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# The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada March 7th. 1900. To the Editor of the London Ont:
London Ont:
Dear Sir: For some time past I have read
Dear Sir: For some time past I have read
pour estimable paper. THE CATHOLIC RECORD,
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Dear Sir.

Four estimable paper. THE CATHOR

and congratulate you upon the manner in

which it is published.

Its matter and form are both good: and a

rely Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend

it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain.

Believe me, to remain.

Yours faithfully in Arch, of Larissa. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, Nov. 15, 1902.

THE MIRACLES AND WATER OF LOURDES.

Some months ago the Press Publishing Company sent from Paris to this continent a despatch concerning Lourdes which was published in the daily papers, and of course very widely circulated by the press of Canada and the United States. The story ran that a French Government engineer, who is a good Catholic, over a year ago took his wife to Lourdes in the hope that she would be miraculously cured of a malady which the doctors had pronounced to be incurable; but, so far was she from being restored to health, that as soon as she plunged into the tank she died.

While making arrangements for his wife's funeral, the engineer made several observations, the chief of which was that the water used in the bottling department had a different taste from that in the grotto. This led him to suspect some fraud, and to get a quantity of the water to enable him to investigate.

Besides, he noticed that the enormous quantity of water which is distribnted as coming from the spring could not have been furnished by so sparing a source of supply.

His investigations by chemical analysis showed that there was the difference which he had suspected between the exported water and that of the grotto; and further examination revealed that the water is brought from a river in a neighboring cave through subterranean pipes which were secretly laid by monks years ago.

The story-teller informs us that in this way the water carried off by pilgrims and sent to distant countries is accounted for, the quantity of which is very great, as in the year 1901 there were three million pilgrims. "Lourdes," he adds, "was a mere hamlet fifteen years ago, while to-day it is a beautiful solidly built city of eighty thousand in-

The Rev. J. Van Der Heyden, a priest from America who is now at Louvain, Belgium, has written to the Catholic Sentinel of Portland, Oregon, stating the result of enquiries made by him in reference to the matter; and it appears that the whole story is a tissue of falsehoods.

The pseudo-engineer Probst is not an engineer at all, neither is he a Catholie, nor official of the French Government, nor does he occupy any high position, as the story tells. He is a Lutheran, and a violent anti-Catholic agita!or. His profession is that of an ordinary clerk in an obscure dry goods store in a small provincial town, and "all the engineering he ever did was to measure out yards of calico for his employer's customers."

Whether the wife of Probst went to Lourdes or not is uncertain, but she is alive and in good health.

It appears, indeed, that Probst did make the statements attributed to him, but they were merely such an hypothesis as any mendacious and malicious sceptic might have made without any foundation for his statements. He was probably of the opinion that no one in America would take the trouble to follow him up.

The Rev. Fathers at Lourdes did not at first condescend to notice the false statements made by this notorietyseeking humbug, but when they heard that such wide publicity had been given them, they made a counter-statement and invited an investigation into the matter; then Probst stated that he cannot now prove the fraud, as the monks have removed all trace of the canals and pipes whereby the water was

It is clear that waterworks on so large a scale as Probst pretends to have | their careers .- "Success."

existed could not have been removed so as to leave no trace, and on the other hand the work of removing them would be seen by the many hundred thousands of witnesses; but there are no such witnesses to be found. Besides, if the pipes had been removed and the canals filled up, the water would be diminished proportionately. So far is this from being the case that the water is now as plentiful as it was at any time. A real engineer would also be able to tell to a certainty where the earth had been recently thrown into the filled up canals.

Altogether the story is an idiotic attempt to throw discredit on the miracles of Lourdes which are attested by thousands of visitors who were eyewitnesses to very many of them.

We might mention here numerous cures which have certainly taken place through the patients bathing in the Lourdes waters, but we will merely indicate one instance which is attested by Senator Chauncy Depew of New York.

It is true that Mr. Depew did not see the young lady who was cured till after the cure was effected, but he ascertained the particulars by enquiries made of unimpeachable witnesses. We take this case, which occurred a few years ago, because Mr. Depew is so well known in America as a Protestant of the highest integrity that his testimony cannot be questioned.

A New York lady of his acquaintance, who was also in hope of being cured of a disease which was pronounced by the doctors to be incurable, was accidentally met by Mr. Depew and she told him of the cure which she and her son, a New York medical student, had witnessed that day. The young lady who was cured was at the same hotel with these friends of Mr. Depew. She was unable to walk or put her foot to the ground for six years She had bathed in the Lourdes water for six successive days and had been cured that afternoon. Her son, the knee bandaged at 12 o'clock. It was deaconesses and sisterhoods. We have swoollen badly and had twenty-eight running sores.

Mr. Depew was determined to see the girl, and though the crowd of pilgrims was too great to be admitted, Mr. Depew was admitted to the room where the girl had been, on account of his hoods are the best possible vindicbeing a distinguished New Yorker; but ation of the Catholic Religious the patient had left just before for her Orders from the innumerable calhotel.

Mr. Depew found her out, and heard from her lips the same story which he O'Gormans and other calumniators who had already been told. She had been unable to walk for six years, but, to satisfy Mr. Depew, "she walked around the room, limping some, but with no apparent pain."

The knee was shown him. "It was quite normal. The flesh and muscles were firm and natural. Black spots marked the places where the sores had been, but the sores were healed, and healthy skin, not scales, covered

Mr. Depew added:

I have little faith in modern miracles, but this case puzzled me. Of course, its weak point, so far as I am conerned, is that I did not see her before the alleged cure. The testimony, how-ever, of the New York medical student; of his mother and of the English doctor was clear and positive. They might have been deceived or tried to deceive

In our estimation the testimony as this. to the young lady's condition was complete, even though Mr. Depew did effected. The facts were related by witnesses who had no reason to be deceivers, and who could not have been themselves deceived. And at all events, hundreds of other instances could be adduced wherein the eviand which fully establish that the sanctity of the shrine is attested by he divine sanction of miracles.

This testimony of Mr. Depew was published in The Trained Nurse and Hospital Review soon after the event referred to occurred.

Another feature of Mr. Probst's story deserves also to be mentioned here which proves that his testimony is not worth the paper it was written on.

He declares that Lourdes is a city of 80,000 inhabitants. Father Van Der Heyden states that the population is about one-tenth of this number. This estimate agrees well with the statements of all visitors to Lourdes, and with those of the American Encyclopedia and the Brittannica, which tell us that in 1876 and 1901 the population

was 5,470 and 6,976 respectively. The bogus engineer was either never at Lourdes, or his falsehoods were delib-

We find a great many men and women sidetracked all along the pathways hafe because they were not taught the value of good manners and of a fine, gracious courtesy in their youth. result is that they have grown up hard and coarse and repulsive in manner and have not been able to win favor or attract trade or business. In other words, their bad manners and repulsive ways have kept them back and handicapped RELIGIOUS ORDERS.

Dr. Adolph Danziger, a Jewish Rabbi, who is also editor of the Chicago Israelite, has been investigating the works of the Sisters of Charity of the Catholic Church, with the result that he earnestly urges the young women of the Jewish persuasion to institute similar organizations with the object of working for God's glory, and to increase the happiness of mankind." He says:

Look at the Sisters of the Catholic Church how they work sans peur et sans prix (without fear and without reward), and how they minister to the sick and the dying. You, too, by a grace as mysterious as divine, could discard your finery, don a simple garb and form sisterhood, helping mankind d lightening the burden of all who suffer, regardless of creed. But oh! how infinitely sweeter, nobler, when your gentle presence and loving hand aid the lick and lonely of your own faith! A Jewish sisterhood of mercy The heart goes out at the thought Not a Miss Gwendolyn Goldstein, or Miss Sylvia Isaacs, but Sister Miriam, Rachel, and Sister Deborah Sister You, and you alone would regenerate the Jewish faith. A thousand ers uttering tirades three hundred and sixty-five days in the year could not effect the good your activity would accomplish in a week.

In conclusion the Doctor asserts that "the Church of Rome could ever boast that wealth that will stand behind you and your work. Build a great Jewish convent, found a Jewish sisterhood, and spread a new and glorious light upon the world."

Notwithstanding that for three hundred years abuse of monks and nuns has been the staple means whereby Protestantism has endeavored to stir up the world against the Catholic Church, maintaining that the monastic life is a blot upon Christianity, and that it encourages idleness and vice, many of the Protestant sects have of late years eshas its Sisterhoods, and the Methodists now the proposal of Dr. Adolph Danziger for the establishment of a Jewish order of nuns, with untold wealth behind it for the purpose of doing good. Imitation is the most earnest praise, and these imitations of Catholic Sisterumnies which have been uttered against them by the Maria Monks, the Edith have been popular if not quite to this our own day.

### A RAMPANT PREMIER.

The Paris correspondent of the London Times reports in that journal that M. Combes, the French Premier, has just issued a new decree which, for of French citizens, finds its equal only in the treatment of the Poles by the Russian Czars and the present Emperor of Germany who issued similar decrees. To the credit of the Emperor William, however, it must be said that he moderated his tyrannical order when its harshness and cruelty were made apparent. This much humanity can They might scarcely be expected from Premier and a desire that if soldiers should be doctrines of the different churches Combes, whose aim is to destroy religion in France if it be possible to de

The decree is that priests in Brittany must not teach catechism in the Breton not see her till after the cure was tongue. The effect of such an order put into execution must be to prevent the teaching of the catechism altogether, inasmuch as the Breton language is almost exclusively spoken in the province. Thus Bishop Quimper, in whose diocese there are one hundred most of the parishes only 12 1-2 per cent of the people understand French. The decree must, therefore, be regarded as a decree to keep the rising generation entirely ignorant on the matter of

religion. In Russia similar degrees have been issued for the express purpose of keeping the Polish children in ignorance, and orders were not long ago issued in Prussia that the Polish language should not be used in the teaching of catechism. This order created fearful excitement in Prussian Poland, and almost drove the people into open Bretons, as well as in other departments, ity and Mercy! And the girls, of course, he will probably endeavor to enforce had to find lodgings elsewhere. his tyrannical order.

toward the close of the eighteenth dences for young girls, but these youth- tion of religion, we fully admit that it century, the last battle fought for the ful civil servants can now find no other cause of royalty was fought by the lodging houses but these where their charity to our neighbor; but it is not Bretons, who for years defied and morals are always in peril of being destroyed several armies of the Repub- corrupted. lie of that day which were sent against

if the worse than despotic measures which are now being forced upon the people should again lead to a civil war for the maintenance of popular liberty, though the proper time for the fighting of that battle of liberty was at the general elections. It is no exaggeration to say that a large majority of the French people are and have been in favor of religion; but they were apathetic when the time came for them to vote.

Only 50 per cent. of the French electorate voted at the last elections by which the anti-Catholic Government of M. Waldeck-Rousseau was sustained. Then it was that M. Combes accepted office, expressing himself ready to pursue a more drastic policy than M. Waldeck-Rosseau dared to inaugurate.

Of the 50 per cent. of those who voted, 24 per cent. were against the Government, and 26 for it: but the vote for the Government was composed to a great extent of officials who were compelled to vote in that way, while terrorism was used to prevent a free expression of Catholic opinion. There is not the least doubt that a free and full expression of opinion on the part of the electorate with a full understanding of the situation would have tions under pretence of being divine resulted in a vote of at least 70 per cent. of the people in favor of relig-

We can only regret the apathy of the majority will still assert itself in favor of true faith, and in a manner which cannot be misunderstood, and once for all establish religion on a firm basis, as was done by the people of died. Belgium after they had suffered for several years under the same atheistic ing verdict: rule which now dominates France.

Should it occur that the people tablished its religious orders both of of Brittanny and La Vendee should men and women, and especially of be goaded to resist the tyranny of women, so that the Church of England | the present Government, the struggle would be a fierce one, for these medical student, said "he had seen the have followed in the same course with provinces furnish the army and navy with their best soldiers and sailors. We would desire, however, that the persons under the penal code on a struggle should be a constitutional one, and not that the matter should be left to the decision of the sword employed in a civil war. At all events, M. Combes shows his incapacity to govern by setting at defiance the honest faith of a majority of the population at the risk of rousing the passions of the people to the peril of civil strife.

It is significant that Colonel St. Remy, who was court-martialled for refusing to lead a troop of soldiers against the nuns in order to close their schools, received a sword of honor from the people of Paris, that approval of his conduct might be manifested. It is equally significant that the court-martial sentenced him to only one day's imprisonment, atrocious disregard of the natural rights which was the least punishment it the court thus manifested their sympathy with him, and their practical apbut again approval comes from another seventy thousand miners who are at the spotted from the world." present moment on strike expressed apilarly. Premier Combes appears to ig- fact he had found that many of the

created. ing the religious houses of France and banishing the religious.

dence was perhaps even more complete, and ten parishes, declares that there is the postal service in Paris during re- understand that Mr. Sheppard con- One of the editors of the Toronto Mail not a single child capable of receiving cent years. It is obvious that it was demns the religious duplicity of a and Empire, in Saturday's edition, proper instruction in French, and in very necessary, for the sake of preserv- church which professes to maintain publishes an article designed to should be some adequate provision made for housing and feeding them.

the occasion, and established restaurants and lodging houses in the most convenient localities to meet this necessity. The houses were under the charge of nuns, and in them the girls could always find protection and advice as

from their mothers. under pain of dismissal to live in lodgings under the care of nuns. There was danger, for sooth, of their becoming rebellion, but the Emperor has had the disloyal to the Republic as governed good sense to countermand it to some by Premier Combes if these employees faith of the Catholic Church changes extent. M. Combes will probably not of the government should come into have so much good sense, but as it is contact with such dangerous conspiratwell known that his Government is ors against the peace and welfare of held in detestation by the brave the country as are the Sisters of Char-

It is notorious that the hotels meu-During the reign of terror in France, bles of Paris are not desirable resi-

It was partly in consequence of this

that Paris turned so decidedly against both hearers and doers of the Word of it at the recent elections, for the girls who have been thus ill-treated have necessarily many friends throughout the city who are painfully conscious of the dangers arising from the course which has been pursued by Messrs. Waldeck-Rouseau and Combes. Should this single fact prove to be the rock on which the present government shall suffer shipwreck, France will be the

FAITH-HEALING MALPRACTICE. Another case of malpractice by a Faith Healer has occurred at the village of White Plains, N. Y., the victim

being a girl named Esther Quimby. It is not stated whether or not the parties guilty of negligence in this instance belong to the Eddyite or Dowieite sect, or to some form of pretended Faith-Healing independent of both these, but the underlying principle is the same: "Are diseases to be cured without recourse to medicines or medical men but solely by prayer or mental influence ?"

These sectarians assert that prayer only, or the mental influence of the healer, should be resorted to. Their differences of procedure are unimportant, as they are merely human invenrevelations.

The little girl Esther Quimby was afflicted with diphtheria and bloodpoisoning and her parents, John and the majority, and express the hope that Georgiana Quimby, instead of calling a are travelling throughout the country medical man, secured the services of a so-called Faith-healer named John Car- gentry visited this district recently, roll Lathrop, but as they did not make use of the ordinary remedies, the child

The coroner's jury found the follow-

"Esther Quimby came to her death in the village of White Plains on the 15th day of October, 1902, of diphtheria and general septicemia owing to the culpable negligence of her parents, John Quimby and Georgiana Quimby, also a ertain so-called 'healer,' John Carrol certain so-called nearer, some proper Lathrop, in failing to provide proper redical care and attention. The evidence warrants the holding of the three charge of manslaughter.

### WHITHER DRIFTING?

As a meeting of the Unitarian Club which was held last week in Toronto, the principal speaker was Mr. E. E. Sheppard, the subject of his address being " Religious Thought in Toronto."

Mr. Sheppard declared that material conditions in the city are changing, and that the people of the different denominations now pay less attention to the doctrines of their churches than formerly.

From the short synopsis of this address given in the Globe we cannot be sure whether Mr. Sheppard meant to congratulate the people of Toronto or not on this state of could inflict. The officers composing affairs, but from the general tenor we should judge this to be his intention, and he cites St. James J. 27 proval of his courage and convictions, to show that the only true religion Parliamentary Party had misapprepriis "to visit the fatherless and widows and a most unexpected quarter; for the in their tribulation, and to keep un-

The speaker continued saving: proval of Colonel St. Remy's course, "he had noticed a great change in the nothing had been done with the money sent against them they should act sim- within the last fifteen years. In of the Parnell homestead. Mr. Wmnore these signs of the intense dissatis- churches have doctrines and creeds effort was made to purchase the home faction which his arbitrary conduct has of their own which they preach but stead; but a Dublin butcher, acting for do not believe."

While on this subject we must here It cannot be doubted that Mr. they considered the property worth. add another unexpected and disastrous Sheppard in this truly describes the The funds are deposited with a Trust effect of Premier Combes' action in close existing condition of things; but Company in Dublin, and an order had Many girls from all parts of the a man could be truly religious if he statue of Parnell, to be erected over country have been given employment in continued to follow them." By this we his grave in Glasnevin cemetery. ing the purity of the young girls, there a creed in which it does not believe. lead the public to the belief The religious orders were equal to while admittedly revising their creeds, pretend to hold still the faith to which they have hitherto adhered, are guilty legious when it it is given forth by a church in the act of professing to utter God's truth for the instruction of mankind; and yet we are informed Now the girls were already forbidden that "the churches" have followed this course. As a matter of course, Mr. Sheppard has only the Protestant Churches in view while he speaks thus; for he knows well that the not. As years pass we may become better instructed in the church's teaching, we may know its consequences better, but the truth of revelation remains unchanged.

> As to the passage quoted from the enistle of St. James, which Mr. Sheppard asserts to be the only true definiexpresses beautifully our duties of the Apostle's intention to say that we have no duties to fulfil in regard to the personality of God.

them. It would not be surprising evil perpetrated by the Government | The Apostle intends that we shall be | Mgr. Angebault.

God, not hearers only, as he so states the case a few verses before.

To be hearers of the Word, we must believe in what God has taught, and fulfil the positive laws of God, even those which have God for their direct object. Thus we find in St. Mark xvi, 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.'

Thus while it is very true that the duty of charity to our fellow man must be fulfilled, we must not put man in the place of God by neglecting the service of God on His own account, as

modern unbelievers recommend. Here it is right to remark that the Catholic Church truly does its best to relieve suffering humanity, and the charitable institutions of Mr. Sheppard's own city, which are under Catholic management, sufficiently prove this The Protestants of Toronto, also, have shown a laudable zeal to build up charitable institutions; but we fear that if the charge of visiting and caring for the fatherless and widows were left to the unbelieving population, but little would be effected in this respect. Rationalism has torn down and destroved works of charity for mankind: but it has never built them up.

#### A CAUTION. We cannot too strongly warn our

readers against certain humbugs who selling objects of devotion. One of th and went so far as to assert that certain indulgences were attached to a picture which he was endeavoring to sell at \$1.00 each. This same picture would likely have cost him about 10 cents. A short time ago we considered it a duty to caution our subscribers against another individual canvassing for a paper published in the United States. He promised to all who subscribed a share in a daily Mass. In many instances these canvassers assume a clerical or semi-clerical appearance, thereby deluding some simple people into the belief that what they offer is genuine. Frequently they make use of the names of Bishops and priests, without ever having asked their consent, for the purpose of increasing a sale of their wares. They are never, of course, able to show any recommendation from these dignitaries authorizing their action or recommending them to the people. Another trick these sharpers practice is this: They represent themselves as of limited means and are selling these goods to raise money to study for the priesthood. The fellow who was in these parts last year, being asked on his present visit why he had not gone to college as he said he intended to do, replied that it was his brother who came around in 1901.

### AN ANTI-IRISH PAPER.

An Orange paper in Dublin gave currency to the report that the Irish ated the funds collected for the Parnell Testimonial. This report was said to have been originated from a statement made by Mr. Parnell's sister that collected in America for the purchase Redmond has made a statement that an Mr. Parnell's brother, bid more than headds the noteworthy commentary: been given some time ago to an Ameri-"In this way he did not see how can artist to produce a magnificent We fully agree with the speaker in that the Irish Party has been in the this sentiment. The Churches which, habit of misapplying funds collected for the Irish cause. The statement published by Mr. Redmond has appeared in nearly all the papers of the country: of a hypocrisy which becomes sacri- but it would not, of course, suit the purpose of the narrow-minded bigot who has a chair in the Mail office to present both sides of any subject where Irishmen are concerned.

## THE FRENCH CONGREGATIONS.

A report has been published in some European papers to the effect that the Pope has addressed letters to the Emperor Joseph of Austria and the Prince Regent of Bavaria requesting them to use their good offices on behalf of the Congregations of Religious expelled from France. It is not stated whether the purport of this request is to intercede with the French Government for greater leniency, or to have the religious received kindly by the governments of these two countries, but if the report be true the latter purpose is the most likely one.

To live without working is to check in one's self the well-spring of life .-

began to be suspect of being admitted into desired he was per Whatever may original plan, it was no schemes of reveng long, Oates had ready a circumstantial account plot, which he declared on foot by Popish recus ing at the assassinatio the subversion of the G the destruction of treligion. He had nothi word to support his test dence broke down in e descriptions of individua tended to know were in his character was know putable, and yet he fou gaining the ear of Parliament, and his fiet o be very convenient. Bedloe, a notorious cr just finished a term of at the House of Corrected invented a tissue of scandalous lies aga Nothing was too bold he combined audacity plotters, who even acc herself of conspiracy v to poison the King. Tr excited state of Protest very generally believed brought to trial. and quartered on the te wretches, but although Jesus suffered pre-emi hideous romance, resem dream of a sick man world, the Franciscan clergy had a large shar John Wall, the son country gentleman, heated at Douay passe College in Rome, whalined. At the age

took the habit of St. 1657 was sent to the where he laboured inde salvation of souls fo years, esteemed and came in contact with h Having been denoun-678, he was arrested a Worcester Gaol, when months, bearing his s parrative which he prisonment and trial risonment in our time can send to th friends come to them, to teach us how to p in God alone, in all He will make His pr ll things shall be add xii.), which chapter is read and make good would be better than finement for religion science more pleasant ties the world could a own part, God give n all Christians their pr enough. We all oug

sweet ways."
Father Wall was br the 25th April followsel for the prosecut the case in a violent the horrible calumni ospres of Titus duced, the prisoner n his own defence, allowed to the accu-confessed nor denie but conducted his manner as to gain for tion for great wisd The absurd charges holy martyr was con statute of Elizabeth. the oath of suprema having said Mass he He was sentenced by hanged, drawn, these counts, and words which were passage to eternal ead, and said alou God! God save the seech God to bless all this honourable I

narrow way, though difficulties in it. It

thing to run the blir

but God deliver us

plied the Judge, "a that you shall die, a resent, until I kn ther pleasure. Father Wall gave is ready, by God's morrow, as he had b ence to-day, and as a grant of the great Nearly twenty

You have spoked the Judge, "a

death, for the exer ual functions, all c accused of complici plot. No one belie guilty of any real were interested in eriminals, and Lor vehemently that handled as if it w was so or not." that Judge Atkin trouble to save Fa his execution took near Worcester, or 1679, and was carr the sentence pas were buried in S

fterwards that

green, whereas the

yard was all bar