

The Catholic Record.

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London, Saturday, July 16, 1898.

A PROPOSED UNION.

There appears to be a fair prospect that two of the seven or eight Scotch Presbyterian Churches will shortly effect a union similar to that which some years ago effected in Canada between the Old Kirk of Scotland and the Free Kirk. The bodies between which the negotiations for union have been going on in Scotland are the Free Church and the United Presbyterians. Both have sent the draft resolutions for unity to their Presbyteries for action—the United Presbyterians by an almost unanimous vote, and the Free Church by a vote of 436 to 41. The Established Church of Scotland could not agree to the terms which were acceptable to the other two, so it will not come into the proposed union.

THE ITALIAN RIOTS.

The organs of the Italian Government are endeavoring to throw the blame of the recent riots at Milan and other cities on the Catholic party, and are recommending further persecution of the Church as a preventive of such demonstrations for the future. The truth is the riots were Socialistic, and were the work of the Radical party, to which the Government has been all along indebted for support. The Catholic papers have challenged the Government organs which have made the false accusations to name a single one among those who have been arrested, who is a member of any Catholic club or association, and they have failed to produce any such name.

"LOYAL" ORANGEMAN.

The Orangemen of Belfast have once more disgraced themselves by savage rioting, but this time their attack was on the police and not on the Catholic population of the city. The Nationalists who were celebrating the 35th anniversary were rebuked by the police to change their intended route so as to avoid the Orange quarter. They did this, and their march was peaceful, and they returned to their homes peacefully. The Orangemen were so irritated at this that they made a savage attack upon the police, overpowering them, until the military were called out. The "loyal" Orangemen who were thus in rebellion against her Majesty's authority were overpowered, and many of them arrested.

A PALPABLE FALSEHOOD.

The Presbyterian Review of the 26th ult. makes the following charge against the Catholic clergy of Montreal:

There is no disguising the fact that in the past the Church of Rome has relied far more upon force, violence, and social persecution for retaining and gaining adherents than upon reasonable argument. The riots that have taken place in Montreal at the instigation of the Church authorities within the memory of most of its citizens are sufficient proof of this. It is this movement means that the old methods are to be discarded and discouraged by those who direct the policy of that Church we shall welcome it with the utmost satisfaction and are not afraid of the result.

There is no truth in the statement that any anti-Protestant riots have been encouraged by the Montreal clergy, and we unhesitatingly say that the Review cannot maintain its assertion by proofs. If unable to maintain it, the Review should apologize for the misstatement. We remember, however, that in Grace Church, Toronto, the Rev. Dr. Wilde several times urged his Orange Young Britain hearers to raise anti-Catholic riots, and even to commit murder.

MINORITY vs. MAJORITY.

The Unionist and landlord papers of Ireland, and especially those of the North, have recently made great complaint of the new Local Government law, that it is an operation of the Nationalist majority throughout Ireland will elect Nationalists, who, for the most part, will be Catholics, to manage County matters. This is probably true, but it is in the nature of representative government that the people will elect representatives who are in

sympathy with themselves. The minority have ruled Ireland hitherto, and they have done so in a way which made the country tired of their oppression and petty tyrannies: it is time the majority should have a word to say in municipal matters, at least. The Catholic majority are not disposed to oppress the Protestant minority, and will not do so. Mr. John Redmond said recently at a meeting of the Independent League in Dublin that, as long as the majority has men willing to give their time and labor to manage county matters, the landlords, anti-Nationalists, and Protestants, who constitute the minority, have no reason to complain, and should not be opposed to them either on religious or political grounds.

IS REVERENCE OR IRREVERENCE DUE TO THE BLESSED VIRGIN MARY?

It is difficult to understand by what species of reasoning some Protestants arrive at the conclusion that they can please Christ by paying disrespect to His ever-blessed and Immaculate Mother, yet there are many instances on record where this disrespect was shown by Protestant assemblages or mobs.

The most recent example of this which has fallen under our notice occurred recently at a meeting of the Protestant Reformation Society, held a few days ago in London, England, presided over by the Rev. Prebendary Webb Peeples. One would suppose that a society with so pompous a title would contain some elements of respectability or at least of decency in it; nevertheless we read in London newspapers that when the name of the Blessed Virgin Mary was mentioned the meeting hissed it.

Of former times we read that similar examples of disrespect to the mother of God was frequently shown. Thus when the English hierarchy was established by Pope Pius IX. in 1852, the Government of the day, under Lord John Russell, made it illegal for the newly appointed Catholic Bishops to assume their titles. This was by the famous, or rather infamous, measure known as the Ecclesiastical Titles Bill, which was since repealed under Mr. Gladstone's administration.

At this period there was great excitement throughout England, and burnings of the new Bishops in effigy. But the mobs did not content themselves with burning the effigies of the Bishops. In London itself in the parish of Blackheath and other parts of the city, the effigy of the Blessed Virgin was also burned, and crucifixes, representing our Lord dying on the cross, were dragged through the mire.

Even in Toronto, only a few years ago, the notorious Justin B. Fulton spoke insultingly of the Blessed Virgin amid the applause of his unthinking audience, and a meeting of the students of a Baptist college formally approved of his insulting language. Such occurrences show the remarkably vicious teaching which these people have received from their ministers, who, in their anxiety to make it be believed that Catholics are idolaters, paying divine honor to the Saints, and especially to Mary, have taught them to hate the Blessed Virgin's name.

Such events, so far from lessening the honor which Catholics pay to the Mother of God, should make us honor her all the more, in reparation for the insults offered her, for God Himself has honored her greatly, first by sending his Archangel to salute her by the glorious address, Hail full of grace, the Lord is with thee, and blessed art thou among women; secondly, by being obedient to her during His life on earth; and thirdly by the respect shown to her when she was at the foot of His cross mingling her tears with His blood as it flowed down for the salvation of the world.

The Blessed Virgin herself, inspired by the Holy Ghost, declared her thankfulness to Almighty God for the favors He had heaped upon her, and she exclaimed in her beautiful hymn of thanksgiving:

"My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For He that is mighty hath done great things to me, and Holy is His name. . . and behold, from henceforth all generations shall call me blessed." (St. Luke, ii.)

This is sufficient authority for the reverence which Catholics show to the Mother of God.

Remember that much is to be done for converts after they are received. They must needs have Catholic friends to call on them, they are generally deluged with difficulties from men and devils which must be answered, and they are often called on to practise heroic virtues. Seek them out, give them countenance, help them to take the offensive against their assailants. This course assists them in the making of other converts.—The Missionary.

RITUALISM IN METHODISM.

A somewhat curious letter on Ritualism appears in the Christian Guardian of the 29th ult.—curious because it reveals clearly the fact of which we had previously some knowledge, that some of our Methodist friends are hankering after "more ritual" in their Church services.

The writer of the letter, Mr. S. R. Parsons, is entirely opposed to this new development, and judging from the special manner in which the attention of readers of the Guardian is called to Mr. Parsons' views, we presume that the editor is in thorough accord with him. The fact remains, however, that a large, intelligent, and influential section of the Methodists is Ritualistically inclined.

Mr. Parsons states as a well-known and public fact, that Bishop Vincent, who is one of the most prominent among the Methodist Bishops of the United States, "at the last banquet of the Social Union in the Metropolitan Church parlors, commended the use of the Ritual in our Church services;" and "this reference was heartily applauded by some of our earnest laymen who felt that this would be a helpful change, giving the people a greater interest in the service, and tending especially to attach and hold the young people of our congregations."

To prove that a Ritual is not desirable, Mr. Parsons quotes from a letter which appeared recently in the Globe from a St. Catharines rector of the Church of England the following passage:

"There is no evidence that the cultivation even of an æsthetic ritual in religious worship helps to stem the tide of prevailing irreligion and worldliness. Like a good many other fads, it runs its course, and when the novelty has worn off, little remains."

We are aware that Methodist controversialists in the past, and, in fact, controversialists of nearly all Protestant denominations, have maintained that the use of a Ritual or a set form of religious ceremony in the divine services, destroys the true worship of God in the heart, and does violence to the prophecy and implied command of Christ that the Father should be adored "in spirit and truth." This is precisely Mr. Parsons' position. He says:

"Are we getting venerate and polish rather than substantiality? That we are in need of some helpful force, especially in our city churches, is quite apparent; but if the Gospel of the Kingdom, so dear to our fathers and to us, is not still the only recognized power of God unto salvation—applicable alike to all ages and conditions—we will soon degenerate into mere formalism."

Mr. Parsons admits that Methodist churches in England use a Ritual—simple, it may be—still it is a Ritual. Also, it must be admitted that, notwithstanding the expression of views by the St. Catharines rector, the Church of England has a Ritual also which all its clergy must use, while many use a Ritual still more elaborate than that of the Book of Common Prayer.

The reason for this is not far off to be sought. Constituted as we are of body and soul, our soul is influenced through our senses. God created man so, and as a consequence, an orderly and symbolical Ritual is an aid to faith. God ordered such a ritual under the Old Law, and even Montesquieu, who had certainly but little faith and as little of ritual, attributes the remarkable attachment of the Jews to their religion to this fact. The Catholic Church recognizing the same fact has a Ritual and a ceremonial, not to take the place of the religion of the spirit, as Mr. Parsons supposes or assumes, but to confirm and strengthen it. Hence in the Catholic catechism taught to our children, to the question

"Why are so many ceremonies used in the administration of the Sacraments?"

The answer is "To excite devotion and reverence for them, and to signify and explain their effects."

We are not surprised that reflecting Protestants like Bishop Vincent, and those who applauded his remarks in the Metropolitan church of Toronto, should be beginning to see now that the adoption of a more reverential order than is now customary in Methodist worship, would tend to produce more respect for the religion which touches the spirit. Bishop Vincent's remarks are indicative of a reaction toward Catholic thought and practice, even among Methodists, where it might have been least expected.

SPANISH CHARACTER.

We publish with pleasure in another column the able address of a Windsor member of the Ladies' A. O. H., on the labors of the Spanish priests who over two hundred and fifty years ago began the work of Christianizing the aborigines of North America.

The address contains a large amount of valuable information and shows great care and research in its prepara-

tion, nevertheless we cannot insert it in our columns without expressing dissent against some of its statements, which are probably unintentionally unfair and unjust.

The ladyspeaker is avowedly a patriotic American, and we presume the general indignation which exists in the United States against Spain, at a period when the two countries are at war, carried her along in the irresistible torrent.

Regarding the general character of the Spanish race there is much to be said, but we have not space in this issue to dwell upon it. It will suffice to say now that history shows that as a rule, though vindictive when injured they are brave, determined, hardy, and patriotic, and they are fervent Christians, whether men or women.

We say this altogether independently of the issues at stake in the present war, in which it is our desire to be neutral.

It is to be admitted that the Spanish adventurers who came to America from time to time seeking their fortunes, committed many atrocities; but so did the soldiers and adventurers of other nations, English, French, and Americans, and it is well known that adventurers in the wild West held to, and acted upon their proverb, "the only good Indian is a dead one," in their dealings with the aborigines.

We are not to condemn whole nations for the conduct of these men.

Apart from this, we shall here touch upon only two points in the address referred to. The first is the decline of Spain "into unpitied destruction."

Of this we shall now speak very briefly, though it has been harped upon very much of late, especially by Lord Salisbury.

Spain has certainly met with many misfortunes since the reign of Philip II. His extravagances were followed by successive wars which impoverished the country. Then there were the wars with England and France in 1788 and 1804. She was unsuccessful in these, owing probably to the small population of the country, but, notwithstanding this, with the indomitable determination of her people, she inflicted almost as heavy blows as she received.

Then followed civil war down to 1879. She has had only nineteen years of peace, but during that period she has progressed so rapidly that were it not for the disastrous quarrel now in progress, she might very soon show an unexpected strength among the nations of the world.

But the point in the address from which we specially dissent is the attack made upon the Spanish ladies in general, and the religious in particular.

Spanish religious did "establish homes" both in the New World and in the Philippine Islands for the infirm and orphans, to which were admitted the distressed of whatever nationality they might be.

Some members of the religious communities might be, and were sometimes of other nationalities, but considering the smallness of Spain's population, no country has excelled her in instituting religious orders wherein ladies consecrated themselves to the works of charity, and went forth unselfishly to distant climes to fulfil their duties.

In connection with this subject we would be tedious if we were to multiply illustrative facts, but we will give two or three. The historian Oviedo was in San Domingo (Hispanola) in 1780, and he tells us there were there, two convents, St. Frances, and St. Mary Mercedes, and one hospital (attended by religious, though built by the king). He thus describes the three buildings:

"They are well built, though not so curiously as those of Spain."

In Havana, the Sisters of Charity are proverbially spoken of as "unselfish." They are mostly Spanish, but they make no distinction of race in their charity. These ladies are universally beloved by the people.

In Tierra del Fuego, the land of naked savages of gigantic stature on which but a few years ago no white man dared venture, there is now a convent of the Spanish nuns of Mary Help of Christians, educating the children and nursing the sick. The Christian natives are warmly clad, and live in comfortable cabins, and they have adopted the Spanish language.

The Catholic Church rests not on the judgment of any individual, however holy or wise; but on the witness of a universal and perpetual body, to which teacher and taught alike are subject; and because all are in subjection to the Church, all are redeemed from bondage to individual teachers and the authority of men.—Cardinal Manning.

THE CONFERENCE AND THE ASSEMBLY.

We cannot forget that when a few years ago the so-called "Equal Rights Association" was organized under the leadership of the late Mr. Dalton McCarthy, and an agitation begun for the avowed purpose of "driving the Jesuits out of Canada," there were a few Protestant clergymen of several denominations who refused to join in the absurd outcry which was raised by those ministers and laymen who have pushed themselves to the front whenever any anti-Catholic movement has been initiated at any time.

Among those who thus dared to set themselves against the tide of popular clamor was the Rev. Dr. Shaw, principal of the Wesleyan Theological College of Montreal, who, by showing the absurdity and injustice of the attack on a learned, zealous and virtuous body of priests, brought upon himself much odium from the clergy of his own denomination.

It required great courage for any clergyman to face the torrent of abuse which was directed against Dr. Shaw on that occasion, and we can entertain for him only the kindest sentiments and the highest admiration both for his courage and his learning, and we hope he may long occupy the honorable position which he fills at present.

Nevertheless there are a few points in the Rev. Dr.'s address to the Presbyterian General Assembly on which we feel it necessary to make some remarks.

Dr. Shaw and Dr. Burwash of the Victoria University, Toronto, were the delegates of the General Methodist Conference, to extend greetings to the recent Presbyterian General Assembly, and in introducing himself he made the following amusing remarks defining his position:

"I have very warm friends in all the denominations. . . . At the same time, many of my own brethren look upon me with grave uncertainty. Some think I am an Anglican, some that I am a Presbyterian, others have a painful apprehension that I am a Jesuit. Well, here and now I declare myself to be a Methodist, and I am becoming every day more intensely Wesleyan, but it is by becoming more intensely Catholic. I can say with Angelique Arnaud, Abbess of Port Royal, in the evangelical warmth of Jansenism, I belong to the church of all the saints, and all the saints belong to my church. With all my heart I believe in the Holy Catholic Church, including all saints, whether Greek, Latin, Anglican, Lutheran or Reformed."

The meaning of this becomes clear when we take it in connection with the words following, whereby the doctor endeavors to show the General Assembly that it, and the Methodist Conference, hold the same faith, notwithstanding all differences on doctrinal points, and that really there is no substantial difference between the Calvinism of the Assembly and the Arminianism of the conference. In fact, the rev. doctor practically maintains that the catholicity of the Church of Christ consists in its embracing within its fold all varieties of belief.

We must take exception to this definition. The true catholicity with which Christ invested His Church has for its first characteristic unity of faith. He commanded His Apostles: "Teach all things whatsoever I have commanded you." (St. Matt. xxviii, 20.) Further, we are told by St. Paul in Eph. iv, 5 14, that there is one body (the Church of Christ) and one spirit to which we are called, "one Lord, one faith, one baptism," and that Christ has instituted teachers and pastors of various degrees "till we all meet in the unity of faith. . . . that we may not now be children tossed to and fro, and carried about with every wind of doctrine."

From this nothing can be clearer than that there is an authority in the Church which must pronounce upon and declare the truth of the doctrines which Christ has revealed and commanded to be taught, so that unity of faith may be preserved. This is fatal to the pretence that true Christianity consists in an aggregation of many independent creeds.

True Christianity, and therefore the true Catholicity of the Church signifies that there is one faith, one teaching, defined by one acknowledged, universal authority to which all must give obedience and respect, and it is the Church thus constituted that has been commissioned by Christ to teach His gospel to all nations. This universality is the catholicity of the Church of Christ. The catholicity which is made to consist in a compromise of various creeds praising or coddling one another, is merely a device to which recourse is had for the purpose of concealing from public view the inextricable confusion arising out of the primary principle of Protestantism, which makes private judgment the sole arbiter of faith. It has no founda-

tion either in Scripture or the traditions of the Christian Church.

There is one other point on which we must also make a few remarks.

The Reverend Doctor considers apostolic succession to be of no account in the Christian ministry, and on this ground he believes that both the Presbyterian and Methodist ministers have good and valid orders before God. He says:

"We (Methodists) believe the best evidence of apostolic succession is apostolic success. Moreover, our authority is not impeded by the uncertainty of any form of words at our ordination."

This is a very convenient theory for those who know they have not an ordination which is derived by succession from the Apostles and it would make General Booth, Evangelist Moody, and Sam Jones ministers of the true Church of Christ, equally with the Pope, Bishops, and priest of the Catholic Church, who can trace their succession in an undoubted line to St. Peter and the other Apostles.

On this point, however, Scripture and the constant teaching of the Church are perfectly clear. A ministry by succession existed under the Old Law, and a similar succession was instituted by Christ under the New Law.

Under the Old Law, Core (or korah) Dathan, and Abiron were publicly punished by God with the penalty of death for daring to assume the priesthood on their own authority; and when the people blamed Moses and Aaron for this manifestation of God's wrath, and rebelled, they, too, were punished with a plague of burning fire, until Aaron, the true priest of God, prayed for them, "standing between the dead and the living. . . . and the plague ceased." (Num. xvi.)

Under the New Law, the Apostles alone received from Christ the powers which He as founder of His Church possessed from His heavenly Father. From many passages in Holy Writ it is clear that the Apostles transmitted the powers they received. We need only refer here to Acts xiv, 22, for proof of this. "They ordained priests in every Church." To this we may add the testimony of St. Paul, that outside the line of the Apostolic ordination, there can be no Christian priesthood; for, "neither doth any man take the honor to himself, but he that is called by God, as Aaron was." (Heb. v, 4.)

With all due respect, therefore, for Dr. Shaw, as a personally benevolent and learned gentleman, with a noble and generous heart, we must dissent from his theory that apparent success in the ministry is the test of apostolic succession. Apostolic ordination is necessary, and the authority to exercise the functions of the ministry, must be obtained from the supreme authority in the universal Church, which alone is truly the Catholic Church of Christ.

MR. EDWARD BLAKE ON THE IRISH FINANCIAL QUESTION.

We are pleased to notice that Mr. Edward Blake made a deep impression on the House of Commons by his speech on the Irish financial question. The following is the despatch announcing the fact.

London, July 8.—(Montreal Star Cable.)—Hon. Edward Blake's speech in the House of Commons on Irish financial claims is the subject of general talk in the lobbies. It was, in fact, Mr. Blake's greatest Parliamentary hit. The Westminster Gazette says Mr. Blake the following tribute:—"Mr. Blake followed the Chancellor of the Exchequer and analysed his arguments with great skill, proving himself a master of Irish financial statistics and an adroit and dexterous opponent in controversy. The House of Commons showed its admiration of his abilities by frequent applause. Subsequently in the lobbies some of the most generous tributes to Mr. Blake's powers were offered by his political opponents."

MERITED HONORS.

A Sister of the Congregation of Notre Dame has the honor of being the first woman to receive the badge of the Order of the Crown created by the King of Belgium to reward the devotedness of his subjects. In promoting the interests of the Congo-Belgian State. Many women, including a large number of Sisters who have received the red ribbon of the French Legion of Honor. Mile. Bottard, who won this distinction this year, is a shining example of devotion to the unfortunate. For forty-seven years she has been employed in an insane hospital, entering it as a servant when only twenty years old. She has been like a mother to her poor patients, treating them as if they had been her own unfortunate children. She is known as "Maman Bottard," and her success was such that it commanded the highest praise from both physicians and associates. Four other women also won their honor in hospital work. Then there was Mile. Nicholas, who taught imbecile children for more than fifty years. It was said that if there was a germ of understanding in the feeble mind of a child, Mile. Nicholas could find it out and foster it.—Ave Maria.

Abhorrence of lies is the test of character.—Bishop Spalding.

THE BLESSINGS OF PEACE.

Sacred Heart Review.

We are told in the gospel that ever is angry with his brother, danger of the judgment, and told also that our gift will not be acceptable at the altar if we reconcile to our brother. No admonitions regarding the need of peace, in order to gain salvation are presented in the holy Scriptures unless our justice aboundeth than that of the Scribes and Pharisees. We shall not, according to the God, enter the kingdom of Heaven if we are merciful, modest, sympathetic and do not render evil, we can not fail to be at peace individually with all mankind. A much pleasanter our life is when cherishing no will to avenge our wrongs, or acts that rob us of money or good name. The unjust man is always unhappy because he does not accomplish his purpose; he is miserable, and it ceases in his projects of return for bad, he is equally distressed when his conscience reproaches the wrong he has wrought. To be sure, an anger which is righteous and we understand in no measure, words, which reproaches will not avail. Parents have often to resort to words of reproof, in order to those under their charge to do their duties. Jesus Christ, who indignation, drove the money-changers from the Temple, and we a like feeling when we see things profaned, and shame flouting itself in the eyes of our pride. And to what crimes just anger, especially when inflamed by drink, lead. Often may be laid at its door. It turns into an unreasoning brute, a victim of his rage might as well as the wild beast of the desert as the malicious foe are devoid of all humanity, following mere animal instincts. One is in danger of a which will send him to everlasting damnation. We must refrain our from evil and speak no guile, the favor of God, and we must merit His love. The criminal petulant man can not do this, if only when he pours forth his rage, and he is cruelly to those who have been so unjust to incur his displeasure. In such he reveals secret concerns neighbor that should not be and thus adds to the enormity by exposing his neighbor to tempt of the world. He thrusts himself in the category of the St. Paul condemns when he the detractor shall not inherit kingdom of heaven. Anger, discords, which God detests. Evils that follow in the train need not be named. They are each of them is enough to from the throne of mercy, if it unrepented. Thus we see habitually choleric person is danger of losing his soul, must guard against his impatience, lest it lead to regret. And in order to do this he should guard the faults and defects with charity, always remembering that he is not perfect himself, he judges he shall be judged. He find that God will listen to prayers, and he may walk in the trust that God will him to the abodes of peace, where Christ, the Prince of Peace, ever.

THE HOME OF BASIL AND GELINE.

By Anna Mitchell, in Donaboe's. With this vista of facts before my mind's eye, we started early morning for Grand Pre. One of our party rode from time, we rode through the Gasperreau Valley, tracing of the river from where it flows out from among the hills into of a tiny stream to where joins the salt water, flowing the Basin of Minas. It was the Gasperreau's mouth, the fish ships were anchored for awaiting their cargo of hump. As we followed the road Acadians must have taken to it seemed as though making a pilgrimage over that had been sanctified by A very interesting feature of the river is the dykes remain as lasting monuments patient toil of the Acadians. constructed of sods about a foot high, packed on top of each other, and protected by dykes protect the meadows from the spring of when the tide rises to a height in the Bay of Fundy. Bas smith shop is a thing of the site on which it stood out. It is now marked by ruins, all that is left of Basil's successor, which was destroyed by fire. The village consists of a few scattered houses, and if they were truly uninhabited they could give less signs of life, either children at their play or without. Nowhere could either children at their play or without. Suspended prevailed on every side, painful contrast to the time. Matrons and maidens sat in green, and in kirieis, Scarlet and blue and snow, spinning the golden flax. From the gossiping looms thimbles, within doors. Mingle their sound with the wheels and the songs of the