

The Northwest Review

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EVERY WEDNESDAY BY E. J. DERMODY.

Publisher and Proprietor.

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in the Northwest, Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the Northwest. Such notices 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, 1893. 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 or 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 Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is expected that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has 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, OCTOBER, 31.

EDITORIAL NOTES.

WORDS OF CONDOLENCE.

It is with feelings of deepest sorrow that we communicate to our readers the sad news of the death of Sisters Laurin and Marion which took place in St. Boniface on Tuesday October 17. If we have our joys, so also must we have our tribulations, for the one is a counterpart of the other. But while we deeply deplore the early demise of those two holy nuns, we cannot forget the very consoling words which to them are most applicable—"she is not dead but sleeping" and it is such a thought as this which now tends to alleviate the regrets which we must feel that two so holy and promising Sisters should be cut off even before they had reached the prime of life. We express to the good nuns of St. Boniface our most tender sympathy in their bereavement and assure them that we deeply feel with them their very great loss.

The A. P. A. can truly claim to be ancient, as their platform shows that the first A. P. A. operated in the Garden of Eden, when he induced mother Eve to eat the apple. He deceived her, and now he is deceiving many others, who, like Eve, will bitterly regret that they hearkened to his voice.

People wondered why Bob Ingersoll wrote in defense of suicide; but they wonder no longer. Robert is preparing a new lecture and wanted a little free advertising. He knows the American people well enough to realize the fact that they like to be humbugged, and he gratifies them, while himself pocketing a few spare dimes.

The Purple is the name of a new college organ recently started by the students of the College of the Holy Cross, Worcester, Mass. If we may judge by its initial number, the Purple is going to take its place among the very best college periodicals that comes to our editorial table. We wish our young friends every success in the field of College Journalism.

Winnipeggers, who have been priding themselves of the high religious tone of the city, must have suffered a moral shock after reading that article in the Free Press news bulletin on gambling. After this Winnipeg can no longer boast of its moral tone. We would advise our citizens to hold a mass meeting and wait upon our truly religious government and ask them to suppress gambling. Failing to get relief from that quarter they might get their pious member for Winnipeg to bring the matter under the notice of the Dominion government. Be up and doing!

The latest "evangelizer" from Quebec has suddenly developed a dangerous desire. He wants "to choke a priest." We know many zealous and devoted priests; men who never deserted the post of duty, no matter how much danger might have to be faced. We know priests who nursed and cared for Protestants when their own clergy, through fear, deserted them, because they did not want to bring danger among their dear wives and children. We have seen them face danger in every shape and form. Will none of them add one more act of sacrifice to the others and let our evangelical friend from Montreal choke him!

Among the Alumni notes in the last issue of The Purple, of Holy Cross College, we find the following: "The letter which we have received from John K. Barrett, L.J. D., of Winnipeg, Manitoba, makes the happiest introduction to our Alumni notes, this month. It is full of meaning and an encouragement for us. It tells us that we had reason to hope for the earnest sympathy and co-operation of old students. There is moreover in this hearty expression of the devotion of an Alumnus to his Alma Mater, a very suggestive preface of the good that The Purple is intended to effect.

If it helps to keep alive the dear associations and friendships of college days, if it brings the Alumni closer to one another and the Alma Mater, if it calls forth from time to time, such loyal and manly sentiments as these expressed by Dr. Barrett, the career of The Purple must needs be useful and its influence happy and inspiring." Winnipeg, Man. Sept. 21st 1894.

Mr. J. W. CASEY, Manager, Holy Cross Purple, Worcester, Mass.

DEAR SIR.—Anything affecting the honor and progress of dear old Holy Cross is very close to my heart, although I am thousands of miles removed from its classic halls. I am proud of having my name among her Alumni and have no doubt that we will all respond to your modest appeal on behalf of The Purple. Please find enclosed \$5.00. I will welcome it as a dear friend to my home in the far Northwest. May The Purple, like the college it represents, take its place among the ablest and best college journals on the continent, as the sincere wish of

Yours fraternally, JNO. K. BARRETT. "Dear Dr. Barrett, we say from our heart, Amen to your good wishes. It will not be our fault if The Purple will not hold a first place, among the college papers of the country. We shall use every effort to make it worthy of Holy Cross and of all those who look to her, as their mother."

A GREAT DIFFERENCE.

The Toronto Mail is out with an article in defence of Dr. Burwash, the Baptist "Evangelizer" of Quebec and in condemnation of the Quebec riots. We quite agree with the Mail that every man is entitled to exercise his own judgment in religion, but it is somewhat unhappy in his quotation of the Action of the Jesuits in Montreal conducting meetings for Protestants and quotes also the action of the Rev. Father Elliott, a Paulist missionary, who has declared that the Catholic Church is to make a special missionary effort throughout North America.

The Mail quotes Father Elliott as follows: "Some of your Protestant friends show alarm at the Catholic missionary movement now taking shape in the country. Rome is going to assault the very citadel of Bible Christianity in this Protestant land. There is more truth in this than 'is always the case in Protestant forebodings. The Catholic Church is going, without the shadow of a doubt, to explain to the non-Catholic public the higher life of religion, as enjoyed in her fold." "Our Protestant public may expect an entire union of effort in the noble enterprise of winning back to the one true Church the Northern nations." and then adds:

Father Elliott is perfectly within his right in prosecuting his mission. But so also is Dr. Burwash. Those who do not want to hear need not attend, and those who do not attend ought not to manifest their disapproval by riots and stone-throwing."

We would advise our contemporary that there is a great difference in the cases quoted. The Jesuits did not say one word that could in any way offend the Protestants. Neither did the great Paulist missionary say one word that could insult any of his audience, while it is on public record that the Rev. Dr. Burwash not only ridiculed the faith of Catholics but he used the most vulgar and abusive language against the Priests and Nuns of the Catholic Church. He seemed to forget that the Catholics who were listening to him, had, in all probability,—daughters, sisters, sons or brothers among the Nuns or Priests which this fellow was abusing. The Rev. Dr. had better learn to be polite and chaste in his language and then he will not be mobbed.

INDEED!

The Portage la Prairie Review, in commenting on an article in the Commercial on the school question, while admitting that purely secular schools "would be sure to offend some of our Protestant denominations without whose sympathy the reform in school matters could not have been carried as far as it was carried," says further on in its article that "though there will be no separate schools in Manitoba again supported in whole or in part by the state, there may be a change to the secular school but there can be no retrograde movement and the sooner those who delude themselves with the hope of a possible restoration of the old order of things, wake up to this truth the better it will be for all concerned."

Pray! what "reforms in school matters" were carried out through the sympathy of Protestant denominations? The only "reform" that was carried out, by the sympathy of Protestant denominations, was the robbing of Catholics of their schools and making them pay tribute to Protestantism by compelling them to support the Protestant schools. That is so much like Protestant "reformation" that our contemporary may be pardoned for calling it a "reform." When the leaders of Protestantism in Manitoba saw nothing unjust, un-Christian, or wrong in such an act, surely our contemporary may be easily pardoned for calling it a "reform!" When the Archbishop of Rupert's Land, acting for the Anglicans, and Rev. Dr. King, acting for the Presbyterians, could see no wrong or dishonesty in despoiling Catholics of their schools and forcing them to pay for the support of Protestant schools, to which they knew they could not send their children, should we be too severe on our contemporary for calling that grand act of larceny a "reform?" When Mr. Joseph Martin, the truly religious attorney general, after having pledged his own personal honor and that of the government, that they would protect the Catholics in their schools if they (the Catholics) would return him and his party to power, and then violated his sacred promises, surely the editor of the Portage la Prairie Review may be excused for calling such an act a "reform?" When, after the great Joseph had determined to abolish religious schools, he appealed to the Protestant clergy to assist him in making them purely secular, saying that anything short of that would be a great act of injustice to the Roman Catholics, and afterward, in the most cowardly manner and at the dictation of these aforesaid Protestant clergymen perpetrated the great act of injustice on the Roman Catholics, by depriving them of their schools and allowing the Protestants to retain theirs, is the Review to be condemned for calling such conduct a "reform?" When Thomas Greenway, premier of the province, without invitation or solicitation from any one, visited the late lamented Archbishop of St. Boniface and in his name and that of the government of which he was the head, pledged the honor of himself and his colleagues that he would protect the Roman Catholics in all their rights and privileges and, after gaining their support at the general elections which followed, violated every one of the pledges given, surely in a province with such honorable men as these ruling it, the Review man may be forgiven for calling it all a "reform!" From a Protestant standpoint and as Protestant reformations go, the word is most appropriate and full of historic significance. Reformation is essentially a Protestant word, and no better application of its true meaning, from the standpoint of history, could be found for it. There may be secular schools, but Catholics must not delude themselves with the hope that they will ever get back their schools. Protestant schools they have got, but them they will not use; secular schools they are promised, but them they will not have. And in refusing both they are guided by their conscience. But, what of that? It is only the conscience of Catholics that is violated, and their consciences are "mere perverted sentiments." To respect their consciences and restore their schools would be a "retrograde movement," while to ignore their conscience and rob them of the means of carrying out the principles which that conscience dictates, is a "reform!" It is all so truly in keeping with the history of Protestantism in Manitoba that we forgive our enlightened, bible reading confrere, the learned editor of our Portage la Prairie namesake.

"THE SCHOOL QUESTION" Under this heading the Commercial and the Portage la Prairie Review discuss the school system of the province as it now exists. The Commercial says: "If our Catholic fellow citizens would accept the school system of the country, providing the schools were made purely secular, we say by all means let us have secular schools as quickly as possible. If this is really the principal objection, and it appears to be the one most largely dwelt upon, there should be no reason why the grievance should not be remedied at once." As between secular and Protestant schools, the former is much less objectionable to us than the latter, because it is neutral while the Protestant is aggressive. In other words, if, as in sparsely settled districts, Catholics are obliged to send their children to a public school, it would be much less objectionable to have that school secular than Protestant, because the parents would have to correct only the secular or negative tendencies of the system, while with Protestant schools they would have to do this, and in addition thereto, they would have to correct the false principles or teachings of religion inculcated in the schools. The objections of Catholics would not be removed by the adoption of purely secular schools; the objection would be the same—only lesser in degree. Catholics will never accept either, where it is possible to support our own schools. We have so often stated our position that we can only wonder at the way in which our contemporaries continue to misunderstand

us. This wonder is increased when we consider that these journals have before them the example of the Catholics of the province, making large pecuniary sacrifices for their schools. The Commercial is one of the ablest papers in the province; one that is accustomed to deal in cold facts and figures, and judge men and things from a purely financial standpoint. No one knows better than its shrewd proprietor that men do not make large financial sacrifices, year after year, such as the Catholics of Manitoba have made and are continuing to make, out of a mere spirit of opposition. Nothing would please us better than to accept the present school system, or the proposed secular system, were it possible for us to do so. But such systems are in direct conflict with our conscientious belief and convictions and we will never sacrifice our consciences, or abandon our principles, for any mere pecuniary considerations. The past four year's experience should be enough to satisfy any honest man of the sincerity of our position.

Catholic education is based on the principles of a sound philosophy. It affirms not only the existence, but what is generally denied or ignored, the creatorship of God. At the same time it asserts the creatureship, the spirituality and the freedom of man. True philosophy begins and ends with God, the beginning and end of all things. We must, as a necessary thought, recognize the creative act as the nexus between God and man. In order to account for the natural and intelligible, it is necessary to admit the supernatural and the super-intelligible. Man is a creature and God is his creator. He is composed of a body and soul. In his material body he is subject to death, but in his soul he is destined to immortal life. By his physical constitution he is subject to a variety of sensations, appetites and passions, by his reason he is exalted above the brute creation and enabled to judge between truth and falsehood, right and wrong, justice and injustice, virtue and vice, good and evil. By free will he is constituted a moral and responsible agent accountable for his actions under the law of reason and capable of blame or praise, reward or punishment. If man is the creature of God and, as all Christians admit, is destined to live with God, provided he keeps his laws, it follows that he must know unerringly what these laws are. Catholics believe that these unerring laws of God are found only in the Catholic church. Protestants may be at liberty to question the correctness of our belief, but they are not at liberty to deny us the inalienable right of so believing or to punish us for our belief. We claim, on the grounds of reason, common sense, and the teachings of history, that intellectual and scientific education, divorced from moral and religious instruction, is not in accordance with the nature of man, but is an unsafe and insufficient foundation upon which to rear the superstructure of society and government, and that therefore upon worldly considerations alone, and without any thought at all for his ultimate destiny, the religious and moral elements of man ought to be developed pari passu with the intellect. The whole man should be cultivated. Sound morality can no more exist without religion than order without law. Take away law and order gives place to anarchy. Take away religion and morality becomes an empty name. Religion is the law of morality. The moral law lies in the supernatural order and is, for the most part, of exclusive spiritual cognizance. The civil law can neither prescribe nor enforce it. It never pretends to do so except when the violations of it directly and openly inflict a public injury and amount to crimes against society. And yet it is admitted, private and public morality are essential to the very existence of society. Man has been created a social being; society is one of the necessary conditions of his existence, and it is impossible for him to live without it. With the first dawn of reason the responsibility of the parent and teacher begins but never ends. And if it be true that the earliest impressions are the most lasting; that man is in some sense the creature of education; that society and government are necessary conditions of his existence; that the existence of society and government depend upon the intelligence, virtue, and morality of their constituent members, and that there can be no true morality and virtue without religion, who shall estimate the importance, even in a temporal and worldly point of view, of giving a proper direction to the education of youth—that flood of incipient manhood which surges around us, and upon which the future of society and government must depend? Society embraces the individual, the family, the state and the church. The central figure of all these, and the foundation of the others is the individual, and consequently upon his proper training and education depend his own and the well being and glory of all the others. We must never forget that man's superiority over all other creatures in the world consists in his immortal soul and that anything that injures that soul, or lessens its chances of heaven, is a crime against the designs of God. This sacred and immortal individual was not created for the family, for the state, or for the church, but all these were instituted and ordained for him. As a creat-

ure, in relation to God, he may be said to have no rights, but to rest under obligations only. But as an individual, in relation to his fellows, he has certain "natural and inalienable rights" which neither the family, the state, nor the church can rightfully take away; and, in turn, he owes to each of these certain reciprocal and imperative duties, which he cannot, with impunity, under any circumstances, refuse to discharge. It is therefore such an education, as will fit him for the enjoyment with the greatest freedom of these rights, and the fulfillment with the exactest justice of these relations and duties, that constitutes the sovereign necessity of man. Morality is an essential ingredient in the proper education of the race, and without religion that ingredient cannot be successfully infused into the education of the race. It is vain to preach morality from the pulpit, while you utter the oracles of infidelity from the chair of the professor, or deny the right of the teacher, in the primary school, to inculcate sound morality by the maxims of religion. Morality is a thing of the heart, and not of the intellect. It depends upon the will, and not upon the reason. It is mere nonsense to say that teaching religion in Sunday school for one hour on fifty-two days in the year will suffice to counteract, in the youthful heart and mind the negative infidelity necessarily infused into them, for six hours, on two hundred and fifty days in the year, in schools from which God and religion are exiled by common consent. As few parents have the time, and many not the ability, to instruct their children at home in either secular or religious knowledge, it necessarily follows that they should be taught religion and Christian morality, as well as science, in the schools, or grow up in ignorance of God and moral obligations. Catholics do not object to the full, free and unrestrained development of the intellectual powers, nor to the unlimited pursuit of science, but they insist upon the development of the religious and moral side of the child as well. They will not tolerate anything which will endanger the faith and morals of their children by sending them to secular, and much less, to Protestant schools, when it is possible to give them a Christian education. These schools may, and, no doubt, do please a large majority of the people, but they can never be acceptable to Catholics. The present schools may please Protestants, and the proposed secular schools may please atheists, infidels, free-thinkers and even some indifferent Christian believers outside the church, who are guided by the light of a false philosophy and untaught by the frightful and melancholy lessons of history, but the Catholic cannot conscientiously thus jeopardize the general interests of his children nor the temporal welfare of society. This is the position of the Catholics of Manitoba on the school question; this our answer to the Commercial and all other papers in Manitoba who are advocating the secularization of the schools of this province, in the vain hope of pleasing the Catholics. The present schools are objectionable to us because they are Protestant; secular schools are objectionable to us because they are godless.

A. P. AISM IS TREASON.

A Secular Daily's Strong Arraignment of the Organized Bigots.

Some of our esteemed contemporaries appear to think that the unconstitutional and proscription A. P. A. idea is making headway throughout the country. Since the organization named operates in secret it is difficult to tell the extent of its ramifications; yet we do not believe that it will ever obtain any considerable strength among fair-minded Americans. Whatever measure of prosperity it may enjoy must be gained among the ignorant, the bigoted and the vindictive elements. It is not American in any sense of the word. It is an off-shoot of Orangism imported into the United States by way of Canada, and its chief officer in this country at the present time is a Canadian Orangeman.

In the State of Pennsylvania the principle on which A. P. Aism is founded, namely, the ostracism of Catholic-American citizens from office because of their religion, is treason. The new Constitution of this Commonwealth, after expressing gratitude "to Almighty God for the blessings of civil and religious liberty," declares that "no human authority can, in any case whatever, control or interfere with the rights of conscience," and clearly sets forth in section 4 of article I that "no person who acknowledges the being of a God and a future state of rewards and punishments shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth." The A. P. A. takes direct issue with the State Constitution and the organic law of Pennsylvania, which is in accordance with the Constitution of the United States, and says that men of certain religion shall be disqualified.

If this is not treason we don't know what is. There is not an American citizen worthy of the name and who values religious liberty for himself and for his children who should not resent such a diabolical assault on the freedom of conscience as this foreign-begotten, dark-lantern concern is now making secretly throughout the land. We believe the time has come when newspapers and public men should speak out against the growing evil. Candidates for office of any sort cannot afford to cater to this noxious element. If any man should propose as the cardinal principle of some secret society that any other man should be debarred from holding office because he is a Democrat

or a Republican or a Prohibitionist there would be a wave of indignation throughout the land.

It is monstrous as well as unconstitutional to set up a religious test for office in this country, where every man is free to worship God according to the dictates of his own conscience. A. P. Aism is treason.—Scranton Truth.

RELIGIOUS NOTES.

Items of Interest to Catholic Readers Gathered from many sources.

The Shrine of St. Anne de Beauport has become the American Lourdes. The number of pilgrims has increased from 17,000 in 1874 to 200,000 in 1894.

A great pilgrimage to Rome next spring is now being organized in Lisbon. Many of the Portuguese Bishops have already expressed their intention of accompanying their flock.

The closing week in August was the occasion of the opening of a fine organ in the Church at Ober-Ammergau, Bavaria, the gift of the visitors who enjoyed the Passion Play of 1890.

It is stated on the authority of the Vicar-General of Lyons that President Carnot went at the time of his murder the brown scapular and miraculous medal of the Immaculate Conception.

The Holy See has directed the Vicars Apostolic of China, Japan and Corea to act with extreme prudence so as not to afford any excuse for persecuting measures against the Catholic missions.

The magnificent new theological seminary of the St. Paul archdiocese, which was built by the generous donation of J. M. Hill, president of the Great Northern railroad, has opened its doors.

A number of prominent Catholic ladies of Chicago have organized the Illinois Charitable Relief Corps. The object of the society is general charitable work and the visitation of sick in public institutions.

The rumor that differences have arisen between the Spanish Government and the Holy See is quite unfounded. Mgr. Cretoni, Nuncio Apostolic at Madrid, is not, as has been stated, about to visit Rome.

The Rev. T. S. Fitzgerald has been appointed Provincial of the Missouri Province of the Jesuit Order. For some years Father Fitzgerald has been president of St. Ignatius' College, Chicago, but will hereafter make his headquarters in St. Louis. Father Frieden, his predecessor, will be stationed at Florissant, Mo.

A Buda Pesth Dispatch of September 28th says: At the Bishops' conference to-day the Primate of Hungary read a letter from the Pope directing the episcopate to use its efforts with the House of Magnates to obtain modifications of the bill dealing with the religion of children of mixed marriages, but the agitation must not take an illegal form.

A nuber of influential Scottish Catholics have, says the Roman correspondent of the Daily Chronicle, petitioned the Pope to nominate a Cardinal among the prelates of the hierarchy of Scotland. Dr. Angus Macdonald, the Catholic Archbishop of Edinburgh, has declined to allow his name to be put forward, on the ground that precedence of seniority and dignity should be given to Archbishop Lyre, of Glasgow.

In consequence of the Pope's invitation to the Eastern Catholic patriarchs to visit Rome in October the congregation is preparing a programme for a conference which will be held under the presidency of His Holiness. The object of these conferences is to facilitate the return of the Eastern dissident churches to the communion of Rome and the attainment of Catholic unity. Negotiations looking to the accomplishment of these objects are being pushed with great secrecy in the East, and it is understood that France is assisting the work in hand.

Chaplain Kelly, the Chicago priest whose services during the late industrial disturbances in that city were mentioned in the official reports, was not the only Catholic clergyman to obtain praise for fidelity to duty then. A Chicago Correspondent of the Army and Navy Journal writes to that paper as follows: "Our popular post chaplain, Father Vattman, came in for his share of the glories at the late riots. Too much praise cannot be given him for his energy during the strike. He left the post with the first on July 8th, and was seen at every point where the strikers were the worst; his mission was to make and almost insist on peace," in which undertaking, the correspondent adds, Father Vattman was so successful that a number of prominent Chicagoans, in recognition of his valuable services, have presented him with a fine horse and buggy.

A Korean Victim.

A Catholic Missionary Suffers Martyrdom at the Hands of the Natives.

The Rev. Father Moysse Jozeau was one of the first victims of the massacre which recently took place in Corea. At the central office of the Foreign Missions in Paris no particulars have been yet received of the occurrence, but the following information was furnished about the Reverend Father: He was born in Rossiere in 1866, and made all his studies in the little and the great seminaries—the priest school—of the diocese. Already, at that time, he was enthusiastic in regard to those who died for the holy faith. He left for Corea, and was one of the twenty-three European missionaries of that country, where there are not yet any native priests, and which counts fourteen churches and thirty-eight schools or orphan asylums. The Catholic population in Corea numbered last year 22,419 individuals. In 1893 baptism was conferred upon 1,724 adults and 2,000 children. In 1892 Father Jozeau was nearly killed at Kin-Tcheong. He was passing through the market square when the crowd cried, "Death to the European!" and struck the priest, who alighted and tried to capture the assailant. The latter struggled and tore out one side of the missionary's beard. But soon 500 Coreans attacked Father Jozeau, threw him on the ground and mercilessly kicked him. The missionary had his shoulder fractured and his whole body bruised terribly, and he managed with great difficulty to drag himself to a neighboring house, where he was taken care of.