





did others, doubtless. But folks have different ways of proving their sympathy with another's sorrow, and I thought that old man's way; it counted. Their faces did not even try to smile, but looked solemn. Their eyes seemed to nudge my heart and before I could control myself, I had said: "Gentlemen, will you uphold me?" "In whatever you do," sounded on all sides.

"Then let us hear what Nathan Peel has to say," I commented, beginning to write an order on a page of my notebook.

One of my friends took it, and in a little while, Nathan stood among us. His sister, quivering, had her face looking like a dozen deep emotions blended into one. She remained at his side, silent. I stated the case in the plainest of terms, pointing out the old man to Nathan. The young fellow was naturally amazed, and gave the old man a critical survey, but as he turned back to me, I thought I caught the shine of water in his eyes.

"If you will allow me to go home, I will come back when you say," was all he said, and he looked me full in the eyes.

I would have taken his word without witness or hostage, but I held to the terms. I wrote out the agreement, which he and the old man signed. Then I wrote his leave of absence for two days. He was shaking, and in quick succession he grasped my hand and that of the old man.

"Day after to-morrow, at 12 o'clock, I will be here," he said, looking an unutterable something into the eye of his friend.

"I ain't a-doubting that, son," was the hearty response. Then we all stood bareheaded near the shaft and watched the old gray-haired hero go down to his noble task, his permit in hand. I dream about that sight to this very day.

Nathan and his sister went home on the train, and he had enough money to buy his return ticket. A little after the train time the next day, but sure, my party and I stood near the shaft of the mine, and close by were gathered a crowd of men, women, boys, girls and babies never before so far from their cradles. Every one watched the road that led from the railway station, and few were the faces spoken by anyone, and it seemed that the minute hand was caught so that it could not move. Then suddenly a top rise of ground in front of us, the form of a young man appeared, walking briskly. It was Nathan Peel.

The rough coated crowd looking on sent up a yell, and women joined in it, the young man coming steadily on. Then the air was split with three cheers for him, closely followed with three for the old man down in the mine and three for the governor. They screamed themselves hoarse, and so did my party and so did I. Some say I lost my head and cheered the governor as lustily as I cheered the others. We had a good time, anyway.

I ordered the old man up, and he and Nathan gripped hands and looked deep into each other's eyes.

"How is your ma?" he asked. "A great deal better—left her sitting at the window," the young fellow answered.

"And the sister—how is she?" "Just as brave as ever, well." "That's good as ever, good," the old man said thrusting his hands in his pockets. "It's pretty tough work you have to do down yonder, my boy; but there comes a night o' rest after every workday, and time will pass; bound to do it. And now I am going to set to work to see about this here 'innocence' business. You must not let her have no friends in your trouble, did you, son?"

The young man shook his head, looking unblinking of at the sunny landscape. The kind words had found a tender place in his heart.

"Well, you got one now," said the old man. "And when Jacob Conner set out to be a friend, he and the first thing you know you'll be alongside the home folks for good and all. Jacob Conner ain't never yet pined his faith to a horse that wouldn't go."

His coal-blackened hand was on Nathan's shoulder and his voice was the heartiest I ever heard. Afterward I had a talk with the old man, and we separated very good friends. In less than five weeks he had the "innocent" dust. With his vigorous help Justice put her fair hands on the real wrong-doer, and Jacob Conner went back to the mines with Nathan Peel's release in his keeping.

I would have paid a good price to have seen Nathan and the old man meet each other, but I could not leave home at that time. I have never seen both of them since, however, and I believe the whole family would attempt to go to the crater of an active volcano in order to serve Jacob Conner.—Concordia.

Between Him and the Lord.

You've read about Dr. Briggs. He's reported to have said that he regarded his ordination as an Episcopalian minister in the light of a humiliation for he had previously been a Presbyterian clergyman, besides being a professor in the Union Theological Seminary. Apropos of this assertion the theologians are telling a story about a young convert in the Salvation Army, who earnest and zealous, was imbued with the idea that he must speak to every one on the subject of religion. Touching a somewhat austere individual on the shoulder, he put the usual question: "My brother, are you a Christian?" "Sir," was the reply—and with some show of impatience—"I'm a professor in a theological seminary." But this only seemed to call for renewed effort, and the young man was equal to it. "My dear brother," he continued, "as you value your soul, don't let a thing like that stand between you and the Lord."—Catholic Transcript.

WHO ARE THE REALLY SUPERSTITIOUS?

We may be excused for again referring to the writings of William Howitt on superstition in Catholic countries, because the question he raises is instantly brought home to us in all its erroneous attribution when we look at the columns of our own daily newspapers. Superstition is far more rife in the United States than in any part of Europe. The vast majority of the people here are outside the Catholic fold, and have been brought up in that great antidote to superstition, the public school; yet the trade of the astrologer, the fortune teller, the dream-interpreter, the faith curist, the divine healer and all the rest of the tribe of base imposture is flourishing. This means that superstition is rampant. The advertisements of these daring humbugs in the daily papers are astounding memorials to the credulity of an age which is never weary of proclaiming itself to be the crown and fruition of modern enlightenment.

But if we want proof of the really superstitious character of non-Catholic populations, we have it to hand in the works of a famous English writer, a Protestant; we mean Daniel Defoe, author of the world-renowned "Robinson Crusoe." Defoe wrote another book, much more valuable, but not so pleasant to read, by any means. It was called "The Plague in London." It is a great work, and an invaluable one to the historian, since what other writers gave upon that gruesome subject conveyed no idea of the actual condition of the people under the awful visitation, only the mere statistical kind of synopsis. But Defoe's narrative is as graphic as a photograph. What he describes is for the most part what he himself had seen. His pictures of the terrors of the unstricken people and their endeavors to avoid contact with the stricken are intensely interesting; but his tales of the channel house and the death ditch, with the rumble of the dead-carts during the awful nights and the cries of the drivers, "Bring out your dead!" are blood-curdling beyond all other records. Then was the time when superstition ran riot indeed, and demoralized people in their agony of fear had resort to every form of invocation of invisible powers in the hope of warding off an intangible and stealthy foe.

It must be remembered that when the plague broke out in London Catholicism had been swept, root and branch, so to speak, out of England; only a few families remained loyal; in the obscure streets some fugitive members of the Church led a darkling life, hiding from the world and afraid to let their identity be known. Puritanism had had its full swing, and though it had given place to the easier code of the Established Church, the atmosphere of the whole country was distinctly anti-Catholic. Defoe tells how their superstitions were evoked and played upon by a horde of quacks. Two comets were seen—one before the plague broke out, another before the fire. He says:

"I saw both these stars, and I must confess, I had had so much of the common notion of such things in my head, that I was apt to look upon them as the that I was apt to look upon them as the forerunners and warnings of God's judgments, and especially when the plague had followed the first, I yet saw another of the like kind, I could not but say, God had not yet sufficiently scourged the city."

"The apprehensions of the people were likewise strangely increased by the error of the times, in which, it is to be noted, from what principle I cannot imagine, were more addicted to prophecies, and astrological conjurations, dreams and old wives' tales than ever they were before or since; whether this unhappy temper was originally raised by the follies of some people who got money by it, that is to say, by printing predictions and prognostications, I know not, but certain it is, books frightened them terribly; such as Lilly's Almanack, Gadbury's Astrological Predictions, Poor Robin's Almanack, and the like; also several pretended religious books, entitled, 'Come out of Her, My People, Lest ye be Partaker of Her Plagues;' another called 'Fair Warning;' another 'Britain's Remembrance;' and many such; all, or most part of which, foretold directly or covertly, the ruin of the city; nay, some were so enthusiastically bold as to run about the streets with their oral predictions, pretending they were sent to preach to the city; and one in particular, who like Jonah to Nineveh, cried in the streets, 'Yet forty days and London shall be destroyed.' I will not be positive whether he said yet forty days, or yet a few days. Another ran about naked, except a pair of drawers about his waist, crying day and night, like a man that Josephus mentions, who cried, 'Woe to Jerusalem!' a little before the destruction of that city; 'O! the great and the dreadful God!' and said no more, but repeated these words continually, with a voice and countenance full of horror, a swift pace, and nobody could ever find him to stop, or rest, or take any sustenance, at least that ever I could hear of."

Defoe goes on to relate how the people began to tell each other's dreams, and the various dreadful interpretations placed by old women on them. He also relates how the ministers, instead of cheering the people by their pulpit utterances, endeavored to terrify them into a state of repentance, but usually produced only a feeling of helpless horror at what they now looked upon as a visitation of Divine wrath for national crime—and, considering the course of the Cromwellians in Ireland, it is by no means clear that the belief was erroneous or strained. What they did in their extremity is worth hearing from Defoe. He goes on:

"One mischief always introduces another; these terrors and apprehensions of the people led them to a thousand weak, foolish and wicked things, which they wanted not a sort of people really wicked to encourage them to, and this was running about to fortune-

tellers, cunning men and astrologers, to know their fortunes, or, as it is vulgarly expressed, to have their fortunes told them, their nativities calculated, and the like, and this folly pressed and made the town swarm with wicked generation of pretenders to magic, to the black art, as they called it, and I know not what; nay, to a thousand worse dealings with the devil than they were really guilty of, and this trade grew so open and so generally practiced that it became common to have signs and inscriptions set up at doors, which a fortune teller; 'Here lives an astrologer;' 'Here you may have your nativity calculated,' and the like; and Friar Bacon's brazen-head, which was the usual sign of these people's dwellings, was to be seen almost in every street, or else the sign of Mother Shipton, or of Merlin's head and the like.

"With what blind, absurd and ridiculous stuff these oracles of the devil pleased and satisfied the people, I really know not, but certain it is that innumerable attendants crowded about their doors every day; and if but a grave fellow in a velvet jacket, a band and a black cloak, which was the habit of those quack conjurers generally went in, was but seen in the streets, the people would follow them in crowds and ask them questions as they went along."

It was not merely the common people who were slaves to superstition, as we find from the following passage: "The very court, which was then gay and luxurious, upon a face of its contempt for the public danger. All the plays and interludes, which had been set up and began to increase among us, were forbid to act; the gaming tables, public dancing rooms and music houses, which multiplied and began to debase the manners of the people, and the jack-puddings, merry-andrews, puppet-shows, rope dancers and such like doings, which had withered the common people, shut their shops, finding indeed no trade, for the minds of the people were agitated with other things, and a kind of sadness and horror at these things sat upon their countenances, even many of the great people; death was before their eyes, and everybody began to think of their graves, not of mirth and diversions."

"On the other hand, it was incredible, and scarce to be imagined, how the posts of houses and corners of streets were plastered over with doctors' bills and papers of ignorant fellows, offering to cure in physic and inviting people to come to them for remedies, which was generally set off with such flourishes as these, viz: "Infallible preventive pills against the plague. Never failing preservatives against the infection. Sovereign cordials against the corruption of air. The body in case of infection. Antipestiferous pills. Incomparable drink against the plague, never found out before. An universal remedy for the plague. The only true plague water. The royal antidote against all kinds of infection; and such a number more that I cannot reckon up, and if I could still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived, or equally in both; and this was in wearing charms, philters, exorcisms, amulets, and I know not what preparation, still another madness beyond all this, which may serve to, give an idea of the distracted humor of the poor people at that time, and this was their following a worse sort of deceivers than any of these, for these petty thieves deluded them to pick their pockets, and get their money; in which their wickedness, whatever it was, lay chiefly on the side of the deceiver's deceiving, not upon the deceived; but in this part I am going to mention, it lay chiefly in the people deceived

The Catholic Record.

Published Weekly at 481 and 483 Richmond Street, London, Ontario.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. GEORGE R. NORTHGRAVES, Editor.

religious lady has been awarded this distinction, which is very highly esteemed by the French people.

HOMERULE.

There are not wanting signs that the contest for Home Rule for Ireland will be continued by the Irish Parliamentary party with all the more vigor owing to the great victory secured last year in the passing of the Land Purchase Act.

On the 3rd inst. Mr. John Redmond, the National Leader, speaking in the House of Commons on the address in reply to the speech from the throne, declared on behalf of the people of Ireland that "for the Irish party there is no such thing as an alternative policy to Home Rule."

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

He admitted that the act of last year was a valuable act which remedied some of the evils of past government; and some persons seem to think that by this the Irish question is shelved, but such is not the case.

ment's course on the Irish University Question," he said, "is a dishonest evasion of an admitted duty, and a grievance which poisons the life of Ireland, and condemns her to failure in the struggle of nations."

And while all this is undeniable truth, we are informed that on the very day when Mr. Redmond made his lucid speech in the House of Commons, the executive committee of the Liberal-Unionist or Chamberlain party at a meeting held in London decided that the Liberal-Unionist organizations must be continued in order to combat the claims of Ireland, and that "it can only be dissolved by a declaration of the Irish party that they had abandoned all hope of converting Great Britain to Home Rule."

The Irish party will not abandon that hope, and the declaration of the Liberal-Unionist Committee will only make the Irish party more resolute. The Land Purchase Act was passed in the face of the most virulent opposition, and Home Rule may come just as suddenly and unexpectedly as did its precursor, the Land Purchase Act.

The non-Conformists of Great Britain have always taken great pride in the fact that they are irreconcilable foes to the use of any ritualism in their worship which might resemble a return to some of the ceremonies of the Catholic Church, and they have been almost in the war waged by the latter on Ritualism, even giving their material aid towards the acts of violence which the Established Church of England.

A change, however, seems to be coming over the spirit of their dreams, and in many places of late, practices decidedly Ritualistic have been introduced into some non-Conformist chapels, and the congregations seem to be generally well pleased that such innovations should be introduced; for they have found out by experience that it is more conducive to piety that there should be something more reverential in public worship than the bare recital of a form of prayers, which is sometimes even loosely and incomprehensibly put together, so as to be rather ludicrous than solemn and respectful to Almighty God.

In the King's Weigh House Chapel, Grosvenor Square, London, which is a Congregational church, a surplised choir was introduced for the first time on a recent Sunday.

A few members of the congregation at first made objection to the innovation, which, they said, is unwarranted in any non-Conformist religious service, and contrary to all non-Conformist traditions, which are decidedly averse to anything but the greatest simplicity in worship. But the improvement was so decisive as compared with the mundane dresses which have been customary in the past that all objection on the part of the congregation has disappeared, and the innovation will be permanent in that chapel, because it is now found to be more reverent.

The church was crowded on the Sunday when the new choir made its first appearance. The choristers, who had been well drilled as to what they should do, marched in procession into the nave, while the organist played a selection. The boys wore white surplises but not cassocks, and sat on benches in front of the organ. There were no surplised girls; but the remark was made by the London Daily Express, in giving an account of the matter, that "in some parts of America, surplised choirs consisting of women and girls as well as men, take part in the Methodist and Congregational Church services. No attempt has been made, however, to include women among the members of the new King's Weigh House choir."

The manner in which the innovation has been received may be judged by the expression of opinion by a member of the congregation who was asked what he thought of the change. He "answered dryly," that "it was a great improvement, as there will not be in future such wonderful examples of artistic millinery displayed in the choir seats to distract attention from the sermon, as under the old regime."

This is to say, that the staid ecclesiastical dress is more becoming to divine service than the fashionable fads which are worn on the streets to attract attention to the person of the wearer. We may remark that the dress sanctioned by the tradition of nineteen centuries includes the cassock, without which the surplise is incongruous. When the congregation at the King's Weigh House chapel adopted the ecclesiastical dress at all, they should not have stopped half way. We presume they will learn the proper usage by degrees. If they had taken pattern from some Catholic church, to which access would not have been difficult,

they would not need now to take instructions in this matter piecemeal. At all events, we may now see that the non-Conformists are becoming aware that the use of a Ritual in divine service is not such a wicked thing as during the last three centuries they would have had us believe.

IMPUDENCE UNPRECEDENTED.

It appears that Premier Combes of France is now attacking the Church in a new direction. We are told in recent despatches that he has presented a sort of ultimatum to the Pope in which he says substantially that the Pope must approve the selections of the French Government, or the Government itself will announce them officially without his approval.

In addition, the despatch tells us, the Papal Nuncio will be asked to leave Paris, the clergy will be forbidden to collect Peter's pence in the churches, and the concordat will be denounced. We can with difficulty believe that these attempts at persecution will be actually attempted, but M. Combes has already proved himself to be so violent a hater of the Church that it is impossible to foresee what he may do with a rabid red-Republican majority of the Chamber of Deputies at his back.

It is admitted, however, in the despatch that the report which was at first circulated to the effect that the Pope had decided to approve the appointments is incorrect. It is added that the Holy Father hopes to be able to continue the negotiations.

It will be readily understood that the Holy Father is unwilling to come to an open rupture with the French Government, if it be at all possible, without violating any principle, to arrive at an amicable termination to the dispute. But if M. Combes imagines for a moment that he will be permitted to assume practically the government of the Church in France, he will find himself very much mistaken. Even to the most Catholic of governments, the right to nominate absolutely the Bishops of vacant sees has never been granted. Still less could such a right be conceded to a government which is practically atheistic. Premier Combes has such a stock of impudence that his threat may be carried out so far as his powers go. He may, for example, give to some time-serving clerics the Episcopal revenues and residences. He may even by force instal some such in the Cathedrals as mock Bishops, but we may reasonably doubt whether he will be able to find even so small a number of clergymen who would presume to accept his appointments. The priests know that the administration of the Church belongs to the Pope, and not to the French Premier, or any civil ruler. Hence, the acceptance of an ecclesiastical office of any kind from the Government without the approval of the Pope or the proper ecclesiastical authority, would be an act of schism, of which we do not believe that any French ecclesiastic would be guilty. Certainly no respectable priest would lend himself to Premier Combes' efforts to create a schism, and if any should do so, he would not be recognized as Bishop either by priests or people.

Bismarck's attempt to coddle the so-called "Old Catholic movement" into a successful schism was so farcical that Premier Combes will scarcely venture to imitate him. His present attitude may therefore be regarded as a game of bluff in which he must be dismally beaten—if he has really taken the attitude attributed to him. But the position is so absurd that we may well doubt whether it has really been taken. At least we may doubt it until we have more detailed and more positive information on the subject by mail. Our readers are well aware that the European correspondents of the press frequently misrepresent Catholic news, whether by design or because the information has not been obtained from authentic sources of information. We strongly suspect that the information given in the despatches now before us is unauthentic; but whatever may be the attitude of the French Premier and his government, we may rely upon it that they will not get the approval of the Pope for any measures they may attempt to enforce which are subversive of the Constitution of the Church or which aim at restricting the divine commission given to St. Peter and his successors to rule the Church of God on earth.

Even the First and Third Napoleons never attempted to control the Church after the fashion in which M. Combes is said to have indulged, and this accidental Premier of a year will find himself much mistaken if he expects to succeed in such a tyranny.

If it be true that the Government proposes also to denounce the Concordat, and to ask the Papal Nuncio to leave Paris, the loss to the Church will be much less than to France itself, inasmuch as French prestige has been greatly promoted, especially in the East, by the cordial relations which

have existed in the past between the Church and the French nation. The Church also has borne the greater part of the burden of educational and benevolent work, and there cannot be the least doubt that the religious education imparted by the Church schools made better citizens than the secularized education given by the State. Sooner or later, the French people will appreciate and recognize this fact, and so we may confidently predict that the day of retribution will come, and that it will come all the sooner the more violent the persecution may be to which the Catholics are subjected.

It has been already proved by statistics that the religious education given by the Catholic schools is more effective than the education imparted by the State; and over and over again it has been proved that the best nurses in the hospitals and the best managers of other benevolent institutions are the religious sisterhoods. However much the French people may close their eyes to these facts at the present moment they will yet become acquainted with the truth of the matter, and there will then be one more Christian Government to administer the affairs of the nation.

THE NECESSITY OF BAPTISM.

M., of Hawkesbury, Ont., enquires "What is the Catholic doctrine in regard to the condition of infants who die without baptism?"

Answer. Baptism is necessary to salvation, and therefore children or others dying without baptism do not enjoy the happiness of heaven. But as infants are not guilty of any actual sin, that is to say, of sin committed by themselves, they are not actually punished. Hence it is the general belief of theologians that they will enjoy that natural happiness which would have been the lot of a good man if he had not been raised to a supernatural state by the grace of God. St. Thomas maintains that not only infants do not suffer any pain of sense, but also that they do not suffer the pain of loss from the privation of the beatific vision of God which is suffered by those who die in the state of mortal sin which they have committed themselves. It will be also noted that martyrdom supplies the baptism of water, and is called the baptism of blood. For this reason the Holy Innocents who were put to death by Herod, are honored as martyrs by the Church, because by their martyrdom for the sake of Christ they were spiritually regenerated as if they had received baptism by water.

Baptism by water is also replaced by the baptism of desire in the case of those who could not receive the former baptism, but who had the earnest desire to receive it, and were also contrite for the grievous sins which they committed.

There is no injustice to the children who do not enter into heaven for want of being baptized, because the reward given to those who are regenerated by Baptism is a supernatural gift coming from the special mercy and bounty of God, and not from the merits of man himself.

Among the proofs of the necessity of Baptism we may mention the texts of Scripture: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii. 3-5.)

The original Greek text, *tis*, any person, shows that the words "a man" mean here "any human being."

"We were by nature children of wrath . . . for by grace you are saved through faith, and this, not of yourselves; for it is the gift of God." (Eph. ii. 4-8.)

LORD CURZON AND THE BAPTISTS.

When the Earl of Dufferin and Ava was Viceroy of India a request was made to him by the Buddhists of Upper Burma expressing the wish that he should appoint a high-priest of Buddha for that territory who should have also an official seal for the purpose of administering justice in the capacity of a civil magistrate. The territory had been at this time just annexed to the British Empire; but Lord Dufferin refused the request on the ground that the Government of India had adopted the policy of complete religious neutrality, so that none of the contending religious factions should have cause of complaint against the civil authorities.

This policy has been apparently reversed by Lord Curzon, who recently, on request, made such an appointment with the very privileges which Lord Dufferin refused to grant. The Baptist missionaries in Burma have taken umbrage at this action, and at the annual meeting of their Conference, which was in session on Oct. 15th and 16th, and at the Convention held at a later date, resolutions were passed strongly condemning the Viceroy's motion.

It is also reported that Lord Curzon

at a State function at Mandalay, urged Buddhists to cling to their religion, and at Aligarh urged Mahometans to do the same thing.

At the Convention it is stated that there were four thousand native Christians present, and that these joined in passing the condemnatory resolutions which contain the following clause: "Whereas this policy is unduly and unjustly partial to one religious body by giving a state to its head, be it resolved that we deplore this new policy of the present Viceroy, and urgently desire that time honored avowed policy of religious neutrality be strictly adhered to by the Government of India."

Lord Curzon's action goes certainly beyond the policy of strict neutrality; but it seems to us that there is an excess of modesty on the part of the Baptist missionaries when they declare so positively that a Christian Government ought to be content with complete neutrality between Christianity, Buddhism and Mahometanism. Surely a Christian nation might show a preference for the religion of Christ, also what does the prophet Isaiah mean when he says: "And kings shall be thy nursing fathers, and thy queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. . . . I, the Lord, am Thy Saviour, and Thy Redeemer, the Mighty one of Jacob. (Is. xlix. 23-25; King James' version.)

We have been accustomed to regard these words as indicating the subjection of governments to Christ our Redeemer; but the Baptists appear to think that they are just as applicable to Buddha and Mahomet, nay, even, from the apologetic tone of the resolution, the false God and the false prophet would seem to have somewhat of a superior claim.

Evidently our Baptist missionaries in the far East have no higher notion of the Church of Christ than the rustic sexton who defined it: " 'Tis a tall building with a tower and bells."

THE D'YOVILLE READING CIRCLE.

It will be a very long time ere the memory of Dr. McGinnis' lecture, on Jan. 27th, will fade from the minds of those privileged to hear it.

The following brief summary will give some idea of the nature of the address: "Ideals of Sanctity" might, at first sight, appear a strange subject for one of the lectures in a literary course, but spirituality and true culture are very intimately associated.

A false idea of what constitutes the spiritual life prevents many people from experiencing its sweetness. There are two very common errors with regard to the spiritual life; first, to pay too much attention to externals, and, secondly, to disregard the external entirely. As soon as the external becomes the end instead of the means it interferes with, rather than aids, the growth of spirituality in the individual soul. In the sixteenth century an effort was made to do away with all externals—to have the soul communicate directly with God. If the beauty of the world about us speaks to us of God, in sweet, tender tones, why should we refuse to hear?

When we consider the heroes of God's Church—the saints—we are impressed by the great variety we find. What a contrast between the child-martyr, Agnes, and the saintly, old, austere Jerome! Yet they are both on our altars. There must be something in common between them. What is that something? The love of God.

If the saints are to help us to feel that love for God which they feel, we must be acquainted with them. How many of us have an intimate, personal knowledge of the life of our Blessed Lord or of even one saint? Some excuse there has certainly been in the past for this ignorance. In many cases those who wrote the lives of different saints, while good and pious persons, still lacked the critical power necessary to read the sects of the hidden life and so gave us what was almost a caricature. This is not true, to so great an extent, at the present time. The Life of Our Lord by Father Elliot, for example, is a beautiful reading and will bring us very near to Our Lord. Many of the saints were called upon to suffer martyrdom; but in our time we have to do what is sometimes harder—to live for Christ. To do this we require all a martyr's strength and love. Love that will make us ask not to be delivered from temptation, (to be sent off the battlefield, as it were). No, not that, but love that will make us ask for courage to stay right there and fight the good fight—love in which there is not a shade of selfishness—love that will make us scorn to be found begging, begging, always begging from our Divine Lord. This love of God would make us more happy than we can imagine. Our very sufferings would bring us a supernatural joy. Suffering is always the test of love, and we would be happy to suffer with the Object of our love—Christ Crucified. The saints were the happiest people in the world. Heaven had already begun for them because they had what they desired—an intimate union with God.

In tendering to Rev. Dr. McGinnis the thanks of the audience, Mr. Walters expressed the feelings of all present when he said he hoped we might hear Dr. McGinnis again and again, and yet again.

The very severe weather interfered with the attendance at the regular meeting on Tuesday last.

There are no very important new current events. Developments in the

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

OTTAWA, CANADA, March 7th, 1904.

To the Editor, 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 published.

The matter and form are both good; and a truly Catholic spirit pervades the whole.

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

Blessing you, and wishing you success.

Yours faithfully in Jesus Christ,

Y. D. FALCONIO, Arch. of Loretto, Apost. Delegate.

LONDON, SATURDAY, FEB. 20, 1904.

OFFICIAL.

LENTEN REGULATIONS FOR 1904.

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1881, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches—at least twice in the week during Lent—devotions and instructions suited to the Holy Season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the Diocese.

By order of the Bishop,

REV. D. J. EGAN, Secretary.

A FRENCH ACADEMY PRIZE AWARDED TO A NUN.

It is something notable that at the very moment when the French Government is engaged in closing all the schools in France which are taught by religious orders, the French Academy has awarded to a nun the Montyon prize for virtue exercised specially in French territory for the benefit of suffering humanity.

This prize is at the disposal of the Academy every year, but it is seldom that this learned body looks to what the religious orders are doing in this regard, owing perhaps to the fact that devotedness and self-sacrifice are expected from monks and nuns as a matter of course, inasmuch as it is their duty to devote themselves to the mitigating of suffering in every form. But from time to time this prize has been awarded to members of religious communities, and this year a member of the community of the Immaculate Conception has been considered as the person who has rightfully earned the distinction.

M. Thureau-Dangin, the chairman of the Academy, named several who had distinguished themselves by their acts of self-sacrifice and heroic virtue, but in relating the deeds of those who had been eminent for such acts, he declared that, in the judgment of the Academy, Sister St. Charles of the religious order named above stands pre-eminent.

This sister has devoted her life to the welfare of the negroes of Equatorial Africa, especially at Gaboon. She has been at this work since 1859, having been engaged both in hospital work and in teaching youth the elements of science as usually taught in primary schools, and also domestic economy.

What, in Ireland and in France, grow daily more interesting. In the Bookman for January there is a good paper dealing with the literary work of 1903. Steven Philip's poems were noted. Philip is an Englishman, and one of the very few poets who has made a fortune. His poems are musical, but not cheering. They are pessimistic in the extreme.

On Feb. 29 Mr. White, principal of the Normal School, will deliver a lecture on "Some Old Ideals of Education." The title is "Merlin and Vivian." "Merlin" is the historic wizard. All nations seem to have had the idea of a man wiser than his fellows who would be a sort of mediator between God and man. "Vivian" seems to stand for all that is evil. How strange that so wise a man should have trusted her, and yet there is an explanation.

B. DOWDALL.

**"STRAY THOUGHTS ON THE MIS-READING OF THE BIBLE."**

REMARKABLE LETTER FROM AN ULSTER PROTESTANT AND MEMBER OF PARLIAMENT.

The following letter published in the Belfast News Letter, under the above quoted title, and from the pen of Mr. Samuel Young, an Ulster Protestant and Nationalist M. P., has excited considerable interest in England:

Sir—Is the common use of the Scriptures of the Old and New Testaments not a danger without guidance from those who are authorized to teach? Is the indiscriminate use of ancient complex literature to the common man of untrained mind of any real benefit as a guide? Here are a number of books of antiquity, about sixty-four bound together, pronounced canonical, produced at different periods by different writers, under different circumstances and written in different languages, and as regards the New Testament in traditional form till nearly in the second century, and never really in much circulation till after the discovery of printing in the fifteenth century. Does the unlettered man of the twentieth century know anything of the habits, customs and imagery of these early times, and is he fit to interpret writings which have puzzled so many of the educated? After what is commonly called the Reformation, those who joined the church as the infallible guide, and were obliged to cast about elsewhere for a standard, and for the first time the Bible was chosen as the only infallible guide, and the right of private judgment in its interpretation was pronounced as a dogma.

What happened? Just that which might have been expected from the free use of writings so controlled and so unlettered. New sects sprang up until the present, when there are about 112, fanaticism, spiritual pride, the defying of the human judgment, the tyrannous imposing of private opinions on others, and worse than all, the repudiation to an alarming extent of all the cardinal doctrines of the Christian religion, which I may refer to as contained in the Apostles' Creed, which was in existence before the New Testament was written. Of course, this is a logical issue if every one has a right to think and interpret for himself in the region of the supernatural. To such an extent has this theory carried multitudes down the inclined plane that thinkers, in alarm have gone back and are going back into the Church which they had refused as containing authority. These sacred books are widely circulated at home and in foreign lands without note or comment. One Christian society alone during last year issued upwards of 9,000,000 copies. That this should continue is worth considering. I see Pope Pius X., when Patriarch of Venice, was the supporter of the "Societa di S. Gerolamo," the object of which is to circulate the Bible, and since he has been elected he has encouraged the non-owners of the poor in every part of Italy to possess free copies of the New Testament, but with notes and comments in regard to the correct reading and interpretation of the revelation therein. For if the Bible contains a divine or supernatural revelation—which is denied only by the "higher critics" of Germany—then clearly its interpretation must not be accepted through the unaided human intellect, but must depend for acceptance on an order Divinely appointed.

But my object in this letter is to point out the evils which have arisen from the ignorant supposition that every man is free to wield the detached statements of the written Divine Scriptures. In reading the journals of the House of Lords and Commons, the reign of Queen Victoria, the abuse of Scripture quotations in the debates and notes is an example to the point. For the execution of Queen Mary of Scotland for many sessions over several years members drew from the Old and New Testaments, as they thought, the most powerful arguments, which would fill pages to quote. For example, "Because Saul spared Agag, although he was a King, God took from the same Saul his good Spirit and transferred the kingdom of Israel from him and from his heirs forever." And then the story of Achab and Benhadad, the King of Syria, is quoted, "Because thou hast let escape out of thy hands the man that I should have to die, thy life shall be for his life, and thy people shall be for his people." "If she, Queen Mary, escape, God's heavy displeasure will be for the prince, light both on the prince and realm, as it did on Achab and the Israelites shortly after." "The Queen must not be spared." (Ezekiel xxxiii, Jer. xxiii.) Joshua, a worthy prince, put to death at one time five Kings, ergo. "We find also in Scripture Jezebel and Athaliah, both inferior in mischief to Queen Mary, have been by God's magistrates executed, and the same execution commanded in Scripture." In Psalms xxxvi, the killing of the mighty Kings are called the merciful works of God. Elias is quoted, who killed all the prophets of Baal. It was further argued, "Shall we think that the gathering of a few sticks on the

Sabbath Day is to be punished by death in a poor, simple person, and the seeking to subvert the God of Christ not to be worthy of punishment in a notable person?" Another Senator pointed out "how wisely proceeded Solomon to punishment in putting to death his own natural and elder brother." Again, "How much those magistrates were commended who had put to death those mischievous and wicked Queens, Jezebel and Athaliah." And in this way for days Scripture was quoted for this wicked deed. When urging on Elizabeth the speedy execution of Queen Mary they said, "The neglecting thereof may procure the heavy displeasure and punishment of Almighty God, as by sundry severe examples of His great justice in that behalf let us in the Sacred Scriptures doth appear." This fourteenth Parliament advised Mary's execution, which, however, did not take effect till the twenty-eighth year of Elizabeth's reign. No one can read "The Cromwellian Settlement" in Ireland by John P. Prendergast, or the history of Cromwell by Morley, without being shocked by the cruelty and crime committed under the name of that religion which, by private interpretation, Cromwell believed he had found a sanction for in the Scriptures.

A remarkable instance of imposture and fantastic tricks before high heaven, arising from misuse of Scripture by private interpretation, is the modern Divine healing theory, successfully worked by Rev. John Alexander Dowrie at Zion City, Illinois, near Chicago, who professes to be Elijah the Restorer, and addresses many thousands every Sunday in Shiloh Tabernacle, and who circulates his views weekly in a publication called the "Leaves of Healing," in which Scripture texts abound to prove his healing art by prayer and faith. If private judgment be allowed, Rev. Dowrie has as good a right to believe and propagate his views by quoting texts for faith healing in medical and surgical cases as the scientific world has in holding the theory to be a delusion. It is well known to the police and law courts that many people scattered up and down the religious world, being the victims of private judgment in the interpretation of several passages of Scripture, depend entirely on Divine interposition to bear all physical maladies and refuse medical assistance to the danger of the health of the community. Again, what has produced about 312 forms of religion but private judgment? Can it be that Divine guidance is granted to every form? In our daily intercourse with the people of the world we hear all sorts of things, with a text of Scripture to buttress them up. Left to themselves, are the people not in a fog, a maze, an indescribable state of uncertainty as regards the supernatural?

Yours, SAMUEL YOUNG, Derryvolgie, November 27.

**THE LENTEN SEASON.**

Soon the Church will clothe herself in penitential garb and will ask her children to unite with her in considering the passion and death of our Lord and Saviour. To the wilds and solitude of the desert she will lead us in spirit and ask us there to behold our beloved Lord fasting forty days and nights in preparation for His passion and death.

Holy Church would have us enter into our Divine Lord's thoughts and here she revealed His love for every one of us by the atonement He makes of our behalf and the infinite graces He lays up to save us. She bids us realize that as long as we call upon Him to save us by the application in the Holy Sacraments of the infinite merits of His passion, He will heed our call.

Our Lord's life on earth was indeed a hidden life. For thirty years He lived in the obscurity of Nazareth, and even in His three years' public life, we read of Him more in the hamlet than the city, on the mountain, in the desert, and by the sea. And so He climaxed this spirit of seclusion and retirement by His forty days' preparation for His suffering and death.

Did He do all this to teach us and get us to imitate Him? He needed no solitude to bind Him to His Father, for He never was separated from Him. He did all this for example, that we who know and meet the evils and see the dangers of unrestraint might the more readily practice mortification of spirit and betake ourselves at least from time to time to seclusion and solitude.

Lent is the time that most favors this. It is a time set apart by the Church for prayer and fasting—for restraint, recollection and piety. The good Catholic conforms, everyone who desires to save his soul responds, and so marked and general is the outside of this season that it is the outside world cannot but notice it and be influenced by it. It is a time of grace and blessing. So the Church claims it, and, applying the words of St. Paul, that it is "the acceptable time, the day of salvation," bids all the faithful to pass the season in a truly holy and self-denying manner.

Let us, then, respond to the call and make a good Lent. Its days should be full with mortification of every kind; appetites, senses must all be restrained, they lead us to ruin. And while we take our eyes of things around us, we can look into things unseen; live more in faith and things of the soul than in the idle speculations of the mind and the gross indulgence of the body; live more in the future than in the present; live more as we thus will be in life. And while we thus will be mortifying the bodily man, the spirit-mortal will rise to a purer life and to closer union with God, in preparation for the joys of eternity. Let Lent be well passed, and it will be a great means of passing well our whole year afterwards.

And while we are denying the body, cannot we refresh and satiate our soul, as we will at the banquet of the Holy Table; let us do so often, that we be nourished, be made strong with this bread of life, to ever conquer our temptations and be always united with God.

and always ready to meet Him.— Bishop Colton in Buffalo Union and Times.

**IN CATHOLIC SPAIN.**

Whatever may be the shortcomings of Spaniards (and there is no doubt that they are slack in some matters), they are never wanting when it is a question of respect to the Blessed Sacrament, and, after all, this is the real test of true faith. Let us suppose that you are living in a town, and that you are sitting in the evening with your family and one or two friends, who have dropped in. Suddenly, through the noise of the traffic in the streets, can be heard the tinkle of a little bell. Every Spaniard knows what that means. It is the Holy Viaticum which is being brought to some dying person. Instantly you will see the whole household jump to their feet; every light visible, candle or lamp, or whatever it may be, is seized upon and carried to the windows, which are then opened, if they were not so already. Every one living on the street does the same, even the servants in the top flats, and the result is that in thirty seconds, when you reach the window and kneel down, you see that the whole street is illuminated from end to end, and every window is crowded with the faithful, who are on their knees with hands joined, and that, though not a word of warning has been given, the Blessed Sacrament goes through the streets, and receives a triumphant ovation and illumination during the whole of its journey.

**THE PROTESTANT ATTITUDE TOWARD THE BLESSED VIRGIN.**

From the Christian Work and Evangelist (Presbyterian), New York.

A Presbyterian pastor of Savannah, Ga., as we learn from press despatches, was barred from his pulpit the other day because he announced he would preach on "The Error of Protestantism in its Denial of the proper Love and Reverence for the Holy Virgin."

This was a very effective method, certainly, of silencing the minister by prejudging him; but was it altogether just? Now it is a fact that in neither Presbyterian nor Protestant pulpits generally is any reference made to her who was pronounced "blessed among women," and who had something to do with the bringing up of the boy Jesus. And why should she not be revered? Why should all Protestantism have so much to say about the Christian, the Virgin and the Child, and Dorcas, and have scarcely one word to say concerning the Mother of Christ? If that minister, unannounced, had preached a sermon in the course of which he expressed the conviction that Protestantism had erred in wholly disregarding the claims of the Virgin Mary to the regard and reverence of Christians everywhere, would the congregation have been disturbed—least of all would he have awarded him a "perpetual vacation," as it is said they did? We greatly doubt it. That pastor may not have acted with prudence in making the announcement just as he did; but the church authorities err any the less in condemning a sermon of which they had not heard a word and of which they were therefore wholly ignorant?

**TELL ALL TO GOD.**

"It is true," says St. Chrysostom, "that in Heaven, seated upon His throne of glory God gives His care to every one of His creatures, and He has the grand designs of His wisdom and sanctification of His people, and within the sanctuary of your soul, where you are alone with Him, His providence and love are intent upon what concerns you and no other. He is all-loving, only to be loved by you, to win your confidence and to induce you to tell Him all your troubles, your family cares, your daily work and your inner life. Speak then to Him with love and freedom. Do not answer that He knows it already. He does know it certainly, since nothing is hidden from Him as God but there are matters of which He is unmindful, and they are precisely yours when you will not speak of them to Him. Your silence, which conceals them from Him, makes them as they were, unknown to Him; and He has no intention, therefore, of bringing them to a happy issue by the blessing of His providence.

If you have confided your trouble and annoyances to the world around you, and have said nothing about them to God, your worldly companions will know all that concerns you, your God will know nothing.—Fr. Boutard, S. J.

**CATHOLIC NEWS.**

The author of "My New Curate" is now the Very Rev. Canon Sheehan, D. D., having been made a member of the chapter of the diocese of Cloyne by the Most Rev. Dr. Browne.

The Edinburgh, Scotland, Catholic Truth Society is preparing to add a series of lectures to its programme of the printed word. Distinguished lecturers are being engaged.

Herr Limburg, a distinguished German sculptor, who has lately joined the Catholic Church, is about to commence a bust of Pius X., the Pope having consented to give sittings.

Five thousand persons filled the Paulist Fathers' Church, New York City, on the opening night of the mission to non-Catholics. All Catholics are excluded from the services unless each is accompanied by a Protestant.

A new oratorio by Dom Lorenzo Perosi is about to be produced in Rome. It is entitled "The Universal Guide," and with the exception of a few hymns written by Signor J. Salvadori, the entire work is from the pen of Dom Perosi.

Pius X. is preparing a new Encyclical which, it is anticipated, will include severe criticisms upon a certain set of French and German theologians, professing views of the so-called school of higher criticism. This Encyclical is

awaited with considerable interest.

At a recent meeting held at Norfolk House, the Duke of Norfolk presiding, in aid of the Cardinal Newman memorial church fund it was stated that \$11,000 were in hand or promised. The Archbishop of Westminster said that one of the most encouraging things was the great response from the United States.

The Holy Father's devotion to Our Lady is found still another expression. One of the memorials of the present jubilee of the Immaculate Conception is to be a rich crown of gold with twelve stars of precious stones to be placed on the famous picture of the Madonna in St. Peter's. The Pope has presented the first of these stones—a magnificent diamond recently presented to him.

**DIOCESE OF LONDON.**

**ECCLIASTICAL CONFERENCE.**

The semi-annual conference of the clergy of the Diocese of London took place on the 15th inst. at the residence of the Bishop in the district of the Holy Trinity, in the City of London. The Bishop presided, and the Rev. Canon Sandwick, for London, the Rev. Canon R. N. Ferguson, for South Essex, was a full and able representative of the clergy of the diocese.

**MONTHLY MIND FOR VERY REV. DR. KILROY IN ST. JOSEPH'S CHURCH STAFFORD.**

On Friday Feb. 12th, St. Joseph's Church, Stafford, was the scene of a very interesting and profitable meeting of the clergy of the diocese of London, presided over by the Very Rev. Canon Sandwick, for London, the Rev. Canon R. N. Ferguson, for South Essex, was a full and able representative of the clergy of the diocese.

**DEATH OF SISTER AGNES, TORONTO.**

The death of Sister Agnes, a member of the Holy Family Academy, who died on the 15th inst. at the age of thirty years, was a great loss to the Academy and to the diocese. She was a devoted and successful teacher, and her death was a great bereavement to her friends and to the Academy.

**MARRIAGE.**

On Wednesday, Feb. 10th, at St. Columba's Church, Toronto, the Rev. Father Dunn united in holy matrimony Mr. Donald McDonald to Miss Mary McLeod. The ceremony was performed by the Rev. Father Dunn, assisted by the Rev. Father McLeod and the Rev. Father McDonald. The bride was given away by her father, and the ceremony was a most successful one.

**OBITUARIES.**

**MR. P. FLANNAGAN, HAMILTON, ONT.**

Death has again visited our neighborhood, this time claiming as its victim Mr. Patrick Flanagan, a native of Ireland, who was born on the 15th inst. of 1825. He was a most successful and respected citizen, and his death is a great loss to his family and to the community.

**OBITUARIES.**

**MRS. THOS. MORRIS, LONDON.**

There passed away, in this city, on Feb. 22nd, one of London's oldest residents, Mrs. Thomas Morris, who was born on the 15th inst. of 1780. She was a most successful and respected citizen, and her death is a great loss to her family and to the community.

**DIOCESE OF HAMILTON.**

**OFFICIAL.**

**LENENT CIRCULAR OF HIS LORDSHIP BISHOP OF HAMILTON.**

To the Reverend Clergy of the Diocese: Very Reverend and Right Reverend Fathers—The Lenten season is now at hand, and it is the duty of all Catholics to observe it with devotion and piety. I therefore direct that the following regulations be observed during the season of Lent.

1. The Fast of Lent is of strict obligation, and the time for performing it expires on Trinity Sunday.
2. Fasting will give every facility to their people for the Easter Confession by holding Mass, if necessary, in their churches, or calling in neighboring priests to assist as extraordinary Confessors.
3. Great care should be taken to see that no sick or infirm person is deprived of Easter Communion and for the convenience of those who are distant from the church, stations should be given where the people may hear Mass and receive Holy Communion.
4. Indulgences and other devotional exercises are obligatory on Wednesday and Friday evenings, and in country churches at least once a week. In the latter case the Rosary may be said and Benediction given immediately after Mass.
5. Parents should keep strict watch over the children of their families, and should see that they are properly instructed in the duties of Lent.
6. Pastors should encourage and favor religious vocations among worthy young persons in their parishes, and parents should be induced to send their children to the religious houses of the greatest honor of a family to have a daughter consecrated to God, and to the sublime dignity of the priesthood.

**Dangers To Be Avoided.**

1. During Lent all public amusements are to be avoided, and Pastors should recommend the pious practice of abstaining from all inordinate pleasures, such as the Sacred Triduum of our Lord upon the Cross.

2. The faithful are also to be frequently warned against the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart.

**DEATH OF SISTER AGNES, TORONTO.**

The death of Sister Agnes, a member of the Holy Family Academy, who died on the 15th inst. at the age of thirty years, was a great loss to the Academy and to the diocese. She was a devoted and successful teacher, and her death was a great bereavement to her friends and to the Academy.

**MARRIAGE.**

On Wednesday, Feb. 10th, at St. Columba's Church, Toronto, the Rev. Father Dunn united in holy matrimony Mr. Donald McDonald to Miss Mary McLeod. The ceremony was performed by the Rev. Father Dunn, assisted by the Rev. Father McLeod and the Rev. Father McDonald. The bride was given away by her father, and the ceremony was a most successful one.

**OBITUARIES.**

**MR. P. FLANNAGAN, HAMILTON, ONT.**

Death has again visited our neighborhood, this time claiming as its victim Mr. Patrick Flanagan, a native of Ireland, who was born on the 15th inst. of 1825. He was a most successful and respected citizen, and his death is a great loss to his family and to the community.

**OBITUARIES.**

**MRS. THOS. MORRIS, LONDON.**

There passed away, in this city, on Feb. 22nd, one of London's oldest residents, Mrs. Thomas Morris, who was born on the 15th inst. of 1780. She was a most successful and respected citizen, and her death is a great loss to her family and to the community.

**DIOCESE OF HAMILTON.**

**OFFICIAL.**

**LENENT CIRCULAR OF HIS LORDSHIP BISHOP OF HAMILTON.**

To the Reverend Clergy of the Diocese: Very Reverend and Right Reverend Fathers—The Lenten season is now at hand, and it is the duty of all Catholics to observe it with devotion and piety. I therefore direct that the following regulations be observed during the season of Lent.

1. The Fast of Lent is of strict obligation, and the time for performing it expires on Trinity Sunday.
2. Fasting will give every facility to their people for the Easter Confession by holding Mass, if necessary, in their churches, or calling in neighboring priests to assist as extraordinary Confessors.
3. Great care should be taken to see that no sick or infirm person is deprived of Easter Communion and for the convenience of those who are distant from the church, stations should be given where the people may hear Mass and receive Holy Communion.
4. Indulgences and other devotional exercises are obligatory on Wednesday and Friday evenings, and in country churches at least once a week. In the latter case the Rosary may be said and Benediction given immediately after Mass.
5. Parents should keep strict watch over the children of their families, and should see that they are properly instructed in the duties of Lent.
6. Pastors should encourage and favor religious vocations among worthy young persons in their parishes, and parents should be induced to send their children to the religious houses of the greatest honor of a family to have a daughter consecrated to God, and to the sublime dignity of the priesthood.

**Dangers To Be Avoided.**

1. During Lent all public amusements are to be avoided, and Pastors should recommend the pious practice of abstaining from all inordinate pleasures, such as the Sacred Triduum of our Lord upon the Cross.

2. The faithful are also to be frequently warned against the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart.

**DEATH OF SISTER AGNES, TORONTO.**

The death of Sister Agnes, a member of the Holy Family Academy, who died on the 15th inst. at the age of thirty years, was a great loss to the Academy and to the diocese. She was a devoted and successful teacher, and her death was a great bereavement to her friends and to the Academy.

**MARRIAGE.**

On Wednesday, Feb. 10th, at St. Columba's Church, Toronto, the Rev. Father Dunn united in holy matrimony Mr. Donald McDonald to Miss Mary McLeod. The ceremony was performed by the Rev. Father Dunn, assisted by the Rev. Father McLeod and the Rev. Father McDonald. The bride was given away by her father, and the ceremony was a most successful one.

**OBITUARIES.**

**MR. P. FLANNAGAN, HAMILTON, ONT.**

Death has again visited our neighborhood, this time claiming as its victim Mr. Patrick Flanagan, a native of Ireland, who was born on the 15th inst. of 1825. He was a most successful and respected citizen, and his death is a great loss to his family and to the community.

**OBITUARIES.**

**MRS. THOS. MORRIS, LONDON.**

There passed away, in this city, on Feb. 22nd, one of London's oldest residents, Mrs. Thomas Morris, who was born on the 15th inst. of 1780. She was a most successful and respected citizen, and her death is a great loss to her family and to the community.

**DIOCESE OF HAMILTON.**

**OFFICIAL.**

**LENENT CIRCULAR OF HIS LORDSHIP BISHOP OF HAMILTON.**

To the Reverend Clergy of the Diocese: Very Reverend and Right Reverend Fathers—The Lenten season is now at hand, and it is the duty of all Catholics to observe it with devotion and piety. I therefore direct that the following regulations be observed during the season of Lent.

1. The Fast of Lent is of strict obligation, and the time for performing it expires on Trinity Sunday.
2. Fasting will give every facility to their people for the Easter Confession by holding Mass, if necessary, in their churches, or calling in neighboring priests to assist as extraordinary Confessors.
3. Great care should be taken to see that no sick or infirm person is deprived of Easter Communion and for the convenience of those who are distant from the church, stations should be given where the people may hear Mass and receive Holy Communion.
4. Indulgences and other devotional exercises are obligatory on Wednesday and Friday evenings, and in country churches at least once a week. In the latter case the Rosary may be said and Benediction given immediately after Mass.
5. Parents should keep strict watch over the children of their families, and should see that they are properly instructed in the duties of Lent.
6. Pastors should encourage and favor religious vocations among worthy young persons in their parishes, and parents should be induced to send their children to the religious houses of the greatest honor of a family to have a daughter consecrated to God, and to the sublime dignity of the priesthood.

**Dangers To Be Avoided.**

1. During Lent all public amusements are to be avoided, and Pastors should recommend the pious practice of abstaining from all inordinate pleasures, such as the Sacred Triduum of our Lord upon the Cross.

2. The faithful are also to be frequently warned against the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart, and Pastors should recommend the Societies of the Sacred Heart.

**DEATH OF SISTER AGNES, TORONTO.**

The death of Sister Agnes, a member of the Holy Family Academy, who died on the 15th inst. at the age of thirty years, was a great loss to the Academy and to the diocese. She was a devoted and successful teacher, and her death was a great bereavement to her friends and to the Academy.

**MARRIAGE.**

On Wednesday, Feb. 10th, at St. Columba's Church, Toronto, the Rev. Father Dunn united in holy matrimony Mr. Donald McDonald to Miss Mary McLeod. The ceremony was performed by the Rev. Father Dunn, assisted by the Rev. Father McLeod and the Rev. Father McDonald. The bride was given away by her father, and the ceremony was a most successful one.

**OBITUARIES.**

**MR. P. FLANNAGAN, HAMILTON, ONT.**

Death has again visited our neighborhood, this time claiming as its victim Mr. Patrick Flanagan, a native of Ireland, who was born on the 15th inst. of 1825. He was a most successful and respected citizen, and his death is a great loss to his family and to the community.

**OBITUARIES.**

**MRS. THOS. MORRIS, LONDON.**

There passed away, in this city, on Feb. 22nd, one of London's oldest residents, Mrs. Thomas Morris, who was born on the 15th inst. of 1780. She was a most successful and respected citizen, and her death is a great loss to her family and to the community.

We grow like what we contemplate; let us then contemplate the beautiful and good. The great secret of cheerfulness and content is not to be annoyed by petty thwartings, and not to aspire to unattainable objects.





