

THE CATHOLIC RECORD.

2 LINKED LIVES.

By Lady Gertrude Douglas.
CHAPTER II.—CONTINUED.
GLASGOW.

Here the conversation was interrupted by the entrance of another girl, one of Mrs. Kerr's daughters, who came in with Jeanie, looking somewhat alarmed, carrying a bundle of tartan shawls, evidently just taken out of a shop.

"Mither, the police 'er ahint me! Hide this very minute!"

"They're braw! an' unco fine soft wool," said Mrs. Kerr, very deliberately examining the prize.

"Haste, ye, mither!" reiterated Agnes sharply.

"Och, dinna poot yersel' about lassie," replied the "mither" very coolly, "ye ken fine they wunna win in till I've prepared to gie them a reception; just put yersel' atwixt the blankets, an' mak' believe yer sick wi' the fever. Noo, lassie"—this last to Katie, who sat expectant inside the linen press—

"aye, ye gang; there's yon wad wundy, ye'll find it kinna dark maybe. Never heed it, there's naught to harm ye, ye ken."

"A' right, Mistress Kerr, I'm no feart," said the child bravely; and, with wonderful dexterity, she squeezed her small body through the opening in the wall, designated by Mrs. Kerr as a "wee wundy," and she found herself in a deep enclosure, which, as far as she could make out in the absence of light, was a rather large closet, used as a lumber-room.

"Tak' the plaidies, lassie," whispered Mrs. Kerr, handing through the press to Katie the child now understood to be the bundle of stolen shawls; "dinna be feart gin I leave ye for a wee bittle. Haud yer tongue! dinna gang for to screech out, or I'll binna murder ye! Noo tak' the class as I gie them to ye, an' hide them in the big chest up agin the wall. D'ye hear, lassie?"

"Ay! I will so do it, Mistress Kerr," once more responded Katie briskly. She was not naturally timid, and there was something in the daring adventure which pleased her; she forgot all her fear of prison, and she readily shut herself to the outside, growing almost as excited about her own part in the robbery as were her friends in the kitchen. Agnes, having divested herself of her clothing, which was handed to Katie to be safely hidden, had just put herself into bed with a wet cloth round her head, when loud and repeated knocks at the door gave warning of the enemy's approach.

Mrs. Kerr was well accustomed to visitations of this kind. She was therefore not in the least flustered or anxious when, having carefully shut Katie into her hiding place, she presented herself at the door to receive her visitors.

Two policemen (one never came alone to Mrs. Kerr's establishment), accompanied by an indignant shopman, stood before her.

"What's this ye're wantin'?" asked Mrs. Kerr with saucy indifference.

"Ay, ay, my bonnie, doo it's weel for ye to pretend ignorance, but ye needna think to come owr us wi' yer nonsense," said the foremost constable determinedly. "We'll be obliged to ye to let us pass, it's our duty to gie a bit look round."

"Gin ye've ta'en the notion, please yourself, sirs, I ken fine ye aye mak' it yer business to be lookin' about this hoose. The Lord forgive ye yer rash judgments," answered Mrs. Kerr with amazing coolness, throwing the door wide open, and preceding her visitors with some dignity into the kitchen, where Jeanie stood carelessly cleaning knives at the deal table.

"Guid help us!" she ejaculated with well feigned astonishment, "what's this they're seekin', mither?"

"Yersel' for aicht I ken," responded her parent; then, turning to the policemen, "Noo, sirs, maybe ye'll honor us sae muckle as to say what it is ye're wantin' in their folk's hooses?"

Instead of replying to Mrs. Kerr's question, one of the constables, with a motion of his head towards Jeanie, inquired:

"Will yon be the lassie, Davie?"

"Na, na, it's no her, maybe it's the sister; I cud swear I see'd her slippin' up the stair afore I gaed awa' to summon ye," was the positive reply.

"Can ye no search the rooms?"

"Ye ken, Mistress Kerr," said the same constable, "that's to harbor thieves is to gang in face o' the law. I wudna advise ye to tell a lee. This lad swears it is a perfect fact, an' we hae nae reason to doot his declaration, that an' o' yer lassies gaed into Maclean's shop the nicht an' stole frae the counter a heap o' plaidies."

"Weel, I'm sure! I'm muckle obliged for yer guid opinion," began Mrs. Kerr, bridling up; but the constable interrupted her with impatience.

"Hoot, wuman, jist haud yer tongue noo! I mither! it'll becoom ye to gang upon yer heigh horse! Davie, man, hide foremost the door. Tony an' me'll gie a squint round, jist to satisfy oursels."

The so-called "squint round" meant a careful investigation of the whole premises, which resulted in no satisfactory discovery. Agnes lay groaning in her bed—"awfu' bad wi' the fever," so said her mother; and though the two constables shook their heads incredulously, Davie the shopman failed to identify her. Consequently as no trace of the stolen goods, nor yet even of the clothes worn by the thief, and to which Davie insisted he could positively swear if he saw them, could be found, the search was abandoned; and Mrs. Kerr, with a triumphant air,

had the pleasure of seeing the unwelcome intruders safely out into the street. The linen-press had indeed been looked into, but the big, empty basket which blocked up the aperture leading into the inner closet had not attracted any attention, and the policeman, after glancing carelessly at the shelves above, which contained nothing but crockery—after plunging his hand into the basket, and remarking that the press was "no likely spot," finally shut up the cupboard, and proposed to his two companions that they should bring their visitation to a conclusion.

Mrs. Kerr, having watched their retreating figures until they turned the corner of the street, came back into the kitchen convulsed with laughter, and immediately liberated Katie from her imprisonment in the cleverly contrived hiding closet.

Agnes, too, came forward on her temporary retirement, dressed in a completely different suit of clothes, and eager to give a more detailed account of her adventures that evening.

It was too late, then, to go to the theatre, so Katie, having been duly praised for her courage and obedience, was put to bed—a more comfortable bed than the poor child had ever occupied in the whole course of her life.

Thus began her initiation into a course of sin and misery that lay before her. Let those who read what follows remember, and be merciful in their judgment of her.

III.

DENS OF GUILT.

"In dens of guilt the maiden played, Where sin, and sin alone, was made The law that all around obeyed. With ready and obedient care She learned the tasks they taught her there— Black sin for lesson, oaths for prayer."
—Legends and Lyrics.

Mrs. Kerr was, in every sense of the word, a bad woman—one of those who are not to be numbered, unfortunately, by units, tens, or even by hundreds, in the population of our large towns. Her livelihood was gained at the expense of the virtue and welfare of her fellow-creatures; and yet she was not by nature cruel-hearted; she was kind to Katie from first to last, with that easy, generous kindness so often to be met with even in persons of the most abandoned character. She was a clever woman, and rarely got herself into any serious trouble. She was well known to the police not only in Glasgow, but in Edinburgh, Dundee, Perth and Ayr, and yet she contrived never to fall into their hands. She harbored gangs of notorious thieves (one of these Katie's mother and sister belonged), and yet she herself never stood before the young and innocent she cut her teeth on, and she played her cards so cautiously and successfully that she almost invariably escaped detection, or got off with a fine, while the wretched victims of her training suffered the punishment that should have fallen upon her.

Mrs. Kerr did not always reside in Glasgow. Sometimes the place became too hot to hold her, and when this happened she removed herself and belongings elsewhere. Nor was she always known as Mrs. Kerr, but had appeared under the various cognomens of Stuart, Murphy, Dunlop, or Macdonald.

Such was the woman under whose pernicious rearing Katie Mackay spent two years and a half of her young life. Mrs. Kerr had, from the first moment, set a value on the child, nor did the result prove it had been over-estimated. Katie was a sharp little creature, daring too, as she was fearless by nature; so pretty, so guileless-looking, that strangers never suspected her of evil. She could run like a fawn, and her rapidity of motion had won for her among her companions the name of "Flying-angel."

Little enough of the "angel," however, there was in poor Katie's disposition, corrupted as it had become during nearly three years of contact with every species of wickedness; but she was very useful to her employers, and her clever thieving brought in a good handful of money to Mrs. Kerr. She was a favorite, too, among her juvenile accomplices, for, in spite of her reckless love of crime, there was a good deal that was lovable about Katie. She possessed what Glasgow girls call a "guid heart," if passionately violent on the smallest provocation, she was not one to bear malice. She forgave as easily as she fell out. Katie was a thief because she knew no better; she had never been taught the Ten Commandments she never went to school, and at the age of ten her moral training was as utterly neglected as that of any young savage.

School boards, with the compulsory system of education, but having at that time come into force, Mrs. Kerr saw no reason for enforcing book-learning upon her younger protegee. True, her own daughters had once attended school; but Mrs. Kerr found their doing so brought upon herself a system of surveillance which was inconvenient, and so she withdrew them.

Agnes, the eldest, had luckily for herself spent three years in a reformatory, where she picked up some knowledge; but Jeanie, the second girl, though she could read a little, was almost as ignorant as Katie.

And now for the turning-point in little Katie's life—that turning point which sooner or later comes even to the neglected children of the street, and which was to be her chance of the eternal felicity for which she was created.

It is a warm, glowing evening in the middle of August. It has been very hot all day; it can scarcely be called cool even now that the sun has lost its meridian strength, and is sink-

ing fast below the horizon, leaving behind him remnants of his glory in gorgeously tinted clouds that float like enchanted islands over the soft golden sea of sky.

It is the Sabbath evening. All dwellers in Scotland know what that means in the land of John Knox. The streets present a deserted, dead-alive, depressing appearance. I doubt, in fact, if there exists anything more utterly depressing than a "Scotch Sabbath."

If Glasgow streets are empty, however, Glasgow Green is lively enough. It is literally crowded with human life, that portion of human life which has revolted against the desperate dullness of a Scotch Sunday. There is a sprinkling of all classes to be met with there—the young and the old, the rich, the poor, the respectable, and, largely preponderating—the disreputable!

Among the latter, sitting on the river bank, opposite Glasgow Green, dabbled their bare feet in the Clyde water, is a group of bold, showy girls, who are laughing uproariously, and bandying jokes across to the opposite bank, where some of their acquaintances of the male sex are returning from a bathe in the river.

Agnes and Jeanie Kerr are among the girls, and there, too, close to Jeanie as her shadow, is little Katie Mackay. She is only ten years and a half old—rather young to be a companion to Jeanie. The difference in years is, however, scarcely felt between the two girls, for Katie, who by nature is infinitely the sharper and cleverer of the two, has become prematurely versed in the melancholy wisdom which makes her Jeanie's equal.

The girls have spent the greater part of the afternoon wandering along the Clyde banks, but they are going home now. Agnes has begun to saunter slowly in the direction of the town with some of the elder girls; and Jeanie and Katie are preparing to follow.

"Jeanie," says Katie, suddenly, as they dawdle on, in the rear of Agnes, across one of the bridges into Clyde street, "whaur's this a' folk's is goin' till? Will yon be a kirk?"

"It's no kirk at a'—it's the Catholic chapel o' St. Anereus, lassie."

"Whist," says Katie, as they draw nearer to the church, "they sing awfu' bonnie."

"Agnes," says Jeanie, standing still to her sister, who has gone on past the church, and who is about to turn the corner of the street, "what's that bawls Agnes, without takin' the trouble to turn her head?"

"Och! ye big fatie; can ye er! In the 'p' profession," but she played her cards so cautiously and successfully that she almost invariably escaped detection, or got off with a fine, while the wretched victims of her training suffered the punishment that should have fallen upon her.

"What's this they're singin' in yonder?" inquires Jeanie, lowering her voice to a whisper.

Agnes bends her head and listens. "Och, botheration!—it will be jist one o' they melo'dy revival hymns," suggests one of the girls contemptuously.

"Come on, Agnes," But Agnes shakes her head.

"See an idea!" she says, almost indignantly; "it's Benediction. Will ye gang inside?"

"Och no," respond two of the party together; but Agnes tosses her head with an air of indifference.

"Please yersels. Jeanie, come on. Come on, Katie."

So saying, Agnes pushes the door open and goes in; the others, after some hesitation, follow their leader into the church, which is densely crowded with kneeling worshippers. The girls stand near the door, and keep together, with the exception of little Katie, whose first idea is that in such a closely-packed assembly she will doubtless be able to insert her hand successfully into somebody's pocket. To accomplish this, however, she thinks it may be as well to place her small person among the better-dressed portion of the congregation. Accordingly, she steals softly away from Jeanie's side, and makes her way farther up into the church, near to where Agnes is kneeling.

It is the 15th of August, the day upon which the Roman Catholic Church celebrates the Festival of the Assumption. The altar is lit up for the evening Benediction—a hundred wax lights are flashing from the sanctuary, which is full of priests in gorgeous vestments, and acolytes with their scarlet and white robes. The air is laden with the perfume of choicest hot-house flowers, and fragrant with the delicious incense which rolls upwards in wreaths of vapor, bearing the praises of the Church Militant, to unite them before the throne of God with those of the Church Triumphant.

Katie's eyes are fascinated by the imposing majesty of the tabernacle before her. Poor child! she understands nothing about the God whose glory is present in the Blessed Sacrament; but her senses are dazzled by the outward ritual, and she forgets for a moment her previously conceived design.

The music, at first so slow, so solemn, changes suddenly into brighter strains, and when the choir break forth into one of Schütz's harmonious litanies, Katie, who has a natural love for music, stands like a spell-bound, longing to be able to join in the chorus, as Agnes is evidently doing. The design becomes so strong that she cannot resist the temptation to hum the tune.

Agnes, who hears her, turns round sharply, and seeing Katie standing close behind her at the corner of the bench where she is kneeling, pulls her by the frock, whispering authoritatively—

"Dinna be standin', ye hathern that ye are! Kneel ye doon oopon yer knees."

With which she makes room for Katie in the bench beside her, and pulls her down somewhat roughly.

"What's this they're singin'?" asks Katie in a loud whisper.

"Haud yer tongue, Katie, an' whisht ye!"

Thus adjured, Katie asks no more questions until the short service is concluded; after which Agnes takes her by [the hand and leads her up the middle aisle past the High Altar to a smaller side altar, where there is a beautiful image clothed with a blue robe, crowned with silver stars, before which a large number of girls in white, with blue badges upon their breasts are kneeling.

"Is she no bonnie?" says Agnes, admiringly.

"Wha wull she be!" inquires Katie.

Agnes answers with a stare of astonished incredulity—"It's oor Blessit Lady's statty. Dinna ye ken, Katie?"

"Na," responds Katie, briefly. "I niver heered tell ooch aboot her."

Agnes attempts no further explanation till they are outside in the street, where they look about in vain for the rest of the party, who have disappeared.

"Come on, Katie," says Agnes at last; "they'll hae wearied o' waitin'."

Katie feels rather glad, for she wants to ask some questions. "What kin o' a kirk d'ye ca' yon? It's awfu' bonnie!"

"Och! lassie, did I no tell ye it's nae kirk at a'? It's the Roman Catholic Chapel o' St. Anereus's."

"What wauld wull't d'fer frae the kirk?"

Agnes bursts out laughing; then checks herself, looks grave, and replies: "Hoot! Katie, d'ye no ken the kirk belongs to Protestants?"

"Hoo wad I ken? Are ye no a Protestant, Agnes?"

"Guid guide us! The Lord forgie ye, Katie! Deed no!"

"I dinna ken ooch aboot it, ye ken, Agnes—dinna look sae vexit."

"Och! lassie, I's nae carin'—but war ye niver in the Chapel afore?"

"Na—I dinna min' that I war. It's bonnie! Why d'ye no come oftener, Agnes?"

"Maybe 'twad be a deal bettor gin I did come ma' oftener," says Agnes, with a sigh.

There is a short silence. Agnes is deep in her own reflections, from which Katie rouses her to ask—"Wull Jeanie be a Protestant?"

Agnes answers with a renewed energy. "We war a' baptizit Catholics, Katie, an' sae war, lassie. A' the Irish is Catholic, ye ken, an' baith yer mither an' mine war Irish."

"Aweel, I's no carin'," responds Katie, with a yawn. "But what's this ye war speekin' o'?"

"Speekin' o' why, what sud they be speekin' about, jist sayin' the' praires?"

"I dinna ken what ye mean," says Katie disconsolately. "Wha tell me aboot praires, I sud like fine to ken?"

"Guid save us! ye are that ignorant, Katie! Ye sud gang to the schuil an' larn. Did ye niver hear tell on God?"

"God!—God!" repeats the child, with a bewildered air. "Oa ay, I hae heered tell on Him whiles." And her memory travels back to Georgie Green's question on an eventful night in her young life.

She has heard the name since sometimes, most often mixed up with oaths and curses, but no one has ever asked her again if she knows anything about God.

"Whaur dis He bide?—can ye tell me that, Agnes?" she asks anxiously, peering up into Agnes' face.

"He bides up in Heaven, an' in the Blessit Sacrament o' the altar," answers Agnes, almost reverently. "I larn it at the schuil, ye ken, Katie," she adds quickly. "Is no goin' to bother mysel' muckle aboot Him—He's awfu' strict, an' wunna tell folk tak' their fun. They aye tell us at the schuil we wad gang to hell for stealin', but I's no carin', gin I get my fun here."

"What's hell?" Wull it be like the Briedwell?"

"Och! a deal waur nor the Briedwell; folks as gaes in yonder, will no wot oot sae easy, ye ken."

"Eh! Agnes are ye no feart?"

TO BE CONTINUED.

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POPE HONORIUS.

Very Rev. Annes McDonald Dawson, V. G., L.L. D., etc., in the Owl.

A Divine of the Oxford school, misled by erroneous traditions gave out for the information of the British public, that the distinguished Pope Honorius, in the seventh century, was condemned as a heretic by the sentence of an Oecumenical Council. The assertion of the learned divine is opposed by such an array of learning, acute criticism, historical investigation, the testimony of witnesses contemporary with the accused Pope, that Pope's own letters, which, it is alleged, contain the supposed heresy, the judgment of eminent theologians and even Papal authority, that it would have well become even an Oxford scholar to hesitate and investigate before giving utterance to so serious an accusation.

What was really the case? When there was question in the Eastern Church of an opinion with regard to the person of Christ, which, when fully developed and understood, proved to be heretical, and was condemned as such, Sergius, Patriarch of Constantinople, consulted Pope Honorius concerning this opinion.

Pope replied in two letters which have come down to our time, and, fortunately, they enable us to use our judgment as to what they express, and exempt us from the perplexing task of examining the whole criticisms and other writings of by-gone times. Having read these letters attentively—and they are the only documents on which the charge of heresy pretends to be founded—we cannot concur in the view expressed by the Oxford divine, that in them Pope Honorius declared his entire concurrence with Sergius' opinion.

The simple question is, "whether the heretical documents proceeded from him as an infallible authority, or as a private Bishop." We do not think that any such question ought to be asked; but we do think that our author ought, before denouncing the documents in question as heretical, to have asked himself the question whether they express any heresy. Let anyone read the letters, and it will be seen that they are written with much pains and great anxiety. They find fault, it is true, with the term operations as applied to Christ—a term which was at the time new, and which, even at the present day, sounds somewhat barbarous. The Pope advised that this term should not be used, as it was interpreted, or rather misinterpreted, to express two contrary volitions in the mind of Christ, causing constant warfare, as in each man the will impelled by concupiscentia, wars against the will which aspires to virtue. Thus in man, fallen from primal innocence, there are not two wills, but the same will at variance with itself having two contrary operations, the one towards good, the other towards evil. There could be no such operation in our Blessed Lord, who, Pope Honorius distinctly says, is perfect God and perfect man, having all the attributes of the Divine nature and all the faculties of the human, but in no degree subject to corruption or concupiscentia, the fruit of original sin, the stain of which he had not, could not, have contracted. It would scarcely be possible to affirm more plainly the sound doctrine concerning the person of our Lord, to which the Monothelite heresy, afterwards condemned, was opposed. Holding such sound doctrine, the Pope could well afford to discourage the use of terms which were apt to be abused and which were abused. More than this, he dreaded and had reason to dread, that if discussions were continued at the time, there would ensue a separation of the Eastern from the Western Church. In the latter prevailed orthodox doctrines in regard to the matter so violently agitated in the East. Was it wonderful, then, that Pope Honorius judged the time inopportune for further discussions, the assembling of councils and the pronouncing of dogmatic decrees? We are not touched, no erroneous observations in consultative letters or in the course of discussion on a question not yet finally decided, amounting to a judgment or pronouncement ex cathedra by the Pope.

Erroneous ideas of long standing are not easily eradicated; and so there may still be some, who, notwithstanding the great weight of evidence above referred to, and much more that could be adduced, persist in holding that there is error in the correspondence of Pope Honorius with the Patriarch Sergius. Let such take consolation from the admission of our Oxford Divine that by such correspondence the question of Infidelity is not touched, no erroneous observations in consultative letters or in the course of discussion on a question not yet finally decided, amounting to a judgment or pronouncement ex cathedra by the Pope.

Suffering is beneficial to man. If it were not, God would not have imposed it on us and make it a law of life on earth. He would have spared His own. A sword should not have pierced the heart of the mother of Christ. She would not have met her Son on the way to Calvary, tottering, faint, and bloody. She would not have had to stand beside a cross on which hung her only Child, nailed to the wood, on fire with pain and loss of blood. Nor would that Son be the Man of Sorrows. Nor would He have endured the agony in the garden, nor the scourging at the pillar, nor the crowning with thorns, nor the crucifixion. Saint John, too, would have been spared his trials, and Saint Paul would not have had to bear stripes, imprisonment, shipwreck and other hardships. Nor would Scripture tell us that those whom God loves He chastises. Nor would St. Teresa have said, "Either to suffer or to die" was her one desire. Why should we murmur, then, when the cross is put on us? Why not bear it willingly so that our pain may flower and fruit in eternal joy?

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only one will of His holy humanity, and not the two contrary wills of the spirit and of the flesh, as it is known that some heretics foolishly say. Thus, then did our predecessor reply to the question of the Patriarch Sergius: that there are not in our Saviour two contrary wills, because He inherited nothing vicious from the procreation of the first man; and, if any ill-informed persons desired to reproach Him with having spoken only of the human nature, he must be shaped according to question which was told that the answer of the Pontiff was addressed to him. We, therefore, in consequence of Adam's sin, have two contrary wills, so that the sting of the flesh sometimes resists the spirit, and the will of the spirit sometimes endeavors to combat that of the flesh. But our Lord assumed only the natural will of humanity which He was absolutely master as God whom everything obeys. My predecessor, then taught that there are not two contrary wills in Jesus Christ as in us sinful men. Some parties misinterpreting this teaching in order to suit their own views, suspected the Pontiff of having said that there is only one will of our Lord's Divinity and humanity which is wholly contrary to truth. These words of Pope John IV. are conclusive. They would warrant us in holding that any passages in the letters of Pope Honorius, if indeed there were any such, which might seem to tell against his orthodoxy, are interpolations—ingenious devices of the enemy the Levantine supporters of the Monothelite heresy.

Let us now consider what Oxford learning has to say as regards Pope Honorius having been found guilty, as it is alleged, of heresy by an Oecumenical Council. He was not and could not have been so condemned. Such an august assembly as an Oecumenical Council would not pretend to judge and condemn without trial. Now, Honorius was not tried; he was not even cited, and could not have been cited to appear before the said council. It was held some forty years after his time.

There was no possibility, therefore, of inquiring into his case, or of affording him a trial, whether fair or unfair. Less important tribunals do not condemn without hearing the accused. Hence we are compelled to agree with the most eminent critics that there is no condemnation of Pope Honorius in the genuine acts of the sixth Council which was held at Constantinople. If mention of his pretended herodoxy be contained in any writings connected with the Council, it could only be as a rumour current at the time through the care of the Monothelite party in the Levantine Church. Such rumours cannot be the subject of Oecumenical dogmatic decisions. This alone would show, as proved by so many able critics, learned theologians and Popes, even, that there was no condemnation of Honorius in the genuine original acts of the Council. Supposing for the sake of argument that there were. What then? There is no Oecumenical Council without the Pope, any more than there is a living human body without the head. But no Pope was a party either in person or by his legates, to the alleged condemnation; nor was it afterward ratified or accepted by any Pope. On the contrary, as soon as it was removed that there was such a thing in the acts of the Council, it was repudiated by the Popes, and the orthodoxy of Honorius, as has been shown, completely vindicated.

One day the good priest "Why do you keep yourself as you do? So woman now, and so the lonely life you never care for other than yours. You and Mary come the village to Holy Mary part without speaking. Is Mary discontented a great pain at his heart? Not discontented, ing, curious. She keeps people live not as you care lest if the bird be she may break the bars of your reach."

Geoffrey set off for cottage, meditating a old priest was right, to keep his little Mary world, but he saw no be impossible. As the rocky pathway lead Nest," as Mary he heard the sound of suddenly upon a group of their number was ground, his face became a takeable expression of The leader approached whom he took for one of the neighboring w. "Can you tell me place of shelter here has met with an accident that his leg is broken. If you will allow Geoffrey in as court!

High up on the side of the hill perched a tiny cottage. Looking down below you might fancy it was a mammoth bird-nest built the fashion of a human habit. Tall trees below and above and level with it, their thick foliage screening it from view, seemed to brace and uphold it with their thousand white moss and clinging vines of the rustic roof a tiny aerial g fitting spot for the midnight of the spirits of the air.

If you entered this tiny dw you would say that surely you Age had linked their fortunes hidden themselves from the world it might not laugh at their dwelling. Beside the hearth, on the cold night of autumn, and the cold winter, sat an old man, smoking pipe, and warming his withered over the comforting blaze of branches of the old trees, who returning to the outer world light and warmth the golden bottled up in their faithful when he first shone over forest.

On the other side of the a cradle hung in blue and lughed a rosy babe, and a and shining golden eye, and great contrast to the white great-haired man beside her. In the early part of the before sleep had drawn the curtains over the great blue old man so confidently that was at once put down and creature lifted into his arms, nestled like a bird 'neath its wings.

Who is the old man? smiling babe? What lead alone in this mountain retreat the little town of Lockford, fine old man, and honored by the people of his own dwel but by the gentry of the ne manors. He had one daughter great beauty and full of lio ment. She had only one son she had no heart. She ga laughed and sang, as gay but not tender and loving a they. However, in spite of flirting, she at last got "the best match in the neighborhood said. Geoffrey, just the opposite of

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JULY 8, 1898.

"AVE SANCTISSIMA."

High up on the side of the hill was perched a tiny cottage. Looking at it from below you might fancy that it was a mammoth bird's-nest built after the fashion of a human habitation.

Who is the old man? Who the smiling babe? What leaves them alone in this mountain retreat? Hubert Stirling was the mayor of the little town of Lochford.

Three years after their marriage the strong man was crushed to the earth by the desertion of his wife, leaving behind her little girl, only one year old.

There they dwelt alone until the maiden was sixteen. She knew no one in the wide world excepting the kind father with whom she lived and the old parish priest to whom she made her monthly confession.

One day the good priest said to him, "Why do you keep your daughter to herself as you do? She is almost a woman now, and she begins to find the lonely life of the forest irksome."

The old man clasped the child to his breast. "She is afraid to ask my forgiveness," he said. "What could be denied when she sends this little angel to me?"

The third evening after his newly-acquired treasure had appeared, Geoffrey, walking up the hill, heard a groan which seemed to come from the thicket at the side of the path.

It was a bright evening in May. Geoffrey, a man old before his time, bent and whitened with something else than age, was slowly making his way up the rocky pathway.

He looks up at the roof of the little cottage shining through the trees, its ridge-poles gilded by the setting sun, and curling far up above the treetops he beholds a wreath of smoke.

The leader approached Geoffrey, whom he took for one of the peasants of the neighboring village, and asked: "Can you tell me if there is any place of shelter near? Our comrade has met with an accident, and we fear that his leg is broken."

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FIVE-MINUTE SERMONS.

Seventh Sunday after Pentecost.

FALSE PROPHETS.

Beware of false prophets.—(Gospel of the Day). I think, my dear brethren, that you all know pretty well what our Lord means when He says in to-day's Gospel, "Beware of false prophets."

THE EX-PRIEST BUSINESS.

The following letter from the pen of a well-known writer appeared in a recent issue of the Minneapolis News: "Judging from the handbills, posters and press notices, the ex-priest business is becoming quite a thriving industry."

Really, however, there is. When our Lord said, "Beware of these false prophets," He meant just what He said. He knew that they would do us harm if we did not beware.

The Marquis de Fontenay in his "European High Life" in last Sunday's N.Y. Recorder says: "The news that the Princess of Wales, the Duke of York and his sister should have kissed the hand of Leo XIII. on the occasion of their visit to the Pontiff, just before leaving Rome the other day, has excited an immense amount of criticism among Queen Victoria's Protestant subjects."

Kissed the Hand of the Pope.

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Constitution, she would annul her husband's right to succeed to the throne of Great Britain by becoming Catholic, she would have verted long ago.

Certain it is, at any rate, that by kissing the Pontiff's hand the Princess of Wales and her son, the Duke of York, performed an act of homage to His Holiness that is very unusual on the part of Protestants, and altogether unprecedented as far as Protestant royalties are concerned.

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Mr. Chas. N. Heuer of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking Hood's Sarsaparilla.

STAMINAL A FOOD AND A TONIC. The Vital Principles OF BEEF & WHEAT WITH HYPOPHOSPHITES.

PUT UP BY The Johnston Fluid Beef Co. MONTREAL.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES. PURSUIT BELL METAL, COPPER AND TIN.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS.

STAINED GLASS BRILLIANT CUT, REVELED, SILVERED, BENT, PLATE & G. McCAVLAND & SONS.

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THE DOMINION Savings & Investment Society. With Assets of over \$2,500,000.

Father Damien, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damien.

80 GUARANTEED. D.R. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eyes tested. Glasses adjusted. Hours: 12 to 4.

Picture. Appers (wrappers) a Woman Look LEVER BROS. and you will receive from advertisement. This is an will only cost le ers, if you leave dress carefully. Colds, etc.

The Catholic Record.

Published Weekly at 404 and 408 Richmond street, London, Ontario.

Price of subscription—\$1.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES.

Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, July 8, 1893.

THE COLUMBUS FLEET.

On Tuesday, June 27, the people of Toronto had the good fortune to behold a sight which was calculated better than any verbal description to impress upon their minds the marvelous courage and faith of the enterprising sailor and his companions who boldly faced the perils of an unknown and apparently boundless ocean in order to discover and make known to the old world the existence and resources of lands as yet unknown.

to which they were tending. They found the trade winds to the west so constant that they were led to imagine that they were being borne towards the limit of the earth itself, and that they could never return.

Some of our contemporaries have praised Columbus because he made his discoveries in the face of the terrible superstitions of the age in which he lived. Thus we read in the Globe of the 28th inst.:

"If we do not consider the age in which the feat was done we miss a large part of the lesson. It was a superstitious age. The imaginations of the people, learned or unlearned, were peopled with phantasms."

Now while we fully acknowledge that the sciences of geography and astronomy, electricity and meteorology were in their mere infancy in the days of Columbus, we take it on ourselves to call into question the statement that superstition was more rife in those ages of faith than they are in this enlightened nineteenth century.

There was indeed a real belief in the superintendence of Providence over all things that occur, but we have yet to learn that this belief is a superstition. We have yet to learn that the words of the Redeemer of mankind are a fallacy.

Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your father. But the very hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows.

But the real superstitions—the biology, the spiritualism, the Mormonism, the Swedenborgianism, the hypnotism of the nineteenth century, the age of enlightenment, were a thing which would have been laughed to scorn by the sturdy fifteenth century Spaniards whom all the talismanic powers of the Moorish dervishes could not terrify.

Humorous Logic. The funniest commentary we have seen in any journal on the jeremiads of Rev. Dr. Douglas that Methodists are enduring a great injustice because they have not just now a single portfolio in the Ontario Cabinet, was in the Toronto Mail.

been. As we do not consider it necessary to disprove an impertinent supposition which has no foundation in fact, we shall not take the trouble of trying to tell what Catholics would or would not do under the imaginary circumstances. But let us suppose that they would do just what the Mail asserts—do two blacks make a white, that the Mail considers its hypothesis a justification for Dr. Douglas? Only under one condition would this be a sufficient justification—that is, that the Catholic Church is infallible in politics as well as dogmatic teaching.

A NEWLY DISCOVERED BIBLICAL MANUSCRIPT.

A most interesting discovery has recently been made by Professor Harris, formerly of the Johns Hopkins University, of an ancient manuscript of the New Testament, belonging, as it is believed, to the second century.

This version is in Syriac, and the parchment had been used at a later period for the purpose of writing other compositions which had to be erased, and the original writing restored by the use of chemicals to make it legible. Thus it is found to be what is known as the Curetonian Syriac version, and it is believed to have been written in the second century, as the Curetonian preceded the Peshito which has been hitherto the earliest Syriac version accessible in its entirety to scholars.

Discoveries like this are of the greatest utility to Biblical scholars; for though there are extant very ancient copies of the New Testament in the original Greek, there are none actually written at so early a date as is attributed to this newly-discovered Syriac version, which is of course a translation, but which, nevertheless, will throw great light upon the question of the most ancient Greek readings from which it has been translated.

These discoveries likewise serve to refute the fantastical theories of Paine, Voltaire and other Infidels who pretend that the New Testament is a modern forgery which was unknown in the early ages of the Church.

There are indeed other means of establishing beyond dispute the genuineness of the New Testament, amongst which we may mention that it is so copiously quoted by early Christian writers that if the text were at this moment to be irretrievably lost, it could be reproduced almost entirely from writers who have quoted from it. Nevertheless each new proof tending toward the same end must be reckoned as of great value, inasmuch as it adds to the repertory of arms by which the assaults of the busy Infidels of to-day may be successfully repulsed.

These Syriac copies, whether the Curetonian or the Peshito, are translations from the Greek, and they betoken that the originals from which they have been translated were of much earlier date, and were most highly prized in the Church from the very beginning; as otherwise so much pains would never have been taken to preserve them and translate them into all the tongues which were used by some branch or other of the Christian Church then in its infancy.

It is worthy of being remarked here that though many very ancient manuscripts of the Greek New Testament exist, there are but few which are complete. There are about 450 complete copies of the Gospels, 260 of St. Paul's Epistles, 210 of the other Epistles and of the Acts of the Apostles, and about 100 of the Apocalypse, making altogether over 1000 volumes, of which about 50 are over one thousand years old.

One manuscript of the whole Bible, called the Alexandrine, dates back certainly to the year 850; and there is good reason to believe that it dates from the time of the Council of Nice, A. D. 325.

The Vatican manuscript dates back to about the year 900. It also contained the whole Bible, but some leaves of it have also been lost.

The Sinai manuscript was discovered by Dr. Tischendorf partly in 1844 and more completely in 1859, in a convent on Mount Sinai.

These three are the most important manuscripts of the Greek text known to exist, though there are others which come near them in age, and it is certainly remarkable that with all the variations which might be expected from books written by various transcribers of different countries, there are very few substantial differences between them.

CAPITAL PUNISHMENT AND LYNCH LAW.

The frequency with which lynching has taken place of late in several of the United States has called the attention of the public to what threatens to become an evil as widely extended as it is enormous and atrocious; and when these lynchings do occur they are now usually conducted with a barbarity which shows a shocking absence of all feeling of humanity in those who perpetrate them.

It is not to be expected that an angry multitude, borne onward solely by the desire of vengeance, should be very discriminating, and it from time to time happens that the victims of such mobs are innocent parties on whom for the moment a suspicion has fallen without any solid reason.

Other cases of lynching have occurred within the last few weeks in Illinois and Michigan, where there is no doubt of the guilt of the parties thus executed; but the brutality with which the penalty was inflicted in these cases is a disgrace to a community supposed to be civilized.

AN EXPLODED FIRST PRINCIPLE.

Treating of the condemnation of Dr. Briggs by the General Assembly of the Presbyterian Church, the New York Independent, which is the leading Congregational journal on this continent, representing pretty fairly the present tendency of Protestant thought, says:

"The general consensus of Protestant opinion is that it is far better to have division with liberty than union without liberty."

There is, in this way of putting the matter, a flippancy of expression which is very plausible with those who maintain the primary principle of Protestantism—that every human being is himself the ultimate court of appeal on all controverted questions in regard to matters of faith or Church creeds—for if it is really the case that the individual is the ultimate judge, the greatest possible amount of liberty should be allowed to every one as regards what he is to believe and what he is free to reject.

been abolished for many years. The Assembly, however, passed the bill for its re-establishment, which the Senate thus rejected. It appears, however, that whatever may be the opinion of the people when in their sober senses, when a truly atrocious case is before them, they are readily induced to inflict capital punishment illegally rather than let a criminal escape under laws which they have themselves established through their representatives.

To us it appears that nothing less than the dread of capital punishment will deter the majority of those who are inclined to murderous deeds from putting their bloodthirsty propensities into practice. For this reason capital punishment was approved by God when He established the Mosaic Law with the proviso, "He that striketh a man with a will to kill him shall be put to death." The pretence that the carrying out of this law is an inhumanity is therefore an absurdity.

The Michigan Senate has not yet been convinced that capital punishment should be re-established, but other countries which have made the same experiment have come to the conclusion that it is necessary to return to the old methods in order to repress the increase of crime.

It is probable that if the death penalty still existed in Michigan the barbarous and demoralizing lynching scene we have described above would not have occurred; though it is barely possible that the uncertainty of any punishment being inflicted at all may have been part of the incentive which led the crowd to take justice into their own hands.

Can we wonder that Professor Briggs refuses to be ruled by the decisions of such an organization, though it calls itself the only true religion?

Since the decision of the assembly, the belligerent doctor has issued a manifesto in which he calls upon the friends of his cause not to abandon Presbyterianism, but to rally in defence of their views and to convert Presbyterianism to them.

How will the matter end? We shall not pretend to decide, but we cannot well see how Presbyterianism can defend itself from the charge of inconsistency, whatever may be the course pursued.

It is evident that while those who have Latitudinarian tendencies will advocate the platform of the Independent, "division with liberty," those who believe that Christ left a creed to be taught will continue to protest against the liberty to reject that teaching.

On this same principle Rev. Dr. Merle, pastor of the Central Presbyterian church of New York city, prefaced a sermon which he delivered in his church on the 19th ult. with the statement that:

"There is a place in the Church for such men as Dr. Briggs of the Union, and Dr. Hodge of Princeton Seminary."

These two are types of the two extremes of Presbyterianism, the latter believing and teaching the old doctrine of the plenary inspiration of Holy Scripture, and the former rejecting such parts of Scripture, especially of the Old Testament, as may appear to the so-called "higher critic" to be of inferior authority.

This was certainly the doctrine maintained by Luther and Calvin, and it is asserted in all the early creeds of Protestantism.

"The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

It is evident that each private individual must be sole judge of what the Holy Spirit dictates to him, so that this rule places the individual in the position of the supreme judge in all controversies; and in this sense this rule has always been urged at least in controversies with Catholics.

But in dealing with those who set up for themselves within their own community, there is another interpretation put upon these words. They are convenient enough to be then twisted to mean that the church must pronounce the final decision; and this is what has been done by the Church courts which decided the cases of Drs. Briggs and Smith, and what will in all likelihood be done in the similar case of Dr. Campbell of Montreal.

The accused in all such cases point out that they have the same right of private interpretation which those Divines had who framed the Westminster Creed, repudiating the only church which could claim to have derived its authority from a succession of pastors extending back to the day when Christ commissioned His Apostles to teach all nations.

But it is clear that no Church could allow the claim of these innovators without giving up the essence of its being. This accounts for the inconsistent insistence on the authority of a Church which proclaims aloud that it has no right to assert such authority.

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MR. ESSERY, MAYOR.

Mrs. J. C. Manchester, of Boston supplement to Mrs. Shepherd, lectured in this city on Friday night. Mr. Essery, mayor, an oratorical Pauline Bill who courts and revels in the kin ring of the rabble, acted as champion. We are not favored with a report of the lecture of Mrs. Manchester of Boston. She is merely on record having exhorted Mr. Essery, mayor, Rev. J. R. Gundy and about forty an audience, comprised chiefly members of the P. P. A., to a commandment which tells us we should love our neighbor as ourselves.

Essery, mayor, was charitable enough to characterize as a degraded person the individual who, in a weekly paper in this city, found fault with him having presented a bible to a lady meaning Mrs. Shepherd. With humility we acknowledge ourselves to be the person meant, but Mr. Essery, mayor, made a mistake. We did say he had presented a bible to a lady to the city—I think some one sent with her—but by making excuses she escaped out of their clutches and for some time was lost sight of. She has been found near the bar for drink. She has never been a woman is a fraud. (Letter to Wm. Barclay, Esq., Chicago, May 22, 1891.)

This is the lady to whom Mr. Essery, mayor, presented a bible. He did not say the bible was presented a lady by Mr. Essery; and he lady returned the compliment and could not write that the presentation was made to a gentleman.

Mr. Essery, mayor, has a habit of saying smart things to create applause but he would be more admired if he had a greater regard for his hearers.

If I thought that the department who wrote that article read a bible I would follow him for a week in order to present with one.

We beg to inform Mr. Essery, that we not only read the bible but keep bibles on sale. We sell many, and our people are recommended to purchase and study the Holy Bible. This, we know, will be Mr. Essery, mayor, but he and his followers are sadly in need of information on this as well as many points concerning the Catholic Church. If people will make themselves more inquisitive by seeking information from graduates of Whitworth they have only themselves to blame.

Mr. Essery, mayor, is warranted further on he says: "I can assure Mrs. Manchester as far as the citizens are concerned we are all up in arms, and do the foe that opposes us."

As Mr. Essery, mayor, weighs seventy-five pounds, we can wangle a titter passed amongst audience when this declaration made. It reminds us of a very reading given by the great G. I. Grosmith, in this city a few days ago, wherein he gave a "Dad" delivered by a liliputian in piping, little voice.

We need fear nothing from Mr. Essery, mayor, in the open the injury we anticipate from his followers—comprised for part of the canaille and demagogues politicians—will which the assassin and the slave are wont to inflict.

Already he has begun the depriving, by his casting vote, of man of seventy of his means a livelihood, because, it is assumed, he is a Catholic. Press, a paper friendly to him described the procedure as an unfair.

On these lines the war is to be on—on these lines Thomas Essery, mayor, is thrashing and distinction. EDITORIAL NOTE. It is seldom that the Government, whether it be a Republic, thinks of his salary for the benefit of and indeed we are all willed that such an official be well paid for his services if he performs them so. Raffaello Nunez, the President of the Catholic State of America, however, has set of disinterestedness by re-

MR. ESSERY, MAYOR.

Mrs. J. C. Manchester, of Boston, a supplement to Mrs. Shepherd, lectured in this city on Friday night. Mr. Essery, mayor, an oratorical Pannee Bill who courts and revels in the welkin ring of the rabble, acted as chairman. We are not favored with a full report of the lecture of Mrs. Manchester, of Boston. She is merely on record as having exhorted Mr. Essery, mayor, Rev. J. R. Gundy and about forty of an audience, comprised chiefly of members of the P. P. A., to seek for salvation by breaking that commandment which tells us we should love our neighbor as ourselves. Mr. Essery, mayor, was charitable enough to characterize as a degraded person the individual who, in a weekly paper in this city, found fault with him for having presented a bible to a lady—meaning Mrs. Shepherd. With all humility we acknowledge ourselves to be the person meant, but Mr. Essery, mayor, made a mistake. We did not say he had presented a bible to a lady. We stated he had given one to Mrs. Shepherd. Florence E. Booth, of the Salvation Army, says of her: "I have no doubt at all but that this woman is a fraud." (Letter to Mr. Mayo, of Boston, dated March 10, 1888.) "She was an inmate of our Rescue Home, and professed to give information at the time Mr. Stead was seeking such about certain bad houses in this city, with which she said she was familiar. She was allowed to go one day to the city—I think some one was sent with her—but by making some excuses she escaped out of their charge, and for some time was lost sight of, until she was found much the worse for drink. She has never been a nun." (Letter to Wm. Barclay, Esq., of Chicago, May 22, 1891.)

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Mr. Essery, mayor, has a habit of saying smart things to create applause; but he would be more admired were he to have a greater regard for truth. Hear him:

"If I thought that the degraded person who wrote that article would read a bible I would follow him around for a week in order to present him with one."

We beg to inform Mr. Essery, mayor, that we not only read the bible, but keep bibles on sale. We sell a great many, and our people are recommended to purchase and study the Holy Scripture. This, we know, will be news to Mr. Essery, mayor, but he and his followers are sadly in need of education on this as well as many other points concerning the Catholic Church. If people will make themselves ridiculous by seeking information concerning it from graduates of Whitechapel, they have only themselves to blame.

Mr. Essery, mayor, is warlike, for further on he says:

"I can assure Mrs. Manchester that as far as the citizens are concerned we are all up in arms, and God help the foe that opposes us."

As Mr. Essery, mayor, weighs about seventy-five pounds, we can imagine what a titter passed amongst the small audience when this declaration was made. It reminds us of a very comical reading given by the great elocutionist, Grosmith, in this city a few months ago, wherein he gave a "Battle Song" delivered by a liliuputan in a shrill, piping, little voice.

We need fear nothing from Mr. Essery, mayor, in the open field. All the injury we anticipate from him or his followers—comprised for the most part of the canaille and disappointed mugwump politicians—will be that which the assassin and the sandbagger are wont to inflict.

Already he has begun the war by depriving, by his casting vote, an old man of seventy of his means of making a livelihood, because, it is fair to assume, he is a Catholic. The *Free Press*, a paper friendly to Mr. Essery, described the procedure as un-British and unfair.

On these lines the war is to be carried on—on these lines Thomas Emmanuel Essery, mayor, is thirsting for glory and distinction.

sum of 120,000 scudi, being four years' salary, to the National Treasury.

On the 27th was announced the death of Mr. O'Connor, of Pickering, father of His Lordship the Bishop of London. He had attained patriarchal age. Much could be written concerning his life during those lengthened years—his industry, his perseverance and his ambition to become what is truly noblest in manhood. The monuments he has left will form a better history of his career than any that could be written. What he has accomplished for the Church of God will avail in his behalf at the Great Throne where is measured in all its fullness and completeness the reward of the faithful steward who made use of his talents and his earthly gains for the good of his kind and the glory of his God. When Mr. O'Connor settled in Pickering the mustard seed of the old faith, fresh from holy Ireland, was planted firmly there, and to-day we find it powerful for good and as pure and as bright as the stars in the kingdom of its Founder. To the deceased is largely due the Catholic spirit that prevails in that section of the country. In life he sought no honors save the honor of being an honest man and a fervent child of God's Church; and now that his career is over, we hope our readers will offer up a fervent prayer that God may give him a place in His eternal kingdom.

The New York *Freeman's Journal* of 24th June gives a translation of the letter just received by His Eminence Cardinal Gibbons, and the other American Bishops in relation to the School question. Many were the prognostications that the Holy Father would reverse his former decision on this subject by condemning the course of Archbishop Ireland in establishing at Faribault and Stillwater a mode of agreement with the Public school authorities by which the Parochial schools were conducted as Public schools, with a provision for Catholic education outside of school hours. But the decisions of Rome are not hastily taken, and those who announced that a change of policy would be found in the Pope's letter have been utterly disappointed. The Holy Father's letter amounts to a new approval of Archbishop Ireland's course, which, under the circumstances, was the best thing he could do. Yet the letter is not a discouragement of Catholic schools, as several Roman correspondents said it would be, according to the information they had on the subject. The Pope fully approves of the establishment of Catholic schools, and wishes that they shall continue to be established and made efficient, and that parents generally shall send their children to them. They are obliged in conscience to do so, unless they make full provision otherwise for the Catholic education of their children; and the Bishops are the judges whether in any special case such provision has been made. But if care has been taken in a special case to provide proper religious education for the children, parents are not to be excluded from the sacraments merely because they make use of the Public schools. It is easy to see from this that the decrees of the Baltimore Council are fully upheld by the Holy Father on the subject of Catholic education, and that Catholics who are negligent of providing proper religious training for their children are not upheld by the Holy Father's letter.

The Tennessee Methodist professors to have made the terrible discovery that a Catholic reporter is on the staff of the Knoxville *Tribune*. The *Tribune* itself seems to have dreaded the consequences of so fearful an accusation and so denied the charge, whereupon the Methodist returned to the attack in the following style:

"We are prepared to prove that a Catholic reports for the *Tribune*, and that he told one minister that he reported his sermon for the *Tribune*, and that he applied to another pastor in that city for one of his sermons for the same paper; and that he has been seen more than once in the *Tribune* office seemingly engaged as other employes are."

We would respectfully call the attention of Rev. Dr. Douglas of Montreal, and of the P. P. A. generally to this horrid Popish aggression, that a Catholic should dare to be "seemingly engaged as other employes" in a newspaper office! It is almost as bad as for one to be a member of the Dominion Cabinet! Perhaps Dr. Douglas may find in this Dominion somewhere a similar horror to that discovery by his Tennessee colleague.

Some Catholics, if we may judge from the amount of cash they subscribe

to church projects, have a very confused notion of their duty. They patronize all manner of entertainments, buy all the little luxuries, and think it no extravagance: when it comes to contributing to the church, they begin to economize. They, Sunday after Sunday, participate in the fruits of their pastor's labor and ministrations, and think a beggarly pittance an adequate remuneration. And such people compose the carping, censorious clique that suggest the holding of bazaars and let others do the work, that is always advocating the establishment of a parish library and let others pay the money, and that is ever criticizing the pastor and giving opinions with regard to parish affairs. The Catholics who respond generously to every appeal are they who are content to give evidence of the faith within them, by charitable, self-sacrificing deeds. They have not the over-weening self-conceit that make some pose as very oracles in all matters ecclesiastical. They help and do not obstruct the work of the parish they built and are building the churches that will stand as monuments to their generosity, and the "religious deadheads" point them out to the stranger as proof of their energy and zeal. It is time for them to realize their responsibility and to make reparation for their culpable and criminal conduct.

An attempt was made by Anarchists at Brest, France, to create disorder and thus prevent a lecture from being delivered by the Abbe Dulong de Rosnay on "God, Religion and Country," but the Bretons rallied and drove off the Anarchists and the lecture, which was most able and eloquent, was successfully delivered.

ACADEMY OF THE SACRED HEART, LONDON.

Distribution of Prizes.

Advertiser, June 27, 1900.

The closing exercises and distribution of premiums at the Academy of the Sacred Heart took place this morning at 11 o'clock. The room was packed with parents and children, and the young ladies and children were resplendent in white. The Bishop of London and clergy of the district were present, the pupils receiving their premiums with much grace and dignity. The Bishop of London and the vicar of the district were also present, and the Bishop of London made a speech in which he praised the Academy for the excellence of its work, and for the success of its studies, and for the good example which it sets to other schools. He also mentioned the names of several of the pupils who had distinguished themselves by their merit.

The programme was of unusual merit and of exceptional interest. The pupils gave evidence of careful training on the part of the teachers, and of natural aptitude on the part of the pupils. The programme was as follows:

- Jubilee hymn, chorus.
- Misses Coughlin, O'Leanne, Murray, Moran, Hobbins, Ouellette, Dillon, Girardot, Harting, Gibson, and Noble
- Les Noeues d'Orléans. Misses Dill, Reid, M. Mills, L. Moran, N. Jansise, G. Lebel and Dalay
- Lucrezia Borgia—Two pianos. Misses Harting and O'Leanne
- The Gifted. Miss Kathleen Drumgoole
- Hall Bright Festival song. Chorus
- The Queen's Jewels. Chorus
- Salve Regina. Chorus
- Valedictory. Miss Coughlin

The pupils received their rewards and wreaths at the hands of the Bishop in the following order:

HONORARY DISTINCTIONS.

The first medallion and blue ribbon was awarded by the votes of the pupils, sanctioned by those of the mistresses, to Miss Coughlin.

The second medallion and blue ribbon to Miss Ouellette.

The other blue ribbons to Misses Murray, O'Leanne, Harting and McCarthy.

The green ribbon to Misses Stapleton and Healey.

The pink ribbon to Misses Montfort, Vinet, Lebel, Jansise, Wilson and Harrison.

HONORARY DISTINCTIONS.

The highest literary honors of the institution and the premium of excellence were awarded to Miss Coughlin, of Mount Carmel. The premium for exemplary conduct was awarded to those of the pupils, sanctioned by those of the mistresses, to Miss Ouellette; accessit to the premium, Miss Healey.

The premium for Christian doctrine, awarded by His Lordship Right Rev. Dr. O'Connor, was merited by Miss Coughlin; accessit to the premium, Miss Regan.

The premium for Christian doctrine in the second course—Miss Eva Murray; accessit to the premium, Misses Power and Stapleton.

In the third course: Premium, Miss Lulu Mills; accessit to the premium, Miss Gertrude Lebel.

In the fourth course: Premium, Miss Olive Binks; accessit to the premium, Miss Winnie.

Premiums for application in the first class: Miss Regan.

In the second English class: Premium, Miss Alexander; accessit to the premium, Miss Noble; in the second French class, Miss Ouellette; accessit to the premium, Miss Noble.

In the third English class: Premium, Miss Ouellette and Harting; accessit to the premium, Miss O'Ryan; in the third French class, Miss Noble.

In the fourth English class: Premium, Miss Dromole; accessit to the premium, Miss Alexander.

In the fifth English class: Premium, Miss M. Mills; accessit to the premium, Miss Girardot; in the fifth French, premium, Miss Harting; accessit to the premium, Miss Brophy.

In the sixth English class: Premium, Miss Lebel; accessit to the premium, Miss Rose; in the sixth French, premium, Miss Murray; accessit to the premium, Miss Nichols and Mills.

In the seventh English class: Premium, Miss C. Wilson; accessit to the premium, Misses Dromole and Binks; preparatory

French class, premium, Miss Stapleton; accessit to the premium, Misses Regan, Healey and Alexander.

The premium for literary success, awarded to the pupil obtaining the highest number of first places in competition: Miss Regan; accessit to the premium, Misses Noble and Alexander.

Miss Coughlin: Premium for arithmetic; accessit to the premium for grammar, French composition, letter writing, history and recitation; accessit to the premium for French class, premiums for grammar, translation and history; accessit to the premium for arithmetic; premium for five accessits.

Miss O'Leanne: Premium for geography; Miss Harrold; Premium for translation; Miss Noble: Premium for grammar, history and recitation; accessit to the premium for French class, premiums for grammar, translation and history; accessit to the premium for arithmetic; premium for five accessits.

Miss Alexander: Premium for letter writing and geography; accessit to the premium for grammar and recitation; in the fourth French class, premiums for history and translation; accessit to the premium for grammar; premium for five accessits.

Miss Ouellette: Premium for grammar and geography; accessit to the premium for history and letter writing; in the second French class, premium for letter writing; accessit to the premium for grammar; premium for needlework.

Miss O'Ryan: Premium for translation; Miss Murray: Premium for order and arithmetic; accessit to the premium for penmanship; in the sixth French class, premium for reading and translation.

Miss Mills: Premiums for arithmetic and for geography; accessit to the premium for translation; premium for needlework.

Miss Reid: Premiums for recitation and history; accessit to the premium for grammar and geography, and to the premium for grammar in the fourth French class; premium for order and penmanship; accessit to the premium for needlework.

Miss Graves: Premiums for order and needlework; accessit to the premium for punctual attendance, geography, recitation and penmanship.

Miss Forestal: Premiums for reading in the fourth French class; accessit to the premium for penmanship.

Miss O'Byrne: Premium for diligence.

Miss McPherson: Premiums for recitation in the fourth French class, and for penmanship; accessit to the premium for grammar.

Miss Dillon: Premium for letter writing in the third French class; accessit to the premium for translation.

Miss Stapleton: Premium for geography and letter writing; accessit to the premium for geography, reading and history; premium for translation and for five accessits.

Miss Healy: Premiums for diligence and for penmanship.

Miss Hayes: Premiums for diligence and for reading in the preparatory course; accessit to the premium for translation.

Miss Mullan: Premium for diligence.

Miss Wilson: Premiums for recitation and for arithmetic.

Miss Howe: Premium for arithmetic; accessit to the premium for order, geography, history, recitation, French grammar, arithmetic and punctual attendance; accessit to the premium for translation and for letter writing.

Miss M. McCarthy: Premium for geography; accessit to the premium for arithmetic.

Miss Julia McCarthy: Premium for history and order; accessit to the premium for arithmetic.

Miss Girardot: Premium for needlework; accessit to the premium for history; premium for sacred history in French class.

Miss Moran: Premiums for geography, history and penmanship.

Miss L. Moran: Premium for diligence; accessit to the premium for grammar, and for reading in the sixth French class.

Miss Hobbins: Premium for arithmetic.

Miss G. Alexander: Premium for order; accessit to the premium for geography and needlework.

Miss Walsh: Premium for diligence; accessit to the premium for needlework.

Miss Meredith: Premium for history and arithmetic.

Miss Masurel: Premium for reading.

Miss Moore: Premium for recitation.

Miss Lebel: Premium for grammar, geography and history, recitation and for reading in both classes.

Miss L. Mills: Premiums for grammar and arithmetic.

Miss M. Hills: Premiums for reading, recitation and for reading in the fifth French class; premium for needlework; accessit to the premium for order.

Miss Nichols: Premium for arithmetic; accessit to the premium for reading.

Miss B. Graves: Premium for arithmetic; accessit to the premium for history.

Miss O'Higgins: Premium for sacred history; accessit to the premium for grammar and history.

Miss Rose: Premium for penmanship, arithmetic and arithmetic; accessit to the premium for geography and reading.

Miss Jansise: Premium for diligence.

Miss C. Wilson: Premium for geography.

Miss H. Hils: Premium for diligence; accessit to the premium for orthography.

Miss E. Wright: Premium for reading and arithmetic; accessit to the premium for penmanship in French class.

Miss Dromole: Premium for sacred history; accessit to the premium for recitation and penmanship.

Miss Shannon: Premium for diligence; accessit to the premium for reading.

Miss Montfort: Premium for recitation; accessit to the premium for geography and for reading in French class.

Miss Vinet: Premium for orthography; accessit to the premium for reading and arithmetic.

Miss Stella Coles, Miss M. Johnstone and Miss Morris: Premiums for diligence.

Misses Marguerite Merritt, Ruth Harrison, Ina and Ena Blackburn, Marguerite Lebel and Kathleen Pocock: The premium of encouragement.

the best possible preparation for spending an enjoyable vacation and exhorted them to prepare in like manner for all future vacations—working well and gaining the prize when the vacation of eternity would bring to close the labors of the School of Life.

The pupils then proceeded to the distribution hall, where they received from the hands of the Archbishop their hard won honors and prizes.

The singing of the "Te Deum" closed the programme.

List of Honors.

Bronze medal, presented by His Holiness Pope Leo XIII, for Christian doctrine; competed for by the pupils in first course; obtained by Miss Sullivan. Accessit, Miss E. Kennedy.

Graduating medal, awarded to Miss M. J. Sullivan, St. Catharines Ont; Miss E. Johnston, Bradford Pa; Miss E. Kennedy Warkworth, Ont.

Gold medal, presented by Most Rev. John Walsh, D. D. Archbishop of Toronto, for Christian doctrine and sacred history; competed for by the pupils of first course; obtained by Miss N. Kennedy. Accessit, Miss Foy.

Gold medal, presented by Very Rev. W. Borke, for excellence in English literature; obtained by Miss Frances Sullivan.

Gold medal, presented by J. J. Kenny, Esq., for superiority in English; competed for by the pupils of first course; obtained by Miss Mary Korman. Accessit, Miss Doran.

Gold medal for music not awarded.

Gold medal, presented by J. B. Leed, Esq., for excellence in oil painting; awarded to Miss Emma Korman.

Gold medal, presented by J. A. Rafter, Esq., for superiority in mathematics; competed for by the pupils of first course; obtained by Miss Hamilton.

Gold medal, presented by a friend, for excellence in art needle work; awarded to Miss Coughlin.

Gold medal, presented by A. Elliott, Esq., for excellence in plain sewing; awarded to Miss McCarron.

Silver medal for improvement in penmanship; equally merited by the Misses O'Leary, Johnston, Lysaght and Cavanna; obtained by Miss Cavanna.

Silver medal for point lace; equally merited by the Misses Doyle, Rafter, N. Kennedy, Thompson, Ruth Jones, Miley, G. Coughlin, O'Leary, F. Small and Greene; obtained by Miss Hamilton.

Silver medal for Christian doctrine; competed for by the pupils in second course; obtained by Miss Fapfield. Accessit, Miss Regan.

Silver medal, for lady-like deportment, sacred history and art needle work; awarded to Miss May Doyle.

Silver medal for distinction in elocution; awarded to Miss K. Coffey.

Crowned for charity in conversation: Miss O'Leary.

Crowned for amiability in first course, by her teachers and companions: Miss Farnam.

Crowned for amiability in second course: Miss Tapfield.

Crowned for amiability in third course: Miss May Schradler.

Crown for satisfaction in St. Cecilia's choir; equally merited by the Misses Doran, Schradler, Coughlan, Farnam, G. Coughlan, Tapfield, Healy, F. Miley, McCarron, O'Leary, Sullivan, M. Miley, Gallinger; obtained by Miss K. Sullivan.

Crowned for satisfaction in Holy Angels' choir; equally merited by the Misses C. Sullivan, N. Marten, and M. Burke; obtained by Miss N. Marten.

Crown for application, equally merited by Misses McCarthy, Anderson, Healy, Sullivan, Thompson, Casserly, Coughlan, G. Coughlan, Rafter, F. Miley, Farnam, Doyle, M. Coughlan, C. Sullivan, M. Schradler and N. Schradler; obtained by Miss Casserly.

Crown for application in day school; equally merited by Misses Korman, Eichel, Farnam, F. Small, O'Connor, Hayes, Coffey, Crocker, Maud O'Connor, Irene Murphy, L. Rosar, M. Clarke; obtained by Miss Nellie O'Connor.

DIocese of London.

ST. MARY'S CHURCH, SIMCOE.

The Rev. B. Boutab, late P. P. of Simcoe, has retired from the active ministry owing to ill health, and Rev. D. P. McMonamin has been appointed to succeed him.

On Sunday, June 25, Father McMonamin introduced himself to the congregation as their pastor. While regretting the departure of Rev. Father Boutab, the people of Simcoe have manifested their pleasure on having in Father McMonamin a talented and zealous parish priest and have cordially welcomed him to the parish.

CHURCH OPENING AT ST. MARY'S.

On Sunday, July 16th, the new Catholic church of St. Mary's will be opened for divine worship. The ceremonies of blessing and dedication will be performed by Archbishop Walsh of Toronto and Bishop O'Connor of London, assisted by the pastor, Rev. P. Brennan, and a large number of visiting clergy.

The pastor and congregation have labored earnestly and vigorously to make this occasion a memorable one, and now all things point to the realization of their anticipations.

A full orchestra will assist the choir in rendering a programme of choice music.

PICNIC AT MOUNT HOPE.

As previously announced, a picnic took place on the beautiful grounds of Mount Hope Orphanage on Dominion Day, and we are pleased to announce that it was an unqualified success. Immense crowds thoroughly enjoyed themselves. All kinds of sports were indulged in and refreshments were liberally supplied. Great praise is due to the energetic committee who had charge of the arrangements, for their laudable efforts to make the affair a success. The proceeds will be appropriated to the maintenance of the aged poor and little orphans under the charge of the Sisters. The Mother Superior desires to extend her most hearty thanks to those who so generously contributed to make the undertaking a success.

The Mount Carmel Picnic.

We are delighted to hear that the picnic recently held in Mount Carmel parish, of which Rev. H. G. Traher is pastor, was a magnificent success, the gross receipts having been \$1610 and the number of those present 2,500. In the contest for the gold-headed cane, between the leaders of the two political parties, Sir John Thompson was the winner, he having polled 4700 votes, as against 2015 cast for Mr. Laurier. We congratulate Rev. Father Traher and his good people on the success of their undertaking, and trust that the spirit of unity and the determination to forward the interests of the Church which now prevails amongst them will long continue.

TO CORRESPONDENTS.

We are compelled to hold over many communications until next week, not having had time to put them in type, our printers, like all others, observing the Dominion Day celebration on Monday.

EDITORIAL NOTES.

It is seldom that the head of a Government, whether it be a monarchy or a Republic, thinks of giving up his salary for the benefit of his country, and indeed we are all willing to concede that such an official deserves to be well paid for his services, especially if he performs them satisfactorily. Rafaelo Nunez, the President of the Catholic State of Columbia, South America, however, has set an example of disinterestedness by renouncing the

ST. JOSEPH'S ACADEMY, TORONTO.

Thirty-fifth Annual Distribution.

In former years the closing exercises of the above educational institution were carried out in an elaborate style, attended by hundreds of invited friends. This year, however, a change was made in the programme.

On Wednesday, the 21st ult., at 9 o'clock High Mass was celebrated in the convent chapel by Rev. Father Teefe, superintendent of St. Michael's College. The pupils of the academy rendered Gauss Mass, the soloists being Messrs. Kennedy, Coughlan, Seivigny, Doran, Brennan and McKay, organist Miss Sullivan, harpist Miss Hastings, violinists Misses Kenney, Lysaght and Tapfield.

At the end of the Mass the Archbishop addressed the pupils, complimented them on their singing, etc., and expressed himself in terms in which they had brought the scholastic year to a close. They had, he said, made



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THE CATHOLIC RECORD.

The Reasonableness of the Practices of the Catholic Church.

By Rev. J. J. Burke.

Confession of sin.

VI. "Whom when he saw he said: Go, show yourself to the priest" (St. Luke xvii, 10).

The whole of the life of our Lord and Saviour Jesus Christ may be summed up in these words of the Acts: "He went about doing good."

Leprosy has always been considered a figure of sin. As leprosy covers the body and makes it disgusting and frightful to behold, so sin covers the soul and makes it hideous in the sight of God.

Confession is a sincere sorrow and a good confession, can realize the soothing and beneficial effects of confession, and feel with David, "Blessed are they whose sins are forgiven."

No matter how numerous or how great these are, provided they are confessed with a sincere repentance, they will be forgiven.

From the time of Christ until the present the writers of every age tell us that confession of sins was practised.

TO BE CONTINUED.

that the power of forgiving sin was not only communicated by Christ to His apostles, but by them to their successors by means of the sacrament of holy orders.

Confession alone, however, will be of no avail without contrition. Contrition is a sincere sorrow and detestation for sin with a firm determination to sin no more.

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TO BE CONTINUED.

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EVANGELIZING IRELAND.

An English Missionary Report.—How the Irish are Converted.—On Paper.

We copy the following skit from the *Liverpool Catholic Times*: The Secretary of the Irish Reformed Evangelical Society sat at a desk in his office off the Strand, London.

He produced a sheet of foolscap and commenced something in this style: "We are still able to report that though the workers are few, the harvest has been a good one in the Irish vineyard."

"Oh, Mullarky," said the Secretary, "I have been waiting for you. The blessed report without some help from you with these outlandish Irish names of places. But you look out of humor—what's up?"

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"Well, that is something to us." They say the Church Association are going to be taken into partnership.

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TO BE CONTINUED.

know as much about Ireland as they do of Zanzibar," laughed the Secretary.

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TO BE CONTINUED.

to his house to attend prayer meetings. He was a Baptist.

The Secretary then evolved a vague description of the progress of Protestantism in Dingle—the most westerly town in Ireland and about the most inaccessible.

"That will do for this year," he said, "I don't think we need go into figures."

Mullarky smiled, resumed his tall hat, tucked his umbrella under his arm, and withdrew. As he descended the stairs his big animal jaws shook with suppressed laughter.

"Figgers! figgers!" he huffed. "Is it figgers you want? He-ha-ha! Very good—very good indeed."

The Secretary was so much engrossed in preparing his report for the printer to interest himself in the amusement of his Irish Evangelist.

There is no maner Catholic than the one who is constantly parading his religion, yet never practicing its plainest precepts.

Catholics sometimes forget that they are often discriminated against in the business world simply because they are Catholics.

The report of Doctor James Field Spaulding's return to the Catholic Church is confirmed by the *Catholic Review* of New York.

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THE BOYS IN THE BLOCK.

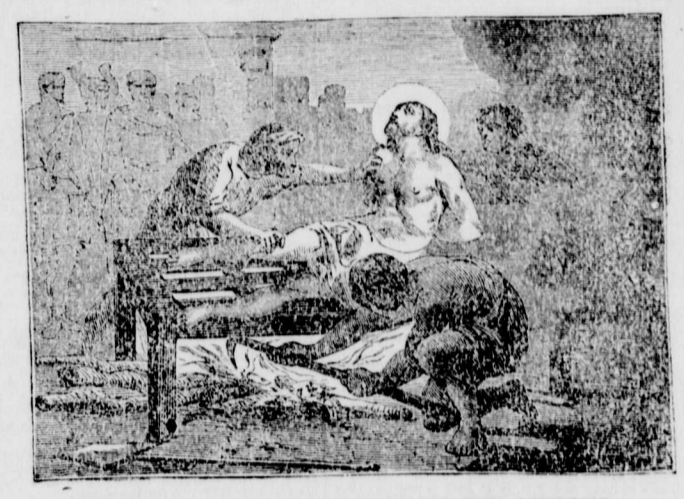
By MAURICE F. EGAN, LL. D.

The washing was almost over when Ned Smythe, in a despondent frame of mind, reached home. John was trying hard to master a tough sum in fractions, for, although he was nearly twenty-one years of age, he had never had time to go to school for more than a few months in all his life. He was now a porter in a commission office, down-town; he was as industrious as he was ambitious, he wanted to be something more, and he knew that to rise he must educate himself. So he worked with all his might when he had time. It was a slow task without a teacher. Besides, he had his share of the household work to do, which consisted of the sewing and mending of the family. John could sew like a sailor. A tailor might have smiled at some of his seams, but they were strong. John had not served a year on the bark "Carleac," bound from New York to Havana and back, for nothing. He could use his hands more skillfully than any landlubber.

present, and send in some sweetmeats for us children, or a bottle of wine. They were not a bad lot. And I think that if we really mean to profit by the lessons of the catechism, we ought to put them in practice. To go and talk about love for one's neighbor, and then go to chase one's neighbor until his neck is nearly broken, is not a way of living honest and Christian-like. "Preach on, preach ever," said Larry, yawning. John's cheeks reddened. "You ought to have more respect for John," said Ned. "Preaching or no preaching, he has kept a comfortable roof over our heads." Larry only grinned. He loved John, but he did not like to show it. Ned went to bed with a heavy heart. He did not fall asleep as usual. He thought about Beppo's misfortune, until his brain seemed to be nothing but confusion. And then Guisepp's question about the apples worried him. What would Father Raymond say? Ned had a miserable time, but at last he fell asleep.

a good violin." As Beppo said this, he seemed to sink into utter despair. "Nonsense!" exclaimed Tom. Don't give up so easily. Never say die. Why can't you hire a fiddle. Old Altieri in the cellar has two. Give him fifty cents a week, or less, and he'll lend you one. Beppo and Nina looked at each other in sudden hope. "He speaks well," said Nina, looking favorably on Tom. "I did not think he had so much sense." "Ah, yes," answered Beppo, "but we have not the fifty cents. Ah, no, we have not the money." "There it is," said Ned, promptly, thrusting his six dollars in Beppo's hand. "He will pay you back," said Nina, proudly. "As you do not really hate us we will take your money; but we will pay you back. See, I will mark it down." Nina lit a match, let it burn for a few seconds, and wrote something in Italian on the white wall, which was used very often for this kind of book-keeping. "Now let's go," said Ned, afraid that Filippo or Beppo might thank him. He did not expect thanks from Nina. She seemed inclined to look on the transaction as a strictly business one. "We shall pay you back," said Nina, proudly. TO BE CONTINUED.

SURPRISE SOAP. While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.



PICTORIAL LIVES OF THE SAINTS. With Reflections for Every Day in the Year. Compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints.

HEALTH FOR ALL. HOOB'S PILLS & OINTMENT. THE PILLS. Purify the Blood, correct the Disorders of the LIVER, STOMACH, KIDNEYS and BOWELS.

A GREAT OFFER. The CATHOLIC RECORD FOR ONE YEAR. Webster's - Dictionary FOR \$4.00.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Alter Wine is Specially. Our AHA! Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY. SUMMER COMPLAINTS OF CHILDREN & ADULTS. Price 50 CENTS. BEWARE OF IMITATIONS.

BOYS. If you are intelligent and energetic enough to sell goods and honest enough to get prompt returns, address J. J. HAZLTON, Guilford, Ont. PLUMBING WORK. In operation, can be seen at our waterworks, Opp. Masonic Temple. SMITH BROS. Sanitary Plumbers and Heating Engineers, London, Ont. Telephone 588. Sole Agents for Peerless Water Heaters.

Branch No. 4, London, Ontario, at the end of Thursday of every month, at eight o'clock, at their hall, Albion Block, 218 Queen Street East.

C. M. B. A. Archbishop O'Brien. ADDRESS PRESENTED BY THE C. M. B. A., AND HIS GRACE'S REPLY.

The members of the C. M. B. A., who presented the following address to His Grace the Archbishop, last Thursday, at the Exchange Building, to the church before...

It was presented to His Grace because he is a member of the Association and this was his first visit to Toronto since the local branch was organized.

At the last regular meeting of Branch 19, Prescott, Ontario, held on Wednesday, June 15, 1938, the following resolutions were passed:

Resolved that the members of Branch 19, Prescott, Ontario, be commended for their devotion to the Holy Eucharist and for their participation in the Holy Sacrifice of the Mass...

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to the afflicted family, and also forward a copy to the Catholic Record for publication.

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A. M. D. G. Granline Academy, Chatham, Ont. - 32nd Annual Commencement Thursday, June 22nd.

Before describing more minutely the day's doings, a few sentences may not be out of place as to the history and objects of this institution.

As to its history, the very phrase, "thirty-second annual commencement" calls up a sea of thoughts, some distressing, others mournful.

The academy, surrounded by pine and other forest trees of great beauty, is the school of the future. It is a beautiful flower garden. From its high and dry site and admirable sanitary condition, the health of its inmates has never been questioned.

The attendance since the first Commencement in 1906 has been steadily increasing, and pupils are drawn to this popular seminary not only from the surrounding district but from all parts of the province.

On account of the absence of so many pupils, friends and relatives at the World's Fair, it was decided on this occasion to have the closing private.

The musical programme was the most carefully planned. Miss Egan's vocal solo in a manner which evoked a natural gasp of admiration.

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ious graces, and the duo prosecution of the religious training which they had received here.

The pupils carried back to their homes a fine display of fancy work, art culture, etc. in addition to the certificates of merit.

Some two years ago a startling article appeared in the papers telling of the recovery of a Mr. Marshall, of Hamilton who had been pronounced incurable by many doctors, and so hopeless was his case that he was placed in a sanatorium.

Recently the Courier has published an account of a man who has been cured of a chronic disease by the use of Dr. Williams' Pink Pills for Pale People.

I am a miller by trade, and a year ago was exposed a great deal in an open building in Guelph, Ontario. I was very much afflicted with rheumatism and sciatica.

Well, said the newspaperman, "what was the cure?" You didn't look as though you had recovered, and you were still in bed.

After leaving Mr. Congdon's reporter made some enquiries among the local druggists as to the cost of a supply of Pink Pills.

Dr. Williams' Pink Pills are sold only in the original form, and are not to be substituted by any other brand.

achieved by Dr. Williams' Pink Pills. Ask your dealer for a copy of the book, "The People, and refuse all imitations and substitutes."

Mr. John Congdon Tells of his Release from Torture and Suffering—Almost Helpless from Constant Agency for Eight Months—Many Remedies had Failed. His Heart is Again Restored. What Prominent Druggists Hail to Say.

From the Bradford Courier. Some two years ago a startling article appeared in the papers telling of the recovery of a Mr. Marshall, of Hamilton who had been pronounced incurable by many doctors.

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SHILOH'S CURE. Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists as a Guarantee.

Edward Lincolf, of St. Peter's, C. B., says: "That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him."

Persons afflicted with these or any throat or lung troubles should resort to that Most Excellent Remedy, Scott's Emulsion.

of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other preparation effects such cures.

PAY YOUR Water Rates Before the 15th Instant AND SAVE 20 PER CENT. DISCOUNT.

O. ELWOOD, Secretary. Farms for Sale Cheap And on Easy Terms.

Margaret L. Shepherd. A COMPLETE ACCOUNT OF HER LIFE.

THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the P. P. A.

THE HURON AND ERIC Loan & Savings Company. ESTABLISHED 1864.

THE WORLD'S FAIR. Catholics desirous of visiting the World's Fair can secure now all the accommodations.

SITUATION WANTED. A TEACHER BY A LADY HOLDING A B.A. degree.

TEACHERS WANTED. A second or third class certificate for school section No. 6.

APPLICATIONS FOR THE POSITION of teacher in the Separate School, Brockville.

MARKET REPORTS. London, July 6.—Wheat, \$1.05 to \$1.06 per cent. Oats were scarce, and in keen demand.

Latest Live Stock Markets. TORONTO. July 6.—Cattle—Prices for export cattle were off to-day from 3 to 10 c.

Choice hogs (off the ear) sold at 75 c per cwt. and rough animals and steers brought from 60 to 85 c.

Wool—Choice hogs (off the ear) sold at 75 c per cwt. and rough animals and steers brought from 60 to 85 c.

"A Word To the Wives Is Sufficient." For Rendering Pastry Short or Friable.

COTTOLINE. Is Better than Lard Because it has none of its disagreeable and indigestible features.

Ask your Grocer for it. N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

VOLUME XV. THE HOME RULE BATTLE. GLADSTONE RUDELY TREATED. A special cable to the New Times says:—There probably has been another great state ceremony for centuries from which parliament sternerly and heroically defended itself as in the case of the recent wedding.