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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 19th, 1905.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

I strongly defend the Catholic principles and rights, and stand firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and the wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its success, I am, Sir, very sincerely in Christ, Yours very sincerely in Christ, DONATUS, Archbishop of Rheims, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905. To the Editor of THE CATHOLIC RECORD, London, Ont.

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.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Latisana, Apud. Delago.

LONDON, SATURDAY, SEPT. 2, 1905.

CLERICAL CHANGES.

His Lordship the Bishop of London has made the following changes among the clergy:

Rev. Father Langlois, Pastor of Tilbury, will go to Tecumseh, which parish was recently left vacant by the death of Father Villeneuve.

Rev. Father Parent will go from McGregor to Tilbury; Rev. Father Pinsonneault from Clinton to McGregor, and Rev. Father Hanlon from St. Augustine to Clinton.

A STRANGE SUPERSTITION.

A special telegraphic despatch to the Toronto Mail and Empire states that among the members of a sect known as the Agapemones, who live in a retreat at Clapton in North-east London, and known as the Abode of Love, there is great rejoicing because of the birth of a son to the head of a sect who is known to the outside world as the Rev. S. H. Smyth Piggot, but who calls himself "the Messiah."

The mother of the child is Ruth Grace, who recently joined the Agapemones, and the child has been named Glory Smyth Pigo.

The parents claim that the child is a divine being like the father, who asserts that he is himself "the Lord Jesus Christ who died and rose again and ascended into heaven."

The Agapemone sect was founded by one Henry James Prince in 1845, at Charlton in Somersetshire, England.

He was a person somewhat resembling John Alexander Dowie in appearance, and having the same egotistical organs highly developed, as phrenologists have stated to be the case also with Dowie.

Like the Mormons, Prince repudiated the doctrine of the inviolability of the married state, and started a religious community on the basis of his ideas on this subject. He asserted that he would never die, but he died, notwithstanding, in 1899, foretelling before death that the millennium or reign of Christ on earth for a thousand years was at hand.

A number of wealthy maiden ladies were induced to join Prince's sect and were always ready to subscribe to his plans so that he lived in princely state.

After Prince's death, the sect fell into obscurity for a time, and then in 1901 Piggot assumed the pastorate of the Agapemite Church at Clapton which is called the Ark of the Covenant. On September 7th he announced himself to be the Messiah in these words:

"Brother Prince was sent before the Lord's face to prepare the way for the second coming of Him Who suffered for sin. His testimony was true and the work of the Holy Ghost was perfect in him, and I who speak to you to-night, I am that Lord Jesus Christ Who died and rose again and ascended into heaven. Yes, I am He that liveth, and behold I am alive for evermore," with much more of the same kind of cant.

Piggot is said to have about one

thousand two hundred followers. These are called Agapemites, from the Greek word Agape, which signifies love, and is frequently used in the original Greek of the New Testament as in St. John xv. 10: "Abide in my love," whence the community house is called "the Abode of Love." Their church cost about \$80,000, and is a very handsome building.

Piggot has been in turn a sailor, a miner, an Episcopal clergyman, and a Salvation Army soldier. His followers are people of the middle class who support him in luxury, and discard the sacredness of marriage, living in common. For several years they have shunned publicity, as their manner of life shocked the people of London, and led to their being several times mobbed and stoned when their religious ceremonies were carried on in a manner which attracted public attention.

Piggot's eccentricities are frequently shown by uncontrollable fits of laughter in the pulpit. As a Salvationist, in his zeal, he was wont to throw himself on the ground face downward for a considerable time, and to do other strange freaks.

The present freak of declaring his son to be a divine being is paralleled by the case of Joanna Southcott who began in 1792 to claim supernatural powers. This fanatic is said to have had as many as one hundred thousand followers at the time of her death in 1814. She declared that the second Saviour was to be born of her, and this was believed by her dupes.

A man named Twort in 1825 professed to be the Saviour announced by Joanna Southcott, and gathered many of her followers into congregations, and in 1851 the English census showed four such congregations to be in existence, but they soon after this date dwindled away to zero. The last heard of them was in 1860 when there was a small community of Southcottians at Wenthorpe.

It is one of the effects of the principle of private judgment being made by Luther the supreme tribunal of religious faith that superstitions like those of the Agapemones, Mormons and Southcottians should appear from time to time, and obtain many followers from among those who follow that principle. It very rarely occurs even among uneducated Catholics that they are deceived by such impostors, as Catholics are usually well instructed in their faith.

BLASPHEMIES FROM THE PULPIT

In our last issue appeared an article taken from the New York Freeman's Journal under the title: "Blasphemies against our Lord." In the course of this article it was shown that Protestantism is rapidly eliminating the divinity of Christ from its creed. It needs no argument to show that by the rejection of Christ's divinity the primary doctrine of the Christian religion is set aside, and the resulting religion, which is the form to which Protestantism is coming, has no more claim to be called Christianity than has Judaism or Islamism or the ancient Gnostic heresies.

The Rev. Dr. Frank W. Gunsaulus, of a prominent Methodist Church in Chicago, is quoted in the article referred to as having blasphemously placed President Roosevelt on a par with our Lord by saying recently in a lecture in Denver, "the one man of the world who matches Jesus Christ in seriousness of purpose, in purity of life is the President of the United States," and another Protestant preacher in Denver is referred to as having expressed himself as in doubt whether or not such words are justified, and even in doubt whether Christ may not have been a minor sinner at least in His earlier years, from which we might easily infer that the President was possibly the more holy being.

It must be here remarked, however, that Dr. Gunsaulus has stated that he was wrongly reported. He had only stated, he says now, that there are two great men on this earth who displayed Christ-like qualities, steadfastness of purpose, vigor, etc. These are the Emperor William and the President of the United States. We shall not affirm positively whether or not the Rev. gentleman's explanation is correct, but we may presume, that it is so. Even so, these two potentates should not have been thus put upon the same moral plane with the Saviour of mankind. But the case of the Rev. Dr. Gunsaulus is not at all unique in the history of modern Protestantism. It must not be supposed that never till the year 1905 was such language as that attributed to the Rev. Dr. Gunsaulus used in the Protestant pulpits of the United States.

Forty years ago, the most popular preacher in that country, the Rev. Henry Ward Beecher of Brooklyn Tabernacle, made a similar comparison between President Lincoln and Christ, in which, indeed, the higher rank was given to Lincoln, both for character and for the cause for which he suffered

death. This occurred in a panegyric preached in the Tabernacle on Abraham Lincoln.

The Rev. Mr. Beecher indicated the circumstances under which Lincoln was assassinated. This event took place on 14th April, 1865, just at the time when the cause of the Southern Confederacy was undoubtedly collapsed, though the end of the war was not actually proclaimed until 26th May following. The Confederate General Lee had already surrendered on 9th April. The Confederates had been driven out of Mobile; the Union flag had been replaced on Fort Sumter, at Charleston, N. C. It was known that the Confederate Generals Richard Taylor and Kirby Smith were so hemmed in that they must surrender within a few days, and the Confederate President Davis's capture was almost a certainty, as he was already fleeing before his pursuers. He was actually captured on 10th May.

It was while these events were going on that President Lincoln was enjoying a play in Ford's theatre, Washington, on 14th April, which was Good Friday, when he was shot by John Wilkes Booth. He died on 15th April at 7:30 a. m.

The Rev. Henry Ward Beecher in his panegyric of the dead President, mentioned that he was killed on the anniversary of the day when Christ suffered death on the Cross, and he added "who will say that the martyr whose death we are mourning to-day was not a holier man slain in a nobler cause?"

This blasphemy was, if possible, even worse than that attributed to Dr. Gunsaulus, yet it was listened to, in a so-called Christian church or "Tabernacle," and by a supposedly Christian congregation, not in silent horror, nor in tumultuous indignation and reprobation, but with rapturous applause. The fact betokened that even so long ago as 1865 the trend of Protestantism was toward the abyss of Deism, if not absolute Atheism. The Rev. H. Beecher's sentiments were indeed repudiated in some pulpits, and by part of the religious press, but it would be difficult to say whether those who repudiated them or those who approved predominated. Mr. Beecher's church is Congregationalist.

But these are not isolated examples of the open denial of the most fundamental doctrines of Christianity by prominent ministers under circumstances which gave special importance to these pronouncements.

We may instance a series of lectures delivered in Montreal Presbyterian College in November, 1901, by a Presbyterian clergyman from Edinburgh, the Rev. Dr. D. W. Forest, under the auspices of the College authorities, and in presence of the Principal of the College, the Rev. Dr. McVicar.

In the first of these lectures, on "the Authority of Christ," the lecturer declared plainly: "Christ was not omniscient." It is true, he quoted Scripture to maintain this assertion, but this was undoubtedly a direct denial that Christ is God. This gentleman in the same lecture acknowledged: "It is true indeed that Christ did often show knowledge which He could not have ascertained," then he proceeded to show that this knowledge of Christ was "no more wonderful" than the knowledge of Elijah, Peter and Paul manifested on certain occasions. He inferred: "Christ's knowledge was not different in kind from that given to other men. For this reason it is wrong to consider Christ as a final authority on Old Testament criticism. He everywhere took the Old Testament as he found it, and his beliefs were the ones current at the time." That is to say whatever may have been the errors current among the Jewish people were believed and taught by Christ. Thus he accounted for Christ's acceptance of "the history of Jonah, the flood and other disputed points," but which must "not be taken as confirmations of these events," and "His attribution of the one hundred and tenth psalm to David must be considered as an illustration of what He was saying at the time."

Thus we see that the teaching which was given to the young Presbyterians of Canada impugned the truth of Christ's own words, and the historical value of the whole Old Testament. But the New Testament did not escape the iconoclasm of this commentator; for of what value would be the teachings of this book, whereas it was written by the disciples of One who could not give an assurance of the truth of His own doctrines? Notwithstanding this assertion that His Apostles should learn all truth from Himself and from the Holy Ghost, the Paraclete whom He would send for the purpose of teaching them continuously to the end of time. They could not be more sure of their doctrines than were the teachers from whom these doctrines were received, and Christianity should necessarily be founded upon an uncertain basis. How then could the Church

of God be what it was pronounced by St. Paul to be, "the pillar and ground of truth?"

Was it to be taught thus that the Presbyterian fathers and mothers of Canada sent their sons to be educated in Montreal Presbyterian College; some for the neologist ministry, and others to uphold the cause of a mutilated Christianity in their secular occupations and professions?

We may add that in the other lectures delivered by the same Rev. gentleman, the same fundamental principles were inculcated. We are not surprised at the boasts which are frequently made at Unitarian assemblies and conventions, that their principles are rapidly and surely permeating the Protestant churches. This sect itself is not indeed increasing either in Canada or the United States, on a par with the increase of population; but the Protestant denominations as a whole are fast adopting the Unitarian teaching. Thus, in the decade from 1891 to 1901, the professed Unitarians increased in Canada from 1777 to 1934, being only 8.8 per cent, whereas the increase of population was 11.14 per cent. But this falling behind on the part of Unitarianism is only apparent, as during the same period the other sects themselves have become more and more unitarianized. What need was there to go over to the Unitarians bodily, when those who felt impelled in that direction could enjoy all the Unitarianism they wanted within their own fold?

THE NEWSPAPER IRISHMAN.

One cannot help thinking that the managing editor of the Montreal Star could possibly find more entertaining and certainly less offensive matter to fill the eight or ten inches of space in the so-called "Passing Hour" in the issue of that paper of the 17th inst. than the picture of a "sky-scraper" with the added supposition "Irish bull" in a dialect that no one ever heard from the lips of the most illiterate. The Irish "brogue" in itself is not at all objectionable, but the burlesque of it is highly offensive; while many of the "bulls," so called, often cover a depth of meaning beyond the reach of the dullards who sneer at them. "Passing Hour" is not always of the most brilliant, but frequently of the most inane character.

A NIGHTMARE.

Our sweet-tempered contemporary, the London Free Press, has not entirely recovered from the effects of the nightmare, with which it was so sorely afflicted during the hot spell which preceded the recent re-election of the Hon. Charles Hyman as representative of London in the Dominion Parliament. The bugaboo of the conquest of Canada by the Pope was the dominant horror of our contemporary's dreams during that campaign, and the horror was thoroughly realized notwithstanding the desperate efforts of the Free Press to avert the calamity. The Pope won the election. But our contemporary has fished out among the Chicago newspapers a piece of news from Canada of which our other enterprising Canadian daily papers have not become aware at all even down to the present date.

The story runs, as told by the Free Press of Aug. 23rd, that "Prince Henry of Battenburg has arrived in Canada with six cruisers of the British navy," and "has been spending the time in amusing himself with balls, fetes, parties and reviews."

We were all aware that Prince Louis of Battenburg, a Rear-Admiral of the Navy, is in the country, and that he was received as a member of the Royal family, with great demonstrations of joy and loyalty by the people of Canada from Halifax to Quebec and Montreal, and was welcomed in the latter city by Mayor Laporte and the city Council without distinction of race or creed, on the very day when the Free Press received its alarming despatch from Chicago announcing Prince Henry's arrival at the head of a British fleet—a fact of which no one but that journal is conscious.

But the imaginary Prince Henry has serious work on hand of which neither Prince Louis nor the people of Canada had any thought! The Free Press despatch informs us that he is studying the conditions existing in the Province of Quebec which are a cause of great alarm to the British Government. It is stated that the fleet is "menacing the citadel of Quebec, as a mild warning to the French residents that they must give up their dreams of a new France."

We are then informed that the "new French party" of the Province of Quebec is determined to break away from Great Britain, and that "a boycott has been started against all English-speaking residents. The French language is becoming more in evidence every day, and politics are now dominated in Quebec by the French."

This is surely serious news. The French Canadians do indeed rule in

Quebec province, because they form almost the whole population outside the cities and the "Eastern townships" in which there is a considerable portion of English-speaking people; but we were not aware until the Free Press burst this intelligence upon the country that there is an effort being made there to overthrow the British Government and annihilate the English-speaking residents by means of a boycott and perhaps by other methods.

It is well that the Free Press has determined to save the Dominion by exposing the plot which the Chicago Journal reveals, and of which no one in Canada has an inkling.

And who in the world is at the bottom of this plot? The Free Press despatch gives us this information: "The powerful French section of the Catholic Church," and "France is ready to assist the new colony."

Never since the days of Napoleon III. has there been so much friendly feeling between France and England as exists to-day, and only a few days since a French fleet was received with the greatest cordiality at Portsmouth by the English people. The Free Press is the only Canadian newspaper to tear away the mask, and show that it covered mutual hatred and plottings. And we are told that "Prince Henry" has made the wonderful discovery that "90 per cent. of the residents of Quebec, and 75 per cent. of those of Montreal, and almost the entire rural population are French." It was certainly worth the Prince's while to come to Canada with a fleet to make this discovery. But where is this Prince Henry now? We fear that he is nowhere to be found except in the nightmare of our contemporary, the London Free Press.

In connection with the Chicago Free Press bugaboo it is well that our readers should know that on August the 23rd Rear Admiral Prince Louis of Battenburg, in company with Archbishop Brochezi of Montreal visited the Catholic seminary of St. Sulpice where he was received with the honor due to his high office, and was shown a number of historical pictures and the first baptismal register entry made on the island of Montreal in 1642. The Prince subsequently visited Notre-Dame Church and the Hotel Diez. It will be remarked that the date coincides with the date when the cock and bull story of the Free Press was published. It does not seem probable that Prince Louis's slumbers will be disturbed by any terrors of a French Canadian insurrection, whatever may be the character of the dreams of the imaginary Prince Henry.

WARNING.

Announcement was made in St. Peter's Cathedral last Sunday by the Rector, Rev. J. T. Ayward, that certain persons had lately been calling upon the Catholic people of this diocese for the purpose of selling what they claimed to be a blessed picture. It represented two hearts, and was said to be painted by a nun who claimed to be inspired to do this work. These pictures, it is asserted, are blessed, and therefore cannot be sold, but a charge of one dollar is made for a card which accompanies them. We again warn our people not to be imposed upon by these humbugs. Whenever it is possible they should be handed over to the police.

ECHOES OF THE AUTONOMY DEBATE.

The Autonomy Bill for the two new Provinces of the North-West having been fully passed and being now the law of the land, the people of Alberta and Saskatchewan, which are the names by which these provinces are to be known in future, are preparing to celebrate their inauguration with due éclat.

It was easy to be foreseen that the Orange camp would be deeply stirred by being so utterly routed, both in argument and in the overwhelming Parliamentary majority which hid them out of sight as if buried by an avalanche. But we must say the after-carnage has been somewhat unexpected. The Autonomy Bill voted has actually been followed by a storm in the Conservative Parliamentary ranks which threatens to annihilate the whole party.

W. F. Maclean, M. P. of South York, has come forth with loud denunciations of Sir Wilfrid Laurier for having proposed the Autonomy Bill, and the whole Reform Party for having supported it. This was to be expected, for there was no more violent opponent of justice to the Catholic minority than this same Mr. Maclean, who was sharply rebuked by the Speaker for his unruly language in Parliament while the discussion on the Bill was going on. The Toronto World also, which is Mr. Maclean's paper, was one of the most outrageous of all the papers which endeavored to create disturbance and dissension in the country on the occasion of the discussion.

But Mr. Maclean, having failed in

his purpose, has brought up his complaint outside of Parliament, and now he is quite as bitter against Mr. Borden and the Conservative Party as he has been against the Liberals. He declares that Mr. Borden was vacillating in his attitude, and that he only adopted a half-hearted policy by bringing forward his motion for referring the school question to the Legislatures of the new provinces to be decided by them instead of their being obliged under their constitutions to continue the recognition of Separate schools for minorities, as they have existed from the beginning, and authorized under the territorial constitutions of the year 1875. In fact he did not even propose his amendment till he was forced to it by his Orange followers.

Mr. Maclean has also blamed Mr. Borden and the Conservatives as well as Sir Wilfrid Laurier for having voted in favor of a larger payment to members of Parliament for the labor they undergo.

In fact the Toronto Mail and Empire has read Mr. Maclean out of the Conservative party for his violent onslaught on Mr. Borden.

Mr. Maclean indeed was himself one of those who voted for the increase of the indemnity to members, as it was passed unanimously; and he discovered the iniquity of the act only when he saw or thought he saw a chance to get a little popularity by creating an agitation on the matter after the thing was accomplished. The Mail and Empire thus deals with the case:

Mr. Maclean has volunteered to assert, not merely that his own friends are as guilty as the Government, but that they are a good deal more so. All of them are grafters of the worst type, according to his story, and Mr. Borden is the most notable of the bunch. On the other hand, Sir Wilfrid and the coterie of innocents in the Cabinet were mere instruments in the hands of the designing opposition. These saints fell into the trap set for them by the opposition operators, and consented to a deal. While the Conservatives as a whole were blameworthy there is just one noble, high-minded man among them who is not responsible, and is to be viewed as superior to his fellows. This gentleman is W. F. Maclean. It is true enough that Mr. Maclean was not for the extra indemnity. It is also true that he made no protest against it in Parliament. True it is that he took the money and administered it. But then he has purged his offence by becoming a witness against his late colleagues and by charging them with the guilt in which, if they really were guilty, he must have shared."

We must here mention that Mr. Maclean since receiving the money has ostentatiously handed it over to some charitable institution; but if the act of receiving it was wrong, he should have restored it to the Dominion Treasury, as it was not his to dispose of thus at will, but it belonged to the people of Canada.

Mr. Samuel Hughes, M. P., was another of the noisiest opponents of the Autonomy Bill. He it was who encouraged Mr. Maclean in his outrageous insult to the speaker of the House and to the Government. Col. Hughes, speaking aloud, in defiance of all Parliamentary rules, told Mr. Maclean: "Don't let him (the Speaker) bluff you," and when rebuked persisted in his impertinence to such a degree that he was only brought to order by a threatening cry which arose through the House of Commons: "Expel him!" He thought he could browbeat the whole House of Commons, but he failed.

Later, on Aug. 3rd, the Colonel had published in the Lindsay Watchman-Warder an interview the purpose of which was to put himself forward as the one champion of honesty and courage in the House of Commons. This came to our notice through the Lindsay Post of August 17.

In this interview Col. Hughes has the brazen yet sneaking audacity to insinuate that Sir John Thompson, who was in 1893 the able and fair-minded leader of the Conservative Government and a Catholic, but who died suddenly while in Windsor Castle, a guest of our late gracious Queen Victoria, was really assassinated by Jesuits. "It was hinted," says the Colonel "that his death was due to the Jesuitical wing of the Church, finding that he could not be made pliable to ulterior ends, and wishing to have one as premier who would consent to grant Church concessions.

This statement we treat with the contempt it deserves. We record it merely to show the malice and brutality of the man who spoke so indecently.

Mr. Hughes regrets that the Conservative party then supported Mr. McKenzie Bowell's Remedial Bill to restore to Catholics their school rights in Manitoba.

Once more Col. Hughes declares that an oppressive measure was imposed on the North-West Territories by the Liberal Party under the Government of Alex. Mackenzie, Separate schools being conceded in the Territorial Constitution of 1875.

This measure was so just that it was suggested and supported in Committee by John A. Macdonald and Edward

Blake, and was passed by the Commons by a unanimous vote.

It would have been much able for Mr. Borden and the Conservative party during the recent Autonomy Bill. It is risen to the statesmanlike leaders of both parties in Borden made a serious allowing himself to be driven just attitude, by the Toronto who raised a rascally to create dissension in

On the question of the nity of members of Parliament Hughes takes the modest it was requisite to increase members who had benefited try so much as himself.

himself as a patriot who his own interests for the country, and should be n reward? He declares that present when the increase to members was voted, He added: "The boys and the m and Halliburton say that much to Canada as is a tive to the United States

In reference to all th Past remarks:

"There was a fool who throu He proudly strutted and his Men snatched who heard the ink.

How wonderful an I!"

JURY PACKING IN

The correspondent would be a misnomer correspondent—of the may always be depende darkest side of occurrence Recently he sent to that over the "lawless" County Galway, quoti denunciation of crime mination to establish "by the infliction of lo prisonment on those un who were tried—and course "convicted" means taken to secure is thus told by the Journal:

"The main business assize," says the "concluded July 29 ing of the prisoners found guilty by packi against the grand jury the Attorney General given by the Jubilee arranged that the me by a special jury—in they should be tried sively composed of agents, graziers and against whose monoy Galway the person actively protesting, such a trial, the pris a fair trial."

Questioned in Parli ment, of course the denial and in part Government. "The Ireland is as it has words of Lord Denning Lords on the appen sation of O'Connell in a delusion and a snarl, how long?"

CATHOLIC SC

The following C Montreal True Wit be of interest to C The Toronto stituted organizer anti-Catholic ele and a strange p and retirement co Rev. Dr. Carman brand, charging maintaining the lo with fostering igni m, the News Law account as the former of this deplo

But in the news another tale was results of the st for the Collegiate were published. drawn from the Pr arate schools and entered the con cent of the total News report devotion to deta large percentage the Catholic or S through success group. Less th the Catholic ch dren who acco and the editor nothing in the catechism. The Toronto are st Brothers, the St the Loretto n teachers, accord the News, are stagnation of so gress;" and they show pupils better th Public schools the State Depa examinations.

"Good Cath Church than says a writer in This is true preach so muc that strikes the outsider. He can best others who has

SEPTEMBER 2, 1906.

Blake, and was passed by the House of Commons by a unanimous vote.

It would have been much more creditable for Mr. Borden and the Conservative party during the debate on the recent Antiquities Bill if they had risen to the statesmanlike level of the leaders of both parties in 1875.

On the question of the extra indemnity of members of Parliament, Co. Hughes takes the modest position that it was requisite to increase the pay of members who had benefited the country so much as himself.

"The boys and the men of Victoria and Halliburton say that I am worth as much to Canada as is any representative to the United States."

In reference to all this the Lindsay Post remarks:

"There was a fool who thought himself a king. He proudly strutted and his head was high: Men laughed who heard the poor fool muttering: 'How wonderful am I!'"

JURY PACKING IN IRELAND.

The correspondent in Ireland—it would be a misnomer to say the Irish correspondent—of the Montreal Star may always be depended on to give the darkest side of occurrences in Ireland.

Recently he sent to that paper a jeremiad over the "lawless" condition of the County Galway, quoting the Judge's denunciation of crime and his determination to establish "law and order" by the infliction of long terms of imprisonment on those unfortunate people who were tried—and as a matter of course "convicted" before him.

The main business of the Galway assizes," says the Dublin Freeman, "concluded July 29 with the sentencing of the prisoners who had been found guilty by packed juries of agitation against the grazing system.

Questioned in Parliament on the subject, of course the result was in part denial and in part subterfuge by the Government. "Trial by jury" in Ireland is as it has always been, in the words of Lord Denman in the House of Lords on the appeal from the conviction of O'Connell in 1843, "a mockery, a delusion and a snare."

CATHOLIC SCHOOLS EXCEL.

The following editorial, from the Montreal Free Witness of Aug. 3, will be of interest to Catholics everywhere: The Toronto News, the self-constituted organ and tribune of the anti-Catholic element in Toronto, played a strange prank upon itself the other day.

"Good Catholics do more for the Church than good controversialists," says a writer in the Catholic Universe. This is true. It isn't what we preach so much as what we practice that strikes the mind and heart of the outsider.

He can best carry God's message to others who have learned it well himself.

DISINTEGRATING PROTESTANTISM.

The drifting of Protestantism from its old landmarks is going on with accelerated speed each year. All of us who have crossed the half century mark know from our own observation how radical have been the changes in the teachings of the Protestant sects during the last quarter of the Nineteenth Century.

A letter signed "Churchman," which appeared on the editorial page of last Sunday's New York Sun, to which the Sun devoted an editorial, brings out in strong relief the trend of the letter by Mr. Goldwin Smith, who is so well known in Canada and the United States, rightly belongs to the Episcopal Church, although Mr. Goldwin Smith frankly avows his disbelief in doctrines which formerly were considered as constituting the very foundations of the Episcopal Church.

"Our correspondent who so kindly and liberally invites Mr. Goldwin Smith to membership in the Episcopal Church really begs the question which that gentleman has raised in his letters to the Sun on religious matters. 'Churchman' says that practically his disbelief would not keep him out of the Church because 'most churches have safely outlived the period of mediocrity' and 'have advanced much further in their reasonableness than those who stand outside are aware.'"

If a church were simply a species of social club, whose members are drawn together by vague, undefined aspirations, and whose members are bound together by the good and the true Mr. Goldwin Smith, and all those who hold his views would be able to become members of the Church, which is the outgrowth of the spiritual supremacy of the Pope, and this they could do without laying themselves open to the charge of acting against the best interests of the Church.

"Not believing in the Mosaic story of creation and the blood atonement, Mr. Goldwin Smith thinks he does not belong among Church people. But he does. He is just as much a Christian as many of the ministers who are worrying about his 'attitude toward Christianity,' and whether he knows it or not, he belongs in a pew every Sunday."

This is very suggestive of the disintegration to which we have already referred, which has been going steadily on within the Episcopal Church.

Let him rehearse the articles of his belief and see if they will keep him out. Let him say: 'I do not believe in any one-for-all inspired revelation; I do not believe in the fall of man; I do not believe the world was created out of nothing; I do not believe in the survival from paganism known as the blood-washed-for-me doctrine; I do not believe in the miracles.'"

Mr. Goldwin Smith is invited to set over against these "don'ts" his individual credo which he is assured will be an open sesame to the Episcopal Church. Here it is: "Let him present the articles of his faith. I believe, in an 'eternal energy from whom all things proceed; I believe in human responsibility; I believe reverently in the discoveries of science and that through them and through the human heart we may reach God; I believe in a divine plan known as natural law; I believe in the brotherhood of man; I believe in the church chiefly because she has outlasted the men who have preached and the people who have practiced; I believe in the pursuit of truth, justice, love and mercy, and I believe in Jesus Christ as the greatest exponent of those virtues that the world has ever known."

"Let Mr. Goldwin Smith take these statements, if they represent in a general way his belief, to Dr. Huntington, Dr. Greer, Dr. Jefferson, or a dozen other ministers in New York, and see if they would say no to his application for church membership. There was no such bar to the same set

of propositions as presented by the writer to a clergyman in the West. The answer was made that Christianity consists in being and doing rather than in believing."

Comment on this is hardly necessary. The form of religion here outlined may satisfy some, but it is not Christianity. A religious organization, be it the Episcopal Church or any other Protestant sect, approving or countenancing such views as those given above is not entitled to call itself Christian.

Catholic Belgium Progressive. Belgium, which the other day celebrated the diamond jubilee of its independence, is a living refutation of charge that countries in which the Catholic Church is powerful are not progressive.

HIGHER EDUCATION AND CRIME. Higher education and crime is a subject to which certain professors in our so-called leading non-sectarian universities seem to be devoting considerable attention.

Again, he insists that "fifty years ago schools were supposed to free us from crime." We do not indulge in such sanguine hopes at present, for the schools and colleges merely aggravate the evils instead of curing them.

However, let that pass. What Professor James charges is beyond denial, and we agree with him thoroughly, with this distinction, that he means that system of higher education—that is, divorced from moral training—that is, the system which obtains in our so-called non-sectarian schools and colleges—if that be the system to which he refers, he is right.

This is a statement of number of graduates under the two systems will disclose the truth. And if additional evidence be desired we point to the legions of priests, other religious and laymen in the Catholic Church throughout the world; children of the Catholic system of education, primary, secondary and superior. They are the high and noble types of higher education.

Why Catholic Missionaries Succeed. "Lincoln," the special correspondent of the Boston Transcript, writing from the Canadian Northwest says: "The missionaries should not be overlooked among the advance guards of civilization in this enormous area, now coming into its own in response to the economic demands of the modern world."

Forms of Devotion. Everyone should be careful not to confuse his mind by a multiplicity of devotions and prayers. We must bear in mind that most forms of devotion are optional, and all persons are not specially attracted to the same forms.

precisely the same novenas, or know about every indulgence, or invoke our dearest saint. Let us serve God with liberty of spirit; do conscientiously all that is of obligation; and leave the rest to sweet charity and to God.—Sacred Heart Review.

A SERMON FROM A PRISON CELL. When Henry North, the Detroit wife slayer, delivered himself behind prison bars, of an anathema against over-indulgence in intoxicating drink, he gave expression to a sermon, on the curse of liquor, which is more potent and impressive than any ever addressed from a Christian pulpit on a similar subject.

THE CHURCH IN NORWAY AND SWEDEN. The recent action of the Norwegians in severing their connection with Sweden makes of interest the treatment accorded to Catholics by the one-time Catholic but now Protestant people of these two Scandinavian countries.

PROGRESS OF THE CHURCH IN SCOTLAND. It is interesting, in this very year when Presbyterians are celebrating the quadricentenary of the birth of the Scottish Reformer John Knox (the man who wiped out—or thought he wiped out—the Catholic Church in Scotland), to find Archbishop Maguire of Glasgow declaring, as he recently did that the Catholic Church is now the greatest religious body in the West of Scotland.

GOOD CATHOLICS IN PARIS. A correspondent of the Observer (Glasgow), writing from Paris, has a gratifying account to give of the Catholics of that city in the matter of church attendance.

Again one is struck by the fact that it is not the poor who go but those who are bien élevés (well brought up), while many miss the Holy Communion at these weekday Masses.

TRUE CHRISTIAN KINDNESS. It is not enough for the well-to-do Christian to speak words of sympathy to his poor and suffering brother. Since it is Christ Whom we really see in the person of the sufferer, surely we should long in some way to bring solid consolation to personal service.

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BISHOP LUDDEN AND SUNDAY OBSERVANCE.

Bishop Ludden of Syracuse, N. Y., has ruled that henceforth in his diocese persons who meet death by accident while on Sunday excursions etc., and who through their own fault have not attended to their religious duties before going on such excursions will not be buried with the rites of the Church.

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AGAIN ONE IS STRUCK BY THE FACT THAT IT IS NOT THE POOR WHO GO BUT THOSE WHO ARE BIEN ELEVES (WELL BROUGHT UP), WHILE MANY MISS THE HOLY COMMUNION AT THESE WEEKDAY MASSES.

Nevertheless many of these same men vote at the polls for enemies of the Church. How is this paradox to be explained? But at all events it is good that they at least go to church.—N. Y. Freeman's Journal.

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Oh, in how many ways can the earnest-hearted help? One young woman by teaching the use of piano and organ to an orphan in a charitable institution has given an ennobling impulse to a talented soul.

Then there is Sunday-school work. Young men and women who have the time for this should feel it to be a privilege, a grateful return in some degree for their own Catholic education.

These are only suggestions of a few ways in which the well-to-do may help in those who are not so favored. "The poor we have always with us." How many of those who are blessed with a fair share, or a great abundance of the world's goods, go on day after day unmindful of the great good they might do if they had only eyes to see the suffering round about them.

The suffering, the sick, the suffering—these are our brothers and our sisters in Christ. We are not to approach them as if they were a different order of beings and offer them our help or our alms superciliously. That is not true Christianity. We are to treat them as if they were our own flesh and blood, and be as tender of them and of their feelings as we should be if they were the highest in the land. Are they not Christ's poor?

Above and beyond all other considerations of this question, however, we should remember that we are obliged to justify the merciful wisdom and justice of Divine Providence by the use of Divine wealth or our surplus. We are as a matter of fact not absolute owners but stewards of whatever we may have, and as such we must render an account of our stewardship.—Sacred Heart Review.

The 1022nd anniversary of the founding of the Church at Chester-le-Street, Scotland, was celebrated recently. The church dates back to the year 883 A. D., when the monks of Lindisfarne, bearing with them the body of St. Cuthbert, arrived at Chester-le-Street after seven years of weary and perilous wandering. They at once set to work to build their church and found a new bishopric in place of the one vacated at Lindisfarne and Eardulf. The late Bishop of Lindisfarne was the first to rule over the See of Cusaeoecia, as Chester-le-Street was called.



GIANTS WITH YOUNG MEN.

Too many young men now-a-days... They plot along, dreaming of success... They do nothing to win it.

SAVING THE CHILDREN.

A new departure in the missionary line is inaugurated with astonishing success... The Rev. Cornelius Shyne, S. J., assisted by Fathers Kenny and Sullivan, Jesuits also, and all three from the St. Louis University, have been giving the retreats, especially for public school children, and the enthusiasm of the children themselves who flock to the exercises and show themselves eager to avail of the splendid series of instruction offered.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY. BY LOUISA EMILY DORRIS. The Visitation. AN ACT OF CHARITY. "I am sure you feel for us," said Mrs. Hamilton simply; and the doctor saw how worn she was from her many vigils and the terrible anxiety.

THE DUTCH CALVINISTS AND FATHER JOGUES.

That Dutch Calvinists should help to make a Jesuit saint is one of the strange incidents in the ecclesiastical process through which the canonization of Father Isaac Jogues, the first Jesuit missionary to enter the State of New York, and the first priest to visit Manhattan Island, is to be effected.

The idle classes are the dangerous classes. There is an old proverb that "an idle mind is the devil's workshop." We should be slaves, neither to work nor to pleasure. There are some positions that place a man in a treadmill of work. This work is duty, and as such is a species of prayer.

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FEAST OF THE NATIVITY OF THE BLESSED VIRGIN.

On the 8th day of September Holy Church celebrates the Feast of the Nativity of the Blessed Virgin, and the faithful rejoice to begin anew the manifestations of love and devotion to the Queen of Heaven, and give expression to the same by attendance at the services in her honor.

These feasts in honor of Our Blessed Lady are growing dearer and dearer to the Catholics of America, as witnessed by the numbers that observe her feast. Assumption day was observed universally. In our dear Cathedral one was gladdened by the great numbers at the Masses and at Benediction, and by the numbers who received holy Communion.

We rightly commemorate the birth of the Blessed Mother of Our Lord and Saviour, for it was the beginning for men of their freedom from the demon's yoke. It was the aurora of that blessed day of reconciliation between God and man which found its fulness on the day of our Saviour's birth.

As good sons and daughters fondly celebrate the fatal day of the mother who gave them birth, so, too, all Christian men and women hail each birthday of their Virgin Mother with ever-increasing delight. Let us strive to be her worthy children by imitating her life. From time to time during the year we shall be called upon to celebrate the mysteries connected with her life. Let us prepare and be ready to do so by passing our lives daily with her in spirit.

On this, the anniversary of her birth, let us be born anew in spirit, and resolve every day to live that we may be her accepted children, and as such have given us more and more of her tender love and care.

THE MEN WHO DON'T DESERT.

The pest has broken out in New Orleans, says the Catholic Columbian. "Already there are hundreds of cases, and some few deaths. The inhabitants are panic-stricken, and many of them are hurrying out of the city. But the Catholic priests are not thinking of running away. They never abandon their flocks in time of peril. They will remain until the end."

THE YOUNG KING OF SPAIN.

The young King Alfonso of Spain, about whom a year or two ago the newspapers were printing lying stories of the most scandalous kind, has evidently lived down the lies then circulated, for though nowadays the stories about the young king are as numerous as ever they show him as he really is—a thorough Catholic and a thorough king. One of the most recent of those anecdotes relate an incident which occurred while Alfonso was touring in his motor car near the Sierra de Guadarrama Mountains. While so doing he came across a little group of wanderers drenched by a heavy shower, shivering with cold, and above all disheartened. The car was stopped, and questions brought out the fact that the travellers were walking to Madrid in the hopes of finding work, that they had lost their way, and that they had now neither money nor food. The king and his people gave the wayfarers all their loose money, and then Alfonso bade the women get into the motor, that he might take them to the nearest village; the men were to rejoin them on foot. Arriving at the village, what was the astonishment of the poor creatures to see their benefactor hailed as the sovereign of the country. As he started again on his interrupted journey Alfonso declared that in Madrid the wanderers were to go directly to the palace, where he would personally see to it that proper work was found for them. King Alfonso is one of the most interesting figures among the world's rulers to-day, and if incidents such as that described above, are common in his life, we do not wonder that he is beloved by his people.—Sacred Heart Review.

AMAZED BY CATHOLIC CHURCH ATTENDANCE.

A CONGREGATIONALIST EDITOR SEES, BUT DOES NOT UNDERSTAND. On Sunday morning last the editor of the Advance passed a Catholic Church well out on the West Side of Chicago as the worshippers were coming out. He was astonished at the great number of people. A gentleman who was nearby said: "And that is the third Mass this morning; there will be still larger, and the attendance at it will be the largest of all." In other words, this Catholic church, without a dense population around it, is filled at two times on a Sunday morning, and at two of the services with an overflowing congregation. It would probably be very little of an exaggeration to say that as many people entered this church last Sunday morning as were found in all the Congregational churches of the city put together.

A visiting minister looked in at a Christian Science service on a July Sunday, and found every seat in the large auditorium occupied. In the Congregational church to which he afterwards went he found a thin and scattered congregation. In the other Protestant churches of the city the same conditions would probably have been found. But such observations have become rather worn, and they are not considered agreeable. Nevertheless, it is not a case for the "let alone policy." It is evident that there are churches in Chicago which can and do have large congregations through the so-called vacation months. Practically these churches know no vacation. They simply know what is true, that the vast mass of people are here during vacation; Chicago is a very live and very human town during July and August. Probably not one person in twenty of the population is away for a week during that time. Ride through a populous district of the city on a summer evening and you see them on porches and doorsteps and sidewalks in swarms. It may serve as an excuse or apology for

Catholics Must Catch The Public Ear.

The efforts of Catholics to secure an education consistent with conscience, do not enjoy the sympathy and the good will of all our non-Catholic fellow-citizens. There are few questions less understood, or perhaps more misunderstood, by even the fair-minded, than the Catholic position on education; and few questions which the secularizers are more willing and desirous to leave obscure or misrepresented. Although public opinion does not always settle questions wisely and permanently, yet the immediateness of its influence makes it a world-power to-day, and if Catholics allow it to be arrayed against them, they will pay dearly for it both from their pockets and in the privation of their natural and religious rights.

No Color Line in Catholicity.

"The race question," which in this country, especially in the Southern States, looms up so large, does not exist in Rome," says the New York Freeman's Journal. The Catholic Church has ever refused to recognize such accidents as race and color as good and sufficient reason for discriminating against persons who are created in the image of God, and who are His children just as much as are those whose skin is of the whitest. It is not in accordance with the Catholic spirit to regard the negro as a being of a different order from that to which the white man belongs. The blood of Christ was shed for the redemption of both, and the fact makes both equally precious to the Catholic Church, which never has tolerated and never will tolerate the color line.

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The pest has broken out in New Orleans, says the Catholic Columbian. "Already there are hundreds of cases, and some few deaths. The inhabitants are panic-stricken, and many of them are hurrying out of the city. But the Catholic priests are not thinking of running away. They never abandon their flocks in time of peril. They will remain until the end."

THE YOUNG KING OF SPAIN.

The young King Alfonso of Spain, about whom a year or two ago the newspapers were printing lying stories of the most scandalous kind, has evidently lived down the lies then circulated, for though nowadays the stories about the young king are as numerous as ever they show him as he really is—a thorough Catholic and a thorough king. One of the most recent of those anecdotes relate an incident which occurred while Alfonso was touring in his motor car near the Sierra de Guadarrama Mountains. While so doing he came across a little group of wanderers drenched by a heavy shower, shivering with cold, and above all disheartened. The car was stopped, and questions brought out the fact that the travellers were walking to Madrid in the hopes of finding work, that they had lost their way, and that they had now neither money nor food. The king and his people gave the wayfarers all their loose money, and then Alfonso bade the women get into the motor, that he might take them to the nearest village; the men were to rejoin them on foot. Arriving at the village, what was the astonishment of the poor creatures to see their benefactor hailed as the sovereign of the country. As he started again on his interrupted journey Alfonso declared that in Madrid the wanderers were to go directly to the palace, where he would personally see to it that proper work was found for them. King Alfonso is one of the most interesting figures among the world's rulers to-day, and if incidents such as that described above, are common in his life, we do not wonder that he is beloved by his people.—Sacred Heart Review.

AMAZED BY CATHOLIC CHURCH ATTENDANCE.

A CONGREGATIONALIST EDITOR SEES, BUT DOES NOT UNDERSTAND. On Sunday morning last the editor of the Advance passed a Catholic Church well out on the West Side of Chicago as the worshippers were coming out. He was astonished at the great number of people. A gentleman who was nearby said: "And that is the third Mass this morning; there will be still larger, and the attendance at it will be the largest of all." In other words, this Catholic church, without a dense population around it, is filled at two times on a Sunday morning, and at two of the services with an overflowing congregation. It would probably be very little of an exaggeration to say that as many people entered this church last Sunday morning as were found in all the Congregational churches of the city put together.

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empty seats to say that the people are away, but the plain fact is that the great mass are here.

The Protestant churches of Chicago may be taking two or three months for vacation, but the great body of the people are not. Nor are the business houses, or factories, or newspapers, or other establishments. They could not otherwise if they did. Whether the weather be hot or cold, there must be no let down. The department stores advertise more frantically than ever; the newspapers fling out their big headlines; the editors take off their coats and write, and the saloons open summer gardens and turn loose bands of music. Business is kept moving.

The Church must take counsel of these facts. It must get a new move on itself. It cannot afford to let so much time run to vacation, with thinning out a month before and a slow pulling together a month or two afterward.

We are not going to say that pastors should not take vacations; that would not be nice. It would not sweeten affection. But we are going to say that there cannot be much success on the present basis. There is too much persistent push. It lacks determined, Whelan "all at it" always at it. Chicago will not be converted in ten thousand years with the present way of doing things, and we might just as well be wise enough to look the facts in the face and frankly enough to admit them. The Protestant churches, on such a basis, will do well if they are not driven to the outer rim of the city, the "nice people" and the quite, inoffensive neighborhoods are, while the rest of the city is left to the great mass of the people, the priests and the Sisters of Charity.

The need of something more aggressive, however, is being felt by leaders of church work. The ten campaigns are results of this awakening. His reports are so far favorable, and they may lead to greater activity in the direction. But the churches are more determined spirit and aggressive policy to overcome the indifference of the masses and the opposing forces of evil in our great cities.—The Advance (Protestant).

DESERVE NO SYMPATHY.

The prevailing mania for getting rich quick is well or rather sadly illustrated in the failure of J. H. Mansfield & Co., New York "brokers," particulars as to which make up one of the newspaper sensations of the week. This company had a "plan" for piling up money for their patrons and they urged and commended it in circulars which they distributed in thousands through the post office. They called it the "Pat Protection Plan," and here is some of what they said about it in their circular: "Every customer who has availed himself of this plan of ours has made enormous profits. One good customer started with a \$100 account and in less than five months drew out more than \$1,500. With \$1,000 cash and \$3,000 credit you could not hope to make more than \$1,200 in the mercantile business your own energies thrown in. Place \$1,000 with us under our Pat Protection plan. With \$1,000 you can operate in 100 shares of stock with absolute safety, and if you only get a point a day you are getting \$100 profit a day or \$36,000 a year."

There were many victims, of course, and among the many of them who crowded round the shut office doors of the authors of the "plan" on the day of their collapse was one of whose case we are told in the newspaper account as follows: "There was one little woman in widow's weeds who was weeping bitterly. I put \$3,000 into Mr. Mansfield's hands," she said between sobs. "It was every cent of my husband's life insurance. He told me that it would make me rich, and he was such a nice-looking man."

Now, this woman was fairly well off with the provision that her husband had made for her. But she was not satis-

fied. She wanted to say that she had \$36,000 a year, and evidently she did not care by what methods it was to be got. Get money—honestly if you can—brought 1. Clearly the weeping widow felt that way when she gave her \$3,000 to Mr. Mansfield. Does she deserve much sympathy? Another case is this told by Mr. Billington, a lawyer or agent who had several claims for collection against the Mansfield Company. "Some of the saddest cases I have ever known," said Mr. Billington, "are the results of Mansfield's operations. One of the claims given us for collection is for \$1,100. It represents the life savings of a carpenter from the northern part of the State, who was so taken by the so-called 'put proposition' that he mortgaged his home, and sent the money down to the firm."

Does this carpenter deserve sympathy? He wanted to get rich quick, regardless of the means whereby. He did not care though the ways by which the Mansfields should make him rich were dishonest. How else could they do it? Will such cases serve as warnings or deterrents for others? It is hardly likely. The sure success, unholy lust for gold—is beyond the influence of sad example or experience.—New York Freeman's Journal.

HIGHLAND BAND.

ONE OF THE SEVERAL HIGH CLASS ATTRACTIONS AT THE WESTERN FAIR. After completing an extensive tour of the United States and Canada, the magnificent band of the 91st Highland Regiment has been secured to give concerts during the Western Fair. The band enterprise on the part of the Fair management will be appreciated there can be no doubt. The band is composed of forty-one musicians all masters of their respective instruments and in every city of the United States where it played was accorded an ovation.

The ring attractions are of the usual high class. They include leaping the gap in a steam automobile by Moss Brown, the only legitimate act of the kind in the world. Hardy, in some really thrilling high wire work; Rice and Elmer, expert horsemanship performers; the five Bellator Sisters, an excellent gymnastic acrobatic; Wolfe and Milton, in a bounding billiard table set the five Valdares, extraordinary trick bicyclists and acrobats; Malin and Correll, precursors of scrobatic comedy; and Billy Andrus and his Mule Band.

The fireworks will be the best ever attempted in London, and will give a graphic representation of the historic Battle of Copenhagen in which the great Nelson gained so much honor and glory for the British navy.

MARRIED.

THOMPSON-REID—At Braeburn, on July 11, by Rev. P. F. Collins, P. P. Francis and C. Thompson to Mary Jane, daughter of Mr. Henry Reid, all of Braeburn.

MALONE-LEWIS—At St. Lawrence church, Deux Rivieres, Que., by Rev. Father Garon, O. M. I., on Wednesday, Aug. 9, 1905 Mr. Francis M. Malone of St. Lawrence, to Miss Beatrice Marie, daughter of Mr. Thos. Legge, of Deux Rivieres.

DIED.

KILDEA—At Woodville, Ont., on July 29th, Joseph Edward, aged twenty-eight years, and ten days, son of John Kildea, North Brant.

HALE—Of your charity, pray for the soul of the reverend Sister S. Xavier, (Hale) who departed this life in the Convent of Mercy, Billina, Co. Mayo, Ireland, on 2nd of August, in the seventy-sixth year of her age and the fifty-first of her religious profession. May she rest in peace! Amen.

TEACHERS WANTED.

FOR THE R. C. S. S. NO. 1, OSOODEE, holding a second class certificate. Salary \$25 per year. Duties to commence Aug. 21st. Apply to James O. Leary, Sec., Bray's Crossing, Ont. 1899 3

TEACHERS WANTED IN ALBERTA. Catholics preferred. For three schools in good localities, holding 2nd class prof. Ontario Certificate. Salary \$50 to \$60. Acceptances wired. Address Teacher's Agency, Box 215 Strathcona, Alta. 1899 4

WANTED TEACHER FOR SEPARATE School Section No. 14, Lancaster. Apply, stating qualifications and salary expected. D. A. McDougall, Sec. Treas. Green Valley P. O., Ont. 1401 2

LADY TEACHER WANTED, ONE WITH French knowledge, preferred. Address O. Bissonnette, St. Joseph P. O., Huron Co., Ont. 1402 1

TEACHER WANTED FOR SAINT ALPHONSUS school, Windsor, Ont. Duties to be from 8 a.m. to 12 noon. Salary \$25 per month. Apply to M. A. Brian, Sec. 1402 1

TEACHER WANTED FOR SCHOOL SEC NO. 3, Raleigh, one holding first class professional certificate. Salary \$25 per month to commence at once. Apply to Rev. Father James, O. F. M., Chatham Ont. 1401 2

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When Governor Simcoe laid the foundation of London, Ontario, one hundred years ago he knew it would grow to be a great city, but had no thought of the Western Fair. The Western Fair gives the people of this country an excellent opportunity for a pleasant outing at a minimum of cost, and at the same time develops their store of practical and useful knowledge. The educational features have always been carefully fostered by the Directors. This year several important improvements of an instructive nature have been added. The celebrated 91st Highland Regiment Band will give three concerts daily during the exhibition. The entertainment department will be better than ever, and will include keeping the gap in mid air on a steam automobile.

FOR INFORMATION WRITE W. J. REID, PRESIDENT, OR J. A. HELLER, SECRETARY

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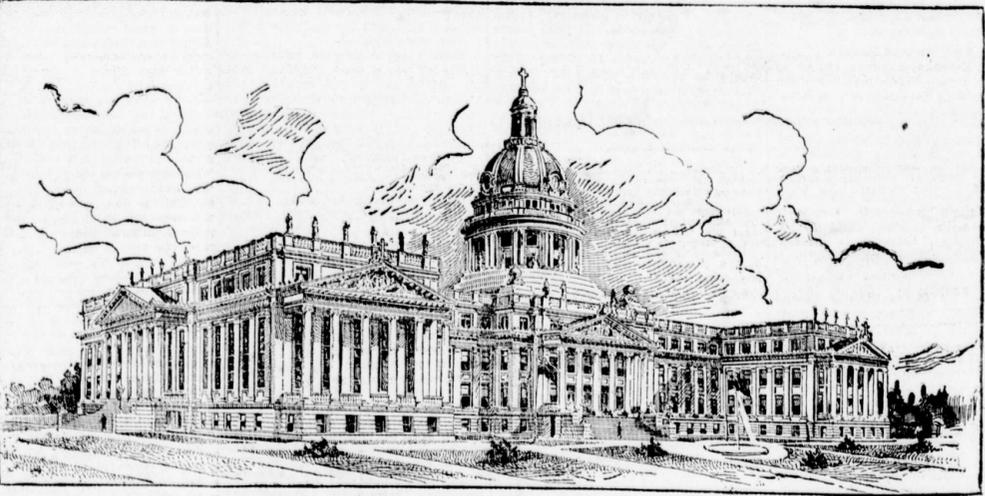
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