

Morning Star and Catholic Messenger. PUBLISHED EVERY SUNDAY MORNING.

REV. A. J. RYAN, EDITOR-IN-CHIEF.

NEW ORLEANS, SUNDAY, MAY 11, 1873.

ADVERTISING RATES OF THE "STAR."

Table with columns for 'SQUARES', 'One Mth', 'Two Mths', 'Three Mths', 'Six Mths', 'One Year'. Lists rates for various ad types like 'Transient Advertisements', 'Circulars', etc.

Transient Advertisements, \$1.50 per square each insertion. Circulars, 50 cents per square each insertion.

OUR CLUBS RATES. FOR PAPERS SENT BY MAIL, TO ONE ADDRESS.

Table with columns for 'One Copy (one year)', 'Five Copies', 'Ten Copies', 'Twenty Copies'. Lists rates for different subscription quantities.

No orders will be accepted unless accompanied by the cash.

Agents for the Star. LOUISIANA.

- List of agents: S. LAUREN, Franklin; T.M. DUGAN, Baton Rouge; J. E. GALLAGHER, 232 Postoffice st., Galveston; J. E. LAYENDECKER, Laredo; J. O'CONNELL, Savannah; GEORGE HENSON, Macon, Ga.; MARTIN BURE, Natchez; E. F. OWENS, Vicksburg.

CALENDAR OF THE WEEK.

- Sunday... May 11—Fourth Sunday after Easter. Monday... May 12—St. Helena, Achilles, Domitilla, and Penonina, Marys. Tuesday... May 13—St. Isidore, Huber, Confessor and Doctor of the Church.

OUR AGENTS.

Our Texas agent, Mr. James Powers, left last Wednesday for Galveston, Texas, from whence he will proceed to Houston to attend the State Fair.

Mr. Thos. B. O'Connor is at present in Jackson, Miss.

For both these gentlemen we solicit the kind attention of our friends in the several places they visit.

CATHOLIC MILITANT UNION OF THE CROSS.—Copies of the Constitution of this Association, in English, can be had at this office at the following rates: 10 to 100 copies, at 3 cents a copy; 100 to 500 copies, at 2 cents a copy; 500 to 1000 copies, at 1 1/2 cents a copy.

REV. A. J. RYAN.—We are happy to state that our Rev. Editor-in-Chief, Father Ryan, has arrived in Mobile, on his return from the European trip lately undertaken by him.

Our readers, and all his numerous friends, will be glad to hear that his health has been greatly improved by the tour.

Not only so, but we have no doubt that affairs in the old world, as seen by him, must have left impressions which his vivid descriptive powers will work up into many a glowing picture of truth and wisdom for the intellectual enjoyment of his hearers or readers.

We have not as yet received any communication from him, further than the mere information of his arrival as above mentioned.

Archdiocese of New Orleans.

MASTER COLLECTIONS FOR THE SEMINARY.

Table listing collections for various churches: 1. Cathedral, \$300.00; 2. Immaculate Conception, \$27.00; 3. St. John the Baptist, \$100.00; 4. St. Mary (Archdiocese), \$150.00; 5. St. Theresa, \$146.50; 6. St. Peter's (Third District), \$146.50; 7. St. Patrick, \$137.50; 8. St. Augustine, \$137.50; 9. St. Joseph, \$117.40; 10. St. Alphonsus, \$146.50; 11. St. Vincent de Paul, \$100.75; 12. St. Michael, \$80.00; 13. St. Mary (Fourth District), \$80.00; 14. St. Rose of Lima, \$65.40; 15. Holy Trinity, \$65.00; 16. St. Stephen (Boulevard), \$65.00; 17. St. Henry (Boulevard), \$53.50; 18. St. Anne, \$58.45; 19. St. Boniface, \$44.85; 20. Our Lady of the Sacred Heart, \$44.85; 21. St. Francis de Sales, \$36.00; 22. Holy Name of Mary (Algiers), \$35.95; 23. Annunciation, \$35.95; 24. Notre Dame de Bon Secours, \$35.95; 25. Ursuline Chapel, \$35.95; 26. St. Maurice, \$35.95; 27. The Presentation (Italian), \$17.30.

Total from Churches in the City, \$2920.75

Table listing collections from various parishes: 1. St. Michael, St. James Parish, \$77.70; 2. St. Elizabeth, Faconville, \$70.00; 3. St. Charles, Grand Coteau, \$64.10; 4. St. Joseph, Baton Rouge, \$63.50; 5. Nativity, Carrollton, \$50.10; 6. St. John, West Baton Rouge, \$46.70; 7. St. Elizabeth, Lake Charles, \$43.25; 8. Assumption, \$44.50; 9. Our Lady of Seven Dolours, Carrollton, \$43.60; 10. Our Lady of Peace, Vacherie, St. James Parish, \$43.60; 11. St. Thomas, Lake Charles, \$35.35; 12. St. Joseph, Grand, \$36.00; 13. Assumption, Donaldsonville, \$36.00; 14. St. Peter, Par. St. John, the Baptist, \$34.00; 15. St. John, \$34.00; 16. Opeleson, St. Landry, \$33.00; 17. Brecheon, St. Landry, \$33.00; 18. St. Peter, New Iberia, \$33.00; 19. St. Joseph, Thibodaux, \$33.00; 20. St. Mary, Thibodaux, \$33.00; 21. St. Paul, Bayou Lafourche, \$33.00; 22. St. Mary, Bayou Lafourche, \$33.00; 23. St. Francis de Sales, Racine, \$31.75; 24. St. Charles, \$31.75; 25. St. Anthony, Franklin, \$30.00; 26. St. Gabriel, Iberville Parish, \$18.00; 27. St. John, West Baton Rouge, \$18.00; 28. St. James, Parish of St. James, \$18.00; 29. St. Cecilia, Assumption, \$18.00; 30. Our Lady of the Sacred Heart, \$18.00; 31. Notre Dame des Anges, \$18.00; 32. St. Bernard, \$18.00; 33. Holy Spirit, \$18.00; 34. St. Mary, Charbonnet, \$15.00; 35. Our Lady of Mount Carmel, St. Francisville, \$15.00; 36. St. John, Plaquemine, \$15.00; 37. St. Bernard, Breau's Bridge, \$14.75; 38. St. Etienne, Bayou du Large, \$13.25; 39. St. Ann, Bayou, \$13.25; 40. St. Laurence, Catahoula and Bayou Lafourche, \$10.00; 41. St. Joseph, Frotteville, \$5.00; 42. St. John, Bayou Terrebonne, \$5.00; 43. St. Ann, Canal d'Angelle, \$5.00.

Total from Churches in the Country, 1943.70

Total City and Country, \$3864.45

Bismarck and the Church.

From the April number of Brownson's Review, we reprint elsewhere some elegant passages taken from an article with the above caption. They tell of the old repeated tale of that "irrepressible conflict" between the world and the Church which shall cease with time only. A late offshoot indeed, but how little understood! The swift spread of Arianism and its extinction, the power of Julian and its defeat, the conquest by Arnold of Brescia, the Champion of Frederick Barbarossa, the life-long hostility of Frederick II, the wide-spreading flames which followed the incendiary torch of Luther, the French Revolution with its deluge of infidelity, the imperial way of the Corsican with the Pontiff in chains, and yet the Papacy stronger than ever after each shock—all so graphically portrayed by the Review—how little does it all teach to those who will not learn!

Does Bismarck learn by the lesson taught to Julian, to Napoleon? No. Does mere human wisdom appreciate the truth conveyed by this history? It does not. It sees no marvel, no miracle, in a vitality under such blows, in victories over such odds. It sees an old man in Rome, called Pope, aided by a thousand other aged men called Bishops scattered among all the nations of the world, constituting a hierarchy of elements naturally the most discordant, organizing a Church, whose basis is unity, out of nationalities the most antagonistic, forming a society which by the natural laws of human passion and human antipathies ought to go to pieces of itself in a short time; it sees that hierarchy perpetuating itself, that organization living and growing stronger for nineteen hundred years, and this in the face of dreadful persecution, warred upon by the mightiest nations and by all the nations combined, under the opposition of Kings and Emperors, through the hatred and scourgings of the learned, the fashionable, the influential; a Church submitting to all yet conquering all, daily slain yet daily rising stronger from its cross—human wisdom sees all this, and still sees nothing unusual in it, nothing supernatural.

And so it will be in the future. Bismarck and his impiety will pass away. The storm that now darkens the religious horizon will spend itself. Peace, and even triumph, will smile upon the Church again. But again the latent Paganism of human nature will grow restive under the restraints of true wisdom; again the worldly wise and the laughty will devise the destruction of the Church; again her enemies will swell with exultation at the supposed advent of her ruin, and again the old story of their folly and her triumph shall be repeated, as it will continue to be repeated, until the great day when those who have eyes to see shall no longer be able not to see.

Obscene Literature.

We have been favored by Hon. C. L. Merriam, member from New York, with a copy of his speech recently delivered in Congress on the subject indicated in our caption. It is truly startling, and indeed fearful, in the details of infamy which it is the means of making public. The whole country is under a debt of obligation to the Hon. Member for his exertions in this matter, and equally so to Mr. Anthony Comstock, of the Young Men's Christian Association of New York, for the indefatigable labor undergone by him in the same cause.

Mr. Comstock writes to Mr. Merriam, that: "there were one year ago published in and about New York and vicinity, one hundred and forty-four different obscene books." He continues, "I have seized the stereotype plates, steel and copper plate engravings, etc., for one hundred and forty-two of these books." He has destroyed more than five tons of such works besides immense quantities of indecent pictures, engravings, photographs, songs, etc.

These things were disseminated in inconceivable quantities throughout the United States, by means of the mail, and principally among students and school children of both sexes. The operators of this trade would buy catalogues of educational establishments, giving lists of the names of pupils. They would then send to the direction of some of these names, a list of their "fancy" books as they call them, in hopes that curiosity or a prurient fancy, would suggest a desire to order some of their beastly wares.

That they did not calculate without reason, may be inferred from the fact of the immense business which they have succeeded in establishing. Think of 482,000 filthy photographs and other pictures, intended to be circulated throughout the country, but fortunately seized and destroyed. Five tons of books specially made to pander to the lowest appetites of bestiality, would be enough to pass through millions of hands.

done, through mismanagement in the schools. In the public schools and nearly all Protestant schools, there is not comparatively any guard placed over the freedom of the young in this respect. Little effort is made to find out what they read on secret occasions, and none whatever to prevent their correspondence with publishers who send them such lists as those spoken of above. It would be thought unrepublishable and perhaps "Jesuitical" to inspect the correspondence of students, and hence opportunities which result in such broadcast moral destruction.

In Catholic institutions, the strictest guard is kept over the communication of students with the outside world, and an especial point is made of watching over morals as being much more important than even intellectual acquirement. Thousands of Protestant parents understand this, and place their children in Catholic establishments where they know that their moral development will be sedulously guarded.

How unfortunate that many Catholics have not discretion enough to understand this, but persistently send their children to public free schools to save a little expense. They do this in plain violation of that obedience which they owe to the Church, and oblivious to the manifest danger which they run of placing their helpless offspring under influences such as those expressed in the speech alluded to.

The Boston Pilot.

The paper bearing this name claims to be a Catholic paper. We say claims advisedly. One paper which volunteers its columns as the willing medium of partisan lies, be strictly called Catholic? It is evident that it could not, if those lies related to religious matters, and is it not almost as evident when, though they do not refer to such matters they do to others of grave public import and seriously affecting private rights? A paper not imbued with the spirit of truth and justice in all things cannot properly be called Catholic.

We are referring now to the most unfair and apparently malicious course of the journal in question in publishing versions of the Colfax affair in Grant parish of this State. Its issue of May 3rd inst., had about half a column of what it calls "A statement of colored men—how the difficulty originated," under the following heading in immense type,

THE MASSACRE OF THE BLACKS.

This was published without a word of comment except what was contained in its very expressive caption. Nowhere in the paper could we discover any attempt to correct the impression that might naturally be given by this concoction of a lot of unscrupulous negro politicians, or to present the opposite representations of white men, on the same topic. Supposing, however, that this omission might be accidental, we awaited the next issue of the Boston Pilot, which has since come to hand under the date of May 10th.

Unfortunately this number is no improvement on the former. Again it presents the same ominous caption,

THE MASSACRE OF THE BLACKS

this time introducing the romance of Mr. Packard addressed to Attorney General Williams through the medium of the telegraph. Again not a word of warning against being imposed on, not a word intimating that there was a different version of the affair to be consulted.

And yet this sheet which thus makes itself the organ of some wicked negro plunderers, and of the vilest political harpies who ever robbed a persecuted people—this sheet does not hesitate to address itself to Southern patronage and to send its partisan issues down here among those whom it thus not only insults but aids in oppressing.

The Boston Pilot has no excuse for its political bigotry in the Puritanical climate where it exists. That splendid journal the Boston Post is visible proof that courtesy, honor, humanity and broad patriotism can be combined with intellectual ability of the highest order, as eminently in Boston as elsewhere.

The Situation.

At one time during the past week affairs began to assume a warlike appearance. The rumors from St. Martinville, humorously called the seat of war, were quite exciting, causing extras and second editions to go off like hot cakes. After all, it turned out to be a sharp dodge of somebody, either to keep up the excitement or to make a nice little operation for the newspapers. The whole thing proved to be a splendid specimen of

It is with money wrang from his opponents, to install officers of his creation in that parish. The presence of United States troops was absolutely necessary.

This being all that Col. DeBlanc desired to accomplish, like a gallant soldier and humane gentleman, he took steps to limit his proceedings just there. He found that by prudence he could accomplish his purpose with the effusion of very little blood, and happily he has succeeded according to his anticipations.

Whether the game was WORTH THE CANDLE

is another thing. For our part we think it very probable that the point accomplished by him of showing that the Kellogg faction is not, by its own power, a de facto government, but such purely through extraneous power, may be found of great importance hereafter. A de facto government, in the sense of its legal standing and in its rights to bind citizens or subjects by its action, ought to stand of its own strength. If it is merely upheld by foreign bayonets it is virtually a

FOREIGN GOVERNMENT,

and is not really a de facto government but a conquest. If the conquest should turn out to be permanent, then, of course, the conquered country is bound by its proceedings; if, however, the conquest should at any time terminate, no one could pretend to hold the citizens of the country bound by the engagement of its conquerors, on the plea of their being a de facto government.

IN THE CITY.

matters do not stand in so defensible a position. Though the great body of our people have maintained a peaceful attitude and evinced a law-abiding disposition, certain hasty spirits have allowed their patriotism to boil over. The attempt at

ASSASSINATION

was probably the effect of whisky, but whatever may have been its efficient cause it was an attempt at a kind of crime which can never obtain countenance in this community. The Southern gentleman is, unhappily, often too prone to the use of weapons, but always on terms of equality and fair contest. He never assails his enemy in the back, or from the cowardly cover of a crowd. In fact, we think our people, besides their chivalrous instinct of fair play, have sense enough to know that the Almighty does not need the assistance of crime in order to make justice triumph, and that, indeed, he will curse even a just cause which resorts to such means.

BLOWS AND ASSAULTS

though not so extreme, are of the same type and never attain to respectability here. There are, indeed, certain men in our midst whose very names are coupled with all our memories of oppression and villainy and infamy, but the way to get rid of them is by a steady pressure of public contempt, not by a brutal violence which is as lawless and generally as cowardly as their own vile record.

St. JOSEPH'S FAIR.—Owing to the severe storms at the commencement of the week, when the Fair was to have closed, the ladies found it necessary to continue it till this, Sunday, night, when all articles will be disposed of. The closing night being the one of all others for fun, we are satisfied that a large number of visitors will be present, besides all of St. Joseph's parishioners. The great contest for the saddle, which has attracted so much attention, will then be decided. The five gentlemen engaged in it, as well as their many friends, have been making great exertions to eclipse each other, and there is no doubt that the victor will be the observed of all observers on the occasion, for it will certainly be a severe test of popularity and liberality, so evenly are the contestants matched. The contest for the piano at the Hibernal table also excites much attention. Four or five young ladies are contesting for it.

The exhibition at St. Mary Jefferson College, Par St. James, last Sunday, afforded a very enjoyable entertainment to the students as also to their numerous visitors and friends. The hall was crowded with the relatives of the collegians, many families coming from distances of twenty and even thirty miles up and down the coast. Of course our city was well represented, as quite a number of the students are from here. Having thus assembled most of those whom they hold dear on earth, the young gentlemen set to work to entertain them, in which effort they succeeded most admirably. The splendid brass band was the first in the field, then followed many beautiful songs and recitations after which the drama of "The Expulsion" was enacted. The performance concluded with a comic piece, after which several hours were pleasantly passed by the visitors in social converse with the students and Rev. professors.

CATHOLIC TOTAL ABSTINENCE ASSOCIATION.

The regular monthly meeting of this Association, will be held this, Sunday evening, at 6 o'clock, in the Star Hall 124 Carondelet street. Members are requested to be punctual in their attendance.

St. ALYCHUS TOTAL ABSTINENCE CADETS.

This Cadet Association will meet to-day at half-past one o'clock. All boys wishing to join are invited to attend.

The New Eureka Printing Office, No. 33 Natchez-street, between Camp and Magazine, received the highest premium at the Louisiana State Fair for the best printing press, the best job printing, the best card printing, the best book printing, and the best brief printing. Reprint your orders.

The conversation fair affords an agreeable pastime for your visitors.

PASTORAL LETTER TO THE FAITHFUL OF THE DIOCESE OF NATCHEZ.

Dear Beloved.—Not long since I gave directions to the Very Rev. and Revd. clergy of the Diocese of Natchez, to recite at Mass the prayers given by the Church for asking God's protection against the violence of storms.

We have reason to be thankful that Mississippi has suffered comparatively little from these visitations, in recent years. And yet some of them we have felt at different times, and already this season quite serious damage has been done in several places. Likewise we have reason to praise God, for the good health with which He commonly blesses our State. And yet from time to time various localities have been grievously afflicted with fatal diseases.

It has appeared to me suitable to invite you all to unite your prayers with those of the Church—in thanking God for the mercies He has already shown us and our neighbors—and in begging His farther protection from visitations of storm, pestilence, conflagration, etc.

And I use the occasion to draw your attention to some of the special means of protection with which He has furnished us:—and to some of the reasons why we ought to make more frequent and confident use of them.

The general means of course, is for each one to improve his own life, and increase his fervor in prayer, almsdeeds and all good works. Our heavenly Father chastises His children for their amendment: and if He sees them already amend their lives under His holy fear, this often induces Him to withhold the chastening rod.

But the special means I wish to recommend to you at present, is to make use often and with lively faith, of those outward signs and material objects, which the Church encourages among her children: such as the SIGN OF THE CROSS, HOLY WATER, BLESSED CANDLES AND PALMS, CROSSES, AGNUS DEI, RELICS OF SAINTS, MEDALS, HOLY IMAGES, ETC.

It is not necessary to exhort you against any abusive application of these things, and superstitious ideas about them. It is enough to point out what would be abusive or superstitious, and you will avoid it. It would be an abuse to apply them to unlawful or irreverent purposes; or to use them in any way not sanctioned by the Church, or by the received usage of her devout and well instructed children.

It would be superstitious to believe that they have any virtue, beyond what God is pleased to give them, or to exercise by occasion of them. Consequently it is superstitious to expect any supernatural power from objects that have no special reference to God, or to His Saints:—such for example as the charms and spells often used by ignorant people and by people who make light of sacred things.

We have a simple rule for distinguishing the two kinds of objects. Those that the Church approves are sacred; those that she rejects are superstitious.

It would be superstitious also, to believe that these sacred objects will always protect us against all calamities. This earth is a land of exile. Our Lord has marked out the Way of the Cross for our journey through it. Neither His friends nor His enemies can expect to pass their lives without a large share of painful visitations. "Ithom God loveth He chastiseth." (Hebrews, c. xii., v. 6.) "He shall rule His enemies with a rod of iron." Psalm ii. v. 9.

But while He does not allow us to escape all temporal evils, He furnishes us with means, natural and supernatural, to avoid many of them, and leaves to our own wisdom, to profit by those means or not.

We all know some of the natural means for guarding against sickness, fire, lightning, etc. In spite of all precautions, the most prudent men fall sick; and fire-proof houses have been burned down. Yet none the less, wise men continue to make use of these protections because experience shows that, very often, although not always, God allows them to turn away the danger.

These natural safeguards are used by all; and God in His infinite condescension makes them benefit His enemies as well as they do His friends. But besides them, He has given supernatural aids, through which He often grants especial protection to His children, who have confidence in Him, and simplicity of heart, to use them fervently.

The most common of these supernatural aids is Prayer:—and the use of the devotional objects which I am recommending, is an act of prayer. For prayer is any lifting up of our hearts to God; and outward prayer is expressed not only by words, but by actions, gestures and even looks. To kneel, to stretch out the hands, to raise the eyes, may be outward prayers. And so likewise, to sprinkle Holy Water, to light a Blessed Candle, to kiss a medal, by way of expressing that we call on God or His Saints;—these and similar acts are outward prayers and means given by God to obtain His help in time of need.

The reasons why I call your attention to them now, are several:—Some Catholics, if not reminded of these things, are liable to have their faith in them obscured by the fogs of unbelief around them: and some may even grow ashamed of using these devotions freely, because they appear childish, and expose them to the smile of their neighbors. But to be like little children in the same sentence with the barbarous superstition of passing children through the fire. He pronounced both practices to be abominations; and declared that these and other sorceries were the cause why He had sentenced those people to be utterly destroyed; and given their enemies power to accomplish it. (Deuteronomy, c. xviii., v. 9, 12.)

Another reason is, that we have every ground to believe, that storms, conflagrations, pestilences, etc., are often instruments used by the Devil, under the permission of God, for the chastisement of men: and that while God suffers evil spirits to wield these terrible weapons of destruction, it is an especial humilia-

tion of their pride when He frustrates their malice, by such weak means as a Sign of the Cross, a drop of water, or lighted candle.

This ought not to be strange for any Christian who knows from the Gospel that devils have power to take possession even of the bodies of living men.

St. Paul speaks of Satan, as the prince who holds power over the air around us; the same "spirit who now worketh in the children of disobedience." He calls the devils, princes and powers that rule over this world of darkness; spirits of wickedness in the regions above us. (Ephesians, c. ii., v. 2; e. 6, v. 12.)

As bad men can use their knowledge of the nature of gunpowder, steam and poison, for the injury of their neighbors, so can the devils use their vastly superior knowledge of the power of the elements to work their malice.

They can do this, of course,—both man and evil spirits—only under the permission of God and within the limits allowed by Him. The most brutal man in the world, cannot harm an insect that God defends. And evil spirits with all the fury of storm and conflagration cannot rattle a hair, nor scorch a garment, if God forbids. "Under His wings thou shalt trust. Thou shalt not be afraid of the thing that walketh about in the night, or of the noiseful devil. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee." (Psalm xc.)

The Fathers tell us that God permits our enemies to rage against us, partly as a punishment of our sins, partly to increase our merits in patiently bearing these afflictions, partly to make us feel our weakness and our need of help—and to give God occasions for showing His power and love by defending us from the danger.

From what is known to us of the history of the world, it seems that God allows the devils more power to injure men, at times when men show most indifference to God; and still more when they themselves invoke the help of evil spirits.

Some persons think they see an increase of this power for evil, at the present time, in the number and grievousness of the disasters which mark our day.

Whether this be so or not, we have reason to fear God's special anger in our times; and it is well for us to make more than ordinary use of all the protections which His mercy offers to us:—because this indifference to God is a marked characteristic of the present day.

We may have different opinions as to whether the sins in general of our period are greater or less than those of some other periods. But this particular sin of indifference to God, and to all that is supernatural—every one must confess, that it prevails to an extraordinary degree. Even the ancient heathen nations did not so commonly nor so boldly leave out God, in their politics, their science, their education, nor their marriage—as is done to prevail now—by those who control legislation and public opinion throughout the Christian world.

To speak only of natural science;—the same God who created the material world, and the laws which govern it, created also the minds of men: and it is He Who in each successive age, gives men the power to discover these laws of nature, just as much as He is pleased to let them know, and nothing more. In our generation God has been lifting the curtain a little higher than before:—and men are learning something more about the elements and their mode of action. But with too many, instead of being thankful they have only grown conceited: have set aside God Himself and His teachings, as beneath the notice of scientific men; and like the foolish people that undertook to build the Tower of Babel—they imagine that in their material science, they will find immortality for their names, and provide the world with protection against all temporal evils.

It would not be strange then if God should confound their ingratitude and pride, by letting the evil spirits have greater freedom to destroy their works, and baffle the inventions of their science.

It is not our place to say that He will do so; but it is the place of all who fear and love Him, to offer Him reparation for this spirit of pride, by showing in every way the opposite spirit of humble faith and childlike trust in Him. And one very direct means of doing this, is to have recourse freely, fervently and confidently, to those little devotional acts: because St. Paul tells us God loves to use the "foolish and contemptible things of the world" for humbling the things that imagine themselves to be great. (1st. Corinthians, i., 17, 25.)

Finally—at the present time men are growing more and more familiar with the evil spirits, and expressly invoking their interference. Persons even of education and of high society, are consulting fortune-tellers and soothsayers, for their temporal goods, their health, and even their domestic happiness:—a thing which half a century ago was unknown except among the very lowest of the ignorant. And even more, men are striving to erect these dealings with the devil into a science and a religion.

Three thousand three hundred years ago, a people among the wealthiest of the known world, had some method of conjurations, by which they believed they could converse with the spirits of the dead, and learn things from them which were not otherwise known. Almighty God condemned this "seeking truth from the dead," in the same sentence with the barbarous superstition of passing children through the fire. He pronounced both practices to be abominations; and declared that these and other sorceries were the cause why He had sentenced those people to be utterly destroyed; and given their enemies power to accomplish it. (Deuteronomy, c. xviii., v. 9, 12.)

These rains of old abominations men are now rebuilding among us, and boasting of them as new discoveries, and triumphs of progress. St. Paul called the devil: "the God of this world, who hath so blinded the minds of unbelievers, that they cannot see the glory of Christ which may not be seen by them."