

The Catholic Record.

Published Weekly at 404 and 406 Richmond Street, London, Ontario.

Price of subscription—\$2 per annum.

ADVERTISERS: REV. GEORGE R. NORTHGAVES, Author of "Mistakes of Modern Intellectuals."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, Messrs. Lake King, John Nigh, P. J. Nevan and Joseph S. King, are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

Rate of Advertising—Ten cents per line each insertion, acute measurement.

Approved and recommended by the Arch-Bishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Sarnia, N. Y., and the clergy throughout the Dominion.

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.

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

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, March 3, 1900.

BISHOP McEVAY AT ST. JOHN.

The St. John, N. B., Monitor of February 17th makes the following editorial reference to His Lordship the Bishop of London: "The sermon by His Lordship Bishop McEvay was an intellectual treat, and was heard with rapt attention. He had not spoken many minutes before the vast audience found that they were listening to one of the ablest orators that ever filled the Cathedral pulpit. The Bishop of London is a fluent, graceful and pleasing speaker, and his performance on Sunday last was commented on by many as a masterpiece of oratory. It was the first time His Lordship visited this province, and he has expressed his delight at his pleasant visit to St. John."

PROPHETS OF EVIL.

Several of the Protestant religious papers have already announced very gleefully that there are as yet almost no pilgrims in Rome for the purpose of celebrating the Holy Year of Jubilee, and they draw the inference that the authority of the Holy Father among Catholics is diminishing with the spread of intellectual culture. It will be disappointing to these prophets of ill to learn that there were thirty thousand pilgrims during the month of January, which for the beginning of the year of Jubilee, and the bleakest month of a Roman winter, is no small number, and betokens, per contra, that the reverence of Catholics for the Holy Father is greater than ever it was. Arrivals at the rate of one thousand per day betoken at such a season the strength of piety of Catholics of the world, and the anxiety to visit the Eternal City which is the centre of Catholic unity. It is reasonably expected that there will be half a million pilgrims in Rome before Easter. What will the prophets of the downfall of Catholicism say when they witness such a phenomenon?

THE CHURCH AND THE COLORED PEOPLE.

An interesting and touching ceremony was performed in the Catholic Church for colored people in Norfolk, Virginia, on a recent Sunday in February. A large and devout congregation of colored people assembled before the early Mass to witness and assist at the baptism of six adult colored persons who had been preparing for a long time for their reception into the Church. Among these was an aged man of seventy years who had once been a slave, and was regarded as a "powerful preacher" among the colored Methodists. His known piety will lead him now to become a propagator of the true faith among his people. At Mass the six converts were admitted to receive their first Holy Communion. The singing at Mass was congregational. In the evening, the Bishop of Richmond administered the holy sacrament of confirmation to fifteen children and thirty adults, all converts, and preached instructively on the same sacrament. The Catholic religion is making great progress both in Norfolk and elsewhere in the state among the colored population.

ANOTHER VAGARY.

The Literary Digest in a recent issue tells of a new fangled doctrine which has been recently invented in order to meet the views of those who will not believe in the doctrine of never-ending punishment, yet will believe that the just will have an eternal reward. The new doctrine is that immortal life is given to man through our redemption by Christ, and it will therefore be conferred on the just, who will consequently receive an eternal reward, whereas the wicked will eventually cease to exist. This would do very well if man had the making of his future condition in his own hands, but that is not the case. It is declared by

Christ as plainly that "these (the wicked) shall go into everlasting punishment," as that the "just shall go into life everlasting." (St. Matt. xxv, 46) Richard Rother in Germany, Dr. Edward White in England, and Dr. Hudson in America, are the principal propagators of the new doctrine, which is another illustration of the facility with which modern Protestants invent new doctrines, according to their whims. But the puzzle is why these doctrine-manufacturers should not take to the Universalist doctrine at once, which teaches that all men will be finally saved, whether they are just or wicked. It would be just as easy, and much more agreeable to many, to believe this, as the new doctrine, which goes only half way.

ADVISED TO COMMIT A THEFT

Bishop Potter of the Protestant Episcopal Church of Eastern New York is in Manila, and has written letters to the United States wherein he favors the seizure of Church property in the Philippines by the Government, on the pretence that it was the property of the Spanish Government, and now passes over as a matter of course to the Government of the United States. It is stated that the Presbyterians of the States generally advocate the same course. This is like what was done in England and Scotland with Church property when these two countries abolished the Catholic religion, with this difference, that a large part of the Catholic Church property was handed over to these two denominations, which became the national Churches. It is not very surprising to find the same Churches advocating a similar confiscation now, though they do not expect any direct share in the spoils on the present occasion, as their Churches are not national. But we can scarcely credit that a country which boasts of its fairness to all religions will commit such an act of spoliation. The Church property in the Philippines was given to the Church definitely to enable her to do her work successfully, and she has fulfilled her mission faithfully. The proposed confiscation would be a manifest injustice.

IS ALCOHOL A FOOD?

So far back as in last June, a report was published by W. O. Atwater, the Professor of Chemical Science of the Middletown Wesleyan University in the State of Massachusetts, giving the results of certain experiments made by him, whereby it is proved that in some circumstances alcohol acts as a real food. The Professor's investigations were made at the desire of the Methodist body, of which he is a member, and he conducted them undoubtedly with great care, and with the desire to discover the truth. Yet it was a great surprise to the Methodists who, in order to promote the cause of Temperance, had induced him to make his experiments, that he reached the conclusions he has made known to the public.

It is, of course, a well-settled fact that it is extremely dangerous to make it a practise to use alcoholic beverages in any form, and common experience proves that even their use in moderation is very seductive, as the persons who thus use them are very apt to be led on step by step from their moderate to their immoderate use. We must not be misunderstood on this point. We strongly recommend old and young, men and women to total abstinence from alcoholic beverages, as the only sure way effectually to keep off the alcoholic habit, which is so dangerous to the health of body and soul, and so fraught with danger in every respect. Yet it may be that Professor Atwater's conclusions are correct, which amount only to this, that on some strong constitutions a very moderate quantity of alcoholic drink has the nourishing effect of food, furnishes energy to the body by its oxidation, and protects the materials of the body from rapid consumption in the same way as sugar, starch, and fat. In the case of weaker constitutions, the same or similar effects may, perhaps, be produced by still smaller doses.

But all this is no valid argument for the use of alcohol, even for the purposes indicated. A lady may be very fond of a particular flower, yet if she sees one in an almost inaccessible position, she would be very foolish to stretch herself over the brink of a precipice in order to procure it; a soldier who is on the verge of death on a battlefield from want of a drink of water will not expose himself to an almost sure death by crossing a plain which is swept by the enemy's fire, to reach

a spring, if he can obtain the so much needed beverage from some less dangerous source.

It is evident from what has been already said that there are other forms of food which will give all the good results which might be obtained from a small dose of alcohol, without exposing the persons who makes use of them to the danger of becoming drunkards, a peril which they certainly incur by using alcohol habitually, even in very small quantities.

Professor Atwater's theories have given great offence to the Prohibition party in the United States, and ever since they have been published, a paper war has been going on in regard to the matter, and with such virulence that it is prognosticated by some that it will last for many years.

The most curious feature of the case is that the Professor was induced by his Methodist brethren to make his experiments in the hope that the position taken by the Prohibitionists, that alcohol is a poison, and nothing else, under all circumstances, would be sustained. It was, indeed, a case of history repeating itself. Balaam, the soothsayer of the Ammonites, was called upon by Balak, king of Moab, to "come and curse" the people of Israel, and was to be paid well for satisfactory work, but instead of uttering curses, he gave great offence to his employer by blessing them and foretelling their prosperity and success in battle until God should bring them into the land of promise, and even down to the coming of the Messias.

Professor Atwater also maintains that truth and science compel him to the conclusions he has reached. He admits that the experiments he has made were too few and too brief to be decisive of any universal conclusion, nevertheless he asserts that, so far as he has gone, he is compelled to maintain that the results are indubitable, even if they do not prove to be applicable to all constitutions. As a result of his experiments, he maintains that the temperance text books used even in the public schools, and the sermons in the pulpit which describe alcohol as a mere poison and never a food, are incorrect scientifically.

The Northfield Conference of Christian Workers have taken up the cudgel on behalf of the Prohibitionist contention, and have recently issued a sixteen page pamphlet entitled "An Appeal to Truth," which is a formal reply to the professor. This pamphlet maintains that the professor has not proved his point. It admits with the professor that "Alcohol is oxidized in the body, and that the oxidation furnishes some energy, but that all this occurs with other poisons, and that the facts, therefore, do not destroy the theory that alcohol is a poison and not a food." It also gives the testimony of a number of chemists, among whom are the professors of chemistry in the University, and in Bellevue Hospital Medical School of New York city, and in the Medical School of the Northwestern University of Chicago, to show that alcohol is never a food.

Professor Atwater is still continuing his experiments on the subject, and whether his theories are confirmed or not, there is no reason why temperance people should cease from their efforts to promote the cause of temperance. The professor's researches will, no doubt, be useful, inasmuch as they will throw light upon the real operations of alcohol on the human system, but they will never make it any the less true that alcohol is a dangerous beverage which ought to be avoided by most people, even though a few might possibly use it safely in great moderation. The worst of the case is that it is always insidious, and it is always those who have most confidence in their own powers to resist the temptation to use it to excess, who fall into the trap and become drunkards.

Even when Professor Atwater concludes his investigations they will still be examined critically by other scientific men, and we have no doubt that there will still be a difference of opinion on the subject in dispute, just as there has been in the past; but on the deleteriousness of the alcoholic habit, there can be no two opinions.

HON. CHAS. FITZPATRICK.

The Ottawa Free Press of February 21st says that the Solicitor General "is to be congratulated on his speech on the contingent fund," on the 20th. "It was," added our Ottawa contemporary, "one of the most striking and convincing speeches delivered during the debate, and the close argument and keenly pointed wit it contained shone the brighter owing to the splendid oratorical powers of the speaker. The speech recalled D'Arcy McGee in his most brilliant efforts."

LYNCHING.

The Chicago Tribune has recently given interesting statistics regarding the number of lynchings which have taken place in the United States during the last fifteen years, from which it appears that the horrible practice is declining to some extent so far as the number of victims is concerned. It is to be feared, however, that though this is the case, the barbarities inflicted in recent lynchings have been marked by more atrocious and studied cruelty than formerly, indicating that feelings of humanity inherent in man's nature have been eradicated more completely from the present generation of lynchers than at any previous period.

In former years we seldom heard of women and even children taking part in these atrocities, but in many of the recent instances this has been the case, and in more than one instance children of a very tender age assisted in heaping fuel on the fire in which an unfortunate colored victim of the lynchers was burned to death, and young girls, in whom we should expect to see the quality of tender mercy, took part in throwing missiles at, or in hacking the bodies of the sufferers. All this is certainly calculated to brutalize the rising generation and to encourage race hatred instead of cultivating in it the Christian virtues of meekness and love for God and for our fellow creatures of the human race.

The number of lynchings for each successive year since 1885 is given as follows:

Table with 2 columns: Year and Number of Lynchings. Data: 1885: 184; 1886: 138; 1887: 122; 1888: 142; 1889: 176; 1890: 127; 1891: 192; 1892: 235; 1893: 200; 1894: 190; 1895: 171; 1896: 131; 1897: 106; 1898: 127; 1899: 107.

The number last year was, therefore, smaller than for any previous year of the period for which the statistics are given; and it is remarked that 90 per cent. of these atrocities during 1899 occurred in the Southern States, the four which lead the list being Georgia, Mississippi, Louisiana, and Arkansas, in the order in which they are here named. Of the victims, 84 were negroes, and 23 whites.

The crimes for which this punishment was inflicted were: murder, 45; complicity in murder, 11; assault, 11; arson, 6; robbery, 5; aiding criminals to escape, 3; inflammatory language, 1; highway robbery, 1; arson and murder, 1. It thus appears that only 84 of those lynched were certainly guilty of serious crimes. The remaining 23 were either put to a horrible death on mere suspicion, or from race prejudice. The charges against these were: unknown offences, 4; suspected assault, 6; bad reputation, 5; suspected arson, 1; while there was actually no offence even suspected in the following cases: race prejudice, 5; no alleged offence, 1; mistaken identity, 1.

Such barbarities perpetrated for no real cause are sure to occur where there exists such contempt for law and order that mob law is allowed to prevail over the regular course of justice.

One of the pleas upon which lynching has been maintained to be the only resource to prevent horrible crimes, has been that the colored race are very prone to commit criminal assaults upon white women, and that in the ordinary course of law there is no assurance that they will be adequately punished for such a crime. It will be remarked that of the whole number of cases in which this crime is the reason alleged in justification of the murder committed by the mob was only 11, while 6 others were so murdered merely on suspicion, or were charged with a crime without any proof that they were really guilty of it. Thus it does not appear that there is any special proneness to it on the part of the negro race, and the most plausible plea of the advocates of Lynch law is taken away.

It is worthy of remark that Georgia stands at the front as the state in which the greatest number of lynchings has taken place. Yet so recently as 1897 Governor Atkinson of that State made a most powerful appeal in his message to the Legislature to endeavor by every means possible to discountenance the unlawful practice of lynching, and to put an end to it by suitable legislation. No laws were actually made upon the matter, but it was hoped that a healthy public opinion might be created which would end the abominable practice. Yet Georgia still has the unenviable position of being first in the rank of the lynching States.

Governor Atkinson mentioned several instances where innocent persons had been lynched, and some when persons accused had been rescued from

the lynchers, who were afterward found to be innocent of the crimes of which they had been accused. One man had actually taken refuge in the Governor's own office, and was saved by the Governor, and afterwards when tried for the offence it was proved indubitably before the court that he was innocent.

The Philadelphia Ledger, commenting on the Chicago Tribune figures, says very aptly:

"The practice of lynching brutalizes communities in which it is frequent. It retards their material progress. It drives out a desirable population, and prudent people will not move into such degenerate neighborhoods and settle there. Business cannot flourish outside of the protection of law-abiding community."

We by no means advocate the abolition of capital punishment for grievous crimes against society and public morals; but we resolutely put ourselves among those who declare that it belongs to the public authority and not to private individuals to punish such crimes as they deserve.

We hope the future may show that there is a real decline, and not merely an apparent one, in the abominable practice of inflicting the death penalty under mob law.

CHURCH MUSIC AND THE MUSIC OF CHURCHES.

To the Editor of the CATHOLIC RECORD:

Sir—It would ill become me, or anyone in my position, to ask you to infringe on liberty allowed by ecclesiastical authority. I apologize for having seemed to do this.

The CATHOLIC RECORD says that the "Sacred Congregation forbids whatever is not suited to the exciting of pious affections, or is not becoming the House of God."

And that is what so many amongst your readers humbly wish to be forbidden, or perhaps to boldly venture to ask shall be forbidden, and in the name of the Catholic Church.

It is not literally true at present that in many places, any church, any choir-master, any organist, can absolutely disobey the express will of the Catholic Church as to Church music.

What one fears is that such "authorities," either through ignorance, or through bad taste, or through wilful in Catholic self assertion, may take the words of the CATHOLIC RECORD to justify what the Church has explicitly condemned—music of the theatre, music of the drawing room, music mutilating the sacred text, and destructive of devotion.

Lately in Canada, in Catholic churches, and before the Blessed Sacrament, have been heard the following:

- (a) Braga's "Serenade," which we associate with a young woman's love story, and the violin obligatos of her accomplished living sisters in society.
(b) "Siva's" "Lost Chord," that echo of dreary drawing-rooms.
(c) Passages from Wagner's, and of course from Weber's operas.
(d) Local Irish Melodies.
(e) Marches, such as those associated with Admiral Dawsey.

Such music as some of Rowley—taken actually from an earnest, pious character at random; heard by chance. What would be the horrible result of an investigation? And is not this, to say the least of it, a serious infringement on ecclesiastical authority, the authority of Rome?

Yours truly, P. S. Please allow me to enclose to ring the words of Rome.

Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the House of the Lord and the praise of God, and being in close connection with the Sacred Text, is a means of inciting and furthering the devotion of the faithful. And what would be the honest judgment of the suffering priests and people after next Sunday's infringements of Roman law?

REMARKS BY THE EDITOR.

Our esteemed correspondent has certainly misread or misunderstood what we wrote some weeks ago in reference to Church music.

Nothing in our remarks on his fellow townsman's letter on the same subject can be fairly construed into an approval of the heterogeneous programme of love-serenades, operas, marches, etc., which he indicates above, leading us to infer that he has heard "by chance" all the tunes which he enumerates rendered in Catholic churches. We do not question Mr. Stockley's veracity, nor do we approve of such a programme as he here lays before us; but we must say that he has completely mistaken our meaning, when he insinuates that our statement that the selection of music for our Churches in this country may be safely left to the local ecclesiastical authorities, signifies that "any church, any choir-master, any organist, can absolutely disobey the expressed will of the Catholic Church as to Church music."

We do not include among "ecclesiastical authorities" the choir-masters or organists, but we do mean the Bishops, and the priests exercising their functions in their respective parishes in subjection to their Bishops, and in accordance with the laws of the Church affecting music as well as all other Church matters.

It is, of course, the wish of the Roman Congregation of Rites that, as far as possible and convenient, the Gregorian plain chant should be used in the Church, but that same Congregation has left to the Bishops a discretion in the matter which binds them to permit only such music as is suitable to the House of God, and to the praise of the Lord.

Now it is certain that in many parishes it is difficult to form choirs which will or can sing effectively the Gregorian chant alone, as we explained at length in our article to which Mr. Stockley takes exception.

Thus it becomes a necessity to permit other than the Gregorian music, if there is to be singing at all. But if our correspondent will look again at our remarks on the subject he will see that we gave no approval of such unsuitable music as he speaks of. Yet we do not coincide with the opinion expressed by our former correspondent, whose cause has been espoused by Mr. Stockley, that Mozart's beautiful and really pious Twelfth Mass is an emanation from the devil. We do not regard such music as Peter's Mass, or Lambillotte's grand Procession and church hymns worthy of a like sweeping condemnation, and we believe it to be quite within the limits of the authority of the Bishops to permit such music in their diocesan churches, without meriting the charge that they are setting at defiance the decrees of the Sacred Congregation which leave the matter to their discretion. It is very true, however, that at times the choirs may sing or play voluntaries which are totally inappropriate and unbecoming. This is an abuse which should be stopped as far as possible; but we may remark that, so far as we are aware, it does not occur nearly so frequently as our esteemed correspondent would lead one to imagine. The authority and vigilance of the Bishops and of the parish priests, however, will generally prevent this from happening frequently; and, on the other hand, it must be remembered that there may be considerable difference of opinion in regard to the precise limits between devotional and "dreary drawing room" or "operatic" music.

Due allowance should be made for such difference of opinion on what is to a considerable extent a matter of taste. Mr. Stockley includes "Moore's Melodies" among the shocking and "horrible" things he has heard sung and played in churches.

We are aware that the tunes of "St. Patrick's day" and "The Harp of Tara" have been applied to the highly devotional hymns beginning: "Hail glorious Apostle," and "Bright Mother of our Maker, Hall," the latter being a translation of the "Ave Maria Stella."

Certainly no Irishman, at least, will regard the former as in the least degree irreverent or diabolical, and, after all, we must remember that here the majority in our Catholic congregations are Irish or the children of Irish parents.

The latter, the exquisite music of "The Harp of Tara," seems to us to express admirably the devotional sentiments of the Ave Maria Stella. At all events, we cannot bring our hearts to condemn it so harshly as does our correspondent, so long as it is permitted by the "local ecclesiastical authorities" to sing it in our churches; neither do we see that, by permitting it, these authorities set at defiance the laws of the Church.

HENRY AUSTIN ADAMS.

The Noted Convert Lectures on Church and State.

In a recent lecture in Chicago, Dr. Henry Austin Adams said in part: "To be a citizen of the United States or a Roman Catholic is magnificent. To be both is beyond words—glorious. The time has come for the lay Catholic American to abandon his miserable apologetic condition and to stand simply in the eternal principles of Catholic philosophy and manhood, take up the gauntlet of bigoted criticism and prove that a man can be a loyal citizen of America and also a faithful member of the Roman Church. Alas for him or her whose social ambitions, whose business hopes, whose political aspirations put the soft pedal on his creed. To such as they would I bring this challenge. That no one can be in the largest, the fullest, the grandest sense of the word—in the safest, the most permanent, the widest sense—an American citizen, unless at the same time he is a member of the one Holy Catholic and Apostolic Roman Church."

"I have been accused of joining a 'foreign Church.' I would point to history's testimony on this point—to the very discovery of America by a Catholic, under Catholic patronage; to the era of colonial days, when Catholic Maryland alone granted unto men the right to worship God in and after their own fashion; to the dawn of American liberty, when Catholic Carroll of Carrollton stood forth foremost among the signers of the declaration of independence for the most radical expressions of opposition to English tyranny. Defined as the institutions which make America the ideal republic are the fundamental privileges which insure to her citizens the right to live, the rights of civil and religious liberty, the right to speak and think as they will."

"Do Catholics believe in men's rights to life? How compares the attitude of their pioneer priests toward the American Indian with the treatment accorded by the reverend gentlemen of Plymouth Rock and of Quaker Pennsylvania and their latter-day descendants? There is not in all history a more bloodthirsty and horrible page of carnage than the history of the early Puritans and Pilgrims in this country. America has no dearer tradition

than the sanctity of the family, and the preservation of the family's inviolability to no qual. In its absolute refusal of the right of divorce to any man—that refusal to stultify the divine command that 'whom God has joined together let no man put asunder'—has protected the family by safeguarding its corner-stone. It welcomes coming comradeship of other churches in this one creed—the Episcopal Church chief among them—and such city Father Larrabee of your city with the Pope on the question of divorce."

HOLY WATER WIPES OUT SPIRITS.

Remarkable Occurrence Which Resulted in the Conversion of a Family of Six.

From the New York Herald, February 27th. Mrs. Cornelius Eckert and her children are now members of the Family Catholic Church of the Holy Spirit, in Canarsie, and their circumstances at once astounding and mysterious, if the stories that are common report in the neighborhood are true.

It is no less than the successful driving of evil spirits by holy water members of the Salvation Army spiritualist and a trance medium tried and failed. Manifestly these spirits were such, it is said, have nearly driven the Eckert insane with fear with their rappings the doors, pounding on the floor, the sounds of smashing glass.

Cornelius Eckert, his wife, all their children have lived in the same story frame house at Avenue Ninety-fourth street, Canarsie, some time, but their lives have anything but pleasant since they into the building on account of mysterious rappings and other canny happenings.

At first the members of the family noticed the persistence of a serious agency which was at the night time and for the most part took place after they had retired. Then the ghostly bedvilens began, and over the beds would and shudder until the five little parrots' room, only to find Mrs. Eckert as greatly frightened.

FRUITLESS TRIP OF INVESTIGATION. Night after night the whole would troop through the dimly lit to find the windows closed doors locked and the furniture was when they retired to bed, to sleep. The condition of the house soon became the talk of the neighborhood, for the little on never remain at home when the mother were out, and each Eckert went shopping heard the sound of the haunted house and the sounds.

At last the mystery of it all too great for Mrs. Eckert. She determined that something be done if they were to continue there or she would go to fear. Some one advised members of the Salvation Army told of the mystery and asked the spell that covered them pall.

Members of the Army came to soothe Mrs. Eckert's fears and prayers. The no ever, did not stop, but even more insistent and fierce. Mrs. Eckert then called in a spiritualist, latter failed lamentably, trance medium. It was this medium that almost climaxed.

She was a woman, and in upon entering the haunted went into a trance. Upon she said she saw a woman in white, and from her mother, who had died when child. To Mrs. Eckert the voice of her mother was as the most agonizing rappings.

HOLY WATER KILLS THE SPIRITS. Mrs. Eckert went to the Holy Spirit Church, who, being a good Catholic, recommended that Mrs. Eckert spiritual adviser for her Eckert was a Protestant, but party with Mrs. Smith went Rev. Thomas F. Moran, of the Holy Family.

Mrs. Smith explained to said, the deep trouble the Holy Spirit, and he gave her water, telling them to go to bed and sprinkle it on the rooms. This was on Thursday, and neither Mrs. Eckert nor Mrs. Smith ever forgot the Holy Spirit.

Entering the house in trembling, they paused entering up courage, dashed water about the darkened wonderful thing happened to the story told by Mrs. Eckert. Wherever the water touched rose colored and brilliant, the walls and floors, so that as they had been in the day the color of the wall paper first time in months the night that without disturbance evil spirits had been driven.

TRUSTS IN BLESS TRIP. The success of the Holy Spirit water was told to Father Friday night by Mrs. Smith Eckert, and preparations begun for the complete driving of the spell. With Father the two women to the pastor of the Church of St. John.

A visit was made to the Holy Spirit Church, where the Holy Spirit water was used, and the family was restored to health and happiness.