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Catholic Record.
 London, Sat., April 21st, 1898.
BARBARIY OF THE GOVERNMENT.

From the details, received by mail, concerning the proclaimed meeting at Youghal, the conduct of the Government turns out to be the most wanton and brutal of which even the infamous Salisbury Combination has been guilty. The object for which the meeting was called was one which could not be distorted into an unlawful one. It was to enable the tenants who were threatened with eviction, to take advantage of the Land Act which is the law of the land. Yet the Government thought proper to proclaim it as if it were unlawful. They had not even the pretence that it was a disturbed district, for it is a district which the records of the courts prove to be crimeless.

Of course there was a pretence under which the proclamation was made. This was that the meeting would "interfere with the administration of the law." The interference with the administration of the law was altogether on the part of the landlord of the Ponsonby estate, who wished by evicting the tenants, to prevent them from making use of the Land Act for their protection against excessive rents. The pretence of the Government was, therefore, a direct falsehood. The Government interfered to assist the landlord to evade the law.

The proclamation also stated "that the object and effect of such meeting will be to lead to dissension and increased animosity amongst different classes of her Majesty's subjects, and may lead to a breach of the peace, and public disorder."

From whom would such breach of the peace arise? Certainly not from the persons who were to hold the meeting, for the neighborhood entirely sympathized with the objects of the meeting. For the same reason, no attack could be feared upon it, or if it were to be feared it was the duty of the Government to protect the meeting, as it was their duty on a former occasion to protect the meeting at Dromore which was threatened by Orangemen, though the Government, instead of protecting, proclaimed the meeting then, also, as unlawful. The only breach of the peace which could be feared as the result of the Youghal meeting, was a breach by the forces of the Government itself, as at Mitchells-town. It is easy to see, therefore, that liberty of speech, even for lawful purposes, does not exist in Ireland.

The circumstances under which the meeting was proclaimed add to the record of tyranny of the Government. A removable magistrate, under direct control of the Government, was chosen to make the proclamation, without consultation with the regular magistracy of the district. Mr. Chas. Rosayne, J.P., on an information sworn to by the Chairman of the Town Commissioners, made a counter-proclamation, that as the meeting was for a lawful purpose, any interference with it would "gravely imperil the public peace and provoke disorder; and being of my own knowledge aware that the district of Youghal is wholly free from crime, and that no meeting of the local magistrates has been called for the purpose of considering the advisability of suppressing the said meeting. Now I do hereby inform all magistrates and officers entrusted with the preservation of the public peace and all others whom it may concern to aid and assist in due and proper preservation of the public peace at said meeting."

The truth of the matter is the Government did not wish for a public exposure of landlord tyranny in connection with the Ponsonby estate. The tenants must be evicted from the homes which themselves built, and from the lands on which they had spent the toil and energy of their lives, without an opportunity to have recourse even to the wretched redress which the law of the land would give them, and they must, further, not be allowed to make their grievance known to the public!

The object of the Government, however, was not attained. A large meeting of the tenants was held in the morning, before the time announced for the proclaimed meeting, at which Rev. Canon Keller, Messrs. Wm. O'Brien, M. P., the Mayor of Cork, Rev. Dr. McCarthy, and others spoke, and made the exposure which the Government dreaded.

When the time arrived for holding the

proclaimed meeting, it was found that a large body of police had taken possession of the spot where it was to be held. Capt. Plunkett, who was in command had said: "The meeting will be dispersed by force if it is attempted," and he was there to carry out his threat. A crowd of five thousand people assembled to hold the meeting. These were attacked by the policemen with batons, and several were badly hurt by blows on their heads. Mr. Wm. O'Brien asked the police to make no attack upon the people, but to make a test of the legal right to hold the meeting by a technical assault upon himself promising that he would counsel the people to offer no resistance if this were done, but his request was not heeded. It was evidently the intention to provoke resistance, so that there might be an excuse for the commission of cold-blooded murders, such as were before committed by the police at Mitchells-town: yet the police were as evidently aware that they were acting against the law, as they were afraid to assault or arrest Mr. O'Brien, so as to subject his right to be at the meeting to a legal suit. At the very time that preparations were going on for their illegal course, adopted by the police, by direction of the castle authorities, that is to say, on Saturday, when this proposed meeting was being declared unlawful, Mr. Balfour was making a speech at Stalybridge in which he said that "The Crimes Act is not administered with severity, and that by the firm administration of the law in Ireland, confidence was growing up, and freedom restored, and that there was no interference with freedom of the press, or freedom of the people." Thus it appears that the government policy is, while enacting oppressive measures in Ireland, to lie about them in England. Nothing exhibits more plainly the infamy of the course they are pursuing.

Three civilians, as far as is known, were severely injured by the police. On the other hand, three policemen were also severely handled, including Captain Plunkett, who caught a man by the collar and attempted to throw him from the sidewalk. The man, in defence, struck him with a stick upon the head, and followed with a second blow which felled the Captain to the ground. He then escaped. The captain's injuries would have been much greater had not one of the crowd, probably mistaking him for a countryman, protected him from the man whom he had first assaulted. As it is it appears that his wounds are serious, and the doctors fear that erysipelas will set in.

The inference to be drawn from the conduct of the Government in this case is well pointed out by the Right Rev. Dr. McCarthy, Bishop of Cloyne, who, writing to Canon Keller, thus refers to the authorities: "The suppression of your meeting is, as you say, a conclusive proof that the Government is determined to prevent every expression of opinion against the barefaced barbarity of the landlords. When will all this end? It seems evidently the intention of our present rulers to drive the people to desperation, in order to afford them an opportunity of a still more cruel enforcement of the iniquitous Coercion Act. God grant our people may not give them the opportunity they so evidently desire. Please offer my kindest remembrance to Mr. O'Brien. I hope very sincerely, for his own sake, and the sake of the people, that he will not give the Government an opportunity of shutting him up in prison again to the manifest danger of his life, which is too indispensable to his country, to be rashly exposed."

It is any wonder that Ireland, governed in such a manner, should aspire to govern itself? Since the above was written, Mr. O'Brien has been again arrested in consequence of the speech he delivered at Loughrea. The arrest was made on Saturday last on his arrival at Kingstown. If this arrest had been made when Mr. O'Brien challenged the police to arrest him, the brutality of the police might have been spared, but it appears that this is a part of the business in which the Government are most anxious to display themselves. Mr. O'Brien was placed in Ballinacree jail, but was afterwards released on bail.

NEW JUDGESHIP IN ALGOMA.
 By the very judicious appointment of His Honor Judge Olivier, the Dominion Government have deserved the credit of having to some extent moderated the disproportion between the Catholics and Protestants on the bench. It would serve much towards establishing a proper equilibrium if one of our numerous able Catholic barristers were promoted to the new judgeship which is to be created for Muskoka and Parry Sound. We hope that the Government will not overlook, in this appointment, the claims of Catholics to that fair representation on the bench to which they are entitled by their numbers in Ontario.

PRINCE LICHTENSTEIN has introduced a bill in the Austrian Reichsrath to make the teaching of the Catholic religion the foundation of the elementary education of the empire.

"MANUFACTURING DIVINE TRUTH."

The Maitland Presbytery disapproves of the action of the last Presbyterian Assembly, which has under consideration the proposal to strike out that part of the Westminster Confession of Faith which forbids marriage with a deceased wife's sister. The following resolution was passed at the last Presbytery meeting: "That inasmuch as the Westminster Confession of Faith has been solemnly accepted by every minister and elder of this church, numbering fully 6,000, without reservation or equivocation, as founded on and agreeable to the Word of God, this Presbytery strongly disapproves of the action of last Assembly in entertaining the proposal to strike out the last sentences of the 4th section of 24th chapter of the said Confession, though no proof has ever been produced to show that it is not founded on, and agreeable to the Word of God, and resolves to abide by the Confession of Faith in its integrity, should that necessary separation from the majority, who may by vote in the Assembly carry out the purposes of the remit."

The section declares that "such incestuous marriages" as are "within the degree of consanguinity or affinity forbidden in the word" can never "be made lawful by any law of man, or consent of parties so as those persons may live together as man and wife." The closing sentence indicates that "the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than her own." This prohibition, of course, extends to the marriage with a deceased wife's sister. The Maitland Presbytery does not believe that even the General Assembly has power to alter the Laws of God.

It is not very long since, in *Knox College Monthly*, a paper of Rev. G. M. Milligan was published in which it was maintained that the Catholic Church claims the right "to manufacture divine truth," which, as he justly said, "is not the Church's function." As the Catholic Church claims no such authority, Mr. Milligan might with profit explain whence the Westminster divines, or the Canadian General Assembly, derive their authority to do this. One or the other of these is a "Divine Truth Manufacturer."

INDULGENCES.

In a lecture delivered in Toronto on the 10th inst., Justin D. Fulton said that "Indulgences are being and have been sold in Toronto for a long time, and that their sale will, to all appearances, continue for some time to come."

In the same lecture, he disclaims the reproach which has been uttered against him, that he "is telling untruths against the Church of Rome." He asks "of what use would it be to him to do so?" It would seem that there are gullible people who are willing to hear such assertions as he makes, and to pay their "quarters in proportion to the amount of stuff which is served out to them by the Doctor." Whether the quarters benefit him or not we shall not decide, but we are aware that Holy Writ says: "The lips of a fool intermeddle with strife, and his mouth provoketh quarrels. The mouth of a fool is his destruction, and his lips are the ruin of his soul." Prov. xviii; 6, 7. No doubt Fulton's lies may bring him money at the present; but hereafter, what "The bread of lying is sweet to a man; but afterwards his mouth shall be filled with gravel." Prov. xx, 17.

Our authority for attributing the above to Mr. Fulton is the *Mail* of 11th inst. From another source we learn that he said he went into a Catholic store on Church street to ask if he had "Indulgences for sale," but he was informed "they were out of stock." Such is the man who is recommended by Mr. J. L. Hughes, the Toronto School Inspector, and others, as their teacher of Gospel Truth.

HONORED BY THE HOLY FATHER.

We had occasion, in a recent issue, whilst noticing presentations to Pope Leo XIII. in memory of his Sacred Majesty, some rich presents that were sent from Scotland. Among these was Mr. MacVeigh's fine edition of Bishop Challoner's Martyrs, in a splendid binding. This magnificent gift was presented personally by an "old friend of Mr. MacVeigh, the General of the Servites. We now learn from a Scotch paper, the *Dumfries and Galloway Standard*, how highly the offering was appreciated by the Holy Father. "Our townsman, Mr. MacVeigh, has been favored with a communication from the Pope's private secretary, of which the following is a translation, 'I am commissioned by His Holiness to forward to you without fail, a medal, the same as is presented to all who were personally presented to the Holy Father and kissed hands on being presented.' The medal is of silver, stamped by the Roman artist Bianchi. On the obverse it exhibits an excellent portrait, in profile, of the Pope with the inscription: *Leo XIII. Pont. Max. An. X.* The reverse

carries a cross set on a cloud and having a glory at the top. Round the disc there is the inscription, *An. L. A. Consec. Sacrosancti Leonis XIII. P. M.,* and beneath the cloud and cross, *Kel. Jan. MDCCCLXXXVIII.*

CATHOLIC SCHOOL ELECTIONS IN SCOTLAND.

The No-Popery cry does not always prove successful. It was raised in some districts of Scotland in the school elections, and it was confidently declared that no priest would be allowed to sit at any school board. The result was that in South Uist four priests were returned at the last school elections, giving the Catholics a majority of one on the board. In Busby a priest was elected for the first time, and in many other districts priests have been elected also.

The Glasgow Central Council of the Catholic Union have, on this subject, issued an address which shows the position of affairs. The address points out that throughout Scotland bigotry is calling for such new legislation as will prevent Catholics from having that voice in the management of schools to which they are entitled by their numbers. There is, therefore, a necessity for Catholics to protect themselves by fighting their battle at the School Board elections. The address adds:

"Where we are all absolutely one, we are able to defy bigotry, and to defeat every combination of enemies. Catholics of Glasgow, show to the world on the polling day that you are determined to conquer in this battle for your children's faith in 1888, as you were in 1873, when your unanimity and organization brought a triumph which compelled the admiration of the whole kingdom."

When, in Ontario, the Toronto Ministerial Association and their allies among the press make a similar effort to turn the schools into proselytizing establishments, and to weaken the Catholic school system, we should take example from our indomitable Scotch brethren in the faith, by making it known that we are not to be ignored in the making of laws and departmental regulations for the government of schools in this province.

THE SPIRITIST DELUSION.

Several incidents of interest have of late called public attention to the teachings and practices of the gross superstition and idolatry which is known by the name "Spiritualism." A "Madame General Dias Debar" succeeded in ingratiating herself into the favor of a prominent lawyer, Mr. Marsh, by representing herself as a medium having constant communication with the spirit world. She furnished him with spirit-painted portraits of departed ones on demand, so that he was able to stock with them a gallery of some extent, but he was obliged to pay an exorbitant price for this privilege, so that now even his handsome house has become her property, though he is permitted to remain in it as a sort of privileged lodger. Mrs. Debar's husband is able to paint, but very indifferently, and as the pictures are poorly painted, it is clear enough where the pictures, said to have been painted by "the old masters," come from. Besides his house, worth \$50,000, which he conveyed to her in regular form, he has paid her large sums of money, all of which she persists in retaining. Lawyer Marsh, who was once a partner of Daniel Webster, will not believe that he has been cheated, though his friends have exposed to him the discreditable antecedents of "the woman, and there is no expectation that he will be brought to disbelieve in her. He says he cares nothing for what she was. He knows that she is, a 'divine woman,' and that is enough. As to his property, he says, 'I have made my money in my own way, and I shall dispose of it in my own way, as I have a perfect right to do. Those who don't like my way may follow their own.'"

This woman, Mrs. Debar, was born in Kentucky, near Louisville. She has in the past represented herself under various names, and as a native of Ireland, England and Italy. At one time she passed herself as the Princess Editha, daughter of Lola Montez, and throughout she has lived "by her wits."

A short time ago she was in poverty, and her husband was plain Joe Debar, but after securing Lawyer Marsh as her victim, her husband assumed the high sounding title of "General." The perplexing part not yet understood, of the woman's slight of hand, is, how she contrived to substitute in a painted canvas for a bare one in the presence of Mr. Marsh, under the pretence that the bare canvas had been painted by spirits. But this is evidently an act of legerdemain similar to the tricks of prestidigitators, which are equally not understood.

Of course the spiritualists generally deny that the exposure of Mrs. Debar as an impostor has anything to do with their religion. Rejecting the Revelation of God, they have substituted the idle fancies which are supposed to have been communicated by spirits good or bad, by means of rapping on tables, or slate writing, and newspapers published in their

interest are filled with pretended letters from the spirit world. On the 1st of April there was, in Rochester, a celebration of the 40th anniversary of the first table-rappings from which spiritualism dates its origin. We shall not here enter upon the history of this imposture, but we desire to refer to an event which has recently taken place, which ought to open the eyes of its deluded adherents to its true character.

Mr. Henry Seybert, of Philadelphia, a believer in Spiritualism, died, leaving a large sum of money to the University of Philadelphia, for the establishment of a Chair of Philosophy, on condition that the University should institute a scientific investigation into Spiritualism. The Commission was formed, chiefly of University Professors, but comprising other prominent gentlemen, two of whom were Spiritualists in belief. On making their experiments, the Commission declared that every one was either a total failure or a fraud. The slate-writing, which has become a famous feature of Spiritualism, is done sometimes by the substitution of another slate, previously written on, sometimes by writing during the seance while the attention was otherwise occupied. The Commission declares that scientific investigation was not requisite to discover this. Close observation was sufficient. The spirit-photographs, letters, rappings, etc., were all fraudulent tricks, which some jugglers who were called in were able to perform much more adroitly than the mediums, the former being able to conceal their method of operation, while the latter were not.

In spite, however, of the conclusions of the investigating committee, it does seem that there is testimony sufficient to prove that spiritualism is not altogether mere fraudulent jugglery. No doubt there is much of this in the system, and the Commission found much that was mere jugglery; but many facts related by certainly honest witnesses cannot be explained in this way. Dr. Brownson says in his "Spirit-Rapper": "In the case of the spirits of our own times much harm is done by telling them the spirit-manifestations are all humbuggery, imagination, fraud or trickery. These people know that it is not so. They know that they are not knaves, that they practice no trickery and have no wish to deceive or be deceived. They are not conscious of any dishonest intentions, and they have no reason to think that they are less intelligent or less sharp-sighted than they who abuse them as impostors, or ridicule them as dupes. The worst way in the world to convert a man from his errors is to begin by abusing him and denying what he knows to be true." The Dr. explains lower down: "Among them there may be knaves and fools, there may be quacks and impostors, but I have no reason to suppose that the mass of them are not as intelligent and as honest as the common run of men, as the world goes."

Oppose the spiritualists we certainly should, but not where they are strong and we are weak. The true way is to concede the facts, concede all that they really and honestly observe, concede even their mysterious and superhuman character and then explain to them their principle and origin, and show them that they proceed not from good angels, even when apparently they are pure and unobjectionable, but from the enemies of Christ, from Satan and his angels carrying on, with devilish malice, their never-ending war against Heaven."

It is not only possible, but very probable, that the Scientific Commission had to deal with impostors, but this testimony of Dr. Brownson, a man who had personally tried and produced the phenomena of Spiritualism, cannot be passed by with contemptuous incredulity. *Experto crede Roberto. Believe him who has had the experience.*

If we act upon this maxim we will acknowledge that spiritist phenomena, so called, are sometimes the effect of jugglery, but that they are sometimes, and very often, the result of diabolical intervention. That the devils have, in the past, thus manifested themselves, must be acknowledged by all believers in Holy Scripture. There is, therefore, nothing to prevent similar manifestations; at the present day.

As a system of religious belief, anything more blasphemous than the spiritualistic cannot be conceived. Our Saviour is spoken of in most contemptuous terms which we could not transcribe into our columns, from the regular organ of the sect, the "Banner of Light." To show their spirit, it will suffice to say that in their heaven, Tom Paine in the "seventh sphere" is just one sphere higher than Christ, who is in the sixth, and while thus reviling Christ, they strive to elevate all that is wicked and infamous. One of the most prominent among the spiritualists, Mr. Brittan, declares that "Simon (the magician) was of all men the Prince among the workers of spiritual miracles."

One other incident which will illustrate that outside of its diabolical features, spiritualism largely consists of mere fraud, occurred in Chicago a few weeks ago. The Bangs sisters, who are among the most prominent of to-day's spiritists, were arrested on April 1st for running a show without a license, and obtaining money under false

pretences. Two policemen were present at the show when the spirit of a Russian Princess was called forth. The policemen suddenly seized the spirit in its pranks and it was found to be Miss May Bangs clad in gorgeous costume. The friends of the sisters attempted a rescue, but the police held their prisoner by producing their revolver, and bore her to prison in a patrol wagon.

The supporters of spiritualism are almost invariably infidels, who having thrown aside their belief in God's truthful revelation, fall into all the absurdities of the grossest superstition and idolatry of devil worship. Their seances should be avoided by Catholics, and all Christians, as the worst of moral poison.

CATHOLIC SCHOOLS.

In connection with the lies repeated unblushingly by the notorious J. D. Fulton, respecting the morality of convents and the efficiency of the education imparted in them, and in Catholic schools generally, the following letter addressed to the *Boston Pilot* by a respectable Protestant gentleman of that city will be read with interest. The St. Thomas Professor who made a wanton and calumnious attack upon these excellent educational establishments might also learn something by carefully considering the facts stated in Mr. De Marsalle's letter:

A PROTESTANT ON CATHOLIC SCHOOLS.

Boston, April 5.
 EDITOR OF THE *PILOT*.—Sir:—In view of the many questions which have arisen within the past few months on the parochial school question, will you allow me to express through the medium of your paper my views on the Roman Catholic school system. I spent several years in a Roman Catholic convent in France, and all that make up the higher branches of a liberal education I received there. In a convent discipline and order are the first laws. We had an exact time for every study, consequently we always knew what to do and when to do it.

I am a Protestant, but my religious convictions were never interfered with, nor was the Bible prohibited; we read some part of the Gospel in school every day. This was my experience, and as far as I knew, the pupils all had copies of the New Testament, and could read it whenever they chose. I never heard a word spoken against my religion all the years I was among the Roman Catholics, nor did any one ever interfere with me, and I wish to treat them now as liberally as they then treated me.

I write this simply to say that there are two sides to this vexed question, also as a statement of facts which came under my own personal experience during a period of many years, which were certainly the happiest years of my life.
 Yours faithfully,
 H. DE MARSALLE.

HOW LAW IS ADMINISTERED IN IRELAND.

The sentence on Mr. Patrick O'Brien and Mr. John Hayden, which were confirmed at Athlone by County Judge Morris, on appeal, were mitigated, the Judge ordering that they be treated as first-class misdemeanants. He said he thought he did not exceed his powers in exempting these gentlemen from the harsh degradation of the ordinary prisoner. He continued: "In cases of sedition the act prescribed that the accused should be treated as first-class misdemeanants. Now these cases approached more nearly to sedition than to anything else. They could not shut their eyes to the fact that these meetings were incidents of a great social movement, that was taking place in this country, which was very grave, and deeply to be regretted. But the offences of Mr. O'Brien and Mr. Hayden were not to be classed with infamous crimes that carry with them the detestation and abhorrence of mankind. He was sorry that he could not extend the same mitigation to Mr. Byrne. Banger, death, blood, and murder had followed words of this kind, and he confirmed the sentence in the case of Mr. Byrne."

Great interest was felt in the proceedings of the court, and considerable excitement existed when the Judge's decision was made known, but there was no disturbance of any kind. The prisoners were taken to Tullamore. It would be difficult to see why the same course was not followed in the case of Mr. Wm. O'Brien, only that we know that Ireland is governed by the will of the Castle, and not by law. Even in the case of Messrs. O'Brien and Hayden, notwithstanding the Judge's decision, these gentlemen are confined in ordinary prison cells in Tullamore, the governor asserting that there is no prison rule entitling them to other apartments.

The Montreal Ministerial Association and the Evangelical alliance held a meeting on the 16th inst., to protest against the donation of a site by the City Council for the erection of a statue of the Blessed Virgin. One thing was made evident, that they take the Blessed Virgin to have been a thorough Catholic, for they unanimously agreed that such action would place the Protestants in a "position of inferiority." Some of the speakers were in favor of a counteraction by the erection also of a statue as thoroughly Protestant, viz., that of William III., the assassin in chief of Glencoe! No one else could be thought of as the shade the Catholic virtues of the Blessed Virgin.

Two Mormon emigrating Mormonism were tarred and across Ohio River

PSEUDO-MONK WITNESS.

The notorious Widdowson, special pet of the O. C. city, and who was also Grace Church here for a period, has been long in London, England, on a quite similar to that of him to the Central Prison following, from the 1st of Star of 27th March 1898. Such men as Widdowson are just the popular No-Popery lecturers. GRAYVINGERES AGAD.

CLUB OF GUINNESS.

To-day, at the Guild Charles Hart Burleigh George Widdowson Alderman Sir J. C. L. spiriting together to do offence with a boy and a factory.

Mr. Humphreys, Inspector of Christ's Hospital, prosecutes. He said the prisoners related to January, February and a third that before the very much more serious, namely, the offence. One of the himself the Rev. Charles and the Rev. Charles B. the other described. Franciscan monks, and with the church of King Edward Road, St. had in his possession a lecture by that person who were scholars of would be called as Christ's Hospital had duty to place the matter in London on the date of the prosecution. Burleigh here stated in London on the date of the prosecution. Detective Sergeant that he arrested Burleigh at 6 o'clock yesterday afternoon left a house in the address. About seven evening witness arrested South Hackney.

Both prisoners also mentioning their statements every evening he would like to see the Alderman's circumstances, it was foregone them. (Laughter.) Widdowson:—That is ion. Mr. Humphreys of the trial, and the prisoners remanded till to-morrow bail.

As everything which the career of such towards warning of easily deluded pe machinations and following despatch Toronto Globe:

New York, April 19. A cable says:—A man in London which confidence or religious sharks who prey upon them. Francis George, a fond of being called in is now charged with the same person who sam in London and States by a crusade against diabolism, concerning which diabolism variously hid self posing as a forming account was in the workhouse mother's name was a was a homeless vagabond who earned a living in e-log dancing. When evening to take the Having a good vocation, he was taken drunk named Father just set up in North which he called a B Young Widdowson used and occasionally im Samuel when performed miracle play performances or sent a religious parades, to the delight in the city. The from lack of funds, Widdowson was thrown he has since lived on ulity of simple-minded himself as a conv assumed the name and in company with who masqueraded as travelled to Rome, to Canada, lecturing Romanism. He for where ready to take tion, which he fixed ard. At several to with loathsome managed to wriggle justice until he res after a successful years' imprisonment. He went to Scotland factory in Glasgow, he kicked out of the smiling in Dundee, iam to crowded con a present of a portra unctious features, of sovereignty. The unmasked him. T evening, and Widd by slinking away Five years ago he a suburb of London church of England his admirers at len all for himself. In tion he remained when he was arr charge.

Two Mormon emigrating Mormonism were tarred and across Ohio River