

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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LONDON, SATURDAY, JUNE 4, 1904.
HAMILTONIAN "HOSPITALITY."

A newspaper informs us that some Torontonians recently invaded the peaceful burg of Hamilton. They marched to the court-house, where "tables were laid and a most enjoyable banquet was held." From this we may infer that the civic authorities of Hamilton are very courteous to the stranger; and the citizens, who pay the taxes and are masters of these authorities, are not averse to having their court-house turned into a dinner-hall. It was very pleasing to the gentlemen from Toronto, who will cherish doubtless the memory of Hamiltonian hospitality. We chronicle this for the information of other strangers, and we advise them when bent on festivities to go to Hamilton.

The report of what the visitors did at the court-house is very entertaining reading. It is also very instructive because it serves to show how hopelessly out of date are our own Societies. To keep abreast of the times they should buy a goat and insist upon their members giving exhibitions of eccentricity. If entertaining enough they would buy two goats and so silence forever the charge that they are too slow. Old fashioned folk may look upon gambling with goats as a pastime for lunatics, but they will have no influence on professional gentlemen, and our progressive young men.

The Hamilton paper says: The court-room was prettily decorated with flags and bunting for the occasion, and W. H. Wardrop, K. C., exalted ruler of the local lodge, and other officers and the members were all in their places to welcome the visitors on their arrival. After a general hand-shaking, keys were turned in the doors and the lodge went into session. It was barristers' night, and six members of the legal profession waited anxiously in the law library for the time to come for them to be enlightened in the mysteries of the order. Finally their turns came, and they were turned over to the tender mercies of the officers of the Toronto lodge, who conducted the initiation. No mercy was shown to John L. Connell and John G. Gauld. They had to take every jump riding a goat that would make even a sailor sea-sick. Just what did happen to them is a dark secret, but judging by their tired and haggard appearance when it was all over, and by the strange noises, such as pistol shots, which frequently came from the court-room while the initiation was in progress, they got all that was coming to them. The other four candidates were Major Mowbray, D'Arcy Tait, Thomas H. Crear and W. S. McBrayne, but either through fear or favor they got off comparatively easy.

All this comes under the heading Festivities of the Local Elks.

CHURCH UNITY.

At Victoria University Convocation the Rev. Principal Caven spoke strongly in favor of Church Unity. "I have subscribed," he said, "a long—some think too long Confession of Faith. I can subscribe a short one. I do not despair of seeing the wise and good men in the churches draw up a basis of doctrine which can be subscribed by all and which at the same time would be adequate for union."

People who still believe that God has given a definite revelation to man will look askance at this statement. Surely Christ made poor provision for the continuance and efficiency of Christianity if it must be toned down or softened or rearranged so as to make for unity. Can this union be effected by a proof of Christ's mission? Can the good and wise men who draw up the creed prove that they have the right to teach it and command assent thereto? How can they make an act of faith in the Bible if they have no authority to assure them that it is the Word of God? How are they to know that the good and wise men who undertake to manufacture this common creed, are right in their choice or rejection of this or that point of doctrine. Of what avail is it to spend time and toil to formulate a creed which can be revised and changed two months hence? Eliminating this or that doctrine, which was formerly supposed to be based on the Bible, tends to create distrust in the Bible itself. Who is to decide between a Presbyterian and Methodist who do not agree in their interpretation of the Bible? Or as a noted convert has said: "Of all absurd notions which ever claimed sway over the human mind perhaps the most singular is that of a Supreme Being Who for ages had spoken to men by direct communication, or by minister and prophets having a special gift of His

own Spirit, Who at last sent His Son with a message, should when He recalled that Son have simply put the record of all those transactions in a book and given to none any authoritative power of interpretation."

QUESTION BOX.

REPLY TO A QUERY GROWING OUT OF AN ARGUMENT CONCERNING THOSE WHO WILL GET TO HEAVEN.

Philadelpia Catholic Standard and Times.
Question: A friend and myself had an argument concerning those who will get to heaven. She, though a Catholic, claims that Protestants will get there as well as Catholics, while I maintain—as I have always been taught—that no one will enter heaven who has not been baptized in the Catholic Church and died in the faith. Please say which is right. What would be the use of living up to such a strict religion as ours if Protestants were as near heaven with scarcely any religion?

To the above a Jesuit Father replies as follows in the Catholic Union and Times:

Answer: Let us begin by laying down first principles. (1) It is a principle of the natural, therefore divine, law, that if God speaks, man must believe; if God reveals a religion, man must embrace it; if God founds a Church, man must enter it. It is a historical fact that God has spoken, has revealed one religion, has founded one Church. God has visibly come into this world through His Son, Jesus Christ, the God Man. Both as Teacher and Redeemer He has acquired authentic rights to which, on our part correspond incontestable duties: the duty of believing the truths, all the truths He has revealed, and the duty of appropriating the fruits of redemption. This is the indispensable condition of salvation. Hence the undeniable maxim—outside of Christ no salvation. (2) But how has Jesus Christ provided for the regular application of His truths and the regular propagation of His Church, for the regular application of the fruits of redemption? By creating an eternal, visible, religious, supernatural society, the Catholic Church, in which all the children of redemption are united. He calls it His fold; only those belonging to His fold are recognized by Him as His flock. He calls it His house, His city, His kingdom. Those who are not of His house, His city, His kingdom are strangers. He has prayed to His Father that all those who belong to Him should be consummated in unity. But the consummation of unity in Christ can be accomplished only in one society, one Church, the one personally founded by Himself. Christ's truth must be believed in His Church. Christ's sacraments—and He gave us seven—must be received in His Church. Hence the undeniable maxim: Outside of Christ's Church, that is to say, outside of the Catholic Church, there is no salvation. This truth is not a modern deduction from the principles of the Gospel; it is as old as the Church. Three witnesses must suffice: "As little as those who did not enter the ark of Noe could escape the flood, so little can those who are outside the Church escape perdition." (St. Cyprian.) "No one can reach salvation and life everlasting if he has not Christ for his head, and no one can have Christ for his head unless he belongs to His body which is the Church." (St. Augustine.) "The Holy Church believes and proclaims that no one can be saved except in her bosom; who ever remains outside cannot obtain eternal damnation." (St. Gregory the Great.) These witnesses belong to the earliest period of the Church; they gave testimony to Catholic doctrine more than sixteen hundred years ago, and twelve hundred years before the birth of Protestantism. The General Council of the Lateran sums up Catholic teaching thus: "There is one universal Church of the faithful, outside of which no one is saved." Such is the law. It is not made by man. It emanates from the Divine Founder of the Church, Who can allow no man to interfere with the divine foundation of His Church. One God, one Christ, one Church.

It is quite natural that Protestants revolt against this "Catholic intolerance," as they call it, by which we pitilessly remanded millions of souls to eternal damnation. Weak, indifferent or un instructed Catholics join this protestation and ask us to soften the rigor of this desperate dogma, whose severe application unjustly strikes millions of innocent souls. We can soften nothing of what Christ has established. But a correct explanation of the maxim, "Outside of the Church there is no salvation," will show that it remains nobody to eternal damnation, save such as want to go there; that its application strikes not one innocent soul.

The Church founded by Christ is a social body, an external, visible and perfect society. Who are its members? All those who are united (a) by the profession of one and the same faith; (b) by participation of the same sacraments; (c) by the submission to the same pastors, the successors of St. Peter (the Pope) and of the rest of the apostles (Bishops and priests). This visible Church is divided into the teaching and ruling Church, the clergy, and the believing and obeying Church, the who are the body of the faithful. This visible Church is the ordinary and regular way of salvation. But besides and within this visible Church, the body of the Church, there is also a soul of the Church. Who are those that belong to the soul of the Church? All those who are in the state of sanctifying grace. The soul of the Church is the soul of the Church if they are in the state of

sanctifying grace: For Christ Who died for all and wishes the salvation of all has not surrendered His right of employing extraordinary means and extraordinary graces to increase the number of the just. But in order to be in a state of sanctifying grace a Protestant must be (a) bonafide, in good faith, that is to say, he must have no suspicion, no doubt of his not belonging to the Church founded by Christ. As soon as a serious doubt arises he is bound, under the natural law, to investigate and dispel his doubt. (b) He must be free from mortal sin, or if he has committed one, he must have canceled it, by an act of perfect contrition, an act of the love of God. Thus, to sum up: A Catholic may belong to the body of the Church without belonging to its soul. If he dies in the state of mortal sin, he will go to hell. A Protestant may belong to the soul of the Church without belonging to the body, and if he dies in the state of sanctifying grace, he will go to heaven.

To return to your question: "My friend claims that Protestants will get there as well as Catholics." You maintain that no one will enter heaven who has not been baptized in the Catholic Church and died in the faith. Both are partially right and partially wrong. Your friend is wrong in maintaining that Protestants will get there as well as Catholics, meaning Protestants in general, and as easily as Catholics. (See below.) No Protestants can go to heaven except he belongs to the soul of the Church. Your friend is right so far as she grants that there are such Protestants. You are right in saying that Protestants cannot go to heaven as Protestants, but only as implicit Catholics belonging to the soul of the Church. You are wrong by excluding all Protestants from heaven. And your error comes from a misapprehension of baptism. There is only one baptism in the world—Catholic baptism, the baptism instituted by Christ. Christ Himself has appointed everybody minister of this sacrament, as far as its validity is concerned, priest or layman, Catholic or Protestant, heathen or Jew, provided they use the correct form of words, whilst they become Protestants by adhering to false doctrines. But what is your pathetic complaint: "What would be the use of living up to such a strict religion as ours if Protestants were as near heaven with scarcely any religion?"

I answer, first, Protestants that have scarcely any religion are not those, as you say, who are outside of the Church, but those who are outside of the Church, but who are not of the Church. Still if God should snatch even such a one from the jaws of hell by a final act of perfect contrition and love of God, is it for us to complain of His infinite mercy?

I answer, secondly: "Look at the condition of a Catholic and a Protestant from a practical point of view. The Catholic has besides baptism, the sacrament of confirmation, an infallible assurance of having his sins forgiven in every worthy confession, the divine strength of holy Communion, the divine aid in his dying hours of extreme unction, the absolute possession of divine truth taught by an infallible authority, the sacrament of the body and blood offered for him every day in the whole world, the intercession of the Immaculate Virgin Mother of Christ and the saints, the unerring guidance of a divine Church and innumerable other benefits. The other has nothing of all this. Whose faith is safer, easier, straighter, more assuring?"

KNIGHTS OF COLUMBUS.

The Dominion of Canada, which had heretofore been only one K. of C. jurisdiction, with one State Council, was divided, in April last, into three, the central consisting of the Province of Quebec, the eastern of the Maritime Provinces, and the western, of the Province of Ontario. No councils have yet been formed in the North West Provinces or Territories, but it is expected that the cities of Winnipeg, Vancouver and Victoria will be organized in the near future.

A State Council for Quebec was duly elected on May 3rd, and the Maritime Provinces having only one Council as yet, a Territorial Deputy will be appointed there. Although Ontario has four Councils, it had not then the necessary number of members to entitle it to a State Council, so Mr. J. Gorman, Past Grand Knight of Ottawa Council, was appointed by Supreme Knight Hearn as Territorial Deputy. The numbers have now however been sufficiently increased to entitle this Province to a State Council, and Mr. Gorman has called a convention for that purpose, to be held in Ottawa on July 1st. It is hoped that this will lead to the further extension of the Order in Western Canada; in fact it is already announced that a new Council is soon to be formed in Sault Ste. Marie, Ont.

A very successful initiation took place at Peterborough on May 24th, when about 50 candidates, including Archdeacon Casey, and four other priests, received the three degrees. The members of that Council, with visiting brothers and candidates, attended a Solemn High Mass in the cathedral at 9 a. m., which was attended by His Lordship Bishop O'Connor, the Rev. W. J. McCall, rector of the Cathedral, and Chaplain of Peterborough Council. At the end of Mass the Bishop also spoke for about ten min-

utes, expressing his hearty approval of the Order. The first degree was given at 11 a. m. by the Officers of Peterborough Council, and the second at 3 p. m. by Officers of Ottawa and Montreal Councils. At 8 p. m. the third degree was beautifully exemplified by District Deputy Dr. J. G. O'Connell of New York, assisted by T. F. Clancy of Ottawa and staff from that Council.

CATHOLIC NOTES.

The new rectory for St. Mary's parish, San Antonio, Texas, will, we are pleased to know, be a handsome specimen of modern domestic architecture, with a suggestion of the Mission style happily introduced in the gable view. The main structure will be three stories in height and 12x52 feet in dimensions, built of brick, with some trimmings. The rear extension will be of two stories and measure 24x47 feet. The basement walls are of stone; they rise 5 feet above the ground, and afford sufficient space for the installation in the basement of a heating plant for the church as well as for the house. Stone steps lead to the front porch, with a balcony above. The vestibule has a tiled floor with the inscription "St. Mary's Rectory," while the lintel above the arched entrance bears the name "Oblate Fathers." On the north side—that next to the church—is another porch and entrance, giving immediate access to the Sunday School Library and Society Meeting Room.

A moveable partition permits of these two rooms being thrown into one, thus forming a commodious hall for parish meetings and the like. On the right of the hall are three communicating parlors, and in the rear of these the pastor's study is situated. The second floor contains a chapel, a library and bedrooms on the third floor there are five bedrooms. The dining room, kitchen, laundry, and servants' bedrooms are all contained in the rear extension. Ample provision is made for bath and toilet rooms, and these will be equipped with modern sanitary plumbing. The entire building will be lighted by electricity. The interior wood work will be of Texas pine, with the chapel will have paneled wainscoting. The building will be completed by August. The rector of the parish is Very Rev. H. A. Constantineau, O. M. I., formerly Rector of the University of Ottawa, Ottawa, Ont., to whose active zeal the inception of the project is due.

In Brittany, France, M. Combes will have no communication between priest and people in Breton, even though the people understand no other form of speech. The penalty for using the Breton language in the pulpit is immediate sequestration of the priest's salary. At the present moment, in the diocese of Limoges, ninety-eight priests are robbed of their income for the mere crime of addressing their people in the only language they understand. The Bishop, who had appealed against this iniquitous penalty, has just received an answer from M. Combes, in which the Minister of Worship maintains the infliction of the penalty, and even imposes it on still other dioceses.

The Pope at the reception of the members of the Gregorian Congress declared that Gregory was truly a saint, because he gave an admirable impetus to the sound education of clergy, understanding that if the people were to be holy, holiness must radiate from the pastors of the Church. The reforms initiated by Gregory were glorious, whatever some modern hypocrits might say to the contrary.

Mary Anderson Navarro, who has just declined a most flattering offer of \$150,000 for a series of recitals in the United States, has consented to sing again in the slums of London, for Rev. Bernard Vaughan, whose East End mission she aided in a similar manner last winter. She will also go to Limerick to give a charity concert under the auspices of the Passionist Fathers.

A band of forty Cliff Dwelling Indians together with the governors of the Pueblos and Navajos, attended Mass at All Saints' Church, on Maple Avenue, St. Louis, Mo., recently. It was an interesting and picturesque sight to see the Indians, dressed in their gay colors, march in procession down the center aisles of the church to the seats reserved for them.

On Monday, May 9, His Lordship Bishop Peal, O. M. I., dedicated the fine new Catholic Church at Rosneath, Sask. The Right Rev. Prelate was assisted by Rev. Father Meyer, O. S. B., of Rosneath, and Rev. Father Paille, of Prince Albert. Baron Hysman Dedford read an address to the Bishop. The church was crowded.

The Grey Nuns of Montreal have a splendid hospital at Manchester, New Hampshire which is declared a credit to the French Canadian race in the United States.

Mr. Benson, son of the late Archbishop of Canterbury, who is now in Rome at St. Bede's college, will receive the diaconate this month and be ordained before the end of the year.

Lady Constance de la Ware has been received into the Church at London. She was the translator of "The Mirror of Perfection," the old work so dear to the lovers of St. Francis.

THE REFORMATION HISTORY.

Dr. James J. Fox writes a critical paper on the Cambridge Modern History, the work outlined by Lord Acton, in the May Catholic World:

"In saying that the present work is impartial, we mean that there is no trace, to borrow a happy phrase, of 'the man who writes history with a purpose,' who starts with the object of whitewashing somebody or proving some theory of his own." It is a great deal to have a non-Catholic history of the Reformation in which nothing is intentionally extenuated nor ought set down in malice. Allowance can easily be made for the personal equation. The treatment of the English Reformation under Henry VIII. by Dr. Gardiner is conspicuously fair. In the affair of the divorce the Pope fares much better at his hands than he does in Father Taunton's Life of Wolsey. Little fault is to be found with the manner in which the gentlemen to whom fell the reigns of Elizabeth and Edward VI., and the Protestantism in Scotland have fulfilled their task. The picture of the English Reformation on this canvas differs in no essential feature from that which Lingard has left us. Anybody who can contemplate it steadily and yet continue to hold the Anglican theory that the English Church was, from the beginning, a national Church independent of Rome, may congratulate himself upon having ascended from this material world into the Hegelian universe in which the principle of contradiction is unknown.

Those who never weary of recounting the immediate benefits conferred upon morality and intellectual progress in England by the establishment of Protestantism will find food for reflection in the pages of Dr. Gardiner, Mr. Pollard, and Mr. Bass Mullinger. We can permit ourselves but one quotation, in which is summed up the moral results of Henry's achievements: "The king's high-handed proceedings, alike as regards the Church, the moral tone of the whole community. Men lost faith in their religion. Greedy courtiers sprang up eager for grants of abbey lands. A new nobility was raised out of the money-getting middle-classes, and a host of placemen enriched themselves by continual peculation. Covetousness and fraud reigned in the highest places."

Similar testimony is borne to the evil effects of Henry's policy on education. With regard to the respective merits of Catholic and Protestant services to the cause of learning and education there is one passage in the chapter on the Catholic Reform which is to be commended to the notice of some distinguished American educators and pedagogical specialists. The author, after referring to a letter of the saintly Canisius, of the Jesuit Order, says: "A revival of Catholic scholarship, such as Canisius advocated, marked the close of the sixteenth century, a revival in which his own Rome became again a centre of Christian learning; and the Annals of Baronius were worthy to stand by the Centuries of Magdeburg. New editions of the Fathers were prepared. In 1687 appeared the Roman edition of the Septuagint, and both Sixtus V. and Clement VIII. endeavored to improve the text of the Vulgate. Historical scholarship ceased to be the monopoly of one party. The Jesuits were the equal in learning of their adversaries, and their educational system was immeasurably superior. We have taken the liberty of italicizing the last sentence. The preceding lines suffice to settle the question which has so long been a subject of contention, and to preclude all assertions, that if Rome to-day does not so strenuously maintain her pride of place in the front rank of intellectual activity, the reason is to be sought for elsewhere than in some essential antagonism between Catholicism and culture."

"IT WILL DO THEM GOOD."

A Catholic weekly of this country, alluding to the recent abolition of the Concordat, in France, ventured to say: "But the Bishops and priests without their salaries may be in straitened circumstances. Suppose it is so. Let them suffer some as Bishops and priests in Ireland and other lands have suffered. It will do them good."

It is unnecessary to mention other people's names—*nomina videtur*—and impertinent to inquire about their income; but we must say that we are surprised, and also sorry for the author of the foregoing lines, that he has never visited the clergy of France, particularly the *cures de campagne*—and never been able to realize how their lives, their salary, the general aspect of their homes, compare with the very same things on this side of the Atlantic.

Be this assertion without affectation or exaggeration: it is hardly possible to picture to oneself a clerical life more deprived—as that of the French cure has always been—of all the decencies, the niceties, of every bit of the manifold comforts of life in which the American cleric not only believes, but is wont to indulge.

The writer is loth to find fault with the manners and customs of other countries. Still, he cannot help saying that it is profoundly edifying, intensely soul-exalting to see a noble clergy content and happy, though very straitened in their circumstances, and giving away all that they can dispense with without actually starving. And that is the case with the French cure. Such a spectacle, indeed, is so rare, so affecting, so elevating that famous writers, even adverse to every kind of religion Voltaire, Victor Hugo, Balzac, Al. Dumas, etc., have always

felt constrained to render homage and bow respectfully to the wonderful disinterestedness of the French priest. Therefore it is that we wait to see how, in case he were deprived of the little he can depend on now, and on what score that would improve his lot and do him good.—Providence Visitor.

PROTESTANT SYNOD FRIZES THE CHRISTIAN BROTHERS.

NOTABLE ADMISSIONS OF THE VALUE OF THEIR WORK IN IRELAND. From the Irish Catholic, Dublin.

It would be impossible to imagine a more flattering testimonial to the efficiency of the Christian Brothers' schools in this country than the references made to them at the Protestant Synod last week. Speaker after speaker bore witness to the noble work of the schools, and admitted their vast superiority over the schools under the management of Protestants. Thus the Bishop of Killaloe remarked "that the monastic orders of the Catholic Church had established schools everywhere. The Christian Brothers' schools in Cork last year earned considerably more than £1,000, and they were earning all this all over the country, because they had teachers thoroughly able to teach the young people the various subjects required, and the result of that was that Protestant children went to the Christian Brothers' schools for secondary education. In a parish in his own diocese, through the liberality of the late Count Moore, a monastic school had been established there, and some of the Protestant children of the district went to it. It was not in twos or threes, but in hundreds, that Protestant children were going to these schools." Mr. Moffat, referring to the Catholic teaching orders, said he did not see how any one who understood the meaning of self-sacrifice in human life could fail to admire the action of those who devoted the whole of their lives to promoting the good of others. Rev. Dr. Tristram added even more significantly still that what they wanted was something like teaching orders in the Protestant Church. "Let them look at the Christian Brothers, who were the most faithful, devoted men perhaps the world had ever seen." Coming from such a source, such testimony to the noble and self-sacrificing labors of the Christian Brothers has a special value of its own. It will perhaps enable Irish Catholics to realize more vividly even than before the immense debt of gratitude which they owe to the devoted Brothers.

A PROPHECY.

FUTURE OF THE CHURCH AS SEEN THROUGH THE EYES OF PROTESTANTS.

In a New England Protestant journal, edited by George J. G. Colby, appears an interesting and significant article entitled "The Religion of the Future," in the course of which the writer says:

"But there is one Church that dates from St. Peter, and not Horace Mann, which makes religion an essential in education, and that is the Catholic Church, in which their mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardened glass; they engrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant that they found parochial schools, convents, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish. Looking upon it as a more speculative question, with their policy they will decrease. Macaulay predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into barns. Let then go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapes on the unknown graves of Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right to possession. We say this without expressing our own hopes or fear, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

In Honor of Mary.

Let us be more constant and fervent in our devotion to our Blessed Mother this year of her jubilee. Say daily some extra prayers in honor of her Immaculate Conception, such as "Blessed be the holy and Immaculate Conception of the Most Blessed Virgin Mary, Mother of God," with three "Hail Marys" in thanksgiving to God for this inestimable privilege granted to one of our fallen race. St. Cyril saluted Mary as "The scepter and stay of the true faith." So shall we keep our faith in Christ and His Church intact and inviolable as long as we persevere in our devotion and love to His holy Mother.

Parents who insist upon their children hearing Mass and receiving the Sacraments are doing well. Were they to accompany them in the performance of these duties they would do better. Example is far better than advice.—Church Progress.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

Persecution, as now understood, means: The application of temporal penalties against opinion.

The Reviewer justly ridicules the Northwestern Christian Advocate for saying: This or that Pope was unworthy; therefore how silly to say that the Pope, defining a doctrine...

We may doubt, though, whether this editor is as ignorant as he pretends. He is not the first, and will not be the last, that has given good heed to Luther's exhortation...

This man is aware that his Methodist readers, for the most part, neither know nor want to know anything about the Catholic Church except what is hateful or ridiculous...

However, this editor may perhaps really be as much of an ass as he would have us believe. If he will go before a justice of peace and solemnly depose to this effect...

But let us leave this Chicago nobody behind, and go on to a foeman worthy of our steel. This is Professor Gustav Warneek, of the University of Halle, and editor of the principal Protestant missionary magazine of Germany...

Dr. Warneek is an able man, genuinely learned man, and a man of sincere ingenuousness towards Protestants, and not unfrequently towards Catholics.

I know very little about this long controversy, but the full account of Dr. Warneek himself has left me with no other impression than that Portugal has been very encroaching and refractory...

At last, to avoid the danger of a schism which should not only, as now, involve many of the Hindu Christians, but might possibly extend to the mother-country herself...

One would think that such a conclusion was perfectly obvious. Rome retains in India Catholic doctrine, succession, and worship, and the general direction of Catholic discipline.

But, scornfully remarks Professor Warneek, as the Pope is infallible, how can this consist with his making

arrangements out of worldly policy with a secular power?

Now Dr. Warneek knows perfectly well, or certainly is bound to know perfectly well, that the Pope claims no infallibility in administration.

Therefore Pius X. is left perfectly free to think that his predecessor has yielded too much to Portugal, or not yielded enough, or has exactly struck the true middle.

A Catholic clergyman, having read Dr. Warneek's account, has written, remonstrating with him, for so grossly confusing, in full view of the Pastor veterum, the Pope's administrative fallibility with his doctrinal ex cathedra infallibility.

Seeing the Vatican definition of infallibility is so brief, and so perfectly distinct, these attempts to extend it to matters to which it has not the remotest applicability are wholly inexcusable.

CHARLES C. STARBUCK. Andover, Mass.

*(It is unfortunate that we did not see the first sentence of Rev. Mr. Starbuck's paper until we were about to go to press. Our usual method is to call Rev. Mr. Starbuck's attention to statements which may need modification.

As there is no time now to do this, we are forced to make the following comments on this sentence.

We object to his definition of the word persecution. He defines it: "the application of temporal penalties against opinion." We believe that the word unjust should be inserted and the definition would then read: "the unjust application of temporal penalties against opinion."

Do these efforts of the holy Pope constitute the grounds of Rev. Mr. Starbuck's accusation? If so, he must

have forgotten that he himself has so often said, namely, that the Protestantism of that day had pledged itself to destroy the Papacy root and branch.

On this point we will quote an authority that no Protestant may question, the Rev. Dr. Dollinger—the very cornerstone of the Old Catholic Church, and the deadly enemy of the Pope.

"This war of self-defence," therefore, which the Pope and Catholics carried on, against religious Nihilism, should not and can not, be fairness, be called a persecution."

ABOUT TELLING LIES. The story of the little girl who the other day by telling a lie probably saved a number of people from being burned to death, is the subject of a good deal of discussion in the papers in connection with the question whether there may not be causes in which "the end justifies the means," a doctrine falsely ascribed to the Jesuits by ignorant or malignant non-Catholics.

An English Protestant clergyman, Rev. Charles Kingsley, writing in a non-magazine, has ventured on the assertion that "Truth for its own sake had never been a virtue with the Roman clergy," adding that: "Father Newman informs us it need not, and on the whole ought not to be."

For example, the following: "Great English authors, Jeremy Taylor, Milton, Paley, Johnson, men of very different schools of thought distinctly say that under certain extraordinary circumstances it is allowable to tell a lie."

Here is eminent authority, not Jesuit or Catholic, but Protestant, that there may be conditions under which the end justifies the means. Taylor or Milton or Paley or Johnson would certainly say that the little girl was justified in telling the lie about the fire.—N.Y. Freeman's Journal.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by: W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John J. McLaughlin, Bishop of Toronto. Rev. William Cayne, D.D., Knox College. Rev. Father Teedy, President of St. Michael's College, Toronto.

Dr. McTaggart's vegetable remedies for the liver and tobacco habits are best, as a safe and effective home treatment. No hypodermic injections; no publicity; no loss of time from business, and a certain cure. Consultation or correspondence invited.

It Nourishes Infants.

No other baby food is as nourishing, wholesome or so universally used. It is a perfect substitute for mother's milk.

Nestlé's Food. Sample (sufficient for eight meals) free. LEEMING, MILES & CO., MONTREAL.

FIVE-MINUTE SERMON. Second Sunday After Pentecost. HOLY COMMUNION. A certain man made a great supper and invited many.

I suppose every Catholic here to-day, except some young children, has once or many times in his life been to the "Great Supper," and eaten the "Bread of Life" which is served at it; and those little ones of the Lord's Holy Catholic family are looking forward to the bright day, to be for ever afterwards the day of sweetest memory, when they too shall have that honor and happiness—the day of their First Communion.

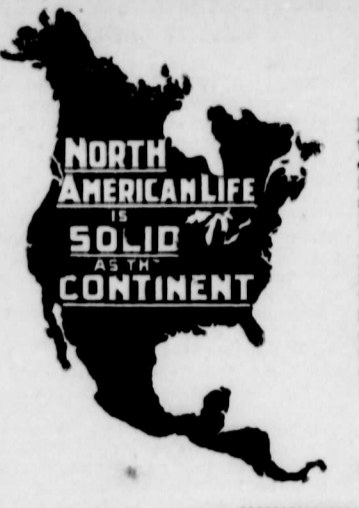
If such be the case, what is the use of the Church repeating to us every year the threat in the Gospel against those who made foolish and selfish excuses for staying away— "None of those men that were called shall taste of My supper?" We have been called. We have answered the invitation. We have been to the Supper. Isn't that enough? The Gospel evidently does not apply to us. But wait a bit. I have two things for you to think about.

The second thing I want you to think about is that the invitation to the "Great Supper" of Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have got to do beforehand all that the invitation to the Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough.

The love of the Catholic Church for souls is caught from the undying flame in the heart of her Spouse and Master, Jesus Christ. She still seeks after, and saves if she possibly can, the wretched criminal on the scaffold, as Jesus saved the poor dying thief beside Him on the cross.

Now, I hope you who often come to the Holy Table are paying attention to the Holy Table. If you come often, it is supposed—and justly supposed—that you want a good deal, and that you are deeply in earnest about obtaining what you desire. Much as I am sure, your Communion are worth to you. I wish you would set about making them worth still more.

Every character is the joint product of nature and nurture. Ask your Grocer for Windsor Salt. Its Pure—That's Sure.



When a Rich Man Dies

His policies of life insurance often prove to be more useful just then than his other property. They bring cash—immediately—without shrinkage—and at a time when money is much needed.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A., JOHN L. BLAIKIE, Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary.

1903 SURPLUS — SURPLUS. The ability of a Company to give its policyholders insurance at the LOWEST COST compatible with safety depends on its PROFIT EARNINGS which in

The MUTUAL LIFE OF CANADA.

amounted in 1903, to \$194,783. Out of this sum it paid to policyholders in 1903, \$77,300. And it continues to distribute dividends to policyholders on the SAME LIBERAL SCALE as for the past year.

ONLY POLICYHOLDERS SHARE IN ITS PROFITS

\$200.00 GIVEN AWAY

FOR CORRECT ANSWERS TO THIS SEED PUZZLE. We are spending thousands of dollars to advertise our business. Each of these six small pictures represents a well-known Garden Vegetable. Can you think out the names of three of them? If so, the money is surely worth trying for. Three correct answers win. If you cannot make it out yourself, get some friend to help you.

THE MARVEL BLUING CO., DEPT 1473, TORONTO, ONT.

THE CHURCH'S LOVE FOR SOULS. The love of the Catholic Church for souls is caught from the undying flame in the heart of her Spouse and Master, Jesus Christ.

Church Bells in China. So satisfactory as McShane's. McShane's Bell Foundry, Baltimore, Md., U.S.A.

MEMORIAL WINDOW ART GLASS. H. E. ST. GEORGE, London, Canada.

Thorold Cement and Portland Cement. For building purposes of all kinds including Churches, Schools, Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks, in fact, for all work that it is possible to do with cement.

Estate of John Battle, THOROLD, ONT.

HEADACHE. Neuralgia and Nervousness cured quickly by AJAX HARMLESS HEADACHE CURE. No heart depression. Greatest cure ever discovered. Take no other, tea and see. All dealers or direct from Acxst & Co., Simcoe, Ont. Money back if not satisfied.

SOUR STOMACH, FLATULENCE, LANCY, HEADACHE AND ALL OTHER FORMS OF DYSPEPSIA. K.D.C. THE MIGHTY CURE. Promptly relieved and cured by K.D.C. THE MIGHTY CURE. Never been known to fail.

CHATS WITH

A mighty good rule of regulation of your conduct is this: Tackle only and make that just clean and as upright will let you.

Most large business rule not to employ needy, or slovenly, make a good appearance for a position. In all the salespeople, retail stores in Chicago, the routine of appearance strictly adheres to the main thing in an applicant's character is his personality.

Neatness of dress person, and the manner are the first things a man in a world-beating employment is unbrushed, his shoes unblackened, his hands dirty, or his employer is prejudiced does not look beneath the surface to see whether or not. He is a busy person for granted that if he is in a business man he will keep himself in condition. At all events, to have such an impression about his person as to give his business a bad name.

Fear is not the can do us deadly harm persons are warned their lives, to refrain and disturbing emotions of such emotions to only of lesser degree paroxysm of rage his and death. Grief is one of the most generally recognized killing emotions. Grief is one of the most generally recognized killing emotions. Grief is one of the most generally recognized killing emotions.

Even if the emotion enough to kill its victims. A fit of appetite, check digests the nerves for hours, upsets the whole system, and by reaction, to moral. Just as it comes to a bad disposition, Extreme anger or frustration, and these sometimes cause nausea.

In an address to John M. Gearn said: "You will be advised to keep out of politics as I am not going to don't approve of it broadly stated. I give to yourself, and to the state to come a factor in the elements that shape the government. If it be at times a "filthy because, and only where duty it is, ness it ought to be cleansings of this condition in the right much decay. The party should be the intelligence, the holism of the country peculiarities of our that we must have these parties must principles into platform must approve or disapprove of the platforms. And the direction and contraparties is what is called. And while I was young gentlemen, a profession of politics that your country is right to expect, the support in the conduct. Let your aim in this along the lines of purerightness."

Move on, Don't Hit. We are a firm belief who has ordinary it complish that which will "move on and way." To pause in imaginary obstacles unmountable mountains which you will give despair, a distinct spoken on this subject, and these lines who may read: "I heard the phillies success expressed

CHATS WITH YOUNG MEN.

A mighty good rule to adopt in the regulation of your conduct for the year is this: Tackle only one day at a time, and make that just as decent and as clean and as upright as human nature will let you.

Secret of a Happy Life

Boys, try to master the art of saying pleasant things. Don't expect too much of your friends. Whatever work you do, make it congenial.

Do not believe all the world wicked and unkind. Never forget that kind words and a smile cost you nothing, but are priceless treasures to the discouraged.

Do unto others as you would be done by, and when old age comes to you and there is a halo of white hair about your head, you will be loved and considered happy.

Look Your Best.

Most large business houses make it a rule not to employ anyone who looks seedy, or slovenly, or who does not make a good appearance when he applies for a position. The man who hires all the salespeople for one of the largest retail stores in Chicago says: "While the routine of application is in every case strictly adhered to, the fact remains that the most important element in an applicant's chance for a trial is his personality."

Neatness of dress, cleanliness of person, and the manner of the applicant are the first things an employer notices in a would-be employee. If his clothes are unbrushed, his trousers baggy, his shoes unblackened, his tie in rags, his hands dirty, or his hair unkempt, the employer is prejudiced at once, and he does not look beneath this repellent exterior to see whether it conceals merit or not.

Does he drink? "I never knew him to touch a drop of liquor."

"Inclined to be reckless?" "Exceptionally careful, sir."

"Careless about his work?" "No, sir."

"Well, what is the matter with him?" "I don't think he studies enough."

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words the other day, and in a manner not to be forgotten. An underclerk went to one of his friends for consolation and advice because, as he put it, his chief had assigned him something to do which was very difficult.

"What shall I do," he whined: "Do" thundered his friend: "why, do what you're asked to do!"

"The wide difference between those two men was illustrated in that short moment. I read in that little incident their whole character and foresaw their future careers. There are just two kinds of people in the world, those who do things and those who do not. The former are the glory of the world. They lift its burden and see that things keep moving and improving. The latter are the baggage—the incumbrances. They have to be pulled along."

The man of the hour is the man who realizes that the hour is here; who recognizes, so to speak, the psychological moment. He is not asleep when opportunity taps at his door. He knows that a man's success is in proportion to the trouble he takes, and nothing is too difficult for him to undertake. He is not the clerk who asks what to do about it. He is the one who makes a way and does it.

Snaps' at a Father's. "What kind of an engineer would your friend make, Johnson?" queried one of the division superintendents of the Boston and Maine Railroad, addressing the engineer of a local train.

For an instant Johnson hesitated. Personally he liked his friend, but knowing the man as well as he did, he was scarcely willing to be the one who should recommend placing him on the engineer's seat.

"Anything the matter with him?" asked the superintendent, noting the hesitancy on the part of the engineer.

"Well, it's just this way, sir," said the engineer, fumbling his cap. "Tom is all right as a fireman, but so far as putting him in charge of an engine is concerned, I don't think the time has come yet."

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his mother. She hasn't the consolations that we have, poor thing, for she is a Protestant," added Teresa.

"I am very sorry," said Agnese, with tears in her eyes. "It seems hard that when one is young one should have such an accident. How thankful I am to be sound and well! What should I do if I were to be crippled?"

"Ah! indeed you say well, Agnese. I am glad to hear you speak gratefully, for we have much to be thankful for," said Teresa, who was pleased to hear such words from Agnese, who took most things for granted, and was by no means blessed with a thankful spirit.

The news had interrupted Teresa's conversation with Antonio on the subject of the classes, but as soon as Maria was gone she resumed it, and forbade Antonio from going. Then there was an angry scene, for Antonio lost his temper and spoke very disrespectfully to his grandmother, telling her that he would go whether she gave him leave or not, and she, feeling justly indignant, was also keenly sensitive to the fact that Antonio was twenty and likely to go his own way whatever she might say. She did not venture to threaten him with turning him away from home if he disobeyed, as she knew all too well that her efforts to keep him steadfast in his faith would be all the more successfully frustrated if she did so.

That spring was an anxious one to Teresa, for Antonio became very silent and reserved as to his evening classes, absolutely refusing to talk about them to his grandmother, though he did so to his sister, who drank in the poison very greedily, accepting all her brother told her in good faith. Lent was late that year, and there was already a slight feeling of spring in the air, though the trees were leafless and there was a touch of snow still on the Vallombrosian mountains. The flower shops were full of beautiful flowers, and lovely roses contrasted with Lent lilies, hyacinths, anemones and many other spoils from the fields and gardens round and near the city of flowers. The carnival came, and on Shrove Tuesday the bells of the city all rang out at midnight to denote its ending and the beginning of the great fast of Lent.

Agnese, who did not dare refuse to go, accompanied Teresa for the imposition of ashes, which took place at the church near the house after every Mass. Though Teresa could not read, she knew quite well what the brief rite meant, and that the ashes placed on her forehead were accompanied by the injunction to remember that she was but dust and that to dust she would return. Teresa in her humble piety appreciated to the full all the rites and ceremonies of the Church. Like the beautiful pictures and images on which she loved to look and meditate, they were as books of learning to her. The short ceremony of Ash Wednesday served to remind her of the span of earthly life allotted to all, brief at its longest, and of the hope she had of eternal life. It was sweet to her to think that her Lord had, at His Ascension, gone to prepare a place for even her, a poor, insignificant old woman, who was ignorant of all but that heavenly love which was showing her how to live as a member of that ascended Lord, and would help her to die in the Faith.

Agnese ran off to her work, which was in the Borgognissanti, and Teresa went home to do a great deal in the little rooms, for the family where she was usually employed were away, and she was out of her usual employment.

After she had had her midday collation of some beans boiled in water and a piece of bread, Antonio came in and ate his share silently, after making a grimace, which his grandmother did not notice, at the fast-day fare.

"There now, I was going to forget!" she exclaimed as Antonio washed down the food with her red wine.

"The English lady came over every morning to say that her son, who is ill, wanted to see you."

"Wanted me!" exclaimed Antonio astonished. "What for?"

"Because he has noticed you often and says you look so strong, and he wants to arrange that should help to carry him into another room. It is just a fancy, and he has to be humoured."

"I don't know if the padrone will let me," said Antonio, rather flattered at this demand, as he had often felt extremely curious to see more of the beautiful apartment of which he caught a glimpse when the servant opened the side door for him, when he brought flowers there from his master's shop. Now he would really go inside and speak to the young Englishman who had been such an object of envy to him.

"Che, che!" said Teresa. "Do you think the English lady is a fool? She has made up her mind to see a padrone. I wonder he didn't tell you."

"He is away. His brother at Perugia is dead, and he went off there today for the trasporto, and all yesterday he was at the gardens. When am I to go?"

"At the Ave Maria," said Teresa, "and don't be late. And mind," she called after him and brushed his jacket and comb your hair. Come in here first and do it before you go. I shall be out."

"Very well," said Antonio, and he went off.

He looked very handsome as he ascended with rather excited feelings up the broad stair of the magnificent palace, the back windows of which gave on the narrow Borgo where he lived, and the front ones on the Arno with the lovely mountains of Vallombrosa to the left, and the heights of San Miniato and the Certosa opposite.

It was three weeks since Antonio had seen Jim Ascot, and the change was great, for suffering had laid its hold on the pleasant young Englishman, with his blue eyes, kindly smile and golden-brown hair. Antonio had all the true Florentine's charm of manner, observable, as a very general rule, in all classes, and he was not at all shy as Jim talked to him, speaking excellent Italian, for he had been brought up in Italy.

When Toni saw how much the young fellow had suffered and heard how bravely he spoke of it all, his anger against him for being rich rather died away. They had not much talk that evening after Toni had lifted him in his strong young arms into the next room, and Jim had told him how much better he did it than their footman, who was kind but clumsy. It was arranged that he should go twice a day to lift him, and Toni was glad of the work which his master gave him free leave to take.

CONVERTS' LEAGUE.

FORMER EPISCOPALISM MINISTER TELLS STORY OF HIS CONVERSION.

The meeting of the Catholic Converts' League, which was held recently at the Catholic Club, New York, was attended by about three hundred persons, of whom a large majority were converts to the faith. The president of the League, Jesse Albert Locke, presided and announced the retirement of the secretary, Stewart L. Coats, who is preparing to remove to England, where he will reside permanently. A rising vote of thanks was tendered to Mr. Coats for his services to the League, and regret was expressed at his enforced retirement.

Mr. Locke announced that the League is growing steadily and is now in a prosperous condition. Since the last meeting forty-five converts have joined the League, making the membership now five hundred and twenty-five.

Short addresses were delivered by Mr. H. E. Gilchrist, formerly an Episcopal minister of Roselle, N. J., who became a convert to Catholicism on Feb. 17 of this year; the Rev. Thomas J. Campbell, S. J., and the Rev. Timothy A. Hickey, of Brooklyn.

Mr. Gilchrist told eloquently the story of his conversion. It was impossible, he said, for him to say that there was any one striking phase of the Catholic Church that caused his conversion. He likened his conversion to the great ocean, which is formed by so many streams, flowing from mountains and through valleys until they are finally absorbed in the sea. "I may say," he said, "that my conversion was caused by the operation of Divine grace. The grace of God began to work in me fifteen years ago. It was like a growth, a development. Fifteen years ago I was the pastor of a Universalist Church. I then began to see that the privilege of private judgment would not work, that it would cause religious anarchy. It was then that I began to think of the teachings of Catholicity. I gave up the Universalist Church and later became an Episcopalian, but still continued to study Catholicity. I addressed myself to a thorough review of the fundamental theories of religion, resolved to follow the dictates of my conscience. The result is that I am here with you to-night forming new and pleasing associations. I am now learning from my Holy Mother the Church that which she has to teach. I have found the Catholic Church to be the embodiment of all the ideals I have longed for. The troubles which I have gone through in my quest of the truth are as nothing compared with the serene life I have found. I may say in conclusion that one of the channels of my conversion was the prayers of my Catholic friends, and for these prayers I sincerely thank them."

IMITATION OF CHRIST.

AGAINST VAIN AND WORLDLY LEARNING. I am He who teacheth to despise earthly things, to loathe things present, to seek things eternal, to relish things eternal, to fly honors, to endure scalds, to repose all hope in Me, to desire nothing out of Me, and above all things ardently to love Me.

For a certain person by loving Me intimately learned divine things and spoke wonders. He profited more by forsaking all things than by studying subtilities.

But to some I speak things common, to others things more particular; to some I write, to others I appear in signs and figures, to others in great light I reveal mysteries.

The voice of the books is the same, but it teaches not all men alike; because I within am the Teacher of truth, the Searcher of the heart, the Understander of thoughts, the Promoter of actions, distributing to every one as I judge fitting.

Self Love the Cause of all Our Pain. Forget yourself, and all your pains will disappear. People think the love of God is a martyrdom; no, all our pains only come from self-love. It is self-love that doubts, that hesitates, that resists, that suffers, that reckons up its sufferings, that changes on every occasion, and hinder that deep peace which souls that are delivered from themselves experience.—Lacordaire.

Home Dyeing. "Maypole" At last! Here's a cake of soap that does not powder that makes rinsing and trouble all over the house. Maypole yields brilliant colors that do not fade. It dyes in any shade, and is made in England in a safe, safe, safe way.

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TO BE CONTINUED.

Child's Play of Wash Day! Surprise Soap. Means: To make the dirt drop out, not be rubbed in, use Surprise Soap. the "Surprise" way without boiling or scalding the clothes. It's a new way and a clean, easy method of doing the wash. Surprise is all Soap; a pure Soap which makes a quick lather. Read the directions on the wrapper.

Ramsay's Paints For Spring Painting. Whether you are going to "touch up" the woodwork, paint the floors, brighten the porch, or make the whole house fresh and bright as new—get Ramsay's Paints. There's the right paint—the right tint or color—for every use. Mixed just right—the right ingredients—to wear right and look right. 62 years of paint making have taught us the right way to mix paints. 62 years in business prove that we mix them right. Our Booklet tells lots about Paints and Painting worth knowing. We send it free. A. RAMSAY & SON, - MONTREAL, Paint Makers Since 1842.

A HINT TO MOTHERS.

If you have a child that is sickly, fretful, nervous, restless at night, or suffers from any stomach or bowel troubles of any sort, give it Baby's Own Tablets. Don't be afraid of this medicine—it is guaranteed to contain no opiate or harmful drug. Give the Tablets to the sick child and watch the quick relief and rapid restoration to health and strength. Thousands of mothers are using this medicine for their little ones, and they all praise it. What stronger evidence can you want? If you write The Dr. Williams' Medicine Co., Brockville, Ont., they will send you a box by mail post paid for 25 cents.

FOR INFLAMMATION OF THE EYES.—Among the many good qualities which Patmele's Vegetable Film Process, besides relieving the digestive organs, is their efficacy in reducing the inflammation of the eyes. It has called forth many letters of recommendation from those who were afflicted with this complaint and found a cure in the pills. They affect the nerve centers and the blood in a surprisingly active way, and the result is almost immediately seen.

There can be a difference of opinion as to most subjects but there is only one opinion as to the reliability of Patmele's Vegetable Film Process. It is safe, sure and effectual.

Let the Children Wash. They can do it easily with the New Century Ball Bearing Washing Machine and quickly, too. Five minutes' easy work will thoroughly clean a tubful of clothes; no handling of the garments or rubbing on the board necessary. It is without a peer. Your dealer can get it for you, or you can get a Society, fully describing it from THE DOWNSWELL MANUFACTURING CO. LTD., HAMILTON, CAN.

New Goods. Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc. COME AND SEE THEM AT The Purdom Gillespie HARDWARE COMPANY, Successors to Jas. Reid & Co. LONDON, ONT.

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TO BE CONTINUED.

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OBITUARIES.

Mrs. Patrick O'Brien, Cobourg. In Cobourg, Friday evening, May 6 at the age of seventy-five Mrs. Patrick O'Brien died, after an illness of about two months.

Mrs. Mary Ann Hogan. The community of the 3rd line of Bathurst was grieved on Friday evening, May 13th, when it became known that Mrs. Mary Ann Hogan had passed away suddenly.

Mr. Philip Kennedy Hastings. It is our sad duty to record the demise of one of Hastings' most honored and honorable citizens in the person of Mr. Philip Kennedy.

Cardinal Gibbons at the Gloucester Street Convent, Ottawa. His Eminence accompanied by His Grace the Archbishop and a number of clergymen was accorded a grand reception at the Gloucester Street Convent of the Sisters of the Sacred Heart, Ottawa, on the morning of the 25th May.

The Late Sister M. St. John. St. Catharines, May 11.—Sad indeed were the circumstances which surrounded the death of Sister Mary St. John of the St. Catharines Community of the Sisters of the Sacred Heart.

Diocese of LaSalle. A correspondent of LaSalle writes us in regard to the change of pastors which has lately taken place there.

Confirmation at St. Mary's Church. On last Sunday His Lordship confirmed a class of forty-three, some of whom were adults.

Academy in the City. An evidence everywhere of devotion and refined taste—the chapel well filled with the pupils and others occupying their accustomed places—the altar decorated in a manner befitting the occasion.

Anniversary Services at St. Augustine. On Sunday, May 29th, 1904, anniversary services were held in St. Augustine church, St. Augustine, Ont.

Resolution of Condolence. At a regular meeting of Branch No. 29, Maidstone, held on May 29th, 1904.

By the Rev. R. M. Dickey of Selkirk, Manitoba, Formerly a Pioneer Missionary to the Yukon. Dear Dr. McTaggart: "I would give you that I possess in the world if you could bring me to the end of this road."

St. Mary's School Board and P. J. Bensch and James A. McElroy. The Mother Superior and the Sisters of the Community bearing lighted candles and a reliquary of the deceased Sister St. Mary.

Market Reports. London. London June 2.—Wheat, our market—Wheat per cental, \$1.90; oats \$1.13 to \$1.15; corn, 90c to \$1.01; barley, 85c to \$1.00; flour, \$1.10 to \$1.20.

Church Furnishings. Carpets—Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrainings.

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VOLUME X. The Catholic. LONDON, SATURDAY. THE SOCIALIST. We cannot be too insistent on the safeguarding of the dangers of socialism. The danger of socialism is being made to lure the socialistic snare. But what is not well known is that the socialistic snare is being made to lure the socialistic snare. But what is not well known is that the socialistic snare is being made to lure the socialistic snare.