

The Catholic Record.

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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is conducted. It is both good and true, and its motto is "The Catholic spirit pervades the whole."

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, May 19, 1900.

THE APOSTOLIC DELEGATE.

At all the Masses on last Sunday, Rev. J. T. Aylward, rector of St. Peter's Cathedral, made the announcement to the people that His Lordship Bishop McEvay had received a letter from Mgr. Falconio, the Apostolic Delegate to Canada, expressing his sincerest thanks to the Bishop, the clergy, religious communities, and faithful people for their demonstrations of love and respect during his recent visit to London as representative of the Holy See.

His Excellency was also pleased to appreciate the kindness and courtesy of His Worship the Mayor and the members of the City Council who extended to him such a warm welcome to the beautiful and prosperous city of London.

Rev. Father Fisher, O. F. M., Secretary to the Apostolic Delegate, likewise feels much pleased at the kindness manifested to him on all sides, being especially grateful in this respect to the rector and priests of the Palace.

DR. MIVART'S BELIEF.

It would appear that after all the late Dr. St. George Mivart's Catholicity had long been a very dubious order when his recent utterances against the principal truths of the Christian religion were made public. A few weeks before his death he said in a letter:

"The various articles and few books I have written, have always represented my convictions at the time as accurately as I could represent them. My last work, 'The Groundwork of Science,' has undergone no ecclesiastical supervision, my convictions when I wrote it being almost fully what they now are. I have no more leaning to atheism or agnosticism now than I ever had; but the insupportable, incomprehensible energy pervading the universe and, as it seems to me, disclosed by science differs profoundly, as I read nature, from the God worshipped by Christians."

This is evidently meant to convey the notion that blind material force, and not a real God, controls the universe, and is as surely atheism as are the sentiments of Ingersoll or Kant. Entertaining such sentiments, it ceases to be a surprise that he denied the truth of the teachings of Christianity.

There is no place for such belief, or rather non-belief in the Catholic Church, and much as we regret the fall of a man of so much learning, we must say that Cardinal Vaughan did what he was bound in conscience to do in excluding him from the sacraments.

THE PARLIAMENTARY CHURCH.

The Archbishops of Canterbury and York have created a new sensation by another manifesto in regard to Ritualism. This is to the effect that it is unlawful to reserve the Sacrament of the Lord's Supper, that it may be taken to those who are sick and unable to go to the Church to receive Communion, or to be received by others outside of the actual Communion service prescribed by the Church. The Ritualists consider this to be a matter of vital importance, and they argue that the Sacrament was instituted for the spiritual comfort of Christians, and to afford them all the graces they require to fortify them on the way to eternal life, in accordance with the words of Christ: "He that eateth my flesh and drinketh my blood abideth in me and I in him." "Why then," they ask, "should the sick, and those who for valid reasons cannot be present at the Communion service, be deprived of these graces?" The reply of the Bishops is that this is not in itself unlawful, but it is unlawful because the

Acts of Parliament passed at the time of the Reformation forbid the practice. Thus it appears that Parliament may limit the dispensing of the mysteries of God, and the graces accompanying them, though we know from the words of Holy Scripture that Christ Himself appointed pastors in His Church who are the authorized "dispensers of His mysteries."

It is not yet certain whether the Ritualists generally will conform to this decision, but it is highly probable that a large section will refuse to admit the right of Parliament to limit God's mercy in this manner, and will defy the law, even though a section or even a majority may conform to it.

This is another added to the many evidences which have appeared from time to time to show that the Church of England is entirely the creature of Parliament, and therefore a human and not a divine institution.

THE POPE AND FRANCE.

Notwithstanding that the French Government has been animated for so long a period with an anti-religious spirit, Pope Leo XIII. has great confidence that this state of things will soon come to an end. The Holy Father recently expressed himself most hopefully in conversation with Mons. Mame, the great Catholic publisher of Tours. M. Mame expressed the inquietude of many French Catholics regarding the disrespect shown by the Government for the Holy See, and prominent French prelates, whereupon Pope Leo said:

"I do not see things in so dark an aspect as these Catholics do, and the more so as every day brings me nearer to the time when the great exhibition will bring about, an event which does so much honor to France. Furthermore, I have reason to believe that your government is too intelligent to push further on in the way of religious contests."

THE POPE AND THE DUKE.

The telegraphic despatches, which the departure of the Duke of Norfolk for the seat of war in South Africa, was referred to, stated that the Duke's resolution to resign his position in the Government and go to the front was caused by patriotic ardor which was aroused in him by the fact that the Italian Catholic press took sides with the Boers in the present war, and that he wished to spite the Pope on account of the anti-British sentiments of the Holy Father. The story was not a likely one, and if it had been true, so far as the Duke was concerned, it would merely have proved him to be a crank, but there was no truth in it whatsoever. The Duke himself in a letter to Sir Herbert Murray stated that he felt bound to go to the seat of war because of his long connection with the volunteers of the County of Sussex, being captain of one of the companies in that well-organized body. The Duke before going to the war acted as a good Catholic knight of the olden time, and laid his sword before the altar of the Church to receive a blessing. All this certainly does not look like going to the war to spite the Pope, nor indeed does his going spite the Pope at all, for the Holy Father himself took occasion to deny the statements which had been circulated by the press to the effect that he had strong pro-Boer sympathies. It is true some good Catholic papers in Italy expressed pro-Boer sympathies, but they are free to give their sympathies to which side they like best, and there is no good reason for the supposition that the Pope dictated to them any special course in regard to the side with which they ought to sympathize.

SERVED THEM RIGHT.

The Secretary of War of the United States has taken action on a complaint made by Congressman Fitzgerald of Massachusetts, against Major J. B. Knight, commanding officer of the military post at Willet's Point in New York State. The complaint was to the effect that Major Knight had refused permission to the Rev. Father Tierney to enter the fort to administer the sacraments to a sick Catholic soldier who had sent for the priest. Father Tierney was stopped by the sentry at the point of the bayonet, and refused admission, though he informed the soldier of the business on which he came. The Major upheld the sentry and declared that he was acting under orders.

Congressman Fitzgerald became aware of the incident and at once complained to the War Department, with the result that an investigation was ordered, and the officer has been relieved from his position on account of the unwarrantable orders issued by him to exclude the clergy from doing their duty in the fort.

It may be inferred that the Executive of the United States, at all events under President McKinley, will not

allow officers to use their authority in an arbitrary manner by insulting Catholic clergymen in the discharge of their duties, and for taking this stand the President deserves great credit. It is only a few weeks since another Major who had command of a transport ship going to the Philippines, was also dismissed from his post for grossly insulting Mgr. Chapelle, Archbishop of New Orleans, and Apostolic Delegate to the Philippines, who was on board the transport.

In the prompt dismissal, or superseding of Captain O'Leary as Governor of Guam, for the foolishly arbitrary exercise of his authority, there is another evidence of the determination of the administration to allow no such nonsense as these officials have been guilty of in dealing with the Catholic clergy. If they imagined that their sudden elevation to positions of trust gave them an unlimited right to treat contemptuously the ministers of God in the exercise of their sacred functions, they have found themselves sadly mistaken.

"Man, proud man,
Dressed in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence—like an angry ape,
Plays such fantastic tricks before high Heaven
As make the angels weep!"—Shakespeare.

THE FEAST OF THE ASCENSION.

The festival of the Ascension of our Lord Jesus Christ, which occurs on Thursday, the 24th inst., has been observed by the Church of Christ from a very early period, as it is evident from the mention of it made by the early Fathers. Thus St. Leo, who was Pope in the middle of the fifth century, says in a sermon on the festival:

"Therefore because the ascension of Christ is going forth, and as to the like degree to which the glory of the Lord is promoted, the glory of the body is raised, so let us rejoice proportionately, and show our joy in thanksgiving. For to-day not only are we confirmed in the possession of Paradise, but we enter with Christ into the enjoyment of the supernatural glories of heaven, gaining more by the ineffable grace of Christ than we had lost through the envy of the devil. For they whom the virulent enemy has cast out from the happiness of their first dwelling place, the Son hath placed at the right hand of the Father, having incorporated them with Himself."

The fact of the Ascension of our Lord into heaven is recorded in the Gospels of Sts. Mark and Luke in the following manner:

"And the Lord Jesus after He had spoken to them, was taken up into heaven, and sat on the right hand of God." (St. Mark xvi, 19.)
"And it came to pass, whilst He blessed them, that He was carried up to heaven. And they adoring, went back to Jerusalem with great joy." (St. Luke xxiv, 51.)

In the first chapter of the Acts of the Apostles, St. Luke gives further details to the effect that on the day indicated, "He was taken up" after having showed Himself alive to His Apostles "by many proofs: for forty days, appearing to them, and speaking of the kingdom of God."

On this occasion "He commanded them that they should not depart from Jerusalem but should wait for the promise of the Father, which you have heard (saith He) by My mouth."

When He had said these things and had given them other instructions regarding the duty He had imposed on them to preach the faith "in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth," and "while they looked on, He was raised up, and a cloud received Him out of their sight. And whilst they were beholding Him going up to heaven, behold two men (angels in human form) stood by them in white garments, who also said: 'Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall He come as you have seen Him going into heaven.' Then they returned to Jerusalem from the mountain that is called Olivet which is near Jerusalem within a Sabbath day's journey."

The resurrection of Jesus from the dead, glorious and immortal, is the greatest mystery of faith, and upon it rests the edifice of the Christian religion. It was necessary, therefore, for the propagation of the faith that it should be established by testimony which could not be gainsaid. For this reason, Christ remained on earth forty days after His resurrection, that His Apostles might be absolutely certain that He had risen from the dead, and that it might be evident to all that they could not be deceived in regard to the fact of His resurrection. Thus as they were not deceived, and on the other hand they gave every evidence of the sincerity of their faith, even dying as martyrs in testimony thereof, the basis of Christianity was firmly established by this so great a miracle, which was the divine attestation to the truth of the religion which Christ established. These forty days which Christ spent in company with the

Apostles were thus necessary for the purpose of carrying out the divine plan, and also for the instruction of the Apostles for the great work they were commissioned to carry out, that of preaching the gospel to all nations. But beside these purposes, the Ascension of Jesus is a type of how we may also ascend into heaven to share His glory, as stated by St. Leo in the passage already quoted from his sermon on the feast. Christians have therefore great reason to celebrate this festival with joy and thanksgiving, whereon when the "bonds of death were broken" as the same saint says further on in his sermon, His weakness became power, mortality was changed into immortality, and ignominy into glory.

The ascension of Jesus was foretold by the prophets, especially by King David, in the following words: "The chariot of God is attended by ten thousands: thousands of them that rejoice. The Lord is among them in Zion. Thou hast ascended on high: thou hast led captivity captive: thou hast received gifts in men."

THE VISIT OF MGR. FALCONIO TO TORONTO.

From the details given in our columns last week it was seen that His Excellency Mgr. Falconio, the Apostolic Delegate, on the occasion of his visit to the metropolis of Ontario, not only visited and officiated in St. Michael's Cathedral and St. Mary's Church, but also showed his interest in the progress of religion by visiting the Catholic institutions, including St. Michael's College, and all the convents and academies, together with the admirable charitable institutions all of which are conducted by the several zealous religious orders of that city.

In all of these, as previously noted, His Excellency delivered addresses and words of encouragement which will long be remembered, and which have already won for the Representative of Leo XIII. the esteem and affection of the Catholic body.

On May 8th, His Grace Archbishop O'Connor of Toronto sent the following telegram to the Pope:

"The Archbishop, suffragans, clergy, and people of Toronto, rejoicing in the visit of the Delegate, thank the Supreme Pontiff and beg the Apostolic Benediction."

Cardinal Rampolla replied graciously on behalf of the Holy Father:

"Gratified by the fine reception given to His Delegate, the Holy Father blesses the Archbishop, suffragans, clergy, and people of Toronto, united in their sentiments of loyalty to the Holy See."

In the above telegram, the Archbishop gives faithful expression to the sentiments entertained by the Hierarchy and the whole Catholic people of Canada, who are all deeply grateful to the Holy Father for having appointed a representative of himself to reside permanently in our midst.

The appointment of a permanent Delegate to the United States has been productive of many benefits to the Church in that country, and it was generally felt that the like favor should be extended to Canada, which in some respects had prior claims to possess an Apostolic Delegation, as the Church in Canada was organized and flourishing long before there was an established hierarchy in the United States.

It is our ardent hope that Mgr. Falconio may be long spared as the first incumbent of a long line of illustrious ecclesiastical dignitaries who will preside as Apostolic Delegates over the Church in Canada.

LORD SALISBURY'S HOSTILITY TO IRELAND.

A press despatch gives a synopsis of a speech delivered by Lord Salisbury before the Primrose League on the occasion of the grand annual habitation of that society held in London on the 9th inst.

Lord Salisbury, who presided, reviewed the situation in South Africa stating that the British Government had performed successfully a phenomenal military feat in sending across the seas a larger army than had ever been sent to such a distance, putting under command of Lord Roberts a force of two hundred thousand men who are believed to be on the point of effecting the humiliation which Great Britain suffered by the disaster at Majuba Hill.

He also declared, what is well known to be the case, that there exists throughout Europe in almost every nation, a very large and "noisy section" of the people who are bitterly prejudiced against Great Britain. He does not presume to say whether this arises from mere caprice, or from a deep seated feeling, with which the British Empire may have to contend at some future day, but he remarks that to the present moment the Governments of Europe have shown them-

selves peacefully inclined. He adds: "It is impossible to speak too highly of the careful, calm neutrality which has been observed by all the Governments of the world 'down to the present moment.' Yet he adds that, desirous as he is not to use language which will lead the public to suppose there is any danger of a combination against Great Britain, it is only "through the efficiency of our own defence and the strength of our own right arm" that "there be security or confidence in the feelings or sympathy of other nations." "Everywhere the power of offence is increasing, and who knows but all these things may be united in one great wave to dash upon our shores." He therefore urges especially on every able-bodied Englishman to make himself competent to meet an invading enemy so that "we may have a defence force which would make the chances of an assailant so bad that no assailant would appear."

So far no reasonable objection can be raised to the advice and warning given by the leader of the Government. But it is admitted by all the London press that he was exceedingly indiscreet, unnecessarily bitter, and most unjust in his references to the Irish Nationalist party, and the demand of the Irish people for Home Rule.

His reference to this matter was as follows: "Mr. Gladstone, in an evil moment for the fame of the country and for his party, attached himself to the idea of the separation of England and Ireland. There has been a long struggle but no one can say the Home Rule cause presents any elements of sanguine anticipation for the future. It might be said that the Irish idea would be realized, and that Mr. Gladstone's aspirations would be fulfilled. But I do not believe that the causes which have once been well beaten have re-appeared to any purpose in English history."

"Apart, however, from the fate of former struggles, I am still assured that there is no hope of the predominant party ever consenting to give Ireland practical independence. We have learned something from the South African war: how a disloyal Government, in spite of warnings, could accumulate late armaments against the most powerful combatant, and thus secure a terrible advantage. We now know better than we did ten years ago what a risk it would be if we gave a disloyal Government in Ireland the power of accumulating force against this country."

"Mr. Gladstone shattered his own party so that for the moment they are erased and a powerless factor in English politics. But it must not be imagined that the effectment is likely to be permanent."

Her Majesty Queen Victoria made her recent visit to Ireland under circumstances which should have sealed Lord Salisbury's lips against the use of such irritating language even though respect for the Queen, if the desire to make Ireland prosperous and contented is not sufficient motive to influence him to be conciliatory while the British Empire is passing through its present critical trials.

The Queen's visit to Ireland was supposed to have been undertaken mainly for the purpose of conciliation, but Lord Salisbury's speech is calculated to spoil any good effect that visit may have had, and if the effect be not entirely spoiled it will be no fault of Lord Salisbury. The Daily Chronicle says of his pronouncement:

"For some occult reason, Lord Salisbury seldom opens his mouth in public without letting fall some inapt and tactless words. He emphasizes his ability in this direction by his comparison of the Transvaal with the Irish Nationalists. He said that Great Britain had learned something from the war, but there is one lesson apparently, which the Ministers have failed to take to heart, namely, the need of a little discretion."

It has been stated by all the press reporters that the Queen was not merely told, but enthusiastically received in Ireland. Considering that during her reign Ireland has not prospered as the rest of the Empire, this enthusiasm is an evidence that the Irish people are disposed to forget the past, if the people of Great Britain will now begin to extend to them the right hand of friendship and good-will.

It is not the object of the Irish Nationalists to dismember the British Empire, but to obtain such legislation as will put the people of Ireland on a par with their fellow-subjects in Scotland and England, in their efforts to elevate the people and to make the country prosperous. There may, indeed, be a certain percentage of the population who may be termed "irreconcilables," but the vast majority would be contented if Ireland were not overtaxed, its industries paralyzed and discouraged, and the bulk of the people kept miserably poor by the pampering of the landlords at their expense. It is this state of affairs that the people of Ireland wish to have remedied, and the single fact that Lord Salisbury and his Government will not help toward bettering their condition is the best possible proof that the securing of Home Rule is the only remedy which can be applied to their case successfully.

They have, therefore, the natural right to agitate unceasingly for the obtaining of this remedial measure, and it is both an insult and an injury to taunt them with disloyalty because they seek this remedy energetically.

It cannot be denied that the object of

civil Government is to make the people prosperous, and if the means to do this are not applied, it is not surprising that the feeling of loyalty which would otherwise be nurtured, should be greatly weakened. Loyalty in Ireland would be encouraged, and it would grow rapidly if some consideration were shown by the Government for the wishes of the people; and the people were inclined to accept the Queen's recent manifestations of kind feeling toward them as an indication that this consideration would be shown to them, but Lord Salisbury has done all in his power to overturn the edifice of good hopes which the people were building upon her Majesty's assurances of good-will and kindly feeling for Ireland. It is now evident that so long as the English people maintain in power the present Government, which is so fixedly hostile to Ireland, all hope of a union of hearts between the two nations may be set aside.

This Daily Mail, too, and the Daily Express, both papers thoroughly English in sentiment, agree that Lord Salisbury was peculiarly unhappy and indiscreet in selecting as the time for his anti-Irish declarations the very moment when the services of the Irish soldiers in South Africa have been so great, that it may really be said of them that they have saved the British Empire when its very existence was in the balance. Surely we Canadians would have felt it a poor return for the action of our Government in sending three contingents to South Africa, if the head of the British Government had chosen such a moment to utter insults against Canada. We cannot suppose that the Irish people are less sensitive, and the results of Lord Salisbury's folly will surely be deplorable. But we hope that there is some truth in the Daily Mail's remark that

"In speaking as he did, Lord Salisbury failed to rightly voice British sentiment, for from John O'Grants to Lords End, the British are one people in their admiration and gratitude to their cousins across the Western Channel. If this paper represents British sentiment correctly, the best way in which the people of Great Britain can show their gratitude is to establish a Government at Westminster which will grant Ireland some measure of good government and just treatment."

AN EXPERIENCE WITH FORTUNE TELLERS.

The wisdom of the Catholic Church in condemning and forbidding "all dealings and communications with the devil; and inquiring after things lost, hidden or to come by improper means," is evident even to those who give a little consideration to the matter.

The command was given by Almighty God under the Old Law:

"Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire; or that consulteth soothsayers, or observeth dreams and omens: neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things; and for those abominations, He will destroy them at thy coming. These nations whose land thou shalt possess, hearken to soothsayers and diviners; but thou art otherwise instructed by the Lord thy God." (Deut. xviii, 10-14.)

The punishment decreed by God against such as practiced these forbidden things among the people of God was severe, and as we see by the passage already quoted, it was also one of the most cogent reasons why God decreed the destruction of the idolatrous nations whose territory He on this account handed over to the people of Israel. But to those who exercised these forbidden arts among His own people, He was equally severe, decreeing:

"A man or woman in whom there is a pythonic or divining spirit, dying, let them die: they shall stum them: their blood be upon them." (Lev. xx, 27.)

The reason for this severity is evident from the nature of the crime. These forbidden practices put the devil in the place of God, and transfer to the enemy of God and of the human race the honor and reverence which are due only to God. Sorcery, necromancy, fortune-telling, and all like practices, therefore, imply the adoration of the devil, in whose advice so much confidence is placed, and constitute a disobedience to the first commandment which requires us to adore God and Him alone.

It is, therefore, much to be regretted that there are found, especially in all our large cities, regular offices where impostors professing made known future events through a pretended knowledge of the motions of the sun, moon, planets and stars, which they call astrology, or by chiromancy or palmistry, card cutting and similar superstitious means, or by consulting the spirits of the departed as so called spiritualistic seances, whether these consultations take place by means of rapping on tables or walls, or by apparitions of the supposed spirits. Even if these practices are mere impostures, they are at least useless and

foolish, and imply on the part of who participate in them a desire to obtain knowledge by means strictly hidden by the law of God, and by communication with demons.

But the evil does not chiefly consist in the fact that there are persons who make their profession to foretell things future, or to make known where things lost, hidden, or to be found. If there were no such impostors, the evil would be confined to very low limits. But the fact that they are able to keep advertisements months or years in the newspapers, and that this is the sole means of evidence that their dupes are numerous. These impostors charge high price for the pretended edge they impart, and their dupes frequently pay a large sum for such information as they get.

But neither does the magnitude of the evil consist in the loss of money endured by the seekers of intelligence from the other world. It might fit them to pay dearly for the information given them, for they learn wisdom from their experience as not to put confidence again impostors on whom they relied. The real evil consists in the disobedience of God's law, the practical idolatry committed by honoring demons, the degradation of humanity in thus down to the service of the devil, the loss of faith in the religion which must follow as a consequence substituting the worship of the devil for the worship of God; for God self declares that His is jealous honor due to Him, and will not be paid to false gods; or to any deities, for we are told in prophet speaking in His name:

"If you leave the Lord and serve gods, He will turn and will afflict you, and will destroy you after all the good done you." (Josh. xxiv, 20.)

Catholics, at least, who are, to be well grounded in a knowledge of their religion, and of the duties owed to God, should never so forget themselves and their obligations, consult these soothsayers, astrologers, fortune tellers, or ever may be the name by which they call themselves. They should encourage these deceivers by them money, nor should they ally deny their Saviour by appearance of giving credit to those who, if they have the skill to give them some strange expected information, can their power from any other than the kingdom of the devil, no order but everlasting horror." We say nothing here of the pecuniary loss they would incur would consult the impostors, they would be obliged to pay money. This is the smallest of the evil of consulting such persons.

We are led to make these remarks by an incident which occurred in Grand Rapids, Mich.

A couple of clairvoyants, that city a few days ago, who themselves in their flaming moment as "great occult wonderists, astrologers and clairvoyants, love, marriage, divorces, sales, mortgages and sickness."

"They fitted up luxuriously a room one of the principal streets, and declared that their four out-of-door benefits upon them. They would 'reunite the separated lovers,' tell how to cure you love, and to make persons think of you."

From the start these impostors profitable business, and as a young lady prominent in the owner of a considerable wealth.

This lady paid the cost of 50 cents to the clairvoyant, instance, but she was in their vision would be made if they could retain over articles of value which had by the lady, whereupon she them some jewels worth \$8 sides money which on being in a magical cabinet would when the box would be morning. The amount of left in the cabinet was \$80 lady borrowed from a friend.

Next morning the young turned for her horoscope money, but to her great whole clairvoyant establishment disappeared. The furniture removed, the astrologist and the money and jewels paired with them, and what had become of the occupied the nest till the parture.

The young lady who declares that she had been the two impostors, and yet recovered from the