

# 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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### OUT OF DATE

Time was when the talk of the mental slavery of Catholics was in honor, but at the present time it is regarded as an echo of past days of easy credulity. The man in the street has learned that profound scholarship and epoch-making research are not incompatible with a passionate devotion to the Church. He has found out that for centuries Catholics were in the van of everything that connoted progress and intellectual advancement. He has seen Protestants, cultured and gifted, voicing allegiance to Peter. Did they give up friends and worldly prospects to be mental slaves? Is it not true that within the fold they enjoy a mental freedom which they never conceived possible while they were without it. The illustrious Dr. Brownson says: "I have as a Catholic felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic." Compare the learned Benedictines of St. Manr or the Bollanidists with your most erudite scholars and critics, or the great medieval doctors with your most lauded Protestant theologians, the difference in mental lucidity, acuteness and strength is so great as to render all comparison almost ridiculous. But in what and how are we mental slaves? We are not prone to a love of airy theory and fanciful speculation, we smile at the charlatans who put a new brand of religion on the market. We wonder at the divines who are framing an up-to-date creed which, based on the very unstable foundation of human opinion, may disappear or be amended at any time. We confess to astonishment at the clerics who, however noble they may be doctrinally, are quite sure that they know how the Catholic Church should be governed. We are amazed when old calumnies are dragged out of controversial museums to do duty as arguments against us to the accompaniment of much pounding of desk and pulpit. And we regret that many of them get their information about us from our enemies. In matters of religion the Catholic obeys divine authority. In questions which transcend human reason and which are of vital import he trusts neither man nor book, but God. The voice of the successor of St. Peter is the voice of Christ. When we obey him we obey the authority of Christ. We hearken to authority unerring that can, while it guides, give freedom to the mind. Amidst the wrangling and contention and contradiction millions of Catholics hear the voice of Peter and obey and are banded together to give proof of the unity for which our Lord prayed, that the world might know that He was sent by the Father. If it be mental slavery to obey nothing that rests not on a divine basis, we plead guilty to the charge. But it will be a task of no mean difficulty to show that Newman, Manning and a thousand others doomed themselves, when they became Catholics, to mental slavery.

From an Anglican Review, The Churchman, of New Zealand, we glean the following statistics of those who have become mental slaves:

"An alarming list appears in the new edition of Mr. W. Gordon Gorman's 'Converts to Rome.' It includes the names of 572 clergymen of the Church of England, 25 of the Church of Scotland, 12 of the Church of Ireland, and 13 non-Conformist ministers. There are 29 Peers and 53 Peereses, 432 who are described as 'Members of the Nobility,' 42 Barons and 21 Knights. The names are given of 303 clergymen's wives, 350 clergymen's daughters, and 269 clergymen's sons; 306 of these converts were officers of the Army, and 61 of the Royal Navy. Of University graduates, 586 were of Oxford University, 319 of Cambridge University, 24 of Durham, and 63 of Trinity College, Dublin; 425 were 'Public school men,' Eton heading the list with 93 names. Of these converts, 612 have become Roman Catholic priests, of whom 369 became secular priests, and 243 joined one or other of the monastic orders. Of these latter 109 became Jesuits. The book affords me-ancholy reading to Protestants, but it certainly proves the immense service rendered to the Church of Rome by the Oxford Movement and Ritualism."

If the Catholic Church is, on account of its superstitions and corruption, waning in influence and strength, why is there so much talk about her? But at the appearance of Luther either the Church was in the world or she was not. If she was not then were the promise of Christ to be with her to the consummation of the world, void and unfulfilled. In this hypothesis Christ was not God but an impostor. If, however, we believe in the Lord we are forced to admit that the Church which He established, and which for centuries claimed and received the love and faith of an united Christendom, is living

to-day, founded upon the rock against which the gates of hell cannot prevail. If she exists why do they not obey her? To tell us that she has lost her pristine vigour and doctrine is sheerest nonsense. For surely in saying this they must have a curious conception of God. To admit as they must that Christ promised to remain with her unto the end of time, that He designed her to abide in unity, and to preach, and to make use of the incomparable gifts with which He endowed her, and then to declare that Christ failed to keep His word, that His gifts are as nothing and that the Church cannot exact obedience, is language which is baffling to reason. To affirm, again, that Christ did not, despite His most solemn promises, guard the work of His hands, the Church, from disintegration and decay, is blasphemy.

### ARE WE ADVANCING?

It is quite evident that in some sections of Canada Catholics are, in the matter of responsible positions, not objects for eulogy. They have, it is true, minor posts, but they do not, to any large extent, grace the offices which are regarded as influential. It is useless to assign bigotry as an adequate cause. For in our opinion the prizes which this country has to offer are won by those who are trained and educated, by the enthusiastic and ambitious. We may talk about creed being a barrier to our advancement, but talk of this character is as futile as it is pathetic. It may solace the irresolute and apathetic and weak, but it deceives those only who "resolute" and "whereas" about grievances. One cause of our social backwardness is the neglect of education, our refusal to accept the opportunities for self-improvement, our foolish hope to garner where we have not sown. We go ahead not by speech of other days or by self-qualification, but by work and struggle—the indispensable conditions of progress. With regard to interest in education we can, and to our profit, imitate our non-Catholic brethren who are not niggardly in cash or sympathy for their institutions. And they reap the fruits of their wise policy. Who are prominent in Canada in every walk of life? In the professions, in banking and educational circles, in politics, we read names that all these men have had a collegiate training, but they were brought up in homes that had a profound respect for education and they went into life with the resolve to make the best of themselves and with the knowledge that the trained mind is something to strive for and to obtain. They went into the cities, lived hard lives, and while others coiled the hours into dalliance and pleasure they hammered them into the wealth of achievement. With many of us, however, the policy of apathy is in honor. Appeals for the college do not stir the pulse. That a concern for education is of paramount importance does not touch us at all. That a neglect of education means stagnation, spells lack of stimulus and of ideals, and of ambition, does not cause any beneficent activity on our part. And more, yearly we see the boys leaving the school at an age when they could be taught to use their powers to the best advantage. Blithely they go into the world to find their right by their stupid or selfish parents.

### ABOUT CARLYLE

More than three hundred years ago, wrote Carlyle, the throne of Peter received peremptory judicial notice to quit, authentic order registered in heaven's chancery and since legible in the hearts of all brave men to take it self away, to begone and let us have more to do with it and its delusions and impious deliriums.

The foregoing quotation serves as an introduction of an attack on Rome by a voluble divine. The facts, however, show that the order is not legible in the hearts of all brave men. But the preacher who used this quotation should, we think, in all justice, have shown that Carlyle in his sane moments was not averse to chronicling his admiration of Rome. He points out how the "Old Catholic Church" stimulated education and trained generations in pious reverence, self-restraint, annihilation of self in human nobleness. He contrasts the old Christian society with its health and vitality, with its strength and heroism, with the present-day society without lungs, fast wheezing itself to death. And as if to refute his judgment he confesses "that there is no human edifice that stands long but has got itself planted upon the basis of fact and been built in many respects according to the law of statistics." Speaking of Twelfth Century Catholicism he says, "Religion is not a diseased self-intro-

spection, an agonising inquiry: their duties are clear to them, the way of supreme good plain, indisputable, and they are travelling on it. Religion lives over them like an all-embracing, heavenly canopy, like an atmosphere and life-element which is not spoken of, which in all things is presupposed without speech." He whips his own times with blazing scorn when he says that "not since the eruption of Northern Barbarians has there been the like—monstrous, loud, blatant, inarticulate as the voice of chaos." Carlyle dwelt far from the Catholic Church. Yet he confessed to Mr. Froude that the Mass was the only genuine relic of religious worship left among us.

### WHY GO TO ROME FOR A BISHOP

BECAUSE THE SYMBOL OF UNITY, THE SUCCESSOR OF THE BLESSED PETER, IS THERE

Preaching in the pro-Cathedral of St. Aloysius, Wichita, Kan., on the occasion of the consecration of Right Rev. J. H. Thien, D. D., the new Bishop of Lincoln Neb., Archbishop Glennon, of St. Louis, said:

"And there on that parchment document is the stamp of the fisherman and the great leader seals that bear the impress and authority of Rome. And some of you may say: 'Why go to Rome for a mandate that a Bishop be consecrated? This is free America. Must we still bow to distant Rome and its Bishops?' Well, my friends, it was Christ that elected and consecrated the first Bishop, and amongst them was St. Peter, who was to be the centre of unity, the head of the apostles, and who was to confirm his brethren. And this St. Peter it was who after our Saviour's ascension, finding a vacant place in the apostleship, owing to Judas' defaulting, rose up among these apostles declaring the Scriptures must be fulfilled, and instead of Judas, the betrayer, one must be elected to take his place. And thus it was under the great sanction of St. Peter, who was to be the centre of unity, the head of the apostles, and who was to confirm his brethren, that the first Bishop after Christ's ascension, St. Matthias, was elected. Thus it is to-day there is a vacancy in the ranks of the apostles; there is a vacant place in the apostleship, and Blessed Peter who to-day occupies the chair of Peter rises up declaring the work of Christ must be continued, the will of God must be done and commission our friend to go take the vacant place in the apostleship."

"So we go to Rome for this mandate because the Blessed Peter is there, who in his successor still continues to 'feed the lambs, to feed the sheep.' And, more than this, you not see in this mandate a vivid expression of the Church's unity, that oneness of authority, that oneness of life which rises up as a distinctive mark of the Catholic religion? We are quite unwilling to limit our faith, our Church to America; quite unwilling to tie our faith to the banks of the Arkansas River or to allow any city, any man or any land to set the limit to our faith, or the petty details of faction to rend the unity of our Catholic faith."

"Yes, we are American, but our faith is Catholic our faith is one. That faith binds itself to every sound principle of nationalism, but it will give to no nation the monopoly either of its protection or its practice. So Catholics we are here in Wichita, but our Catholicity is not limited by your city limits, nor by your State, nor by your county, nor by any wave-beaten coast, nor by any wave-beaten shore. That unity will survive above the red mire of battlefields where opposing brothers die; it will survive through cities ravished, though thrones fall; it will remain, though treachery and tyranny conspire to rend it, the seamless robe of the Saviour. 'Teach all the nations,' says Christ. 'Teach all the nations,' and we remain one in faith. And, lo, we teach the nations and we remain one, and the symbol of unity is the Supreme Pontiff, the successor of the Blessed Peter."

### THE GREATEST NON-CATHOLIC MISSION EVER HELD

It was assembled in the great armory in Baltimore. The occasion was a civic celebration tendered to His Eminence the Cardinal, on the occasion of his double jubilee, in order to attend this non-Catholic mission, practically the business of the United States Government was suspended. The President and many of his personal friends, and other distinguished citizens, were another special train carried the Vice-President and many members of the Senate and the House. There came from a distance, such notable men as former President Theodore Roosevelt, and other distinguished citizens. At the moment, the entire attention of the country was concentrated on that scene in the Baltimore Armory, the centre of which was the Cardinal in his red robes and grappled about him, were the most distinguished citizens of our Republic. They were assembled to do honor to the great American Citizen, Cardinal Gibbons, and his greatness was so pronounced that it broke down all barriers of racial, religious or social distinction. The event was unparalleled in the history of the United States, and it is at the same time, typical of the position of distinction that the Catholic Church has gained in our American Commonwealth. It more and more emphasizes the opportunity there is before the Church in the United States.

The Cardinal's address was the best non-Catholic sermon that has ever been delivered. It was a lucid statement of

the conditions in America which have produced such an unusual relation between the government and the people, and the various denominations, toward each other. We are a Christian country, the idea of God is rooted deep in the hearts of the American people. The religious fibre of the nation is strong, because it has developed by its own energy. It has not grown up on any other organization, but it has developed an innate strength of its own. Vainly, the idea of the Cardinal's statement was the best exposition of what may be called American Religious System. The other speakers, too, sounded the same note and particularly was the President's address an exposition from a constitutional point of view, of the relations between Church and State.

The demonstration itself was a magnificent approval of the lifelong attitude of the Cardinal toward great public questions. He had made friends with all religious bodies, because he has from the beginning of his career lived out in his life, and in his utterances, the ironic policy. He is the best embodiment of that principle which the Holy Father says is the policy that wins success at all times. "We cannot build up the Church on the ruins of Charity." "Non possumus acidi-foere Ecclesiam super rulum caritatis." It is the statement made by the Holy Father in his commendation of the Mission Work that emanates from the Apostolic Mission House. While it means constant standing in the face of dogmatic truth, it means as well the elimination of all attack, and particularly all abuse, and the confining of one's religious utterances to an exposition of Catholic Truth. If the American people would know fully the teachings of the Catholic Church, there is nothing that would keep them out of the Church.

We hail the Cardinal, then, as the greatest Missionary force in the country. We present to him the most honorable privilege and duty as good citizens to assist him in reaching the highest and last constituted authority in this State having jurisdiction over his cause. The fact that the applicant in this instance is a negro should be of no consequence at all in the affair. On the contrary, the lowliness and humble standing of the one calling for help in any case should, with brave and generous hearts, strengthen, rather than weaken, his claim for assistance.

### THE LAW, FOR WISE AND HUMANE REASONS, HAS ESTABLISHED IN THIS STATE A PARDONING BOARD. THOSE COMPOSING SAID BOARD ARE UPRIGHT AND HONOURABLE MEN. BEYOND THAT, IT IS THEIR PRIVILEGE AND DUTY AS GOOD CITIZENS TO ASSIST HIM IN REACHING THE HIGHEST AND LAST CONSTITUTED AUTHORITY IN THIS STATE HAVING JURISDICTION OVER HIS CAUSE. THE FACT THAT THE APPLICANT IN THIS INSTANCE IS A NEGRO SHOULD BE OF NO CONSEQUENCE AT ALL IN THE AFFAIR. ON THE CONTRARY, THE LOWLINESS AND HUMBLE STANDING OF THE ONE CALLING FOR HELP IN ANY CASE SHOULD, WITH BRAVE AND GENEROUS HEARTS, STRENGTHEN, RATHER THAN WEAKEN, HIS CLAIM FOR ASSISTANCE.

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PERE FERRAND'S CHARITY

"Noemi! Noemi! Just listen, my dear lady, is the very thing we want for sale, La Houssaye—a small farm near Parçay. Only three thousand francs!"

"And how much do you get for your work?" "Seven sous a thousand," said the woman, as her fingers flew on folding, and gumming and gumming and folding in quick succession.

"Well, I never!" gasped Madame Ferrand as their visitor vanished. He might have stayed a bit! What can he have brought!"

"Yes," replied her husband, in a dazed sort of way. "And the ducks and hens and rabbits?" she added in a rising crescendo.

"During their Junior year at college, Davis knew a struggle was waging over his friend. His former zeal after truth and the higher things in life was gradually flickering and, if it was not rekindled, it would assume the form of an empty shell."

"The noviceship was dispersed for a time, whilst a suitable place of refuge was sought. Montet, near Fribourg in Switzerland, was fixed upon, and there the novices were gathered together again as soon as the necessary arrangements were made."

IN PERIL

Father Langtry arose from his chair, and the book he had been reading slipped from his fingers to the floor. He walked to the window and raised the shade.

"I have something on your mind, Frank," said Naughton in a nervous jerky manner. "Don't you know? You were always good at reading my thoughts," he said.

"The young priest arose from the window, and the book he had been reading slipped from his fingers to the floor. He walked to the window and raised the shade."

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LIFE OF BLESSED MADELEINE SOPHIE

FOUNDESS OF THE SACRED HEART ORDER. Mother Varin was then living in exile at Chevroux, near Besancon, in a country house belonging to his sister. Thither Mother Barat went, accompanied by Mother Deshayes, and there, in prayer and contemplation, she awaited the return of her daughter.

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If There is a Weak Spot In Your System or a Faltering Organ it Will Be Worse at This Time of Year

Vigor and Energy Run Low in Spring Unless You Use Dr. Chase's Nerve Food. It may be the stomach, the heart, the lungs, the filtering or excretory organs, but if there is a weak point it is likely to show up at this time of year.



The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

THOR. COFFEY, L.L.D., Editor and Publisher.

Advertisements for teachers, situations wanted, etc. are sent each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, and Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

When subscribers ask for their paper at the post office it would be well to tell the clerk to give them their Catholic Record. We have information of cardinals in a few places on the part of delivery clerks who will sometimes look for letters only.

Subscribers changing residence will please give old and new addresses.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. Since coming to Canada I have read your paper with interest and with satisfaction.

Mr. Thomas Coffey. For some time past I have read your paper with interest and with satisfaction.

Yours very sincerely in Christ. Archbishop of Ephesus.

glory of the Canadian Church. And we can recall with no little satisfaction the fact that the father of the Catholic press in Ontario was one of the worthiest of the pioneer clergy.

When subscribers ask for their paper at the post office it would be well to tell the clerk to give them their Catholic Record. We have information of cardinals in a few places on the part of delivery clerks who will sometimes look for letters only.

THE SCOT IN CANADA. The increasing tide of emigration from Scotland to this land of promise makes peculiarly timely the publication of Mr. J. Murray Gibson's volume entitled "Scots in Canada," issued from the press of Kegan Paul, Trench, Trubner & Co.

REMEMBER THE MAINE. Now that the battleship Maine has been raised and United States engineers have pronounced the explosion to have been within, it will be interesting to watch the course which the Government at Washington will pursue in regard to it.

BISHOP WORRELL AND THE DECREE. The last issue of Church Work, the organ of the Church of England in Nova Scotia, publishes an extract from the charge of the Bishop of Nova Scotia to the delegates at the Synod recently assembled in Halifax.

DR. FRASER. Your order believes in religious liberty. You do not ask altogether for Protestantism nor do you ask for any liberty that shall not be accorded the Catholics, but you should see that they get no liberty which should be given to you.

REV. MR. MORROW. From Medicine Hat, Alta., comes to us the News, containing a sermon of the Rev. Mr. Morrow. It was delivered before the Orangemen and the Sons of England on the 9th of July.

maining colonial possessions, and made out of place to tell the synod something of the terms of the decree and the scope of its application. There would be no objection if the Bishop, in language in keeping with the dignity of his office, presented all the facts of the case, and stated his objections to the decree.

REV. DR. FRASER. Oh I dear I dear I here's another one! Just as we thought we had dusted up the last vestige of 12th of July orations our mail brings us still another one from Portage la Prairie.

AN INCONSIDERATE VIEW. In an article on the Eucharistic Congress our contemporary the Christian Guardian has not given the matter full consideration. It claims that the Congress is safer to meet in a Protestant than in a Catholic country.

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Quebec and the laws of the Church in regard to matrimony. We are prompted to go into the matter once more, for the reason that we deem it an act of charity to enlighten such men as Dr. Fraser, whose sermonette to the Orangemen, while appropriate to the occasion, stamps him as a man who was fortified by much bigotry and very few facts.

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say the same of the Presbyterians, who, to coax Catholics away from the ancient faith, have "mass" celebrated in their places of worship by a few men who have left the Church—and because of which the Church is the gainer. The following from the lips of Rev. Mr. Morrow is so decidedly original that we do not wish to spoil it by condensation:

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this little lapse into persecution on the part of Rev. Mr. Rochester. Shortly people will begin to ask: is the Lord's Day Alliance or the Attorney General's department administering the laws of Ontario. Pinkerton detective methods as applied to the observance of the Lord's Day, by the Lord's Day Alliance, is apt to do infinite harm and very little good.

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ON PAROLE. Rev. G. M. Atlas was sentenced to Kingston for six years on a charge of misappropriating trust funds, but has been released on parole, by an order from the Minister of Justice, after having served eight months. He has a press despatch tells us, gone to Toronto. He claims that he is innocent of wrong doing and that his conviction was directly due to the unscrupulous influence of the Roman Catholic Church.

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put an end to the... believes... of him... tions... day. He... it not... Catholic... Stripes... sign of... that the... the chang... continui... ance, we... without... statement... "There is... a force of... being a... have sw... some ad... It will... is apt to... and pri... country... in Canada... Canada... Church... any alle... George... their loy... much su... Fraser... the peac... Christian... country... a spirit of... distrust... the part... stamp of... assertion... particular... what the... bes," he... Catholic... of the pr... Canada... riotous... ought to... incline t... state mis... testamts... more fai... regard b... treated b... of Ontari... forced o... because... their ow... do bette... no "P... Quebec... ants in K... Know M... world... where w... Catholic... the Stat... Some pe... not now... refused... Protestan... He app... and nar... country

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CHATS WITH YOUNG MEN

THE ORATOR FORGETS HIMSELF

The hardest thing for the public speaker to overcome is self-consciousness. But no orator can make a great impression until he gets rid of himself, until he can absolutely annihilate his self-consciousness, forget himself in his speech. While he is wondering what kind of an impression he is making, what people think of him, his power is crippled, and his speech to that extent will be mechanical, wooden.

Even a partial failure on the platform has good results, for it often arouses a determination to conquer the next time, a resolution which never leaves one. Demosthenes' heroes, Cicero, and Disraeli's "The time will come when you will hear me," are historic examples.

It is not the speech, but the man behind the speech, that wins a way to the front. One man carries weight because he is himself the embodiment of power, he is himself convinced of what he says. There is nothing of the negative, the doubtful, the uncertain in his nature. He not only knows a thing, but he knows that he knows it. His opinion carries with it the entire weight of his being. The whole man gives consent to his judgment. He himself is in his conviction, in his act.

One of the most entrancing speakers I have ever listened to—a man to hear whom people would go long distances and stand for hours to get admission to the hall where he spoke—never was able to get the confidence of his audience because he lacked character. He seemed to be swayed by his eloquence. There was a great charm in the cadences of his perfect sentences. But somehow they could not believe what he said. The orator must be sincere. The public is very quick to see through sham. If the audience sees mud at the bottom of your eye, perceives that you are not honest yourself, that you are acting, they will not take any stock in you, no matter how eloquent you may be.

It is not enough to say a pleasing thing, an interesting thing, the orator must be able to convince; and to convince others he must have strong convictions. Very few people ever rise to their greatest possibilities or ever know their entire power until confronted by some great occasion. We are as much amazed as others are when, in some great emergency, we outdo ourselves. Somehow the power that stands behind us in silence, in the depths of our natures, comes to our relief, intensifies our faculties a thousandfold and enables us to do things which before we thought impossible.

GREAT OCCASIONS PRODUCE ORATORS

Great occasions, when nations have been in peril, have developed and brought out some of the greatest orators of the world. Cicero, Mirabeau, Patrick Henry, Webster and John Bright might all be called to witness to this fact.

The occasion had much to do with the greatest speech delivered in the United States Senate—Webster's reply to Hayne. Webster was not in immediate preparation, but the occasion brought all the reserves in his gift, and he towered so far above his opponent that Hayne looked like a pigmy by comparison.

The pen has discovered many a genius but the process is slower and less effective than the great occasion that discovers the orator. Every crisis calls on ability, previously undeveloped, and perhaps unexpected.

No orator living was ever great enough to give out the same power, and force and magnetism to an empty hall, to empty seats, that he could give to an audience capable of being fired by his theme.

In the presence of the audience lies a fascination, an indefinable magnetism that stimulates all the mental faculties, and acts as a tonic and energizer. An orator can say before an audience what he could not possibly have said previous to going on the platform, just as we can often say to a friend in animated conversation things which we could not possibly say when alone. The chemicals are united, a new substance is formed from the combination which did not exist in either alone, the speaker feels surging through his brain the combined force of his audience, which he calls inspiration, a mighty power which did not exist in his own personality before he rose to his feet. No public speaker ever forgets that first, surprising feeling of confidence.

Actors tell us that there is an indescribable inspiration which comes from the orchestra, the footlights, the audience, which it is impossible to feel at a cold mechanical rehearsal. There is something in a great sea of expectant faces which awakens the ambition and arouses the reserve of power, which can never be felt except before an audience. The power was there just the same before, but it was aroused.

THE MAGIC POWER OF ELOQUENCE

In the presence of the great orator, the audience is absolutely in his power to do as he will. They laugh or cry at his pleasures, or rise and fall at his bidding until he releases them from the magic spell.

Wendell Phillips so played upon the emotions, so changed the convictions of Southerners who hated him, but who were curious to listen to his oratory, that for the time being he almost persuaded them that they were in the wrong.

When James Russell Lowell was a student, said Webster's Story, he and Story went to Faneuil Hall to hear Webster. They meant to hoot him for his remaining in Tyler's cabinet. It would be easy, they reasoned, to get the three thousand people to join them. When he began, Lowell turned pale, and Story lived. Webster's great eyes, they thought, were fixed on them. His opening words changed their scorn to admiration, and their contempt to approbation.—Success.

TRUE LOYALTY Think over your own experiences of human life: the times when you have sensed a friend, when those who had professed affection and devotion and love, turned away with this or that excuse, that business or policy or absence

on a journey prevented, or a thousand similar reasons for failing you at the moment which alone could prove the friendship. The trouble with most people, especially with our people, is that when they get something, it is very dear to their hearts, and when they secure a little recognition, it is very precious to their souls. Perhaps our people can be excused for this more than any other nation, because no other race has been deprived through so many centuries of the chance to acquire this world's benefits or possessions. But, nevertheless, disloyalty is one of the most disgraceful characteristics of man kind. It is the thing that shatters faith in, and respect for, human nature. If anything can be said to have embittered a slight moment in the life of Christ, it was the disloyalty of those friends in the Garden of Gethsemane, who "could not watch with Him the little hour."

Lowell in his wonderful poem on "The Present Crisis," has caught up and crystallized the world's wisdom and philosophy on this subject. I advise you all to read that poem, and read and re-read it. It would be well for teachers to teach it to the children whom they have in charge, so that their lesson may be learned, and its influence passed on from generation to generation. This is what Lowell says of loyalty:

Once to every man and nation Comes the moment to decide, In the strife of truth with falsehood, For the good or evil side; Then it is the brave man chooses, While the coward stands aside, Doubting in his subject's spirit, Till his sword is crucified. Count me o'er earth's chosen heroes, They were souls that stood alone; While the men they agonized for Stood serene and down the future, Saw the golden beam incline, To the side of perfect justice, Mastered by their faith divine— By one man's plain truth to manhood, And to God's supreme design.

Therefore, my friends, the next time a battle is joined, do not look to see whether your cowardly leaders are in the van, but seize a musket yourself and march "for the glory of the Lord."—H. B. Mahony in Catholic Columbian.

OUR BOYS AND GIRLS

A CHILD SAINT

Like Saint Egeria, Saint Felix was one of the seven brothers, and his mother was a noble matron of Rome. She was called Felicitas, which means happiness, and Felix was named for her. From the time he was a wee boy, he had learned at his mother's knee the true meaning of happiness, and whenever he came to her in tears to show her some boyish trouble, she would comfort him by saying gently, "Felix, my little son, God does not want us to be always happy here. If we really love Him, we should be willing to suffer sometimes for Him on earth, that we may be truly happy with Him in Heaven."

Thus taught, the boyish heart of Saint Felix expanded as a flower, in the sunshine of God's love. At school and at play he was a favorite, until on a certain day it became rumored that he was a Christian. Felix heard the rumor but forgot it almost as soon as it was spoken and went about his study and play as happily as before.

One fine morning, soon after the blow fell. He was on his way to school and the path he was following led him through a cool dim stretch of wood, then turned abruptly to the great Roman temple. His heart was full of happiness, that deep peaceful happiness that comes from God alone. The sunlight playing through the gnarled old trees, the dewy fragrant blossoms at his feet and the soft morning breezes blowing about him spoke of joy and content. A snatch of song was on his lips, and his sandaled feet scarcely pressed the moss grown feet.

Suddenly through the trees he caught a glint of steel. Two soldiers were coming toward him. His heart stood still. For one instant he halted in fear. Then he braced himself with the sweet bravery of a soldier of Christ. Behind him lay the peace of the woods, before him stood, but the victor's palm was happiness eternal.

The soldiers grasped him roughly by the arms. "The judge calls for you," one said roughly "come."

The lad obeyed. By their side he traveled the old Roman highway. Curious eyes turned to gaze at him, but he never saw them. His thoughts were fixed on the trial to come.

The great courtroom was reached at last, and there his mother and brothers awaited him. They also were to be condemned to death because of their love for Christ Jesus.

The harsh words were spoken, "Felicitas, renounce Christ and bow to the gods of Rome or thou and thy sons shalt die." Softly his mother's voice answered, "I can never deny my Lord and my God."

One by one the boys were questioned and one by one they gave their answer. Felix was condemned to be beaten to death with clubs. Throughout the long terrible torture, when the blows were heaviest, the mother's heart beat in earnest prayer for her boy. As he fell at last, exhausted and dying at the feet of the judge, he smiled feebly toward her.

A long ray of sunlight lit up his white face and she caught the scarce whispered words, "Mother, I am so happy." The dark eyes closed, there was a softly drawn breath, and the eager, boyish soul sped forth to enjoy forever Mary Adelaide Garnett, in the Magnificent.

NETTIE CASKEY AND HER DEED OF HEROISM

Recently President Taft awarded to Miss Nettie Caskey of Fairmont, Ind., a bronze medal for heroism displayed in saving a baby's life. The interstate commerce commission voted the Indiana girl the right to wear the big bronze star. She is the second girl to be awarded for "promoting the security of travel upon railroads," for which Congress has provided the award of suitable medals.

Now, it isn't every day that a sixteen year old school-girl dashes down a rail-

road track in the very face of a swiftly rushing oncoming train, and grabs a tiny baby from the very jaws of death. But that is the race life Nettie Caskey ran on the afternoon of March 19 last, when her three-year-old niece strayed from the yard onto the railroad track.

The limited was coming around the curve, the shriek of the whistle came and Nettie's ears at the same time that she saw the baby toddling down the track upon a high embankment. She literally flew to save the baby. As the locomotive rounded the curve the engineer saw Nettie running toward the tracks, but looking directly into a sinking sun he could not see the baby ahead. The baby smiled and cooed as she watched the train coming. She even ran to meet it.

When almost upon the child the engineer saw the baby and applied his air brakes, opened the sand valves and reversed his engine, but too late to stop before striking the spot where the little one stood, now trampled with terror and surprise.

Just as it seemed certain that death had overtaken the baby, Nettie reached her hand, grabbed the little one in her arms, threw herself on the tracks, and with her precious burden down the embankment as the limited rushed by.

Such an act of heroism is worth more than a mere medal. It is worth publishing in the newspapers, and it is worth a letter to Nettie Caskey lauding her deed of valor, and asked her to tell the little men and women, and the big ones, too, something about herself, so that we might all get better acquainted with her. Her letter is the typical letter of a modest schoolgirl.—Milwaukee Journal.

A FAITHFUL DOG

Ambrose was a very active little boy for his age, for he seemed never to be still. He was only two and a half years old, yet he went along the road and picked berries in his little cup, always followed by the dog, Hector.

You see, he lived in the country, about a mile from the little town, and his papa worked in a sawmill near by, where he was the engineer. The train went by only a little distance from the house, but there was a woods between the track and road and a steep hill to climb, so his mamma never thought that Ambrose would go beyond that track.

As he was out most of the days that were pleasant, his mamma trained him to always answer, when she called, so he would say, "I am here," and Hector was always watching. But one evening, just before dark, the older boys were playing with the dog, and Ambrose wandered along the road looking for fireflies, as he had seen the older boys doing, and going towards the woods and railroad track. In a few minutes he was missed, for the dog was alone near the house, and his mamma began looking and calling.

At first it seemed she could hear him answer, for he was saying gently, "Felix, my little son, God does not want us to be always happy here. If we really love Him, we should be willing to suffer sometimes for Him on earth, that we may be truly happy with Him in Heaven."

So mamma called Hector and said: "Go and find Ambrose, the good dog." He went on his first call, then another, and then up the hill past the track.

It was now almost dark, and his mamma was very much frightened as she ran to the woods. Leo, the older brother, followed the dog, and he went past the track, then came up the track again and barked, and Leo followed him, and away down below on the other side of the hill was Ambrose. No one would have looked so far for him but for the dog, and as there was a deep swamp along the road, he could easily have fallen over the stone wall protecting the road.

A dog is always a good fellow as well as a protector for young children.

NO SECRETS FROM MOTHER

The moment a girl has a secret from her mother, or has a favor to ask her mother, does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of girls, the better. She who has none of her own, is best and happiest. In girlhood, do nothing that if discovered by your father, would make you blush. Have no mysteries whatever. Tell those about you where you are, and what you are doing. Have the right to know, we mean, of course. The girl who frankly says to her mother: "I have been there. I met so-and-so. Such and such remarks were made, and this and that you said. I received certain receiving good advice and sympathy. If all was right, no fault will be found. If mother knows of great experience, that something was improper or suitable, she will advise against it, and kindly advise against its repetition, as when mothers discover that their girls are hiding things from them, that they rebuke and scold. Innocent faults are always pardoned by a kind parent. You may not yet know, girls, just what is right and just what is wrong. You cannot be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first you have no secrets from your mother.

TO TRAIN CHILDREN IN GOODNESS

Because of the deplorable moral conditions of children in their teens in the Public Schools, a movement has started to have some sort of religious training in the education course of those institutions. Some persons want the Bible read. Others desire sexology taught. Still more are in favor of explicit instructions in ethics.

We sympathize with the promoters of this movement. But they antagonize us even in it. They insist on reading only the Protestant version of the Bible, of reciting only the Protestant form of the Lord's Prayer, using only the Protestant way of giving the Ten Commandments, of singing only Protestant hymns, etc. They think only of themselves. They do not respect the rights of conscience. They have no scruples about tramping on our convictions or of proselytizing our children.

The secularization of the Public Schools is a menace to the welfare of the nation. The exclusion of God from them is a frightful mistake. We would be glad to co-operate in a movement to introduce into them religious and moral

training, if this were done in a manner fair to Catholics, Protestants, Jews and all other citizens. It could be done. With good-will on the part of all concerned, it could be done. Why not let us all agree on a plan, and work together to carry it out?—Catholic Columbian.

PARENTS

The duties of parents toward their children and the duties of children toward parents are discussed in a carefully prepared and highly authoritative treatise written by Joseph P. Delaney for the eleventh volume of The Catholic Encyclopedia.

The love and reverence which Christianity substituted for pagan authority and fear is strikingly contrasted in the opening paragraphs.

Until Alexander Severus distinguished the right of a father to put an adult child to death and Diocletian made it illegal for fathers to send their children into slavery, the pagan parent possessed an undisputed right of life and death.

Christianity makes it a matter of confession for parents to neglect the bodily, mental, or spiritual well-being of their children, even in cases where the offspring is illegitimate. The Church teaches that the right and duty to educate their own offspring abides natively and primarily with the parents. Where the faith or morals of Catholic children are seriously endangered, parents cannot with a safe conscience send their children to non-Catholic schools. In any case they are morally bound to provide for the child's religious instruction.

The attitude of children toward parents implies a threefold obligation of love, reverence and obedience. The duty of love and reverence is in force during the lifetime of the parent. Obedience ceases, when the child passes from under parental authority.

It is not merely the external bearing which has to be governed. The inward sentiment of affection must be deep seated. Children are released from parental control when they reach their majority, or are legally emancipated.

CRUCIFY THE FLESH

We are prone to vindicate our conduct, right or wrong. Pride is a secret, treacherous companion. All unwittingly we approach a practical religion whose heart-symbol is: "Whatever I do is right." The sensual man scoffs at mortification. "Why? Because he thinks it absurd," he says. "Why does he so judge it? Because he is unmortified, self-indulgent, a good animal man. His deeds are but a profession of his creed: "Whatever I do is right." In the name of truth and common sense he berates the mortified man. He does so, not because the conduct of his brother is a scourge upon his own fat back, but because he is a lover of what is right and true. So he says, so he asks us to believe. "This a man assumes superiority and pretentiousness are never in season. Lent is a serious time. The Church does not ask us to please mortify our flesh during this season. She asks us to mortify our hearts. Let us approach the physician who prescribes better medicine. We take it in silence, the Church could not, if she would dispense us from the law of mortification. Self-prescribed mortification is a dictate, pre-arranged machinery. The law in our members, the growling of the beast, will rule and ruin if we do not mortify the deeds and instincts of the flesh. Evolution is now king in the birthright. Fasting, it is graciously conceded, was necessary for a more animal stage in the upward development of the race. But now it is a machine. It is but gone the way of the ox cart and the stage coach. These doctrines are in the air. They are disease germs, deadlier than the destroyers of physical life.

Conscience will yield to smooth school remedies, tongue-filing, and mind-numbing, when cancer yields to a porous plaster. If we keep the rod of mortification from the back of our unruly passions, we may be as learned as Plato, but morally, we will be degenerate savages. We must drink deep the living water of faith to nerve ourselves for fasting. If there were a right to believe anything there would be a co-relative right to do anything. Act is but the incarnation of belief. As long as we are rational we must have a reason for our deeds. Mental anarchy is insupportable as a volcano.

Some people choose to believe that our Divine Saviour suffered for us, in order that we might be free from suffering. If we were to claim any merit from our suffering, that would depreciate our Saviour's suffering. It would be equivalent to saying: "His suffering was unnecessary. A co-operative false creed! Our sufferings in themselves are supernaturally worthless. United with Christ's they are profitable unto life eternal. So far from depreciating His pains, we put a premium on them by striving to imitate them. He asked us to suffer, not out of need, but from compassion. He would make us co-operate in our own redemption, fight with Him for liberty. If our sufferings depreciate Christ's, then all human activity is worthless and injurious to the omnipotent God. The Almighty could dispense us from labor. Christ could dispense us from mortification. It is not a question of possibility; it is a question of fact. What a mockery of truth to represent Christ suffering on the cross, as a martyr in the arena—just to entertain the spectators. The Roman populace never dreamed of sharing the pangs of the victims who died to make a Roman holiday. And there are Christians, Christ followers, who fondly dream that to crucify the flesh is supererogatory. They say: "Take up your cross and follow Me." The traditional meaning of the word cross is clear. It is a burdensome, a heavy yoke; and there it is. Shirk it, and you shun Christ. It is the toll exacted for traveling on the King's highway. You can't break through the toll gate with Christ planted there. St. Paul, taught at the feet of Christ, practised personal mortification, fasted, sweated at the loom, watched and wept, clothed himself with the mortification of Christ. He did it,

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CAPTAIN JACK CRAWFORD'S TOAST

Some time ago in Boston at a banquet, one of the young ladies passed a class of wine across the table to him, and he said, "I don't drink wine, but I'll drink to the ladies." The poet laureate and voice trembled, as he said, after taking the wine from the jeweled hand, and looking into the laughing blue eyes of the young lady:

"Miss, this is a difficult task you have given me, but a soldier's duty is first to obey orders, and I shall try to drink a toast to Woman—not in that, however, which may bring her husband reeling home to abuse where he should love and cherish—and her sons to drunkards graves, and perhaps, her daughters to lives of shame. No, not in that, but rather in God's life-giving water, pure and chaste, clear as her intentions, bright as her smile, sparkling as the laughter of her eyes, strong and sustaining as her love. In the crystal water I will drink to her, that she remain queen in the empire she has already won, grounded as the universe in love, built up and enthroned in the homes and hearts of the world. I will drink to her, the full-blown flower of childhood's morning, the stream of water rushed along the curb of her, who in childhood clasps our little hands and teaches us the first prayers to the great All Father; who comes to us in youth with good counsel and advice, and who, when our feet go down into the dark shadows, smooths the pillow of death as none other can; to her who is the flower of flowers, the pearl of pearls, God's last—but God's best gift to man—woman, peerless, pure, sweet, royal woman: I drink your health, in God's own beverage, cold sparkling water."—New York Freeman's Journal.

A PRIEST FOREVER

It was a rainy night. The occasional flashes of lightning only served to reveal the density of the darkness without. Streams of water rushed along the curb of the paved streets which were deserted except that now and then a monster touring car, storm proof, would splash noisily by. Within the parish residence was cheerful. The lights shone brightly, from every window in the parlor, in the hall, in the pastor's study and even the kitchen showed signs of unusual activity—for it was the pastor's anniversary and a few of his flock ventured out in the evening when the sky showed signs of clearing to be present at the annual reception which he held for them and to offer a word of commendation and cheer to help him bear the trying duties of his pastorate. In the parlor the piano responded to a gentle touch and, though hearty applause greeted the close of each number, one who had observed the hum of voices and the ripple of light that accompanied the music would be inclined to think that the young folks gathered there appreciated the player's efforts less for her art than for the protection the music offered to their conversation. Upstairs in the priest's study a group of men sat smoking and discussing the various things of interest that the occasion suggested to their minds. And what a wealth of thoughts a lighted cigar and cheerful company will inspire! The priest had joined the group who were being amused by the stories told by one of their number whose Irish humor made him a welcome guest at every gathering. For the priest's amusement the priest was induced to tell again his latest and best yarn. Inspired by the special request he reeled it off in his matchless way and the company that had just laughed themselves tired were helpless to resist the humor of the story as told a second time.

"Out in the hall the telephone rang but no one answered. It rang again a long, loud ring and the priest responded. The laughter had subsided and all could hear the priest's part of the conversation. "She's very weak?" he said with rising inflection and, after a pause added, "I'll go at once." Taking his cravatette and hat he turned to his guests and said, "You will excuse me for a while," and was gone.

All was silent in the room. The music ceased below. The puffs of wind blowing the rain against the window, the lightning flashes splitting the inky darkness, revealed the condition of the weather. "A priest forever," someone

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but this July the anniversary is to be kept quite beyond ordinary custom by a great open air gathering in Batterssea Park, thus recalling the memorable Hyde Park demonstration at the Manning centenary three years back, writes the London Tablet. Now, as then, the arrangements are in the hands of the League of the Cross—the League of the Cardinal's own raising and love. "My brave household troops," he used to call them.

The Presbyterian Assembly which met recently at Ottawa gave credit to the Catholic Church and particularly to Archbishop Bruchet of Montreal for the fact that the province of Quebec leads in the matter of temperance. It was pointed out that in the lower provinces sixty-nine per cent of the municipalities are dry, while in Ontario out of 812 municipalities only 431 were without the legalized sale of liquor.

"It looks as if the younger generation would soon become altogether given up to temperance," says a writer in an English society paper. "Not only at clubs and places where men most do congregate does one remark this, but even at dinner parties and balls, where lemonade and barley water are far more in demand than the alcoholic beverages without which our fathers and grandfathers never thought of eating a meal. In fact, for instance, that a dinner party to a dozen guests was given by a very exalted couple indeed a week or two ago, and to champagne at all was provided, because experience had shown that hardly a glass would be consumed."—Sacred Heart Review.

Some Sins and their Origin Many of the sins of which we are guilty originate in the wrong use of right things. What is glibly but the wrong use of appetite? Envy is the degenerate spirit of emulation. When its object is an evil or wrong, anger is a noble feeling; it is a deadly sin when it vents itself as revenge or hatred. Covetousness is self-love, seeking advantage at the expense of the welfare or happiness of another. We shall find that nearly all the muddy streams in our lives begin in the spring which God made to be pure and sweet and crystalline.

While we can never sink down too deep into the abyss of our own nothingness, we can never with too absolute abandonment fling ourselves over the dizzy brink of the mystery of God's love.—Rev. Matthew Russell, S. J.

When liquor loosens up the tongue the smutty story is likely to leak out. When a green youth goes up against red liquor the result of the clash of colors is not exactly what patriotic Irishmen desire.

The keepers of saloons are the best recruiting agents for the Anti-Saloon League. This statement may appear strange, but when a class of men will not obey reasonable restrictive laws, and seek to force exemptions for themselves, the community is apt to "light into them."

Recently a man was sent to the Charlestown State prison for seven years for shooting his wife. In their account of the crime for which he was sent away, the papers state: "He had been drinking heavily during the day, according to witnesses, and the assault was unprovoked." This is the cause of a great many of the apparently inexplicable murders and deeds of violence: "He had been drinking heavily."

Never since Cardinal Manning died has his birthday lacked commemoration;

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A SHORT SKETCH OF OTTAWA UNIVERSITY

The University of Ottawa was founded in 1845, sixty-two years ago. It is conducted by the Oblate Fathers of Mary Immaculate, and under their guidance it began with the infancy and developed with the growth of the city of Ottawa.

The power of granting degrees, recognized by the State as well as by the Church, gives the University of Ottawa a certain, very real advantage over the ordinary college. A degree usually admits to the study of a profession without preliminary examination, and the world over is considered as the stamp of the brain-mint, so to speak.

More than nine acres within the city limits are a very important and useful part of the material possessions of the University of Ottawa. Varsity Oval is justly considered as among the finest athletic grounds in Canada, if not the finest.

That within a single year so many men, who but a few years ago were students at the University of Ottawa, reached the positions coupled with their names is a record to be proud of. The list of graduates in the Calendar testifies eloquently to the foremost place this University has reached amongst the educational institutions of the country.

The lecture rooms and living quarters of students in residence are located in two fire-proof structures, ranking amongst the best equipped college buildings in Canada. The security which fireproof buildings afford should be a great consideration indeed for parents and students in the choice of a college.

Dr. Chase's Ointment is a certain and guaranteed cure for each and every case of itching, bleeding piles. See testimonials in the press and ask your neighbors about it. You can use it and get your money back if you are not cured.

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Excellent working laboratories afford facilities for the study of Natural Science, Chemistry and Mineralogy. Each student is provided with a work table, makes his own experiments and has every appliance necessary to acquire by personal research, a practical knowledge of these practical sciences.

Amongst Canadian University Museums that of Ottawa is finished and furnished in an elaborate and tasteful manner that makes it peerless. What ever one may have heard of it on entering it for the first time one can scarcely realize that all the wood he sees before him in doors, walls, decorations and show cases.

Inter-Collegiate contests in Ottawa College as it is known to the athletic world, has a great reputation for devotion to many out-door sports. The success of its football team, especially during the past quarter of a century, has attracted marked attention.

The University of Ottawa Athletic Association, under the direction of a representative of the Faculty, has control of all athletics in the institution. The teams which that organization has placed in the field have been conspicuously successful not only in football, but in baseball, hockey, bowling, basket ball and track athletics.

In Inter-Collegiate contests of an academic character, as well as in the athletic field the students of the University have given a good account of themselves. They annually meet in debate representatives of the large universities of Ontario and Quebec, and since the formation of the Inter-Collegiate Debating League, five years ago, the University of Ottawa has twice won the silver cup emblematic of the championship.

Students whose homes are not in Ottawa are required to live in the University Buildings. Private rooms are provided. Reports are sent monthly to parents, showing the conduct, application and standing of their sons and giving information about matters of special interest.

Residence in College, after the model of the great public schools and universities in England, is known to educationalists to have wonderful advantages. The spirit of discipline which prevails in a well-educated residential college, quickens the attention of the youth and young men.

Extra-Mural students are allowed to enter upon the work of the Arts Course, and to present themselves for examination to the Senate as students in the University. Before being registered, candidates for a degree must pass the Matriculation, or an examination accepted by the Senate as equivalent.

The University of Ottawa has to recommend it, the fact of giving as good an education as any institution Catholic or non-Catholic in Canada. Obedience to his Church requires every Catholic to send his son only to a College in which all about him reminds him that he is a being who has an interest in Eternity as well as in time.

More than sixty years of patient, untiring work, graduates in every walk of life, noble buildings, spacious grounds, success in athletics, in debate and in all that goes to make a great institution of learning, unlimited possibilities of even greater successes in the future—all these recommendations give to the University of Ottawa, the strongest claims to the support and loyalty of Canadian Catholics.



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MGR. DALY HONORED Halifax Daily Echo, July 10 Last evening the parishioners of St. Joseph's church added their congratulations to the many that have been extended to Right Rev. Monsignor Daly, V. G., on the occasion of his golden jubilee and it is needless to say, the parishioners were present in large force at the evening service as well as the morning services at the church.

The High Mass at the church at 11 o'clock a. m. was celebrated by Monsignor Daly assisted by Father Driscoll, and His Grace the Archbishop of Halifax was present in the sanctuary as were also Dr. Foley, Father Fitzgerald, of Trenton, N. J., a native Haligonian, Father McManus, Father Carroll and others of the Catholic clergy.

The church was again crowded in the evening at 7 o'clock when Vespers were sung followed by benediction of the Blessed Sacrament. Being such a special occasion, ladies were admitted to the choir and the music was of a high order. George Richardson presided at the organ. The services were conducted by Monsignor Daly and at the conclusion, Rev. Father Driscoll made a short address referring to the golden jubilee of the beloved pastor, and the religious services held during the day.

May the frequency and fervor of our Communion give praise to Jesus Christ, and so too our devout assistance at the Holy Sacrifice of the Mass.

Right Reverend and Dear Beloved Monsignor—He assured that it is not in the spirit of mere congratulatory conventional forms that we, the parishioners of St. Joseph's church to-day, but in order to avail ourselves of the opportunity which this happy occasion affords of tendering you our most heartfelt congratulations, and of testifying our profound gratitude for the blessing which God in His goodness has been pleased to bestow upon you and upon all in giving you to see this fiftieth anniversary of your ordination to the priesthood. Looking back to that day, now nearly eighteen years ago, when you assumed charge of this parish and became our spiritual guide and father, it were indeed too formidable a task to enumerate the many ways by which you have sought to promote the welfare of the souls committed to your care.

At the conclusion of the address Charles Curran, Chairman of the committee, handed the Monsigneur a purse containing \$350 in gold.

In a very feeling reply, Monsigneur Daly thanked the congregation for the kind wishes and words of the address and for the generous gift. He said he regarded the affair last evening as a family one of St. Joseph's parish and hence it was that there were not present clergymen and citizens from other parishes.

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TEACHERS WANTED

WANTED LINE EXPERIENCE TEACHER, AS Principal for R. C. Separate School, No. 1, Paincourt, West End, Ont. Duties to commence after midsummer holidays. Send applications to Sec. Treas., Late Bechar, Paincourt, Ont. 1709-11.

A FEMALE TEACHER WANTED FOR Normal School, No. 4, HULLETT, a 2nd class Normal trained teacher. Duties to commence after midsummer holidays. Boarding house convenient to school. State salary expected. Apply to Andrew Finn, Sec., Clinton P. O. 1707-11.

WANTED FOR C. S. STELLTON, ONT. 4 teachers. One having a first or second class professional certificate to fill the position of principal. The three others having a second or third class professional certificate and able to teach and converse in French and English. Apply to Rev. Denis Damsell, S. J., Sec., Stenton, Ont. 1708-3.

WANTED BY SEPTEMBER 1ST, A YOUNG Catholic lady teacher for Our Lady of the Sacred Heart Convent, Howell, Sask. Ont. holding a second or third class certificate. Salary \$350 and board at convent. A teacher having received a convent training and having a knowledge of French would be preferred. Please send as reference the name of your pastor. Apply to Reverend Mother Superior, Box 1, Vegreville, Alta. 1708-3.

THREE FEMALE TEACHERS HOLDING second class Normal certificate. One at least to be able to teach French and English. Salary \$375 per annum. For Cornwall Separate schools. Experience and testimonials to J. Talbot, Sec., R. C. S. Schools, Cornwall, Ont. 1709-3.

TWO CATHOLIC TEACHERS WANTED FOR The Separate School of Fort Frances, Ontario. Primary teacher \$400. In applying state qualifications, experience, references. Applications received till August 31st. School to open September 3rd. Write to Rev. P. Costin, Sec., Separate Schools Board, Fort Frances. 1709-2.

PROFESSIONAL TEACHER WANTED FOR Mcville Separate School. Duties commence after midsummer. Salary \$420. J. J. White, Sec. Treas. Mcville, Ont. 1709-3.

QUALIFIED TEACHER WANTED FOR R. C. S. S. at Millville, near Fort Arthur, Ont. Salary \$500. English and French required. State qualifications and experience. Apply to Rev. P. E. Lamarche, S. J., Parish Rectory, Fort William, Ont. 1709-2.

TEACHER WANTED FOR R. C. SEPARATE school, No. 6, Dilke. Must be able to teach French and English. Salary \$350 per annum. Apply to Rev. J. B. Brien, P. O. Finesand, Ont. 1709-3.

WANTED A CATHOLIC TEACHER FOR Public school section No. 4 Arthur. Duties to commence Sep. 1st, 1911. Apply stating qualifications and salary wanted to John Evans, Sec. Kenilworth P. O., Ont. 1709-4.

TEACHER WANTED FOR R. C. SEPARATE school, No. 3, Biddulph, Ont. Salary \$300. Apply stating salary to William Tooley, Loran, Ont. 1709-3.

FEMALE TEACHER WANTED FOR SEPARATE school, No. 1, Haldimand, Ont. Holding a second class Normal certificate. Average attendance 16. Salary \$400 per year. State qualifications. Apply to Martin Carroll, Sec., Fergus, Ont. 1709-2.

TEACHER WANTED TO TEACH S. S. S. No. 1, Stanley. Duties to commence after midsummer holidays. Salary \$300. J. J. White, Sec. Treas. Mevo, Sec., Dryden, P. O., Ont. 1709-11.

WANTED PRINCIPAL MALE CATHOLIC—for the Pentanguishene Public school, seven rooms, first or second class professional. Initial salary \$725. Duties to commence August 1st. State qualifications and experience. Apply to Rev. P. E. Lamarche, S. J., Parish Rectory, Fort William, Ont. 1709-2.

WANTED A CATHOLIC TEACHER FOR R. C. Separate school, section No. 4, Mornington, Perth County. First or second class professional. Duties to commence August 1st. State salary. Apply to Joseph Bower, Hession, Ont. 1709-3.

ONE HUNDRED ROMAN CATHOLIC professional teachers required for schools opening during July and August. Higher salaries presented. Apply to Canadian Teachers Agency, Box 207, Regina, for Saskatchewan schools, and 1515 Tenth ave., west Calgary, for Alberta appointments. 1702-17.

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TRAINED NURSING WANTED, YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Puelo, Colorado. For further particulars apply to Sister Superior, 48 Park Place, Detroit, Mich. 1709-2.

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