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THE DRAMA SPIRITUALIZED.

Read before the Convention in the Women's Building of the Cotton States and International Exposition, Atlanta, Georgia, on November 26, 1895.

They tell in ancient mythologic story Of young Eurydice, once beautiful bride Of Orpheus, the prince of lyric glory, (The bard by pagans to the gods allied.)

Fated Eurydice! from out the chaos Of Grecian lore, we see her rise and rise Across the meads, pursued by Ariadne, Inflamed with Bacchian revelry!

Lo! as with wild-blown robes, in flight she passes (Hearing afar her spouse's airy voice), A jeweled serpent, darting from the grasses, Stings upon death her slender, rosette foot!

And down she sinks into the gloomy region!

Where Pluto holds his court, and Proserpine Ringed by the Harpies and the Fates (Foul legion), Beligeth a Queen infernally divine!

What time Eurydice in mortal sorrow Both languish in that place of torturing shame, Her spouse—her Orpheus—the fatal morrow, Comes seeking her within the realm of flame.

He sees the Paros with wild eyes a-kindle, He sees the serpent-crowned Eumenides: The first display the Diatry, shears and spindle, The latter guard the Trident and the Keys.

Pressing his way to Pluto's throne of fire (Past the Dog Cerberus and the screeching that burn), The mighty minstrel strikes his golden lyre, And, singing, pleads for his lost bride's return.

O matchless music! Pluto's heart dis-solving, Acknowledges the singer's magic way:

The wheel of Ixion's no more revolving, The stone of Sisyphus is stilled to day— And wretched Tantalus, his thirst for getting, Listens entranced to that rare melody; The Furies hear (while tears their eyes are wetting):

"O give me back my lost Eurydice!" "She shall be thine!" Pluto at last relents: "Thy song hath conquered 'em our cruel spell!"

Take her—but look not back! The mortal dieth Who turns one backward glance on us and Hell!"

O joy! the lost one to her lover rushed! They clasp, they weep, they sob along their bliss!

Already doth the sun illumine her shining, The winds of heav'n her hair abouting tresses kiss!

Then "Hasten, love!" her happy spouse exclaiming, Turns with a backward glance to speed her flight—

Alas! alas! the pit of Pluto flaming Hath swallowed her forever from his sight!

Most Important Testimony.

(Herald, May 13, 1896.)

The opponents of remedial legislation persist in misrepresenting the question to the public. Wherever it suits, religious prejudices are appealed to on the ground that the Dominion Government are endeavoring to force separate schools on an unwilling majority in Manitoba. When this style of argument is not calculated to gain votes for the opposition, attempts are made to show that it was not intended in the confederation compact to give the minority of Manitoba the right to separate schools. Both these statements of the question are false and misleading, and their falsity is simply to those persons who are adverse either one or other presentation of the case. We have frequently shown in these columns, and I should be clear to everyone, that the duty devolving on the Federal Government re Manitoba school question is simply to carry out the provisions of the constitution as interpreted by the highest court in the realm, the Imperial Privy Council. The Dominion Government had the duty forced upon them, by the Privy Council, to determine whether or no the faith pledged to the minority of Manitoba when it became a province of the Dominion should be preserved inviolate. The Government decided—no honorable government could do otherwise—that the compact made with Manitoba should be observed. In their effort to carry their intention into law they were thwarted by the obstructive tactics of their opponents. The strongest evidence of the righteousness of the course pursued by the Government is furnished by the expressed opinions of those who had most to do with bringing Manitoba into the Confederation. We give below the testimony of the six men in public life in Canada in 1870 who knew more about the conditions upon which Rupert's Land became a Province of the Dominion than anyone else. It is fortunate that nearly all these men are still living to place on record their sincere convictions regarding this important question. Some of them are out of public life, and others of them are opposed to the general principles to the present government at Ottawa; but all are agreed regarding the conditions relative to education, upon which Manitoba entered the union. Sir John Macdonald was Premier of Canada at the time; Hon. William Macdougall was actively concerned in the acquisition of the new territory; Sir Donald Smith was a special agent of the Dominion Government to effect a settlement with the people of Rupert's Land; Hon. Peter Mitchell, Sir Hector Langrin and Sir Leonard Tilley were all members of Sir John Macdonald's Government at the time Manitoba became a Province of the Dominion. Following are their opinions regarding the matter:

SIR JOHN MACDONALD.

"You ask me for advice as to the course you should take upon the vexed question of separate schools in your province. There is, it seems to me, but one course open to you. By the Manitoba act, the provisions of the B. N. A. act, (sec. 93) respecting laws passed for the protection of minorities in educational matters, are made applicable to Manitoba, and cannot be changed, for, by the Imperial act, confirming the establishment of the new province, 34 and 35 Vic., ch. 28, sec. 6, it is provided that it shall not be competent for the parliament of Canada to alter the provisions of the Manitoba act in so far as it relates to the province of Manitoba. Obviously, therefore, the separate school system in Manitoba is beyond the reach of the legislature or of the Dominion parliament."

From a letter addressed by Sir John Macdonald to a member of the Manitoba Legislature in 1889 and printed in Pope's Life of Sir John.

HON. WILLIAM MACDOUGALL.

"We certainly intended that the Catholics of Manitoba, or whichever denomination might be in the minority, should have the right to establish and maintain their own schools. You see the words 'or practice,' were inserted in the Manitoba Act, so that the difficulty which arose in New Brunswick where separate schools existed, but were not recognized by law, should not be repeated in Manitoba. And then the right of appeal to the Federal Parliament

To tame the savage beasts of Passions wild, Uproot impurity's gigantic mountains, And flood the stage with beauty undimmed?

All this must be the work of some great creature

In the register Art's 3 Illuminam, When Grace shall rule triumphant over Nature, And heavenly cohorts smite the demons dumb!

Arise, O Christian Orpheus! bring hither Thy golden lyre filled with heav'n's song!

Make music with the viol and the cithar That shall beguile the cruel and the strong.

Sing, till the very courts of Sairat tremble, Till fate and Fury, melting, yield to thee!

O'er, where the princes of the Dead assemble: "O give us back our Drama's purity!"

And when she comes, the Genius fair and gifted, In all her blushing beauty's smiles and tears,

When to thy bosom she is, rapturous, lifted, And borne aloft to higher, purer spheres,

O Christian Orpheus! look not back, I pray thee, Let not thy glances seek a sennens Past!

No lure should tempt—no obstacle delay thee, From speeding to thine eyes, free and fast!

Onward and upward, Death and Hell behind thee, May clamor for their prey. Albeit baptised With fire, thou shalt fear naught—no chain shall bind thee.

No bounding demon ever track or find thee— Heav'n's victor thou shalt be, since 'tis assigned thee To hail the Drama pure and spiritualized!

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was given to make assurance doubly sure."—Hon. Wm. Macdougall in 1892.

"I may mention that at that time the schools were voluntary, or separate schools, that is the Roman Catholics had their own schools and the Protestants had theirs, and there were certain grants of money given to each. The Hudson Bay Company, then the governing body, made a grant to the Roman Catholic Bishop, the late lamented and Reverend Archbishop Tache, and I will say of that prelate—that very great man—that he was revered equally in those days by the English Protestants as he was by his own co-religionists. There was a well known promise. There was a grant given to the one and to the other—a money grant as well as a grant of land—for school purposes. It is true that not much was said about schools at that time, but it was distinctly understood by the people there, that the promise was made to these people that they would have very privilege, on joining Canada, which they possessed at that time. And such promise I gave as a special commissioner from the Dominion of Canada. From Sir Donald Smith's speech in the House of Commons, March 19, 1896.

HON. PETER MITCHELL.

"I helped to make the bargain with Archbishop Tache for the admission of Manitoba, one of the terms of which was the preservation of the Catholic schools, and the Greenway bill was a violation of that promise, contrary to it. From his speech in the Northumberland election campaign in January, 1896, reported in the Chatham Advance and in the St. John Sun of February 1, 1896.

SIR HECTOR LANGRIN.

"It was understood that the people were to have schools of their own, not where they were to be taught another religion than their own, but where they could control in this and other respects. That is the reason why the clause was put in the act. The words may not be exactly the same as those referring to the separate schools in the province of Quebec, but it was understood that they could have their schools, and parliament so understood when the act was passed. It was so understood in Manitoba afterwards, because for twenty years these schools were maintained unchanged, until Mr. Greenway's government changed the law and did away with separate schools. . . . Mr. Speaker, the law that was passed to give the minority their schools in 1870 was the result of an arrangement between the government and parliament themselves. They should be maintained in the enjoyment of their rights and privileges."—See Hansard 1896 at page 2923.

SIR LEONARD TILLEY.

"I said that the terms of union as to schools were in my mind closely connected with the condition of the original union. The reason is that the delegates from Manitoba, as distinctly remembered, claimed that the minority there should be placed in at good a position as the minority of Ontario and Quebec. This was agreed on. We went further, because it was doubtful whether the schools of Manitoba could be said to 'exist by law' in Manitoba, the clause was made to read 'by law or practice,' in order that the minority might be absolutely sure of protection. We who were members of the government at that time could see no reasonable objection to granting the same privilege in Manitoba that was given in Ontario and Quebec."

"You feel quite certain that that separate school should be granted to the minority if they desired them?" "Unquestionably I do. There is no doubt about it. Sir Leonard went on: "It seems to me very important that the history of the case should be understood, because my observation has been that many of both parties who oppose remedial legislation do so because they are opposed to separate schools. I cannot help thinking that when the people come to see that it is not a question of policy at all but a question of preserving the constitution and maintaining a solid compact, they will not condemn the policy of remedial legislation whatever view they may take of other matters of government policy. I know that many men who are condemning remedial legislation, would honestly and faithfully carry out, personally, some of the provisions of the bill, and do not see why they should support the violation of a compact by a public body. It seems to me that sympathy ought to go out to the aggrieved rather than to the aggressor in Manitoba. If the case had been otherwise and Quebec province had repealed the provisions allowing Protestants their separate schools, we would all have protested and demanded protection and would be justified in doing so. As to the remedial bill, I do not flatter myself that I am as competent as some other persons to discuss its details. But it certainly seemed to me that the offer made Mr. Greenway's government by Sir Donald Smith and his fellow commissioners was not unreasonable. In closing the interview Sir Leonard said: "Personally I have not taken an active part in politics since I left the ministry in 1885. It is true that

Mary Anderson's Autobiography.

A Few Memories. By Mary Anderson (Madame Navarro) with portraits. New York: Harper Brothers.

It is a difficult task to write an autobiography. However "Our Mary" has succeeded admirably in her history of her life with its many disappointments, failures and final marvelous successes. She is a left untold those things which the public has no interest in and which should not be made public property, yet she has not left unrecorded a single incident of her truly wonderful career which might instruct or amuse her readers. Her book is prefaced by the statement that she has written on it at the request of friends and that it is dedicated to those girls who may have a craze for the stage, with all its fascinations, that they may know just what is the real life of an actress. "I have written these pages more for young girls (who may have the same ambitions that I had) than for any one else; to show them that the glitter of the stage is not all gold, and thus to do a little towards making them realize how serious an undertaking it is to adopt a life so full of hardships, humiliations and even dangers."

Among the many great personages whom she numbered among her intimate friends were the late Cardinal Manning and Newman. The following interview with the former is one that will be of more than ordinary interest to our readers: "I remember once, in an animated discussion on the theatre with His Eminence Cardinal Manning, citing many excellent examples to prove that his theory that all actors must eventually grow into 'shams' was not true. This was after my retirement (which event, he informed me, 'from our circles,' he said, 'we all have a tendency to do. Small boys pretend to be men, soldiers, anything but what they really are. Tiny girls play at being mothers cradling their dolls. The so-called acts of acting increases this tendency in those who witness it almost as much as in those who practice it. I cannot conceive how the latter can escape being led in time to an unconscious development of artificiality or exaggeration in their thoughts, and, as a natural result, in their speech and manner.' His dislike for the theatre was so marked that he could see no good in it. . . . Among other things, he said that when those on or his direction asked if he forbade them frequenting theatres, his invariable answer was, 'I wish I could!' The publishers of this work are to be congratulated on the excellence of its typography. The portraits as a work of the highest order, the type is large, the paper good, and the cover artistic. Taken as a whole it is one of the handsomest books we have seen in many a day.—Catholic Register.

People Who pay for Their Paper.

So as to prepare himself the more thoroughly for his great work of illustrating the Bible, the New Testament portion of which he has completed, the artist James Tissot went to Palestine an infidel and came back so intensely fervent a Christian that it is understood that when he has finished his work, which he will do perhaps next year, he intends to give up the world and spend the remainder of his life in a Trappist monastery.

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Utilit change of Time Table a Special Mail Train will leave Charlottetown at 6.30 a. m. for Summerside; returning will leave Summerside at 4.15 p. m., standard time, connecting with steamer to and from Point du Chene.

A. McDONALD, D. POTTINGER, Superintendent. Gen. Mgr. Gov. Ry. Railway Office, Ch'town, } May 15, 1896.—3