave, so true.

—Thomas A. Daly.

THE POWER OF THE KEYS —INDULGENCES

By Rev. E. R. Hull, S. J., in the Bombay Examiner

Question: What authority have we for believing in indulgences and in the Church's power to grant them?

Answer: The power of granting indulgences rests ultimately on the words of Christ: "Whosoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." "Whosoever ye shall forgive them on earth, they shall be forgiven, and whosoever ye shall retain them, they shall be retained." The powers expressed by those words are so equalized that it would be difficult from the text itself to place any restriction on their meaning. If, therefore, we wish to know what limits they really have, we must turn to the Church, who shows by her practice what the words do and what they do not include. In virtue of these words the Church claims the power of administering the sacrament of penance—pronouncing absolution where the proper dispositions are present, and withholding it where they are absent. By the same words she claims the power to impose censures and to remove them. By the same words too she claims the power of granting indulgences.

The best way of understanding indulgences is to look back to history. When St. Paul imposed a penance on the incestuous Corinthian, he used the power of binding. When afterward, on account of the good dispositions of the sinner, he withdrew the penance and restored the Corinthian to communion, he exercised the power of loosing. This loosing was in effect an indulgence—the remission of a temporal penalty due to sin. A similar discipline was carried on in the early Church. Heavy temporal penances were imposed on great sinners with a view of making satisfaction to God for their sin. Sometimes the penance lasted for several years. In the first stage the sinner stood or lay in the porch of the church, clad in garb of mourning. Later on he was admitted to the church, but apart from the congregation, and excluded from the more solemn part of the service. Where the penitent showed a high degree of compunction the Church would shorten the time of penance; and this was in effect an indulgence. Again, when the confessors and martyrs were suffering for the faith, some of the penitents would beg for their intercession. The confessor would then write out a little billet begging for an exercise of leniency. The Church, knowing the value of the prayers of confessors and martyrs, accepted these billets and sometimes remitted the remainder of the penance for their sake. This was also an indulgence.

All this was at first done in a purely practical way; and it was only by degrees that theologians began to work out the theory which lay at the back of it. Their theory was as follows: In dealing with sinners God requires not only repentance and confession of sin, but also a readiness to undergo penance for the same—to do something which it were in satisfaction for the sin committed. Hence, while extending reconciliation to the sinner he leaves behind a debt of penance or satisfaction to be paid by some ulterior act. This is called "temporal punishment due to sin after the guilt has been remitted." Nevertheless God's mercy can extend itself into this department also; and moreover, He has placed the administration of this mercy to some extent in the hands of His Church. Hence it is that the Church can decide what amount of penance will be suitable to meet each case, and under what circumstances to increase or relax it.

LATER HISTORY

In course of time the severity of the penitential code relaxed. Public penance gradually fell out of use altogether and the only relic which now survives is found in short prayers that are given as the "penance" in confession—sometimes nothing more than a Pater, Ave and Gloria. The Church does not undertake to affirm that such short penances infallibly count as adequate to wipe off all debt of temporal punishment due to sins confessed. But at least the prayers thus imposed as a penance have a certain sacramental value—that is, a greater or lesser efficacy than the same prayers would have if recited apart from the sacrament. It is not that anything of a quasi-magical property is attached to such prayers. Rather it

means that God attaches a special efficacy of His mercy to those practices which are done under the administration of His Church. Hence although "penances" are not quite the same things as "indulgences," still it may be practically said that essential features of an indulgence are contained in every sacramental penance imposed in confession.

By degrees there arose also a practice of granting indulgences outside the sacrament of penance. Thus a man who found himself incapable of performing a certain vow (for instance, pilgrimage to the Holy Land) sought a release from the obligation by having it commuted into some easier and more feasible work. Similarly those who could not properly fulfil the term of penance appointed could have it commuted into almsgiving. Sometimes only a part of the penance (say seven days, or forty days, or a year) was commuted, and this gave rise to what are called "partial" indulgences. In other cases the whole penance was commuted, which gave origin to what is called a "plenary" or full indulgence. Thus plenary indulgences were granted to those who joined the Crusades or the war against the Turks. Sometimes, too, indulgences were attached to contributions of alms for some notable ecclesiastical work. For instance, the new basilica of St. Peter was to a large extent built by the alms of the faithful enriched with indulgences. Indulgences were also sometimes attached to taking part in the celebration of certain devotions, etc.

ESSENTIAL FEATURES

Thus by a gradual process the present practice came into vogue, viz., of attaching partial or full indulgences to the recital of certain prayers, such as are found in any prayer book. But although the form has changed, the inner meaning remains always the same. In every indulgence the following points are realized:

1. The thing indulged is always some work of devotion, such as a prayer, a visit to a church, membership of some pious confraternity, an act of almsdeeds or charity, etc.

2. In every case the Church attaches some satisfactory value to the work over and above that which, ceteris paribus, it would have by itself.

3. The satisfactory value rests on the merits of Christ either taken in themselves, or as a bearing fruit in the lives and good works of the saints—over all of which the Church possesses a certain administrative power, drawing upon them as from a "treasury."

4. This administrative power is not of such a nature as to override the action of God's dealing with souls, but is a portion of it which He has delegated to the Church through His commission to bind and loose on earth and which he will duly ratify in heaven.

PARTIAL AND PLENARY

The Church makes a distinction between a reserved (or partial) and an unreserved (or plenary) application of the indulgence and goodness. In a partial indulgence she still makes use of the old formula of "forty days," "a year," etc., derived from the ancient penitential code. This serves to give a scale or relative measurement; but as far as we know, it does not assert the precise objective value of the indulgence. It is often said that a forty day indulgence will give the same satisfactory result as if forty days of the old penitential code were undergone instead. We do not think that the Church means categorically to affirm anything so definite. All we really know is that an indulgence of a year will have a proportionally higher value than one of forty days, all other things being equal.

Moreover, the actual effects of indulgences granted will depend on the fervor and devotion with which the prescribed works are performed. Thus a forty day indulgence used with fervor may be more effectual than one year's indulgence used with less degree of fervor. It is even possible that a non-indulged work performed with great fervor may have greater effects than an indulged work performed with some much lower degree of fervor.

These remarks are necessary in order to prevent inquirers from imagining that indulgences involve a sort of complicated arithmetic. In their legal form they may seem to do so, but in practice they tend themselves to nothing of the kind. In using indulgenced prayers it is perfectly useless to reckon them up into totals, etc. The thing to do is to take up those which suit your state of mind or devotional tendency, to recite them in a devout spirit, and to leave the results to God. (See Note 1)

A full or plenary indulgence means that the Church simply places no restriction on its value short of the full needs of the individual who uses it. She does not undertake to say whether any one actually gains a given plenary indulgence though it is to be supposed that many do. All she says is: "Let the faithful recite this prayer with all the devotion of which they are capable, and if their devotion is so perfect as to rise to the level of the divine expectations, a full remission of the temporal penalties due to sin will by the divine mercy ensue." (See Note 2)

The application of indulgences to the holy souls in purgatory is a logical outcome of the principle that, as we can pray and perform good works for our own benefit, so we can do the same for the benefit of others. There is no ascertained or absolute assurance that God will accept whatever we offer for others in this way. But it is reasonable to believe that He will normally do so, unless there be some good reason to the contrary. In case the good works, etc., are not applied to others the benefit of them will accrue to ourselves.

SOME OBJECTIONS MET

Protestants often have the absurd and injurious notion that indulgences are a means by which the Church claims to forgive sins before they are committed, and some of them even imagine that they are a formal license to commit sin with

impunity. This idea is absolutely false for the following reasons: First, indulgences are concerned not with future, but only with past sin. Secondly, they presuppose that sin has already been repented of and forgiven in the usual way by the sacrament of penance. Thirdly, they merely refer to the debt of temporal punishment remaining due after sin has been forgiven. Fourthly, no indulgence can be gained except while the person using it is in a state of grace, and so free from grave sin and from the intention of committing sin.

Protestants, too, even when free from the foregoing misapprehension, sometimes takes scandal at indulgences, as if they meant the attachment of great effects to small causes or as if they meant "let the people down easily," but do not let them off altogether. However the Catholic system of indulgences may "let the people down," it does at least keep in mind the idea that after repentance and reconciliation with God there is still something to be done in the making satisfaction for sin—matter how little that something may be. The idea is a salutary one, and there is a great benefit in keeping it up. Besides this, it has the additional advantage of placing before our minds the power of the Church as the authorized administrator of the divine mercy.

The argument that indulgences ascribe great effects to small causes" can also be easily met. The same objection might equally be urged against all that concerns the divine mercy. Sincere contrition involves only a very little act, and yet its effects are stupendous; for it can secure the forgiveness even of a lifetime of sin. It is, in fact, of the nature of mercy to return much for little. Another difficulty sometimes urged is this: "How strange that whereas, in the early ages men had to undergo seven years of severe penance, now the same effects are supposed to be secured by the private recital of a short prayer." We answer: Certainly in point of labor and trouble the difference is enormous. But when it is a question of the divine mercy, labor and trouble do not necessarily enter into the case. God might, if He so willed, wipe away the whole debt of temporal punishment at the same time as He wipes away the guilt; that is to say, by sacramental absolution without any merit of penance. For salutary reasons, however, He keeps before us the idea of making satisfaction by an ulterior act, but as to the kind of act required, there is nothing in the nature of things to determine what it shall be.

But why, it will be asked, why this relaxation of the severity of the penitential code? We answer: It is manifestly an accommodation to circumstances. In the early ages the Church was engaged in an intense struggle against paganism and archaic passion, and needed a stern and rigorous discipline in order to prevail. Later on, when humanity tamed down—and, perhaps, too, lost some of the vigor and endurance—the continuance of the old methods was gradually felt to be either unnecessary or out of place. Whatever may be the physiological or psychological causes underlying the change, at any rate the change itself is a manifest fact, and a parallel adjustment on the part of the Church seems to be quite natural and proper. Whether we are the better or the worse for the relaxation there is no need to discuss. But, at any rate, the Church cannot in this matter be accused of a want of accommodation to the spirit of each succeeding age.

ADDITIONAL NOTES

Note 1. The reasons why any calculation of the actual effects of indulgences is impossible are as follows:

1. We know that the time and duration of Purgatory will be proportional to the number and malignancy of the sins committed; but we do not know the amount of malice contained in any sin, nor yet the duration or intensity of Purgatory incurred by a given degree of malice.

2. We do not know what amount of penance on earth is equivalent to a given time or intensity of Purgatory; nor do we know the amount of fervor in performing the same, which is needed to give such penitential acts their full value.

ACTS OF THE HOLY SEE

LETTER OF THE HOLY FATHER TO THE BISHOP OF HAMILTON

To Our Venerable Brother, Thomas Joseph Dowling, Bishop of Hamilton.

PIUS X., POPE

Venerable Brother, Health and Apostolic Benediction.

With great pleasure have we received the announcement of the approaching twenty-fifth anniversary of the inception of your episcopal office.

In our earnest desire that God may bless that day in such manner that whatever is holy and lovable may be abundantly yours, and that you may enjoy the same to the fullest extent for many years to come. This manifestation of regard for you is demanded of us by the zeal and ability with which you have assiduously labored to feed the flock committed to your care. May He, whom you have served with such zeal for so many years, be your support, Venerable Brother, and may He, in the years still to come, be pleased to benignantly enable you to testify your further devotion to us and the Church and thus acquire a still richer crown of eternal glory in heaven.

That all these good wishes may be realized, We beseech for you a rich abundance of divine graces of which we desire the pledge to be the Apostolic Benediction, which we now most lovingly impart to you, Venerable Brother, as well as to the clergy and faithful of your diocese. Given at Rome in St. Peter's, the 30th day of March 1912, in the 9th year of Our Pontificate.

PIUS X., POPE

No Myth

At the recent Methodist General Conference in Minneapolis an "episcopal address" was read in which reference was made to "Roman Bishops" who "hold the titles to all church property and direct the movements of the diocese with final authority using the mythical keys to the kingdom of heaven to back up their judgment." There is no such myth in "the keys of the kingdom of heaven." The story is from the lips of the great Master and in the great Book which Methodists profess to believe: "And I say unto thee: That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven." These

are the words. There is nothing "mythical" in them or about them. They are words of truth coming from the source of all truth, and binding on the faith of all believers in Christ, who spoke them.—Freeman's Journal.

ACTIVITIES OF LATIN MASONRY

The obvious over here sometimes seems incredible to those across the water. One such fact is the conduct of Latin Masonry. It is quite a different order in view than the Latin group of Freemasons and the German-English-American group. So much so that it is hard for people in America to realize the character of the activities of the Masons on the Continent. From the Acadia, a periodical published for private circulation among the Masons in Italy, one of the daily papers recently reprinted in part the account of the International Congress of Latin Masons held in Rome last July. Some items therefrom may be of present interest.

The guest of honor was Senator Magalhães Lima, the Grand Master of the Grand Orient of Portugal. In his address he declared that the Masons in Portugal after forty years of struggle and propaganda, by means of law schools and civil education, had come within striking distance of their ideal of a new morality, a new religion, the religion of humanity; and in ten months of the Masonic government had expelled the Jesuits, suppressed the other religious congregations, established divorce, and separated the Church and State, and so at last had emancipated the Portuguese conscience. (The "Guardian of Liberty" could scarce do more.)

Lima bespoke for Italy the same liberation from the Vatican, which through the work of the religious congregations and pseudo (sic) religious institutions like confession was invading the family, crushing the nation and suppressing the arising of that energy which is the present new glory of the Latin races.

Some days later at Turin the same Lima set the ideal of the Latin Masons, to wit, the solidarity of humanity as exemplified by results in Italy and Portugal, high above the ideal of mere beneficence with which the German-English Masons seem to be content. The final touch was given at the Turin meeting when Meinherr Junk, the Grand Master of the Grand Orient of Luxembourg, contrasting the Roman Masons on having a leader of such dimensions as Ernesto Nathan, declared that the day was at hand when men coming to visit Rome, the Capital of the world, as in the past they had not left without seeing the Pope, hereafter would not depart till they had seen Nathan! How fate has cursed conspirators with an absence of humor!—Roman Correspondence of America.

A BEAUTIFUL CONFESSION

UTTERED BY EDMUND PICARD, PROMINENT BELGIAN RADICAL AND EDITOR OF THE MASON CHRONIQUE

Correspondence Catholic Standard and Times

On June 2 the Belgian Catholics won a glorious victory over the combined Liberal and Socialist forces. Their majority of six in the Chamber of Deputies has been raised to sixteen. The "anti-clerical bloc" had sealed their own doom long before the 2nd of June. By their insane anti-religious and revolutionary tactics they had driven thousands of law-abiding through religiously more or less indifferent citizens back into the Catholic ranks. Many thousands who were ready to vote for an anti-clerical Liberal, nevertheless shrank back from voting for a Socialist revolutionary. Even some Freemasons openly avowed their disgust at the fanaticism of Vandervelde and Hyman and the brutal terrorism resorted to by their followers as a campaign weapon.

Edmund Picard, a prominent Belgian Radical and one of the editors of the Masonic Chronicle, is typical of a class of men to be met with to-day in every civilized country, or such, namely, as have lost the faith themselves, but do not feel impelled on that account to leave no means untied to rob others of it also. Some weeks before the election M. Picard's wife died. He took occasion of this sad event to publish a retrospect of his life.

Whilst the Solemn Mass of Requiem is in progress in the beautiful Church of St. Gudule, whilst under the catalpa by his side rested the embalmed earthly remains of his wife, and the priest at the altar repeated the glorious and consoling words of the Saviour, "I am the resurrection and the life; he that believeth in Me, although he be dead, shall live," his whole life passed in review before him—his pious childhood, his youth as a Christian soldier who honore and loves his religion; his Liberal, Freemason father, who looked after the religious instruction of his children, accompanied them to church on Sundays and scrupulously fulfilled the duties of his calling; and then, after he had entered the University of Brussels, his gradual loss of the faith and the great void in his soul that followed.

"This transformation," he continues, "was not accompanied by hatred of the faith and worship I had abandoned. * * * I was no renegade or deserter to the enemy. Intolerance by no means assumed the role of the faith that had vanished. I did not, like so many others, become a fanatic. I did not take up arms against that which I had loved so long and so sincerely. Two many deep-rooted souvenirs of it remained in my soul for that, and too sincere a veneration for her who had taught me the beauty and holiness of the Christian deposit of faith. * * * My mother remained a sincere and de-

vout Christian till the end of her life. Her greatest grief was my unexpected infidelity. Two of my sisters, the heirs, it sometimes seems to me, of the religious tastes I had lost, had become Ursulines and in the cloister were leading that ideal, unworldly existence which so many souls born with an inextinguishable thirst for contemplation and peace far from the noisy thoroughfares of men stand positively in need of—tender, fragile flowers, whom it would be cruel to rob of the only soil and the only climate in which they can thrive without fear of pain or wound. I could not have been guilty of the inhuman sacrifice of reviling and befouling what made their innocents happy."

This is a beautiful confession, coming as it does from one who has lost the priceless heritage of faith in God and Christ; it is a noble and courageous confession, uttered as it was at a time when the streets of the Belgian cities were re-echoing with the mad yells of "A bas la calotte!" and the columns of the anti-Catholic press were teeming with the vilest insults against the Church, her priesthood, her missionaries and her consecrated virgins.

G. M.

A SOCIALIST CHALLENGE

A charge has recently been brought against Father Vaughan by the Socialist press, representing him as boasting of a commission from the Pope to preach against Socialism. This of course is a pure invention. The few lectures delivered by him against Socialism in this or other countries were the merest incident in his work. He speaks only as any other priest who from a sense of duty warns the faithful against the dangers threatening their religion. This is his sole commission.

A telegram was, moreover, sent to him from the Appeal, inviting him to use for his purpose the first page of its special edition, and promising a circulation of at least a million copies. Deigning his associates were then to reserve to themselves the remaining three pages for their answer. Father Vaughan certainly had not the least intention of giving this proposition any consideration. There is no reason whatever for a Catholic speaker, whose words are sufficiently public, to be at the behest of every Socialist publication which is seeking notoriety. Father Vaughan's remarks were addressed to Catholics, and a Socialist publication is clearly no channel of communication with them. The entire game is merely a ruse to bring Socialist literature into Catholic homes and under the influence of Father Vaughan's name.

A similar attempt was made at New York. He was asked to engage in a debate. That, too, would serve the publicity purpose of the party. The challenge was likewise issued with the understanding that he represented the Pope. "That is news to me," he said. "Where did you learn it?" "From the papers," was the answer. "And do you believe all you read in the papers?" Father Vaughan then assured his visitors that he was fully convinced no good could come from such a debate, as experience had often proved. The same reason, we are confident, he would likewise give in the present instance.

The Appeal further pronounced itself justified in stigmatizing the clergy as liars and slanderers, unless either Father Vaughan, or some Church dignitary, not below the rank of an archbishop or bishop, designated by Cardinal Gibbons, would accept its invitation to make, in a word, the Catholic hierarchy would officially recognize as its accredited organ. This is plainly preposterous. The Menace and every other publication of a similar character can then repeat the same process.

It is useless to say that the Appeal, like every other paper that issues from the Socialist press, has begun with wild accusations against the church and the priesthood, and will likewise end with them. They are the stock-in-trade of Socialism, and no evidence on the contrary can ever change the inherent animosity of Socialism to the Catholic religion. The usage of Socialist literature which today is gathering force will undoubtedly bring harm to many a worker who is unguarded in his faith and weak in his devotion. Yet it is but a wave of that flood which through the centuries is constantly beating and breaking against the rock of Peter, whereon Christ has founded His Church.—America.

A Protestant Tribute to Cellbay

Dr. Foster, a non-Catholic professor of Zurich, is quoted in the Month as paying the following tribute to the cellbay which the Catholic Church enjoins on her clergy:

"All institutions, even the best, are liable to abuse as soon as they take substance in human life. Indeed, it is those ideas and institutions which are most elevated in their character that are the most liable of all to abuse, and this just because they are set so high above the mode of living practiced by the average man. * * * But heroic examples are a necessity for us, and Schopenhauer himself has said that the abolition of the cellbay of the clergy was a grave fault of Protestantism. * * * The people ask that the realization of the ideal should be shown to them to be possible. The great sacrifice which cellbay involves gives to the Catholic priest a social authority and a kind of religious consecration, which his consequent enfranchisement from the ties and solicitudes of domestic life allows him to concentrate his activities to the welfare of souls."

Twenty-five young men were elevated to the holy priesthood on Saturday, June 2, at St. Paul's Theological seminary, St. Paul, Minn. The ceremony was performed by the Most Rev. Archbishop John Ireland.

Mgr. Donald Lewis MacIntosh, Vicar General of Glasgow has been appointed Coadjutor with future succession to His Grace Mgr. John Aloysius Macguire Archbishop of Glasgow, and has been assigned to him the title of Archbishop of Cherson.

By the death of Lady Sykes one of the most remarkable ladies in English society has been removed, at the comparatively early age of fifty-six. A convert to the Catholic Church, which she joined eight years after her marriage with Sir Tatton Sykes, Lady Sykes was a woman of wide interests.

On May 18 Norway celebrated the jubilee of Monsignor Fallise, its first Catholic Bishop since the Reformation. He a Bohemian, who in face of almost insurmountable difficulties, has been able to establish eight new Catholic stations in Norway, and founded in them churches, schools and presbyters.

CATHOLIC NOTES

In the Chapel of the Royal Palace at Madrid the Feast of Corpus Christi was celebrated with the usual solemnity and in the Procession took part the King and Queen, the Royal Family, the Court, and the Grandees of Spain. His Eminence Cardinal Vico, Apostolic Pronuncio was present.

Father Vaughan's Motor Chapel in England is preparing for another season of active work in East Anglia. The net results of last summer's campaign are six new parishes. They are now like little plants, but have become rooted, and under the fostering care of the newly appointed pastor they will soon grow strong.

It has been decided that the new town to be built upon the new Farley & Iowa railway, and which will be located six miles north of Farley, Ia., shall be called Kenville, after the Archbishop of Dubuque. A new Catholic church will be erected as the first step toward the founding of the community.

The colored Catholics of New York will soon have another church for their exclusive use, as Cardinal Farley has decided to place the Church of St. Mark the Evangelist, 61 and 63 West One Hundred and Thirty-eighth street, under the care of the Fathers of the Holy Ghost, who will devote all their attention to the spiritual care of the colored people of Harlem.

Typical of the cordial welcome that was extended to the Right Rev. Arthur Dowling when he came to take possession of the See of Des Moines, the non-Catholics of the city presented him with the handsome episcopal residence, and the Mercy Hospital receives a donation of \$20,000, that the city poor may have as full access to four free beds in that institution.

Advices have been received from Rome that Miss Evangelina Lubin, daughter of David Lubin, a former resident of Sacramento, and a former Jewish faith for Catholicism. Miss Lubin received her First Communion from Pope Pius and was confirmed by him at a private audience. Her father is the American delegate to the International Agricultural convention.

The official organ of the Portuguese Government in every issue contains announcements of measures taken against priests for refusing to carry out the provisions of the Separation Law. Many of them are exiled from their parishes for a year and thus deprived of all means of support. The Republican Congress of Braga was held recently in the residence of the Archbishop who has been banished from his diocese.

According to reports received by the Oregon State Council of the Knights of Columbus every Council of the society in Oregon has voted a per capita assessment of 35 cents annually for the education of clerical students. The fund will be apportioned between the two dioceses, the councils in Eastern Oregon contributing to the Baker City diocese and those in Western Oregon to the Archdiocese of Portland.

The Jesuit Fathers have recently finished a mission at the cathedral in Newark. Their instruction class gave great promise from the beginning. At the end of the first week there were forty non-Catholics in it, and it increased every day until it more than doubled that number, so that nearly a hundred converts were received into the Church.

Premier Asquith now has a Catholic secretary in the person of the Hon. James E. Drummond of the Foreign Office. He is a convert. The Rev. Haviland Montague Durand, formerly a clergyman of the Church of England, was received into the Church by Father Murphy, S. J., at Loyola, Sydney, N. S. W., lately. Brother Adalbert of St. Joseph's College, Bardonia, Ky., recently pronounced his final vows in the Xaverian brotherhood. He is a convert from the Episcopal Church and a nephew of the late Hon. John Hay, former Secretary of State.

When the Allan River Scotian from Boston, Thomas Collins, a Catholic was found to be dying with pneumonia. His fervent wish was that he might be given the last rites of the Church. As there was no priest on board the liner, the captain sent urgent wireless messages to the "atholic Bishop of Boston," asking for clergy men meet the ship, and in the meantime ordered that the engines be pushed to the limit to arrive in time. Father Noonan of St. Catherine's and Father Murphy of St. Mary's, Charlestown, hastened to the pier, but when the Scotian drew to the shore, all flags on the liner were at half mast. Death had won the race.

THE LITTLE SISTER WITH THE BLUE EYES

The ambulance gong rang noisily on the midnight air. The horse was clattered wildly up the asphalted driveway, the white coated intern leaped from his seat, and in three minutes the form of an unconscious woman rested on the sloping table in the operating room of the hospital.

While the dark blue eyes of the Sister were upon her patient, and at the first auspicious sign of drowsiness she was up again and resumed that dreadful walking.

As daylight drew nearer, their respective positions were gradually transferred. The patient was moved to a cot, while the woman little nun showed signs of weariness. But her resolution was indomitable. She made every effort to rouse the girl from her dejection.

The Sister looked at her curiously. Her lips trembled. "Don't you know?" she asked. The significance of the words escaped the girl. She turned to her questioner with old-time sullenness.

tom; the people had made up their minds not to come to hear our sermons. However, we opened the mission and conducted all the exercises outside the town in the Church of San Martin.

hand shook so much that he could not take the Sacred Host out of the monstrance. Then it was seen that the Sacred Host rose by itself slowly and descended into the ciborium. The parish priest having closed it and replaced it in the tabernacle, went into the sacristy filled with awe and amazement.

THE LANCASTER BELL

FULL TEXT OF THE OPINION OF MR. JUSTICE ANGLIN OF THE SUPREME COURT

Under the Civil Law of Quebec and after the Conquest the marriage of two Catholics could only take place in the presence of the curé of the contracting parties or of a priest authorized by him or by the Bishop, and all priests were forbidden without such permission to celebrate any marriage other than between their true and ordinary parishioners.

OUR LORD APPEARED IN THE HOST

A remarkable demonstration of the truth of the Real Presence of our Lord in the Blessed Sacrament and another illustration of the fact that the age of miracles has not passed took place in the town of Manzaneda, Diocese of Astorga, Spain, a few months ago.

My voice, up to then, so feeble, became so strong that in all my life I never preached with so much force. My former hoarseness altogether disappeared. But I was as if I had another voice speaking through my mouth.

Afterwards, wishing to write down what I had said in these moments, I could not. Whilst I quoted and commented on these words of Isaiah, the face of a little child with fair hair was visible in the Sacred Host exposed in the monstrance.

With matters in this position, the Legislature appointed a purely civil commission for the codification of the civil law with instructions to express in the Code the existing law. The report of those commissioners upon the portion of the Civil Code which deals with the subject of marriage contains the following passages:

the parties belong are reputed to have taken place openly ("publiquement.")

It must be noted, in the light of the foregoing facts, we find the following provisions which call for consideration in dealing with the question submitted:

"128. Marriage must be solemnized openly by a competent officer recognized by law."

This is the fundamental provision designed to prevent clandestinity.

Of almost equal importance, having the same object, and being the natural sequence of the provisions enacted for the same purpose, regarding the publication of banns in the church or churches to which the parties belong (Articles 130-3 and 57-8 C. C.), is Article 63 which says:

"63. The marriage is solemnized at the place of the domicile of one or other of the parties. If solemnized elsewhere, the person officiating is obliged to verify and ascertain the identity of the parties."

The latter sentence obviously provides for such exceptional cases as those of persons having no fixed residence ("vagabonds") or no residence in the province. The form in which the Article is expressed would be inexplicable if it were not thereby intended to prescribe that as a general rule marriage must take place at the domicile of one of the parties. I see no reason why this provision should not apply to Protestants as well as Catholics. The policy which underlies it so requires.

"Domicile" in this Article means place of residence (McMullen v. Wadsworth, 14 A. C., 631, 636) and, in the case of Catholics, and probably of Anglicans, who have parochial organization, it means the parish in which the parties, or one of them, reside. In the case of one of them belonging to a religious body having neither parochial organization nor its equivalent, or of a person belonging to no church, domicile would probably mean the municipality in which he resides. The Catholic parish in Quebec is legally recognized. See R. S. Q., 1909, Articles 420 to 424, seq. It is in the parish church, private chapel, or mission, and for the territory attached to it that the registers are kept (Articles 42 C. C.). It is the proper curé of the parties, i. e., the parish priest, who is authorized to solemnize the marriage. It is at the church and within the territory for which he is authorized to keep registers that he is empowered to officiate. While in country places the parish and the municipality are coterminous, such cities as Montreal and Quebec are divided into many parishes of which the territorial limits are well defined, and only within them is the curé authorized to discharge his functions as priest. Every consideration points to the parish being for the purpose of Art. 63 the domicile of the Catholic at all events.

Publication of banns in the Church to which the parties belong, marriage at the domicile and solemnization by a competent officer are the great safeguards provided by the Code against clandestinity. In all countries where the civil law prevails, territorial limitation of the jurisdiction to solemnize marriage appears to have been established for that purpose—a policy inspired, no doubt, by the Tridentine Decree.

To further assure obedience to the legal prohibitions in respect to consanguinity, pre-contract, and minority, the non-observance of which clandestinity too often serves to cloak, the Code has provided (Articles 136 "et seq.") for formal opposition being made to marriages by interested persons. The efficacy of these provisions depends upon the restrictions imposed as to the place, time and publicity of solemnization by the parties, which solemnization has just been made. Article 1,107 of the Code of Civil Procedure, which must be read with the provisions of the Civil Code (Article 144 C. C. requires that the opposition shall be served "upon the functionary called upon to solemnize the marriage," and Article 61 C. C. directs that the dissolution of an opposition shall be notified to the officiant charged with the solemnization of the marriage (See also Article 1,109 C. C. P.). By Article 65 C. C. the "Act of Marriage" which the celebrant is required to prepare and sign, must "inter alia" state that there has been no opposition or that such opposition has been withdrawn. The provisions accord only with the view that in the ordinary case and as a general rule there must be some one, or at most two, defined and ascertainable functionaries charged with the celebration of a marriage and that the jurisdiction of the competent officer mentioned in Article 128 is necessarily territorially restricted as indicated by Article 63; and that is the only logical outcome of the provisions of Articles 130 "et seq." The purpose of such provisions and their efficacy to attain the object sought by the Legislature—the prevention of clandestine marriages, bigamous marriages, bigamous marriages, and marriages between minors without the consent of parents—are well stated by Mr. Justice LeBlanc in Durocher v. Degre at p. 488 "et seq." To hold, as is maintained by those who contend for a negative answer to both branches of the second question, that every officer competent to solemnize the marriage of any two persons who come before him, whatever their residence and whatever their religion, provided only they produce to him a license from the Curé, is to destroy at once and completely all the elaborate safeguards which the Legislature has provided to prevent the commission of evils. As put by Mr. Justice LeBlanc:

"Can it be supposed for an instant that the officiant after having ordained the publication of marriage (b) in the church or churches; (c) before a public officer, belonging to the worship of the parties; (d) by the curé, (e) and their having left to the religious authorities whom the parties are subject to the discretion of granting or refusing the dispensation of such publication would, after providing for all this series of formalities to be carried out by the curé and the religious authorities in the church of the parties, have left persons after all free to contract marriages before no matter what minister and of a different religion. The idea seems to us neither reasonable nor probable."

Articles 42, 44 and 45 now call for attention.

"42. Acts of civil status are inscribed in two registers of the same tenor, kept for each Roman Catholic parish church, private chapel or mission, and for each Protestant church or congregation or other religious community, entitled by law to keep such registers, each of which is authentic, and has in law equal authority."

"41. The registers are kept by the rector, curate, priest or minister having charge of the churches, congregations, or religious communities or by any other officer entitled so to do.

"In the case of Roman Catholic churches, private chapels or missions, they are kept by any priest authorized by competent ecclesiastical authority to celebrate marriages or administer baptism and perform the rights of burial.

"45. In the case of Roman Catholic churches, private chapels or missions, the registers must be granted under the name mentioned in the certificate of authorization by the Bishop, the Ordinary of the diocese, the Vicar-General, or the Administrator, and the priest on presenting the register for authentication must exhibit the certificate of authorization."

In these articles the Code expressly recognizes the power of the Catholic Bishop to appoint priests for the solemnization of marriage and to confer upon them the requisite authority. Their right to keep civil registers is made to depend upon this authorization of the Bishop and their competency to solemnize marriage for civil purposes is in turn made to depend upon their being appointed to keep registers. (Article 128.)

This latter article, which reads as follows: "129. All priests, rectors, ministers and other officers authorized by law to keep registers of acts of civil status, are competent to solemnize marriage."

"But none of the officers thus authorized can be compelled to solemnize a marriage to which any impediment exists according to the doctrine and belief of his religion and the discipline of the church to which he belongs."

"is the effect of those who contend that every officer authorized to keep a marriage register is competent to solemnize any and every marriage. It is, on this point, an essential condition of the validity of a legal competence already existing—which in the case of ministers of dissenting bodies had been conferred by the statutes consolidated in the C. S. L. C., 1861, c. 20, and by subsequent similar acts. It is necessarily general in its terms. It must, as must every provision of the Code, be construed that their efficacy shall not be destroyed. It is consistent with the limitations which the provisions above discussed necessarily entail. Having regard to the facts that solemnization by their proper curé or by a priest acting with his authority or that of the other party, was an essential condition of the validity of marriage by the civil law of Canada at the time of the Conquest, that this continued to be the law in respect to Catholics after the Conquest, that the instructions to the officiators were to express the existing law, that in their report they say the object has been done, and that everybody "the enjoyment of his customs and practices according to which the celebration of marriage is entrusted to the ministers of the worship to which he belongs," and that they inserted numerous provisions in the Code compatible only with that intention, I have not the slightest doubt that the proper construction, Article 129 cannot be read as conferring the general and indiscriminate power to solemnize marriage which Mr. Lafleur felt compelled to contend for, and which would inevitably entail upon the Province the very evils which the whole tenor of its enactments in regard to marriage makes it clear it was the purpose of the Legislature of Quebec to obviate."

I am of the opinion that, under the various provisions of the Civil Code, quite apart from any impediment created by the laws of the Catholic Church, it is essential to the validity of the marriage of two Catholics in the Province of Quebec that the celebrant should be a priest acting with his permission, or that of the Bishop. Since the marriage may be solemnized at the domicile of either party (Art. 63), this requirement of the Civil Law seems to be inapplicable to the marriage of a Catholic with a non-Catholic. The effect of the other articles of the Civil Code relating to marriage, which reproduced the provisions of the civil law as it stood at the Conquest, with some subsequent legislative modifications, therefore harmonizes with that of Art. 127, C. C., which recognizes and adopts for Catholics the law of the Catholic Church as it stood in 1866 in regard to impediments to marriage other than those enumerated in the preceding articles of the Code dealing with marriage can be carried out, or can due effect be given to them all. This conclusion is in accord with the great weight of the jurisprudence of the Province of Quebec. In addition to Larabee v. Evans, 24 L. C. J., 235 and 25 L. C. J., 261 and Durocher v. Degre, Q. R., 20 S. C., 456, already cited, I may refer to Globensky v. Wilson (1886), Q. R., 2 S. C. J., 174; Vallancon v. Lafontaine, 11 L. C. J., 305; and Valade v. Cousineau, Q. R., 2 S. C., 529.

Against the view supported by these authorities, there are only the decisions of two judges of the first instance—one in Delpit v. Cote, Q. R., 20 S. C., 358, in effect overruled within two months by the Court of Review in Durocher v. Degre and the other in Hebert v. Cloutier, Q. R., 41, S. C., 249.

The effect of the provisions of the statutes and of the Code in regard to marriage licenses must still be considered. Although addressed "to any Protestant minister of the Gospel," the license does not confer upon him the power or authority to solemnize marriage. (Arts. 128 and 129.) That is derived from the law in the case of Protestants and the other in Hebert v. Cloutier, Q. R., 41, S. C., 249.

The obvious reason that the law which governs property and civil rights is, in the main, the French law as it existed at the time of the Cession of Canada, and not the English law, which prevails in the other Provinces."

There cannot be the slightest doubt that the representatives of Lower Canada insisted that, from the subject of "Marriage," which is the original draft of the Confederation pact, was given in its entirety to the Dominion

age registers for civil purposes (Arts. 44 and 45, C. C.), that right, in turn, involving the civil competence of the priests so authorized to solemnize marriage. (Art. 129, C. C.)

In the Catholic Church, the Bishop has the power to dispense with the publication of banns. The French law in force in Lower Canada recognized that right for civil purposes, and by Arts. 59 and 134, C. C., it is continued. The license issued by the Curé is nothing more than a substitute or an equivalent, in the case of Protestants, for the Bishop's dispensation from the publication of banns, which Catholics must obtain if they wish to be married without such publication, and probably also from the obligation of marriage in the church. It is argued that it also does away with the requirement of marriage at the domicile, but I more than doubt that. Art. 57, prescribes that

"57. Before solemnizing a marriage, the officer who is to perform the ceremony must be furnished with a certificate establishing that the publication of banns required by law has been duly made, unless he has published them himself, in which case such certificate is not necessary."

By Art. 59 (a) it is provided that "in so far as regards the solemnization of marriage by Protestant ministers of the Gospel, marriage licenses are issued by the Department of the Provincial Secretary, under the hand and seal of the Lieutenant-Governor, who, for the purposes thereof, is the competent authority under the preceding article."

The issue of a license to a minister to solemnize a projected marriage does not confer on him the requisite power to do so. It is an authority to the minister to be chosen, if he is competent by law, to proceed with the marriage without proof of the publication of banns and probably elsewhere than in his church. If the minister be otherwise incompetent to solemnize the marriage, the license has no greater validating effect upon it than it would have if the parties were legally incompetent to contract marriage. The minister is personally protected from any action or liability for damages by reason of any legal impediment of which he was not aware; (Art. 59 a) but beyond that the license has no saving force.

The marriage licenses issued by the Curé were intended solely for Protestants as made clear by a reference to Article 59 (a) and to the R. S. Q. (1909), Articles 1494, 1495, 1497, 1498 and 2943. The provisions for licenses are confined to the solemnization of marriage by Protestant ministers and the fees derived from them are by law devoted to Protestant superior education. There is nothing therefore in the provisions of the law regarding licenses inconsistent with the view that a marriage between Catholics in the Province of Quebec can be validly solemnized only by the curé of one of the parties or by a priest authorized by him or by the Bishop.

I express no opinion as to what persons should for civil purposes be deemed subject as Catholics to the impediment which has been under discussion. That question has not been asked. Before concluding this opinion I think it right to direct attention to the important, but too often overlooked, provisions of Articles 163 and 164 of the Civil Code, which are as follows: "163. A marriage, although declared null, produces civil effects, as well with regard to the husband and wife as with regard to the children, if contracted in good faith."

"164. If good faith exist on the part of one of the parties, the proper consequences of civil effects in favor of such party alone, and in favor of the children issue of the marriage."

My conclusions in regard to the second question are that, in the Province of Quebec, marriages between persons who are both Catholics solemnized before a Protestant clergyman or minister are civilly invalid; marriages between persons one of whom only is a Catholic, commonly called mixed marriages, which would otherwise be legally binding, are civilly valid, whether solemnized before a Catholic or a Protestant clergyman or minister. These results flow from the provisions of the civil law of the Province, taken by themselves; and also from the law of the Catholic Church, so far as it is given civil effect by Article 127 of the Civil Code. The recent decree, known as Ne Temere, I understand not to be within Article 127, C. C. It has not received any other legislative recognition, and has, therefore, no civil effect.

I would therefore answer the second question submitted as to clause (a) in the affirmative, and as to clause (b) in the negative.

I answer the third question in the negative, for the reasons which Mr. Justice Davies has assigned in support of the negative answer to the first question.

As so aptly pointed out by Mr. Smith, the special and unique provision made by section 93 of the British North America Act for Federal remedial legislation, intended as a protection to religious minorities in educational matters, precludes the idea that, in regard to other subjects assigned to the exclusive jurisdiction of Provincial Legislatures, a general overriding legislative power is vested in the Dominion Parliament.

I would, in addition, merely direct attention to the omission of the Province of Quebec from the 9th section of the British North America Act, which provides for Dominion legislation for uniformly in Ontario, Nova Scotia and New Brunswick as to property and civil rights, subject to the approval of the Provincial Legislatures, as affording another argument of some cogency in support of the negative answer to the third question: "This Province of Quebec is omitted from this section," says Sir Montague Smith, speaking for the Privy Council in Oltisense Insurance Co. v. Parsons, 7 A. C., at p. 110, for the obvious reason that the law which governs property and civil rights is, in the main, the French law as it existed at the time of the Cession of Canada, and not the English law, which prevails in the other Provinces."

There cannot be the slightest doubt that the representatives of Lower Canada insisted that, from the subject of "Marriage," which is the original draft of the Confederation pact, was given in its entirety to the Dominion

Parliament should be taken out and assigned to the exclusive jurisdiction of the province. "The Solemnization of Marriage" in order that the complete control of the Legislature of the Province of Quebec over all that appertains to that subject should be secured, and that there should be a constitutional guarantee against federal interference with the provisions of its civil law, carefully framed to suit local conditions, in a matter so vital to civil rights.

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CATHOLICS AT OXFORD

The Rev. Father Pope, S. J., at a reception given by the Newman Society of Oxford in honor of Cardinal Bourne, speaking of the losses the Church had sustained, said:

No loss to our heavy losses has been the loss of the Universities. To narrow our view to what concerns us as Catholics in Oxford, there are Durham College and Gloucester Hall (now Trinity and Worcester Colleges) lost to the Order of St. Benedict, there is St. John's College lost to the Cistercians, Christ Church to the Augustinian Order; while of Osney Abbey and Rowley Abbey, Austin Friars, and the convents of Franciscans and Dominicans, scarce a trace remains. Our ancient homes are destroyed or know us no more, but the Religious Orders come alive in Oxford—living sons of St. Benedict and St. Francis and of St. Ignatius, too; for alone of Religious Orders the Society, having nothing to lose, positively gained by the loss of Oxford; it gained, as Oxford lost, Campion, Parsons, and holy and distinguished men even down to our own day."

Continuing his address, Father Pope referred to the part taken by Catholics in the life of the city and the University, and predicted a greater influence when the seeds of Catholic truth now being sown shall have yielded a harvest:

"God is with us, as He is with our ancestors. We are here with the blessing of the Holy See and the full approval of the English hierarchy. We are here to witness in the flesh what must ever be the chief arm of a religious man—the weapon prayer; we offer the Holy Mass; we chant the Liturgy; we preach and we write, and we are acquiring knowledge, at once the knowledge of books and the knowledge of men. We are coming better to understand England and to be ourselves better understood in England; we are breaking down prejudice; we grow daily less and less of what, in Cardinal Newman's words, Catholics, not so long since, were to the popular imagination 'a lion rampant, a griffin, a wivern, a salamander.' We are resuming our native place in the city and in the life of the Nation. Oxford, alas! is far from Catholic, but our eyes behold some seeds of Catholic truth germinating within her."

The ancient creative influence of the Church restored to the University must realize that only the Catholic Church could have created them. The very conception of such a University as that of Oxford was dependent upon the teaching of the Church, and it was because the Catholic Church had taken such complete possession of the University that all the influences which afterwards arose could not destroy the evidence of that possession. And it was significant that when the divorce took place between the Church and the University there set in a period of intellectual stagnation."

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The Catholic Sisterhoods

To me the Catholic Sisterhood seems to be one of the strongest proofs of the existence of a hereafter. I speak not as a member of the Catholic Church, or a sectarian, or a member of any religious belief. These noble women have given up all that they have in this world, their wealth, their homes, their hearts, their lives, and have devoted all their energies and entire attention to the rearing of others' children, to the guiding of youths and to the turning of mature minds to loftier sentiments with no hope whatever of any reward, except that which they hope for in the great beyond. There is no more potent demonstration of the existence of God than the work of

the Sisters. All praise, all honor to the great army of the Catholic Sisterhoods.—Vice-President Sherman.

No man who has not gone through the fiery ordeal of suffering can truthfully be styled a man of strong character. Those who have never been sick cannot properly appreciate the boon of health. We rarely set such store by God's glowing sunshine as after a period of rain and storm. Our capacity for enjoyment is generally measured by our capacity for suffering. It is really only those who know how to suffer who know, too, how ready to enjoy.—Rev. John E. Graham.

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In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper.

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

It is only on my return to London today, after almost a month's absence from my diocese, that I have been made fully aware of the proceedings of the recent congress of the French language at Quebec, in which my name and my assumed decisions formed a subject of discussion.

I cannot believe that the members of that congress would do me a conscious injustice.

The whole case throws a curious light upon Presbyterian ideas of tolerance. The Board Schools of Scotland, it should be remembered, are Public Schools. They are maintained out of rates and taxes levied upon people of all denominations.

I have never made any regulation regarding the absence of my priests from their parishes in the matter of the Congress of the French language or in any other matter.

NOTE AND COMMENTS. SOME OF OUR METHODIST READERS think that we overstate the case in regard to their theological colleges.

AN EVENT of great interest to the Catholics of Scotland is the appointment just announced of Mgr. Donald MacKintosh, Provost and Vicar General of the Archdiocese of Glasgow, as coadjutor, with right of succession to His Grace Mgr. Maguire, Archbishop of that See.

MGR. MACKINTOSH becomes Archbishop of Cherson, in partibus infidelium with full right of succession. The new prelate has had a distinguished career in the Church.

IN VIEW of the many allusions to Catholic intolerance just now, whether in Ireland or in Canada, (an allegation which has absolutely no basis in fact), the following instance of Protestant intolerance in England may be worth quoting.

THE verses were caustic and burned deep, may be seen from the following stanzas:

"How dare you stand as minister of such and such a church, And by your teachings foul your nest; its best loved truths besmirch!

You claim a higher privilege than man has ever known; The right to criticise your God, and drag Him from His throne;

The right to make a hypocrite of Jesus Christ, the Lord, The right to judge the Infinite, and tear His holy word."

From which it would appear that Methodists themselves are not blind to the downward tendency of their theological institutions.

probate, contained this clause: "That no part of his freehold estate shall be sold or let to a Roman Catholic body or institution, or to a person professing the Catholic religion."

A SECOND instance of such intolerance is at hand in the case of Miss Marshall, a school teacher near Glasgow, who has been dismissed for the sole reason that she has become a Catholic. The case is attracting much attention just now in Scottish and English exchanges, and has given rise to a spirited debate on the rights of conscience.

THE FACTS seem to be as follows. Miss Marshall is a certificated teacher recognized by the Scottish Education Department. She had been trained in a Scottish University, and in June 1910 received an appointment under the Dalziel School Board.

THE BEST proof of this is that in the districts of France where the Catholic faith is still an active factor in the life of the people—in Brittany, for example, and in other departments in the North and East, a proportionately high birth-rate is still maintained.

THE CONTINUITY THEORY. Everyone is familiar with the Anglican contention that the present Church of England is not the legitimate successor of the Church of pre-Reformation times.

THE POSITION OF CATHOLICS IN NOVA SCOTIA. In the previous articles it was shown how Catholics have been gradually pushed aside in the public and official life of the province, how in the legislature and Parliament of the country the representation has been dwindling.

Council of Great Britain, and has served on local school boards. He was also the first Secretary of the Glasgow Archdiocese after the restoration of the Hierarchy in 1878. In 1909 he became Provost, and a year later Vicar General. So that his career as a priest has been a very active and varied one, and of a character to fit him well for the high office of Archbishop of Glasgow, to which he will succeed should he survive Mgr. Maguire.

AGAIN the birth-rate of France shows a decline, the figure for the past year being the lowest on record. Only 742,114 births of living children, says an exchange, were registered against 776,983 deaths—a state of affairs which may well make every patriotic Frenchman and every lover of France beyond its borders tremble for its welfare.

THE LEADING Trust Co. in the Lower Provinces has a directorate of twenty five. Not one is a Catholic. The council of the Board of Trade consists of either sixteen or eighteen members.

THE CALL OF THE WEST. The slogan of the world-to-day seems to be "Westward Ho!"

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preparing the way for a new and brighter age by their superior wisdom and independence of judgment. The complaint of their adversaries was just the contrary—that they took slavish views of the literal sense of scripture, and when arguments failed them, they were quite ready to call in secular aid to justify themselves in maintaining their own positions.

WE shall have occasion again to call attention to the new light which Dr. Gairdner has shed on many controverted points of history.

A LAMP TO OUR FEET. What Newman called the "Protestant Tradition" has so long held sway in English history that it is refreshing to find a Protestant historian readjust the historical viewpoint in accordance with Catholic truth.

DR. James Gairdner (not Gardner, whose works are a mere rebash of the "Protestant tradition") in two volumes entitled Lollardy, gives us the only rational explanation of the great fact of the Reformation in England.

IF men were truly sincere and delivered judgment by no canon but those of evident morality, then Julian would be described in the same terms by Christian and pagan, Luther by Catholic and Protestant, Washington by Whig and Tory, Napoleon by patriotic Frenchmen and patriotic Germans.

NO Catholic will quarrel with this ideal of historical impartiality. The more impartial the treatment of historical facts the more favorable to the Catholic contention. The Protestant Tradition has so thoroughly dominated English history that impartial treatment of facts seems like special pleading by a Catholic author.

DR. Gairdner was invited to contribute a volume to the history of the Church of England. His work entitled Lollardy "although partly going over the same ground as its predecessor, has a wider scope and a materially different aim."

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financial world is what may be called the gradual extinction of the Catholic bank director. In 1870 there were five prominent Catholic business men on the Boards of Directors of the city banks as follows: Bank of Nova Scotia; D. Cronan; Merchants' Bank; Hon. Edw. Kenny; (Pres.), M. Dwyer and T. E. Kenny; People's Bank; Hon. James Cochran. In 1880 the conditions were about the same. It was as follows: Bank of Nova Scotia; D. Cronan; Merchants' Bank; T. E. Kenny; (Pres.), M. Dwyer and Hon. Jas. Butler; People's Bank; Patrick Power, M. P.

IN 1890, twenty-two years ago, the number was about the same, but the process of eliminating the Catholic directors soon appeared. In 1900, the number was reduced to four: Merchants' Bank, T. E. Kenny, M. Dwyer and H. H. Fuller; People's Bank, P. O. Mullin, (Pres.). Ten years later, in 1910, the number was nil.

THAT is the story in one line of business. It is the same in many others. In the industrial companies, the insurance companies, and all the business organizations of the city, there is the same poor showing.

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Island to seek recruits for the novitiate in Victoria. Much is being accomplished, but much must necessarily be left undone owing to the scarcity of the labourers. Generous co-workers are needed, young women whose hearts are filled with love of God and their fellowmen, who will not shrink, even in this age of ease and comfort, from shouldering the yoke of Christ, and devoting health and being to God's holy service.

HEARLEN to the voice which calls, O all ye noble-hearted, generous-souled maidens! Refuse not the invitation which the Divine Lover of chaste souls is breathing to you yet undecided but willing hearts to-day; but in entire submission and readiness of purpose pray with St. Peter: "Lord, if it be Thou, bid me come to Thee across the waters," across the continent; and, as once to His loyal affectionate apostle, so to you will the voice of Jesus whisper: "Come! Hodie si vocem ejus audieritis, nolite obdurare corda vestra—to-day, now, if you should hear His voice, harden not your hearts!"

ADDRESS: The Mother Provincial, St. Ann's Academy, Victoria, B.C.

UNCERTAINTY OF FAITH. A person named J. H. Burnham, who, we believe, lives in Peterborough, has written a very misleading letter to the Globe.

WHEREVER you look at any gathering of submissive people, you see them on all fours before the clergy, the claim having been re-asserted by the present Pope that there is but one ruler, the Vicar of Christ, the Pope of Rome; and "Submission" is his war cry.

THE STATE of the world is something new in religious thought and there is something new every day. But here is paragraph decidedly original. Says the Globe report:

"The resolution calls on every minister in Canada to publish in his local newspaper, over his own signature, a statement declaring whether or not he believes the Bible to teach the doctrine of a literal lake of fire and brimstone as a place or state or condition for the eternal punishment of the wicked, and that every editor of a newspaper in Canada be requested to invite the ministers of his constituency to avail themselves of his columns for their statements."

NOW supposing it to be the case, and undoubtedly it will be the case, that there is a sharp division to be found in the letters to the country papers, what then? Who is to decide who is right or who is wrong? A headless conglomeration of sects will always be on the broad ocean without compass or rudder.

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NOW supposing it to be the case, and undoubtedly it will be the case, that there is a sharp division to be found in the letters to the country papers, what then? Who is to decide who is right or who is wrong? A headless conglomeration of sects will always be on the broad ocean without compass or rudder.

THE STATE of the world is something new in religious thought and there is something new every day. But here is paragraph decidedly original. Says the Globe report:

from the Lord's Day Alliance." These gentlemen may tell us that they are but acting within and carrying out the law. Quite true, but it must not be forgotten that these blue laws were enacted at the behest of stand-and-deliver clerical deputations who receive too much countenance from weak-spined members of parliament. The Lord's Day Alliance have a fetish—"Keep holy the Sabbath day." Its enforcement to the letter gives them deep concern, but their interest in the other nine commandments appears to be merely passive. London seems to be the storm centre of the Evangelical Alliance. In this city of nearly fifty thousand inhabitants we may not have street cars running on Sunday because the gentlemen belonging to that self-constituted, oppressive and meddling organization will not have them. In consequence our progress has been seriously retarded. At present the Lord's Day Alliance holds the fort. How long will it be before our citizens will take measures to storm it?

El Heraldo de Figueras, Spain, says: "No less than 1,500 French priests have left the Romish Church during the last ten years. The principal causes of such desertions are the modernism movement, the propaganda made by the laity against the religious communities, the separation of Church and state, and finally, the recent Papal utterances, full of violence and hatred. The theological seminaries are scantily attended. The number of students is only half of that of five years ago. Some of the old priests preach now the Gospel of Christ in Protestant churches and chapels. The Romish Church in France is passing through a great crisis."

THE ABOVE selected paragraph appeared in the Echo of this city. We would advise our excellent contemporary to be more careful. The paper from which he quotes is in a class by itself. The editor is a Masonic Christ-hater and respectable people in Spain take no notice of him. These wild and utterly foundationless statements are sent broadcast for the purpose of bringing the Church into disrepute. Their reproduction in English speaking countries is inexcusable. To Catholics they would be a cause of amusement were it not that many of our non-Catholic fellow citizens are simple enough to believe them. The extract quoted above is in the same category as the chain prayer and the Jesuits' oath.

CATHOLIC ACTION

From time to time the silver lining appears in the clouds hanging over poor France. The despatches one day bring us the intelligence that conditions are deplorable. As an illustration of the extent to which official France has been impregnated with atheism, a correspondent states that when, on Sunday May 19, a military band gave a concert in the gardens of the Town Hall, Bourges, and had on the programme the hymn, "Nearer, My God, to Thee," the anti-clericals protested against the proposed playing of the hymn, and were successful, though the municipality is considered "moderate" and well-disposed towards the Catholics.

Then comes the silver lining. In the recent municipal elections a large number of priests were elected municipal councillors, and now a very fair portion of these clerical councillors have been nominated Mayors of their respective communes. The programme of the clerical candidates at the municipal elections was almost exclusively Catholic. The characteristic feature of the municipal elections is not, however, the increase in the number of Conservative councillors, but the very considerable decrease in the majority by which the Radical and Socialist municipal councillors were elected.

We have no word of commendation, but quite the contrary, for those half dead and half alive Catholics who plow along day after day in the region of indifference and permit the Masonic infidels to rule the country. Their numbers are insignificant, but yet by reason of their being past masters not only in Freemasonry but in political chicanery, they manage to rule the country. They recognize no God, have no thought of a hereafter and sit but to enjoy all the pleasures and luxuries of this world, the money of the people supplying the wherewithal. Such it will ever be until Catholics become thoroughly organized and enter the political arena with a determination to bring back Catholic France to where she belongs. The indifference of the Catholic people to the public weal is not confined to France. Even in this country of ours we have had proof that their habit of eternal slumber has brought about startling conditions. In the great Catholic city of Montreal we find infidel French Freemasons occupying public positions. This is shameful. The Catholics of the metropolis should be up and doing. When the horse is stolen it will be too late to lock the stable. In the government of our cities, and indeed in the government of our country at large, we should pick out good Catholics and good Protestants if we want a clean administration. The French Masonic infidel type should be kept where it will not have power to do any harm.

ON THE 4TH of July took place in the Southern portion of the American Republic a series of brutal prize fights. The principal was one between Jim Flynn and Johnson, a negro. From the name one would suppose that the former is an Irishman; but he is not. His real name is Andrew Chiariglino. The blows of the negro, we are told, cut him to pieces, and he was saved from death by the interference of the police. We merely wish to suggest to our separated brethren who are so liberal in their contributions for "missionary" purposes in Italy, Spain and Mexico, that it would be more becoming were they to withdraw some of their forces from these parts and plant them in the Southern States, where not only prize fighting and burning human beings at the stake are frequently noted, but where other horrible criminality has become so frequent that public opinion in regard to it is getting somewhat callous.

HOLINESS BY ACT OF PARLIAMENT

At the Methodist conference in Toronto Dr. J. W. Graham made, we are told, a masterly address dealing with social conditions. "The vexed problem of labor and capital disturbing the industrial situation all over the United States and Canada," he declared, "cannot be solved by a long-haired, wild-eyed iconoclast standing on a barrel haranguing a crowd in the park; but neither can it be solved by a smug-faced lawyer with a large retainer teaching corporations and trusts how they can violate with impunity the law of the nation."

Rev. S. W. Fallis also entered the arena as a champion of social regeneration. "No one," he said, "denies that it is the Church's duty to preach the Gospel, but that preaching is vain and stops the mouth of no Philistine scowler if the Church squints this way and that every time it is brought to face a 'cleared-out' Goliath in the industrial or social world. One lithe-limbed David with a smooth stone in his sling and four stones to the good in his hand is worth a whole synagogue full of wool-mouthed, hamstrung, calculating saints."

Very strongly put. But these estimable gentlemen are beginning work at the wrong end. We elect men to make our laws and appoint other men to administer them. A short time and we realize that some of the elected have the word "buddler" and the word "grafter" written all over them and the buddler and grafter is faultlessly attired, of gentlemanly manner, highly educated and puts a liberal cheque on the church collection plate. Not only this, but he is actively engaged with other conspirators in forming combinations to corner the market on what we use and force people with slender means to pay two prices therefor. Proof? Take a trip through the cold storages. If our good friends above named would direct their attention to the work of stamping out electoral corruption and train the people to bring their consciences to the ballot box, they would be doing a good work. The preacher with the policeman's baton does more harm than good.

DR. ORESTES BROWNSON

A small book recently published by the Society of the Divine Word, Techny, Ill., entitled "Watchwords from Dr. Brownsong," recalls to those who read it the immense service rendered to the Church by the great convert thinker. The booklet contains short selections made from time to time by a devoted reader and student of the collected works of the famous lay champion of Catholicism. It is a collection of striking passages and may be said to contain the motive principles of this profound but withal humble and devoted Catholic. Dr. Brownsong came of old American stock, and was born of Protestant parents. At nineteen he was a Presbyterian; two years later he became a Universalist. It was not until he reached the age of forty-one that he joined the Catholic Church and placed at its service the strength and influence of his mighty pen. With true humility, he stated later that he had brought nothing into the Catholic Church except his sins. The "Watchwords" will be a suitable introduction to his complete works which have been collected and published by his son. Those who read and study the contents of the small book will yearn for the possession of the larger books.

What better advice could be given to the Catholics of this country than that in this passage.

"Not here is the Catholic to fear to speak above his breath; not here is he to crouch and hide. He is at home, and no man has a better right to be clear, firm and manly; let his voice be clear and distinct; his speech strong and decided, as becomes the citizen of a free state, and a freeman of the commonwealth of God. Let him be just to himself, just to his fellow-citizens, just to his religion—be what his religion commands him to be and fear nothing."

Brownsong was mighty in his defence of the Church and its doctrines. When occasion demanded the warrior blood stirred within him, and in the fight for truth he fought with all the intrepidity of

a Crusader. To the Catholic minority his advice was to be united and determined, and if they demanded only what is reasonable and just, success, he said, was sure to come. Dr. Brownsong was not eager for worldly reputation; he cared little for fame. "My reputation as a man and a writer is a matter of indifference; but my reputation as a Catholic and a devoted son of the Church, I hold very dear."

Again he says: "Books, tracts, sermons, are all good in their place, but for the conversion of unbelievers and sinners, confraternities of prayer are better."

To read the works of Brownsong helps to strengthen one's faith. Great intellectual power, intense devotion and deep humility such as his are seldom found in such beautiful combination in one man.

MEDICINE FOR ULSTERIA

A meeting of the Irish Church Synod (Episcopalian) was recently held in Dublin. As might be expected the majority of the gentlemen composing that body spoke strongly against granting Home Rule to Ireland. One of their number, however, Col. W. H. Poe, took issue with his brother delegates on this question. His remarks are worthy of serious study by those who, without first hand knowledge of the actual conditions, are too prone to give their sympathies to the madness of the Orange contingent in Ulster:

"There are many Protestants in the south and west of Ireland," said Colonel Poe, "who, living on the best of terms with their Roman Catholic neighbors, and having no fears of any possible encroachments on their religious liberties, are, I believe, strongly opposed to our Church being identified with any resolution of an offensive nature against the members of another persuasion."

"In place of the evil which (his hearers) professed to dread under Home Rule, namely, a strengthening of clerical influence, there was every reason to anticipate that such influence would be gradually and very sensibly diminished, and that, except for its alliterative jingle, the phrase 'Home Rule means Rome Rule' would become an empty and absolutely meaningless catchword."

"It is idle," Colonel Poe continued, "for us, as Protestants, to be constantly assuring our Roman Catholic fellow countrymen that we have no quarrel with them individually, that we have never received anything but kindness and consideration at their hands, and that our only desire is to live in peace and amity with them. What avail such professions of good-will, if in every newspaper which we control and on every public platform where we appear we proceed to tell them in more or less polite language that they are a priest-ridden race, subservient to the domination of their clergy?"

We cannot coincide with the Colonel in one remark he has made, namely, that under Home Rule there was every reason to anticipate the influence of the Catholic clergy would be diminished. Were such the outcome the Irish people would be paying too great a price for Home Rule. The influence of the Catholic clergy in Ireland has given the people a purity of life, a nobility of thought on things eternal, and practically a crimeless status in civic life, the like of which cannot be found in any other portion of the civilized world. If it were possible, an increase rather than a diminution of the influence of the Catholic Church would make Ireland a country after God's own heart. These who contend that Protestants will suffer under the new order of things are either very insincere or very ignorant.

NOT REAL NUNS

The Archbishop of Canterbury, at a meeting at the Church House in Westminster Abbey, to celebrate the jubilee of the revival of the Ancient Order of Deaconesses, paid a warm tribute to the interest taken in the United States in this order. "We must," he said, "have one service for the ordination or setting apart of women for an order, something like one standard of qualification on the part of women who are to be ordained, a uniformity of rule in regard to the age at which women may be set apart for this work and some provisions made for them when their days are coming to a close."

His Grace of Canterbury will not of course call these Protestant women "nuns." The word "deaconess" will sound more welcome to the ears of those people who suppressed the monasteries and convents in the old days—monasteries and convents where were found the real monks and the real nuns. The real nun sacrifices all for Christ; the deaconess, good, well-intentioned woman as she may be, goes only part way. She still retains a strong claim upon the world, its social amenities, its ambitions and its duties, and may at any time be free to give to this same world all her activities. How different with the real nun. Her motto is "All for Jesus." And she is loyal and true to her Spouse until her mortal remains are placed away in the cemetery plot. Then her pure soul takes flight to that One for Whom she had sacrificed all that life held dear. The lily is hers and she presents it to her Redeemer.

But may we not hope that the old days are coming back to England. The deaconess movement is one step towards, and happy would it be for that

country were the monasteries and convents again covering the land. The poor-house doors might then be closed and England would then become "heavenly England" once again.

A GOLDEN JUBILEE

Rev. Father Francis Xavier Granottier, P. P. of Owen Sound, celebrated his golden jubilee on the 3rd inst. His congregation did not forget him, and as a mark of their love presented him with a purse of gold. THE CATHOLIC RECORD sends the good Father heartiest felicitations. For long he has been recognized by the priesthood of Ontario as one whose life work has been an inspiration—one who now, in the autumn of life, may look back upon the good work he has done with gratification. Truly he has been the faithful servant. May it be that many more years will be given him to be a comfort to his people, an honor to his Church and a benefactor to his country. The following is the press despatch relating to this interesting event:

Owen Sound, July 4.—Last evening the congregation of St. Mary's Church presented Rev. Father Francis Xavier Granottier with a substantial purse of gold on the golden jubilee, the fiftieth anniversary of his ordination to the priesthood. For forty-nine years Father Granottier has been stationed at Owen Sound and in that time he has been in a large measure responsible for the great growth and prosperity of the church in this district.

As an illustration of the general goodwill and esteem with which he is regarded, Father Granottier was the recipient of a separate remembrance from his Protestant friends in Owen Sound. The presentation took place on the lawn at the presbytery and was made by Mr. Michael Folan, the accompanying address being read by Mr. McClarty. Addresses by Father Shaughnessy, of Assumption College, Sandwich, formerly associated with Father Granottier here, Father Benoit Granottier, of Ogdensburg, N. Y., brother of Rev. F. X. Granottier, Messrs. R. B. Miller and H. G. Tucker rounded out the programme.

Father Granottier in replying to the address, and thanking the congregation, referred feelingly to the difficulties which he had encountered in the early days.

Francis Xavier Granottier was born on October 7, 1836, at Val Fleury, France, and received his education and was ordained to the priesthood in that country. Later he has taken a minor part in the conduct of the affairs of the church here. Notwithstanding his seventy-six years he still celebrates morning Mass regularly at St. Mary's Church, the fine edifice for the erection of which he was largely responsible.

MARRIAGE MARKET ACTIVE

Windsor, July 4.—Business at Canada's "Green" was exceedingly brisk to-day, the occasion being the American "Fourth," when local clergy remain at home and marriage license issuers are kept busily engaged handing out permissions to marry at \$2 per.

The torrid wave apparently deterred the avids not at all, and it did not require an experienced eye to detect the numerous "parties to the first part," as they looked longingly for the nearest license issuer after stepping from the Detroit ferry boat.

This press despatch is illuminating. It will be readily recognized as one of the reasons why certain clergymen of the sects are so bitterly opposed to the Ne Temere decree. A man's business interests is naturally very dear to him. If the Pope's pronouncement were carried out to the letter and if our Protestant fellow-citizens were to recognize and act upon the same principle in regard to marriage contracts, there would be a serious interference with an important industry in Windsor. We are surprised that our non-Catholic neighbors have not ere this taken some active steps to put a stop to these scandalous conditions. That transactions which bring but odium on the Christian name should be actively participated in by men who are known to be Christian ministers is a condition which brings but pain to all good citizens of our country.

THE PECULIAR PASTOR RUSSELL

Elsewhere we make reference to that latest sect of which Pastor Russell of Brooklyn is the chief architect. Since the article was written there appeared in the Globe a letter from Rev. J. J. Ross, of Toronto, in which he administered a severe castigation to "all and sundry" belonging to this newest fad. "The audacity of that gathering," he says, "is characteristic." "Its teaching," he declares, "is unmatched for error amongst all the writers of the English speaking world. . . . As one of the ministers of this city I wish to say, and I know that many others are with me, that I utterly repudiate this masterpiece of heresy." It is good policy on the part of every business man to take stock at least once a year of his affairs, spiritual as well as temporal. Has Rev. Mr. Ross made serious study of his own condition? Is he not in the same category as Pastor Russell and his flock? The latter acquaintance no court of final resort in matters pertaining to our eternal welfare; neither does Rev. Mr. Ross. If

the latter would make study of the Fathers, as Newman did, he would find that he is just as far away from the divine household as Pastor Russell, and that he is after all in the same boat as the Arians and their offshoots. May the light some day dawn upon our separated brethren. If they would only study Catholic literature what a marvellous change there would be! But no, they will not. To them the Church is what it is represented to be by the weeds thrown out of the Pope's garden—Pastor Chiniquy, for instance.

A MISSION OF MISCHIEF

From Owen Sound comes the news that Rev. H. A. Fysh, Methodist, preached his farewell sermon at the West Side Methodist church on the last day of June. His valedictory was addressed to members of the Orange Order, the Sons of England and the Loyal True Blues. It has always been a surprise to us why the Sons of England bear that name. They are so close-knit a kin to the Orange Order that they were strange to have a divided camp. But as to Rev. Mr. Fysh his action is entirely consistent. Rev. gentlemen who are wont to preach orthodox sermons to the Orange order are out of place in a Christian pulpit. Rev. Mr. Fysh has declared it to be his intention to resign his charge to accept the position of chief organizer of the Orange Order in Canada. To be successful he will have to take a post graduate course in Orange literature, which we may call the Gospel of Discord. He will have to discard his Roman collar and become proficient in perorations condemnatory of the Pope and all his belongings. He must not forget to mention something about the old flag, on every occasion, and how long it has withstood the battle and the breeze, and it will be of necessity that he be well read on the battle of the Boyne, the Walls of Derry, William Walker, Ballykillebeg Johnson, "Home Rule and Rome Rule," our dearly beloved liberties, the Jesuits, the Ne Temere, Roman aggression, Papal encroachments, etc., and when the last lingering tone of his voice fades away the files and drums will play "Croppie Lie Down."

Much better would it be were Rev. Mr. Fysh, having resigned his charge as a clergyman, to engage in a more seemly mode of earning a livelihood.

OLD SONGS AND NEW

Under the above heading the Philadelphia Press has a thoughtful article on popular songs. Horace Walpole thought that "a careless song, with a little nonsense in it now and then, does not misbecome a monarch." No, but a little song with careless morals in it, now and then, not only misbecomes a monarch but, what is of infinitely more consequence, may soil the manners and corrupt the virtue of a people. A generation ago people sang or whistled airs from Gilbert and Sullivan's operas. "Cathy" as any latter day favorites, not a blush was found in any line of them.

What do we hear today? The intrigues of a married man, and mayhap a married woman, who fear they may betray their guilty secret in their sleep.

Formerly a healthy and harmless if not a superfluous sentiment informed most of the songs which appealed to the people. "Silver Threads among the Gold" was wholesome if commonplace. "Nancy Lee" and "Larboard Watch" had the merit of rebounding choruses. Now we have what is properly called ragtime, with words a trifle of color, muddled with "double entendre."

Perhaps nothing so clearly indicates the trend of popular taste as the popular song. If so the popular taste is in a sad way. Every one who observes will agree with the judge who a few weeks ago deplored the lack of reverence in school children; lack of reverence, perhaps, in childhood accounts for the popular taste which runs to obscenity in the popular song.

ST. MICHAEL'S CHURCH

Twenty years ago it would indeed have been an optimistic Catholic that would venture the opinion that in 1912 we would have four Catholic churches in the city of London. Such has come to pass. Not only have we four Catholic churches but apart from the cathedral, which is one of the finest edifices in the province, the parochial churches take first rank for beauty and solidity of construction. The corner-stone of St. Michael's Church in the north end of the city was laid last Sunday by His Lordship the Bishop of London with the customary ceremonies. A very large gathering of the faithful was in attendance, thus evincing an active interest in the progress of the Church, and as well showing their sincere regard for Father Hanlon, the pastor. For the energy and whole-hearted enthusiasm with which he has entered upon this work he will receive the sympathy and assistance of Catholics in every part of the city. In undertaking this onerous task he has given us an example of that genuine self-sacrifice so becoming a priest of God. THE CATHOLIC RECORD wishes him every blessing and success in his great undertaking and we doubt not that in the near future he will build up in the north end a congregation goodly in number and most devoted to the requirements of his faith.

A canopy, decorated with Canadian flags and bunting, was erected at the

southwest corner, where the stone was laid and here the sermon was delivered by Rev. Father Egan of Stratford and a few words spoken by His Lordship, the Bishop. Rev. Father Laurendena, St. Martin's Church, London, acted as deacon; Rev. Father Arnold of Biddulph, as sub-deacon; and Rev. Father Tierney, the Cathedral, as Master of Ceremonies. Among others of the clergy were Rev. Mons. Aylward, St. Peter's Cathedral; Rev. Father West, St. Thomas; Rev. Father Foster, St. Carmel; Rev. Fathers McKean and Tobin, St. Mary's Church, London; Rev. Father Valentin and Rev. Father Rooney, London.

His Lordship's remarks at the close of the ceremony were brief. He said he had traveled a thousand miles in the previous couple of days to be present laying the corner-stone of St. Michael's. He mentioned that he had been in the middle west where twenty-five years ago there was scarcely a Catholic but where to-day the evidences of the Church's progress was seen in the splendid churches and Catholic institutions. The Catholic Church was making wonderful progress all over the American continent. He was glad of this same evidence here and he congratulated the people of London on having begun the work of building this new Church. He paid public tribute to the work of the parish priest, Rev. Father Hanlon, and as for the large attendance at the ceremony, which was especially noteworthy on such a trying day of intense heat, he looked upon it as one more evidence of the firm Catholic faith of the people. His Lordship then conferred the Papal Benediction upon all present.

THE SERMON

The following eloquent sermon was delivered by Rev. D. J. Egan, P. P. Immaculate Conception Church, Stratford:

"The kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds but when it is grown up, it is greater than herbs and becomes a tree, that the birds of the air come and dwell in the branches thereof." (Matt. 13th ch.)

My Lord, Right Rev. Mgr. and Rev. Fathers, My dear brethren.—Again and within a brief period of time we are assembled in this beautiful Episcopal City, to witness the blessing and laying of the corner-stone of a new church.

From a material standpoint the placing of this stone does not appear to be a matter of so great importance as to warrant this great gathering. Neither is it, nor are we here because of its material import but because this material act is associated with and has relation to things spiritual. And by reason of this association is drawn within the radius of the consideration of the Church of Jesus Christ which stamps the work with her approval and bestows upon it her blessing through the Chief Pastor of this portion of the flock of Jesus Christ, the Right Rev. Bishop of the Diocese. So the great importance of this day's proceedings consists in this, that it denotes the comparison made by Our Lord Himself, in the words of my text, foretelling the great growth and development of His Church in general, is especially apt and true in regard to the portion of Christ's Kingdom on earth in this Diocese of London.

Our Lord used this humble comparison to illustrate the poor beginning and the wonderful growth of His Church, where, in all nations of the earth were destined to find peace and consolation. How truly His prophecy, for prophecy it really was, has been fulfilled, history, the world's history, tells us.

The Church, which He established, composed of a very small number of faithful followers, has increased in power and authority and multiplied its members, receiving within its constantly spreading embrace, people of all nations. It is our glorious privilege, my dear brethren, to belong to this church which has in itself, by its growth and its power for good, the best evidence of its Divine nature and of its supernatural origin.

But do we duly appreciate the favor that is ours? We believe that to obtain salvation it is necessary to be within the compass of salvation, to be a member of Christ's Church and that the Catholic Church is the Church which we are all familiar with the reasons upon which our Faith rests?

Though, it is true that an unshaken faith in conjunction with a good Christian life is sufficient for the peace and security of souls, yet it necessarily adds to that security to have a clear knowledge of the foundation on which our Faith rests, since such knowledge must serve to make us more steadfast and more appreciative of the goodness of God.

In the first place, then, the basis of our faith will be found in our answer to the question—Did Christ establish a church? We hold that He did and that we are members of it. We know that Christ is the Son of God, true God and true man and that He is the Way, the Truth and the Life, as He Himself expressed it—the Way in as far as He pointed out the way we must advance in virtue to please Him, the truth in as much as He revealed to us the truths we must believe, and that He is the life, the reality that must permeate our souls, if we wish to gain the kingdom of His Father. He was the Redeemer of all. That Body was offered up, that precious Blood shed for all who had ever lived or were to live, and as all future ages required a knowledge of Him in order that men might be enabled to approach to the way, the truth and the life, His work evidently would have been incomplete had He not left an authority upon earth to continue His teaching, and a means whereby His merits might be applied to the souls of men.

A reservoir in a town or city would be of little practical use unless there were means of conveying the water, pipes laid from it to all places in the city or town, so that each family and individual might conveniently draw from the general supply.

By His death upon the Cross, Our Divine Lord left us in copious abundance the waters of regeneration unto Eternal Life. But also in His Divine goodness and wisdom He provided that not only those of His own time and country but the people of all times and countries should have direct communication with these saving waters, that

they might for all time convey life and refreshment to the parched and weary and sometimes wretched souls of men. This provision was made by establishing His church, a society whose object it is to bring us in direct contact with Himself, the Way, the Truth and the Life. He gathered around Him His Apostles, made St. Peter their head—"Thou art Peter and upon this rock, I will build My church"—and thus formed a small but perfectly organized society, in every way capable and certain of increase to some extent in itself, but chiefly because it was to be guided and strengthened by His Spirit.

This is the means He left through which men might feel the effect of His Divine influence through which was to come His help and blessing, the merits and saving graces of His sacrifices upon the cross. He founded it that within its embrace we might always be in close relationship with Himself, the Way the Truth and the Life, and that no shadow or doubt of its efficacy or power or authority might enter the hearts of men. He promised that He would be with it all days even to the consummation of the world.

The fact that Christ established a Church, being beyond doubt or cavil the next essential to the security of our Faith and the peace of our souls, is the unbounded faith and calm confidence in the Church which is established in the Church whose laws we obey and whose commands we observe. She must be that Church, because she alone possesses the requisite marks of a true Church, she has them all for she is one, holy, Catholic and apostolic.

She is one in her teaching, for she has never swerved from the unity stated by St. Paul in his epistle to the Corinthians: "I beseech you, brethren, in the name of Our Lord Jesus Christ, that you all speak the same thing, and that there be no schism among you; but that you be perfect in the same mind and in the same judgment." She is also one in her Supreme Head, according to the desire of Christ Jesus who spoke of her as a Kingdom over which there should necessarily be one ruler—a flock over which there must be a shepherd. She is a Holy Church. This attribute of the Church does not demand that all her members are saints, but it requires that she possess the means of sanctification and that she embrace in her fold a number of members of saints. She must and does possess, however, ample means of sanctifying those who respond to her call to the service of Christ, and as God's graces are necessarily efficacious to some at all times, so at all times and in all places there are found in the Church souls who are certain to be enrolled in the Kingdom of God. Her teaching is holy—not even her enemies can point to a single Pope or a single council approved by a Pope which taught a doctrine not in keeping with the strictest laws of morality. But to attribute to the Church the vices of certain individual Catholics is an injustice, as it is unjust to make a whole community responsible for the transgressions of its individual members. And the Church does not cause or sanction evil in her children. Are they evil because they are Catholics? Are they not bad precisely because they do not observe the Church's teaching? Do those so-called liberal Catholics throw their faith overboard for the sake of science sake? Do they not rather give up its practice and stifle the cries of conscience because they find the demands of the church incompatible with sin and the allurements of the world in which they wish to indulge.

No less conspicuous is her mark of catholicity. She is universal. She was founded by Christ for all men. She is possible, may say of approach for all. She excludes no one who wishes to enter and obey the commands of Christ as voiced by her. She is no national institution, but still is found in every nation, whether they will it or not, because her Christian institution takes her first right from Him and asserts it in her work of salvation. The Catholic Church alone is of no nation, nor tongue, nor tribe, nor caste, but embraces all peoples of all lands and all conditions of men and hence can be called Catholic or universal.

Finally, she is apostolic, coming down to us from the Apostles. The list of the Popes from St. Peter down to the present Pontiff Pius X., with the dates of the Pontificate of each, may be found in every Encyclopedia of standard value in the land.

A few words and I am done. You are members of this great church. You are engaged in a work most pleasing to Almighty God, the erection of a temple, soon to be dedicated to His glory. Look not upon this work as a burden but regard it, in its true sense, as a blessing from God. Assist your pastor with all your power and energy in this undertaking. It will stand a monument to your zeal and piety. It will be a source of consolation to you in your trials and a means of grace and protection to your children.

As the spirit of God was breathed forth upon the earth in the beginning, so from its portals, within whose shadows He will rest, will be breathed out His grace and blessing until time shall be no more and all are happily united in the glory of the liberty of the children of God.

A Paradox

Rev. B. W. Maturin, in his latest work "The Price of Unity," says: "There is no absurdity that people will not believe in about Catholics. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is a curious paradox that people expect more of them than they do of others, a vague feeling that in spite of all this impersonal wilderness they have a different and a higher standard than ordinary people. One often hears it said, in the case of some scandal, as a kind of anticlimax: 'And he is a Catholic!' as if, being a Catholic, better things were expected of him."

St Anne de Beaure

His Grace the Most Reverend Archbishop Sarratt will accompany the pilgrims to St. Anne de Beaure on Tuesday, July 23rd, and will offer the pilgrims' Mass at the shrine on Wednesday morning.

CHATS WITH YOUNG MEN

THRIFT AND ECONOMY

Among the young people of today, the tendency is more toward waste and extravagance than in the past...

Here is a pithy paragraph along the same lines: "Never be sorry for any generous thing that you ever did, even if it was betrayed..."

OUR BOYS AND GIRLS

Somebody's Mother

The woman was old and ragged and gray, And bent with the chill of the winter's day...

BE LOVING

Girls are very apt to wish to be popular among their school friends—to be admired as the prettiest girl, the wittiest or quietest scholar...

TEMPERANCE

A CAMPAIGN OF EDUCATION

The clever principal of St. Peter's school, Peterborough (Can.), read a very learned paper on the effect of temperance upon the nations...

A SUPERSTITIOUS BELIEF IN DRINK

"We have been for a long time a very superstitious people," said the late Cardinal Manning on one occasion...

THE LITTLE BOY THAT LIVES NEXT DOOR

When I was cranky every way, and tired of school and tired of play, and tired of feeling that every day was just a nuisance and a bore...

A GREAT MAN'S MOTHER

When Thomas Carlyle's mother was nearing the end of her life, he sent her this letter, which told of the beautiful years of their love...

A SERMON BY A CHILD

We do not always like to read things that sound as if they were going to be "preachy," but sometimes it is good to bring to our minds a thought that will color our daily lives and help us to do our part in the world...

VAIN REGRETS

Never let regret poison your present or hamper your future. If you have made a mistake, try to retrieve it; if that is impossible, make the best of a bad bargain...

MAGIC BAKING POWDER PURE MADE WHOLESOME IN CANADA RELIABLE ECONOMICAL CONTAINS NO ALUM

health will not only not be worse, but will most assuredly be stronger and better. Moreover it has been this superstition which led people to say: "I have been accustomed to it so long that I can't leave it off all at once..."

telligent interest in politics and legislation to that extent and for that purpose only, to preserve the sanctity of the home, the authority of organized government, the safeguards of virtue...

WORK OR WASTE? The increasing opposition of organized labor to the saloon and the brewery interests has not yet been based on the fact that the brewery as an industry is hurtful to labor rather than helpful...

That good spirits and the ability to appreciate as well as to tell a joke are not dependent on indulgence in wine or other intoxicants is the opinion of Professor Mahaffy. He says: "Though I have often thought that a world of water-drinkers would be a very sad world; yet I do not think my long life have been less interesting because of abstainers..."

NON-CATHOLIC DEFENDER

The North West has its own species of the A. P. A. which goes under the name of "The Religious Liberty Association." It is the same old bigotry, however, that manly boys and which to day is raising its voice along the Atlantic coast...

A CATHOLIC PILGRIMAGE

In the course of a kindly and respectful description from the pen of a non-Catholic of a pilgrimage to a shrine of the Blessed Virgin, there occurred a few words of hearty commendation of the religious fervor manifested by "the adorers of the Virgin..."

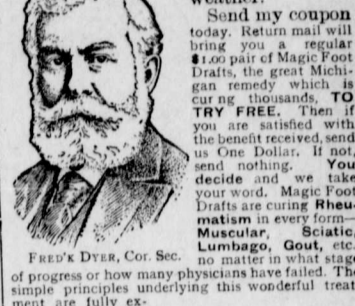
ing them of the appointment of Very Rev. Father J. Blau, S. M., as Vicar-Apostolic of Central Oceania, in succession of the late Bishop Olier, S. M.

Rheumatism

Remarkable External Appliance Most Effective in Summer. TRY IT FREE.

Just Mail My Coupon

Don't take medicine to draw out impurities but help nature expel them through the pores in her own way...



Send my coupon today. Return mail will bring you a regular \$1.00 pair of Magic Foot Drafts, the great Michigan remedy which is curing thousands...

Na-Dro-Co Headache Wafers certainly do make short work of headaches. 25¢ per box.

HECLA FURNACE. Saves one ton in seven. Figure up your annual coal bill, divide it by seven, and you have the amount the Hecla Furnace will save you every year. Burns wood as well as coal. No Gas or Dust.



Today let Kellogg's Toasted Corn Flakes tempt that one at your table who is hardest to please.

After that you'll always serve the Sweethearts of Sweet Corn—the flaky, crisp, golden nutriment that no other cereal vies with!

No bother to you—just open the package and serve with cream or milk. Heat the milk if you prefer a hot dish. It's simply fine either way.

10¢ Kellogg's TOASTED CORN FLAKES

CLARE BROS. & CO., LIMITED, Dept. R, Preston, Ont.

LET YOUR CHILDREN BE HEALTHY AND HAPPY PEASE HEATING SYSTEMS. A child cannot be happy unless it is healthy—it cannot be healthy unless it breathes PURE air constantly. PEASE FOUNDRY COMPANY, TORONTO, ONT.

CATHOLIC TRUTH SOCIETY ANNUAL MEETING OF THE HALIFAX BRANCH

The Annual Meeting of the Halifax Branch of the Catholic Truth Society (of England) was held on Sunday, 9th June, at the residence of His Grace Archbishop McCarthy, Patron of the Society. Besides His Grace, there were present Sir M. B. Daly, K. C. M. G., President, Hon. Senator Power, Hon. Justice Meagher, Ex-Mayor Chisholm, Dr. Flinn, G. K. of the Knights of Columbus, Rev. John Foley, D. D. of the Cathedral, Rev. M. R. Collins, Treasurer, W. W. Page and Edward Cummings, Secretaries, and W. A. MacDonald, Barrister, Asst. Secretary.

The report of the Executive showed that highly satisfactory progress had been made during the past year. The sales from the boxes at the doors of St. Mary's Cathedral and the Chapel of the Holy Heart Seminary were constantly increasing, and, if the present rate were maintained, would amount to about \$500 for the year. The Society did not content itself to C. T. S. publications exclusively but procured cheap and suitable literature from various publishing houses in Great Britain and the United States.

The work of distributing Catholic weekly newspapers inaugurated in August 1911, had proved most successful, the average number disposed of each Sunday being over 400. The papers sold are The Casket, published at Antigonish, N. S. The Catholic Record, published at London, Ont., The Register-Extension, published at Toronto, and the B. O. Western Catholic, published at Vancouver.

The Society had endeavoured to combat the misrepresentations of the Catholic position on the Marriage Question by issuing to the press of the Maritime Provinces a statement explanatory of that position, and also by circulating one thousand copies of the very fair and able address delivered by Mr. Walter Mills, K. C., before the Anglican Synod of Huron.

The formation of a Catholic Reading Guild, the necessity of providing for the wants of Catholic immigrants arriving at the port of Halifax and several other matters of importance were discussed.

The officers were all re-elected.

GENERAL BUTLER

Catholic Standard and Times In The Irish Monthly for June there appeared a very graphic and sympathetic brief review of the life and work of that great soldier and Catholic scholar the late Sir William Butler, from the pen of Gertrude Sweetman, a member of a distinguished literary family in Ireland. The sketch is based on the deceased soldier's own "Memoirs," recently published. He was married, it may be recalled, to the gifted painter of "The Roll Call" and other fine pictures in which man's noblest servant, the horse, plays a conspicuous second part. The writer says, amongst other things: "Though lightly touched, on any reader of these memoirs must feel that religion was the mainspring of Sir William Butler's life. On that striking page where he rehearses in anticipation the actual sensations of death, how impressive is the allusion to 'the sound of the Mass bell, more efficacious and far-reaching than the loud drum-beat of England—carrying its message of mercy to the sinners of this world.' " Perhaps the simplicity of his belief was the best proof of the strength of his intellect. He did know, to parody his own phrase, "how much he did not know," and no one had a more lively sense of human limitations.

The blind has been drawn with so inflexible a hand on his private life that it is a sorrow of sorrow to lift it. But for the benefit of those who may have missed Field Marshal Sir Evelyn Wood's sympathetic notice of his old friend and colleague, I am tempted to quote the following extract for the sake of the exquisite nature of the tribute conveyed: "With all the sincere admiration which I feel for my comrade, I believe that, gifted as he was, William Butler could not have written that beautiful appreciation of our Saviour and His home at Nazareth if he had not been enabled by living for so many years with Elizabeth Thompson, his wife."

Her Bitter Lesson Concerning religious conditions in France, Rev. C. Merle d'Aubigne, a Presbyterian, "It seemed for a time that no power could withstand the effort to expel completely all religion from the life of the nation.

"But things have changed in the last few months or years. There seems to be a stop, or a lull, in the infidel propaganda, the people regard less willingly to the invitation of the free-thinking odors; in many places they desert entirely their meetings and the speakers are less sanguine in announcing forthwith 'the end of all religions.' "

None Can Take Her Place M. Paul Sabatier, of Huguenot stock, a non-Catholic, who writes from the neutral standpoint of a philosopher and moralist, bears this remarkable testimony to the holding power of the Catholic Church: "The Catholic addresses God as 'Our Father,' but when he speaks of the Church he says 'Our Mother,' and her it is whom from earliest infancy he sees bending over his cradle. From her he learns to love the heavenly Father's name."

"The Church just as simply and naturally as the new-born babe believes in his mother. Ignorance of this fundamental fact explains the failure of the anti-Catholic movement. "It may not be very difficult to detach individuals or groups of individuals from ecclesiastical influence, but as far

as I can judge one can no more succeed in giving them a new spiritual setting than one can give a mother to orphan children."

It is a wound almost incurable when the young and pure-like hoping, be leaving all things and obliterating all things—are forced from the first time to disbelieve and to despair; to see unmistakable wickedness, evil will and heart, not merely faulty conduct.

FAVORS RECEIVED

A subscriber wishes to thank the Sacred Heart, for a favor received. A subscriber in Stratford wishes to return thanks to St. Joseph, for favors received. A subscriber in Nova Scotia, who has been unfortunate and sick asks the prayers of the faithful. A subscriber wishes to return heartfelt thanks to the Sacred Heart, Our Lady of Good Counsel and St. Joseph, for favors received. A lady wishes to return thanks for favors received from the Sacred Heart, Our Lady of Victory, St. Joseph, St. Anthony, St. Philomena and a promise to publish.

TEACHERS WANTED

A CATHOLIC TEACHER WANTED FOR S. S. No. 7, Sindenham. Duties to commence after holidays. Apply stating salary to Alex. Cahoon, Woodford, P. O., Ont. 1760-2. TEACHER WANTED FOR S. S. NO. 7, DOVER No. 7, Sindenham. Duties to commence after holidays. Apply to Alex. Cahoon, Woodford, P. O., Ont. 1760-2. TEACHER WANTED FOR S. S. NO. 9, FLORES, Simcoe County. Second class professional certificate. Salary \$425 per annum. Duties begin after summer holidays. Apply to Martin Hart, Orleans P. O., Gloucester, Ont. 1760-3. WANTED TEACHER FOR SCHOOL, S. S. No. 7, Second class certificate. Salary \$400 per annum. Apply to Patrick Carroll, Sec. Treas., Naev Meahil, P. O., Ont. 1759-2. WANTED A QUALIFIED TEACHER FOR S. S. No. 6, Dillie and Logan. One teacher for senior form first or second professional; also one for junior form second class. Duties to begin Sept. 1st, 1912. John Walsh, Sec., Kirkcra, Ont. 1759-3. TWO TEACHERS WANTED FOR THE KEOWATIN Catholic Separate school holding a second or first class certificate being able to teach both languages French and English. Duties to commence September 1st. Salary \$400 per year. Apply to Joseph Gagnon, Sec. Keowatin, Ont. 1759-4. BABY GIRL FOR ADOPTION, FIVE WEEKS old, of lawful birth. Well formed and perfectly healthy. Address application to—1759-7, CATHOLIC RECORD Office, London, Ont. 1760-4. CHILDREN FOR ADOPTION GOOD CATHOLIC HOMES ARE WANTED for a number of nice little boys from four to eight years of age. Apply to William O'Connor, Inspector, Children's Branch, Parliament Buildings, Toronto, Ont. 1759-4.

SANOL

The new German discovery will positively remove Gall Stones, Kidney Stones, Gravel in the Bladder and will effect a complete cure. It will dissolve and remove stones without pain, and there is no necessity for an operation in the future, as Sanol will cure in every case no matter how long standing the disease may be. Sanol will be found particularly valuable in old cases of Kidney and Bladder trouble, (Lambaga, Uric Acid Diathesis.) Sanol is a preparation of herbs and extracts from plants, and contains no poisonous ingredients. Its use, therefore, cannot possibly harm either the Stomach or the Intestines. Sanol's booklet sent free from The Sanol Manufacturing Co., Winnipeg, Man. PRICE \$1.50 From Anderson & Nelles, Druggists 268 Dundas St.

TEACHER WANTED FOR SCHOOL SECTION

No. 5, Logan, holding a legal certificate of qualification for junior room. Duties to commence Sept. 1st, 1912. School is 7 miles north of Mitchel, 10 miles south of West Montknox. Boarding house right at school. Daily stage. A half-mile from P. O. Church right across road. Attendance from 25 to 30. Address, stating salary and experience to John Francis, Kennicott, P. O., Ont. 1760-4.

WANTED A TEACHER WITH SECOND CLASS CERTIFICATE

For the S. S. No. 22, Gloucester. Salary \$425 per annum. Duties begin after summer holidays. Apply to Martin Hart, Orleans P. O., Gloucester, Ont. 1760-3.

WANTED TEACHER FOR SCHOOL, S. S. NO. 7

Second class certificate. Salary \$400 per annum. Apply to Patrick Carroll, Sec. Treas., Naev Meahil, P. O., Ont. 1759-2.

WANTED A QUALIFIED TEACHER FOR S. S. NO. 6

Dillie and Logan. One teacher for senior form first or second professional; also one for junior form second class. Duties to begin Sept. 1st, 1912. John Walsh, Sec., Kirkcra, Ont. 1759-3.

WANTED MALE PRINCIPAL, CATHOLIC

For Penetanguishene Public School. Duties to commence Sept. 3rd. State salary, years of experience. Send testimonials. Apply to J. Wynne, sec. treas. 1760-3.

WANTED TEACHER FOR SEPARATE S. S.

For North Burgess, County of Lanark. Address Sec. Separate School, North Burgess, Michell P. O., Ont. 1760-3.

WANTED EXPERIENCED CATHOLIC

Teacher, male or female, for school section 1, Rutherford, holder of a second class certificate, to teach in Public Schools in Ontario. Duties to begin at end of present holidays. Salary \$350 per annum. Apply to P. R. de Lamsandiere, Killarney, Ont. 1760-2.

TEACHER WANTED FOR S. S. NO. 3 Bromeley. Holding a second class Normal certificate. Salary \$450. Duties to begin after summer holidays. Address J. M. Fisher, Sec. Midway, R. R. No. 1. 1759-4.

TEACHER WANTED FOR SEPARATE S. S. No. 1, Carleton Place. Second class Normal training certificate. Salary \$550. Duties to begin after summer holidays. Address J. M. Fisher, Sec. Midway, R. R. No. 1. 1759-4.

WANTED A QUALIFIED TEACHER FOR Ontario. Salary \$500 a year. To begin on Aug. 15th. Specify experience and qualifications. Address Rev. P. E. Lamarche, S. J., St. Patrick's Rectory, Fort William, Ont. 1759-5.

TEACHER WANTED FOR S. S. NO. 3, Paincourt. Must have first or second class certificate—French and English. Duties to commence Sept. 3, 1912. Electric car, five minutes walk from church and school. Apply stating experience and salary expected to Cyprien Primeau, Sec. Treas., Paincourt, Ont. 1759-5.

CATHOLIC LADY TEACHER, SECOND CLASS professional; primary work; a knowledge of the French language and ability to teach same if necessary. State salary and experience. Duties to commence September 1st. Apply to—1759-7, CATHOLIC RECORD Office, London, Ont. 1760-4.

SECOND CLASS PROFESSIONAL TEACHER A. wanted for separate school at South Gloucester, Ont. Duties to commence Aug. 19th, 1912. Salary \$400 per year. First class locality near church, post office, and boarding-house. Board about \$3 monthly. Apply to Rev. Geo. D. Prudhomme, P. O., Sec. Treas. 1759-4.

TEACHER WANTED FOR SEPARATE S. S. No. 1, Carleton Place. Second class Normal training certificate. Salary \$550. Duties to begin after summer holidays. Address J. M. Fisher, Sec. Midway, R. R. No. 1. 1759-4.

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