

The Northwest Review

PRINTED AND PUBLISHED AT

PRINCESS STREET.

EVERY WEDNESDAY BY

E. J. DERMODY & CO.

J. K. BARRETT, LL.D., Editor-in-Chief.

ADVERTISING RATES.

made known on application. Orders to discontinue advertisements must be sent to this office in writing.

Advertisements unaccompanied by specific instructions inserted until ordered out.

SUBSCRIPTION RATES.

All postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months.

Club Rates.—Six copies of the Northwest Review for \$10 or for clubs, the number of subscriptions, with the cash must be sent at one time.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest. A Catholic correspondent wanted in every important town.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, general or local importance, even political.

(2) Letters on similar subjects, whether conveying or asking information or controversy.

(3) News Notes, especially such as are of a Catholic character, from every district of the Northwest.

(4) Notes of the and British Columbia. (5) Notes of the proceedings of every Catholic Society throughout the city or country.

Such notes will prove of much benefit to the Society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1888. Mr. E. J. Dermody,

DEAR SIR,—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company of the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published in the limits of Manitoba and the Northwest Territories.

I hope that you will obtain a remunerative success. It is enough that you do the work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration.

I therefore strongly recommend to you, if you are under my jurisdiction to give a liberal support to the Northwest Review. It is fully my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain, Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, NOVEMBER 8.

EDITORIAL NOTES.

The Providence Visitor well says: "A library of one hundred standard volumes is more useful and more ornamental to a home than a thousand dollar piano."

It will give more entertainment, too, and have more influence on the happiness, character, prosperity, and social standing of the members of the household that possesses it. The money spent for it is money well invested.

Are we becoming womanish? Time was when women were accused of having long tongues, which were kept busy wagging about the faults of their neighbors. Men, nowadays, have usurped this privilege of the sex. An old woman-mangler is a very unseemly object. Yet they are very plentiful. They never seem to think, when guilty of detraction, that their neighbors may suffer injury. This is a very important matter, which always demands something more than mere confession. There must be restitution made.

A Protestant journal, the Christian World, thus sums up the non-Catholic situation: "The foundations of the old faith have been so persistently assailed, and confidence in it has been shaken or disturbed to such an extent that many young men in the different churches find their minds and hearts filled with confusing doubts. Old creeds have in some vital points become distasteful to them, and nothing is offered in their stead that can be assuringly embraced."

Protestantism is reaching its inevitable culmination, and doubt is ejecting Christianity among them—has ejected it among the masses. The portions of "the old faith" that they took with them in their rebellion against Catholicity, and for a time held, have so rapidly disintegrated that they are now at last disappearing, "and nothing is offered in their stead."—Kansas City Catholic.

Even non-Catholics who have seen the Catholic school exhibited at the World's Fair have been profoundly impressed by its superiority. Zion's Herald, a Methodist paper, says: "Speaking of our exhibit, one does not hear the most complimentary things concerning it. In comparison with that of the Roman Catholic Church, we are told, ours is a meagre affair, and consists mainly of relics and mementos of departed worthies. Surely we haven't gone into the relic business! Who cares about John Wesley's teapot or Bishop Ashbury's shoe-horn? It is commonly reported that while the exhibit of the Roman Catholic Church covers a space of over 20,000 feet, ours could be set up on a few good-sized tables. Perhaps one of the reasons why we are so anxious to have it removed is because we are ashamed of it."

When they stand in the presence of

Catholic Christian education they have every right to be "ashamed" of themselves.

An article entitled "Will England Become Catholic?" by a non-Catholic, has appeared in an English non-Catholic magazine. The Roman Catholic Church converted England in the sixth century, and she is as able to convert her in the twentieth century that we enter into in a few years. The Church of God is the same to-day as a thousand years past, or a thousand years hence—tens of years make only epochs in the Christian Catholic Church of God, that must live on in heaven throughout all eternity. One thing is certain, that if England does not again become Catholic in the twentieth century we are about to enter upon, she will not remain Christian.

A Protestant paper, the Independent, says: "Berlin is not the only great Protestant capital in Europe that sorely needs new churches. In Christiania, in Norway, there is an average population of 13,000 for each church, and in Copenhagen an average of 26,000, or including the suburbs of Fredericksburg, even of 28,000."

And when they rebelled and left the Catholic Church that converted their forefathers from heathenism and civilized them they took with them ample room for all in the church edifices that they wrenched by force from the Catholic Church. They "sowed the wind," and are "reaping the whirlwind" of their spiritual destruction.

An unpleasant but we fear an overture view of the condition of a large and growing portion of the non-Catholic population around was obtained in the audiences that listened to the recent "Parliament of Religions" at Chicago.

In summing up the spectacle presented, after the parliament adjourned, the New World says: "Every charge made by the Indian gentlemen against Christianity—every attempt made by them to produce impressions favorable to Asiatic paganism and unfavorable to the religion preached by the God-Man,—was applauded by the audience." If that be a true indication of the condition around us, it should set non-Catholic and Catholic Christians to thinking.—Kansas City Catholic.

The position of non-Catholics is well limned by Mr. Mallock, who sums them under the head of "amateur Christians." He says: "The world, like Mr. Gladstone, has three courses open to it: to submit itself openly to the uncompromising dogmatism of Rome; to free itself from the fetters of Christianity altogether, or to attempt the construction of such a Christianity as these persons (amateur Christians) hope for." He then forcibly asks himself and all other non-Catholics: "If the traditional doctrines as to Christ's nature are to be discarded, is anything left us that we can honestly call Christianity?" This is the touchstone of the situation, and it is given by a non-Catholic.—Kansas City Catholic.

"Rev." Joseph Cook says: "The theory Catholics work upon is the existence of the Church before the New Testament." Brother Joseph affects to be unable to distinguish the wide difference between theory and fact. It is a fact, Brother Joseph, a fact, not a theory, that the year A. D. 33 occurred before the year 100 when the New Testament was all written. It is also a fact, Brother Joseph, a fact and not a theory, that the year A. D. 33 occurred before the year A. D. 400 when the New Testament was first brought together and given to the world cleansed from the mass of rubbish with which it had been mixed and confused. But Brother Joseph has no use for facts, his peculiar aberrations can proceed only from theory.

The Boston Pilot well says of the course of the late Catholic Congress relating to education: "But underlying and upholding all the resolutions, foundation and buttress of the house of God and the house of man, was the revelation of unity among Catholics on the necessity of religion in education, and the determined stand for the Catholic school. The dull-est or the most prejudiced could not blink the significance of the applause which greeted every reference to the parochial schools and the teaching orders. The day, September 8, when the American Catholic Educational system, from the Catholic University to the primary school, was discussed in detail, was the greatest day of the Congress—inasmuch as it summed up in one word the sovereign remedy for all the ills of mankind—God's rights in the world recognized." The "foundation and buttress of the house of God and the house of man" is this Christian education.

Our friend, the Northwest Baptist, takes exception to an editorial note of ours on the life and hardships of a Catholic priest, and says: "Alas! that we of the non-Catholic world should have been so ignorant. We always supposed from appearances that as a class Catholic priests were as well fed, well bedded and well clad a lot of mortals as were going around in these hard times, and that on the whole they were not over-worried with the cure of souls. Henceforth we shall drop a silent tear when the black-robed brother passes."

It would be too much for us to expect

the Baptist to be fair in its comments on such a subject. If it knew anything at all about priests it would know that, as a class, they are the most devoted body of men in the community. It would know that they were always at the post of duty when the souls of their flock required their ministrations. We do not want to appear personal, nor do we wish to wound the feelings of our esteemed contemporary by drawing comparisons between the devotion of Catholic priests to their flock, and the almost brutal indifference of their brothers of the Protestant clergy to theirs, in the dread hour of danger. We can appeal to the history of great epidemics, of devastating plagues, when it meant death to nurse the sick and attend to their spiritual wants. Did the Catholic priest or the humble and holy sister of charity ever desert their sacred duty? Did they ever show the white feather in the hour of danger and flee from the poor afflicted plague-stricken beings? We defy the Baptist to quote one instance where they did. Shall we look on the other side of the picture and tell our contemporary what has been the unvarying practice of our Protestant clergy under similar circumstances? But no, let us draw the veil of charity over their conduct and rather attribute to it the fear of the paltroof than to the cruelty of indifference. Let us remember that they have wives and dear little children, whose temporal welfare is of more value in these rev. gentlemen's eyes than "the cure of souls." But, for the sake of decency, we would suggest to those gentlemen the propriety of a discreet silence when a Catholic journal speaks about the devotion of Catholic priests.

A PROTESTANT ON CATHOLIC EDUCATION.

The president of the World's Congress Auxiliary, Charles Carroll Bonney, at the opening of the Catholic Congress at Chicago, thus voiced the sentiments of reflecting Protestants upon the school question: "There is one important particular in which the ideas of Catholic educational leaders are in peculiar accord with the original American doctrine of popular education. The third article of the great ordinance of 1787 for the government of the territory of which Chicago is the metropolis declared that 'religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.' Not knowledge only, not religion and morality merely, but religion, morality, and knowledge, sacred trinity of the powers of human progress, are essential to the proper education of the people."

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

INEVITABLE LOGIC.

Our contemporary, the Northwest Baptist, with the full force of inevitable logic, scores a point on its Anglican friends in their illogical and un-historic pretensions to apostolicity and Catholicity. In its issue of the 25th of October it says, under the heading How's This? "A sermon preached in this city within the last week or so by an Episcopal clergyman, who was enthusing over the late Synod's work, contains this: 'The Church of England, then, with her apostolic origin, her Catholic faith, her kindly charity and toleration, is not ashamed to hold out the hand of brotherly love to the ancient church of Christendom on the one side, and to the separated bodies of Protestants on the other,—in the faith that she is following most truly the will of God—and acting in the spirit of the prayer of our Lord Jesus Christ, that they all may be one.'"

"Two points are observable: '1. The Church of England, with her apostolic origin, and the ancient church of Christendom—meaning Roman Catholics—is quite a mixture of ideas. It is too much to expect a Ritualist to be consistent at this point. He finds himself in the Church of England, which he has to believe to be apostolic, and he wishes himself among the Catholics, who, he thinks, make up the true and ancient church.'"

"2. 'The ancient church of Christendom,' and 'the separated bodies of Protestants' is a very good one. Pray, if the Roman Catholics are 'the ancient church,' etc., is not the Church of England a separated body? We can stand the slim courtesy of being designated only 'a separated body,' while Catholics have all the honors heaped on them, but why this ritualistic preacher should let the case be open to the inevitable logic of leaving his own communion in the same lurch is hard to determine, unless it be by believing that at this point his head and his heart are at war with one another."

A HOPEFUL SIGN FOR US.

The Northwest Review has been devoting its best efforts to defending the rights of the Catholics of Manitoba to their schools. It is, therefore, very interesting to us, to note the interest which Catholic papers in Canada are taking in us, and the emphatic and decided manner in which they say that justice must be done, and the rights of the Catholic minority restored. These utterances on the part of our contemporaries are very satisfactory to us, and prove to us the deep interest which the Catholics throughout the Dominion are taking in us. It also consoles us to know that we will not be abandoned by our Catholic friends, and the tender mercies of either local or Dominion politicians, in our struggle for right

and justice. We have frequently pointed out the absolute impossibility of any lasting injury being done us, provided the Catholics of this country, who number nearly one-half of its population, should stand loyally by us in this struggle. Will they do so? We believe the vast majority of them will. We believe that the Catholics of this country will not abandon the Manitoba minority, and we further believe that they will punish with their displeasure any sacrifice of us.

Our able contemporary, the Catholic Record, of London, Ontario, closes a very able and interesting article on this vexed question in the following very significant language: "The Catholic majority in Manitoba never thought of restraining the liberty of their Protestant fellow-citizens. But as soon as the Protestants became the majority they set themselves to the task of depriving their Catholic neighbors of their liberties, all the time professing to be the advocates of 'Equal Rights,' and they have been sustained by the Privy Council."

With singular unanimity the Protestant press of Ontario ask the Catholics of Manitoba to endure the wrong which has been inflicted upon them, and appeal to the Catholics of the Dominion not to sustain their Manitoba brethren in their demand for justice. In answer to all these appeals we say that the Confederation compact is a farce, if the Protestant majority in Manitoba is to be allowed to break it at will. If Quebec attempted to violate that compact we would hear no end of threats to coerce the French-Canadians. But neither French nor English-speaking Catholics desire to violate those obligations. Neither shall we desert from insisting that the provisions of confederation which were inserted into the Confederation Act for the protection of all creeds and nationalities, and the agreement made with Manitoba when it became part of the Dominion, shall be faithfully observed."

We will conclude this article with another short quotation from the Catholic Register, of Toronto, whose words are no less emphatic than those of the Catholic Record. It says, speaking of Dalton McCarthy's recent speech, that: "Roman Catholics have no wish to override their neighbors; but they will not, and at the proper time they will prove their word through the length and breadth of the land, they will not have demagogues trample upon them and what they hold dearest and most sacred."

ITALY.

"Prosperous, progressive, united, and free." We read that such was the condition of Italy when Victor Emmanuel made Rome the capital of his kingdom. How is it now? Suicide ramps, starvation, and knowledge, sacred trinity of the powers of human progress, are essential to the proper education of the people."

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

The Catholic position upon the school question is "in peculiar accord with the original American doctrine of popular education." "Not knowledge only," but "religion, morality, and knowledge," imparted to the young simultaneously, is absolutely necessary for the attainment of good citizenship in the masses.

THE ACCURSED HOUSE.

By Emile Gaborian.

In this amusing sketch an over-conscientious householder does his tenants a good turn, and is promptly rewarded. Translated from the French by E. C. Waggener.

The Vicomte de B—, an amiable and charming young man, was peacefully enjoying an income of 30,000 livres yearly, when, unfortunately for him, his uncle a miser of the worst species, died, leaving him all his wealth, amounting to nearly two millions.

In running through the documents of succession, the Vicomte de B— learned that he was the proprietor of a house in the rue de la Victoire. He learned, also, that the unfurnished building, bought in 1849 for 300,000 francs, now brought in, clear of taxes, rentals amounting to 82,000 francs a year.

"Too much, too much, entirely," thought the generous vicomte, "my uncle was too hard; to rent at this price is usury, one cannot deny it. When one bears a great name like mine one should not lend himself to such plundering. I will begin to-morrow to lower my rents, and my tenants will bless me."

With this excellent purpose in view, the Vicomte de B— set immediately for the concierge of the building, who presented himself as promptly, with back bent like a bow.

"Bernard, my friend," said the vicomte, "go at once from me, and notify all your tenants that I lower their rents by one-third."

"That unheard of word 'lower' fell like a brick on Bernard's head. But he quickly recovered himself; he had heard badly; he had not understood.

"Lower—the rents!" stammered he. "Monsieur le Vicomte deigns to jest. Lower! Monsieur of course means to raise the rents."

"I was never more serious in my life, my friend," the vicomte returned; "I said and I repeat it, lower the rents."

This time the concierge was surprised to the point of bewilderment—so thrown off his balance that he forgot himself and lost all restraint.

"Monsieur has not reflected," persisted he. "Monsieur will regret this evening. Lower the tenants' rents! Never was such a thing known, monsieur! If the lodgers should learn of it, what would they think of monsieur? What would people say in the neighbourhood?"

"Monsieur Bernard, my friend," dryly interrupted the vicomte, "I prefer, when I give an order, to be obeyed without reply. You hear me—go!"

Staggering like a drunken man, Monsieur Bernard left the house of his proprietor.

All his ideas were upset, overturned, confounded. Was he or was he not, the plaything of a dream, a ridiculous nightmare? Was he himself Pierre Bernard, or Bernard somebody else?

"Lower his rents! lower his rents!" repeated he. "It is not to be believed! If indeed the lodgers had complained! But they have not complained; on the contrary all are good payers. Ah! if his uncle could only know this, he would rise from the tomb! His nephew was gone mad, his certain! Lower the rents! They should have up this young man before a family council; he will finish badly! Who knows—after this—what he will do next? He hunched too well, perhaps, this morning."

And the worthy Bernard was so pale with emotion when he re-entered his lodge, so pale and spent that on seeing him enter his wife and daughter Amanda exclaimed as with one voice: "Goodness! what is it? What has happened to you now?"

"Nothing," responded he, with altered voice, "absolutely nothing."

"You are deceiving me," insisted Mme. Bernard; "you are concealing something from me; do not spare me; speak, I am strong—what did the new proprietor tell you? Does he think of turning us off?"

"If it were only that! But, just think, he told me with his own lips, he told me to—ah! you never will believe me—"

"Oh, yes; you do go on." Well, then, he told me to notify all the tenants that he lowered their rents one-third! Did you hear what I said?—lowered the rents of the tenants—"

But neither Mme. nor Mlle. Bernard heard him out—they were twisting and doubling with convulsive laughter.

"Lower!" repeated they; "ah! what a good joke, what a droll man! Lower the tenants' rents."

But Bernard losing his temper and insisting that he must be taken seriously in his own lodge, his wife lost her temper too, and a quarrel followed; Mme. Bernard declaring that Mons. Bernard had beyond a doubt, taken his fantastic order from the bottom of a litre of wine in the restaurant at the corner.

But for Mlle. Amanda the couple would undoubtedly have come to blows, and finally Mme. Bernard, who did not wish to be thought demented, threw a shaft over her head and ran to the proprietor's house. Bernard had spoken truly; with her own two ears, ornamented with big gilded hoops, she heard the incredible word. Only, as she was a wise and prudent woman, she demanded a bit of writing, to put, as she said, "her responsibility under cover."

She, too, returned thunderstruck; and all the evening in the lodge father, mother, and daughter deliberated.

Should they obey, or should they warn some relative of this young man, whose common sense would oppose itself to such insanity?

They decided to obey. Next morning Bertrand, buttoning himself into his best frock coat, made the rounds of the three and twenty lodges to announce his great news.

Ten minutes afterwards the house in the rue de la Victoire was in a state of commotion impossible to describe. People who for forty years had lived on the same floor, and never honored each other with so much as a tip of the hat, now clustered together and chatted eagerly.

"Do you know, monsieur?" "It is very extraordinary." "Simply unheard of." "The proprietor's lowered my rent!" "One-third, is it not? Mine also." "Astounding! It must be a mistake!"

And despite the affirmations of the Bernard family, despite even the "bit of writing" under cover, there were found among the tenants doubting Thomases, who doubted still in the face of everything.

Three of them actually wrote to the proprietor to tell him what had passed,

and to charitably warn him that his concierge had wholly lost his mind. The proprietor responded to these skeptics, confirming what Bernard had said. Doubt, thereafter, was out of the question.

"Then began reflections and commentaries. 'Why had the proprietor lowered his rents?' 'Yes, why?' 'What motives,' said they, 'actuate this strange man? For certainly he must have grave reasons for a step like this! An intelligent man, a man with good sense, would never deprive himself of good fat revenues, well secured, for the simple pleasure of depriving himself. One would not conduct himself thus without being forced, constrained by powerful or terrible circumstances.'

And each said to himself: 'There is something under all this! But what?'

And from the first floor to the sixth they sought and conjectured and delved in their brains. Every lodger had the preoccupied air of a man that strives with all his wits to solve an impossible cipher, and everywhere there began to be a grave disquiet as it happens when one finds himself in the presence of a sinister mystery.

Some one went so far as to hazard: "This man must have committed a great and still hidden crime; remorse pushes him to philanthropy."

"It is not a pleasant idea, either, the thought of this living side by side with a rascal; no, by no means; he might be repented, and all that, but suppose he yielded to temptation once more?"

"The house, perhaps, was badly built?" questioned another, anxiously. "Hum-m, so-so; no one could tell; but all knew one thing—it was very, very old."

"True! and it had been necessary to prop it when they dug the drain last year in the month of March."

"Maybe it was the roof, then, and the house is top-heavy?" suggested a tenant on the fifth floor.

"Or perhaps," said a lodger in the garret, "there is a press for coining counterfeit money in the cellar; I have often heard at night a sound like the dull, muffled thud of a coin-stamper."

The opinion of another was that Russian, maybe Prussian, spies had gained a lodgement in the house, while the gentleman of the first story was inclined to believe that the proprietor purposed to set fire to his house and furniture with the sole object of drawing great sums from the insurance companies.

Then began to happen, as they all declared, extraordinary, and even frightful things. On the sixth and mansard floor it appeared that strange and absolutely inexplicable noises were heard. Then the nurse of the old lady on the fourth story, going one night to steal wine from the cellar, encountered the ghost of the defunct proprietor—he even held in his hand a receipt for rent—by which she knew him!

"There is something under all this!" From disquieting it had come to fright; from fright it quickly passed to terror. So that the gentleman of the first floor, who had valuables in the rooms, made up his mind to go, and sent in notice by his clerk.

Bernard went to inform the proprietor, who responded: "All right, let the fool go!"

But next day the chiropodist of the second floor, though he had naught to fear for his valuables, imitated the gentleman beneath him. Then the bachelors and the little households of the fifth story quickly followed this example.

From that moment it was a general rout. By the end of this week, everybody had given notice. Everyone awaited some frightful catastrophe. They slept no more. They organized patrols. The terrified domestics swore that they too would quit the accursed house and remained temporarily only on tripled wages.

Bernard was no more than the ghost of himself; the fever of fear had worn him to a shadow.

"No," repeated his wife mournfully, at each fresh notification, "no, it is not natural."

Meanwhile three and twenty "For Rent" placards swung against the facade of the house, drawing an occasional applicant for lodgings.

Bernard—never grumbling now—climbed the staircase and ushered the visitor from apartment to apartment.

"You can have your choice," said he to the people that presented themselves, "the house is entirely vacant; all the tenants have given notice as one man. They do not know why, exactly, but things have happened, oh! yes, things! a mystery such as was never before known—the proprietor has lowered his rents!"

And the would-be lodgers fled