

FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb.)

(Continued from last week.)
CHAPTER III—Continued.

"Yes, there were two Travers there, but William has returned home, and only Basil remains now. He is preparing for the priesthood."

"The priesthood for Basil! Well, indeed, I should not have dreamed that; William was grave and scholarly, Basil was ever a roysterer, and the life of the old hall."

"He is a fine fellow; and fiery now in the great cause. Why, mother," said Walter, lowering his voice into a whisper, "he would be a martyr if he could; the queen hath already put some priests to death for saying Mass, and Basil longs thus to die. Now, mother, a De Lisle was never a coward, I could die in battle, in fair and open fight, and even if unjustly condemned, as too many have been, I could meet the death of my peers on the scaffold; but like a dog, as they say men at Tyburn—ah, mother, the very thought makes me turn cold!"

Alice's pale cheek grew paler still. "God save thee from such a fate, my boy!" murmured she; "but yet honor beyond all praise those who are called to it; for surely to Him who died between two thieves, the very disgrace and obloquy you shudder at makes then dear in His eyes. But," continued she, rousing herself, "I will not have such sad talk the first evening to greet you with, my boy. Methinks I hear Isabel's steps in the anteroom. Will you go and see if she is there?" But as she spoke, Isabel and Mary entered together.

"Supper is over then?" inquired the baroness.

"Oh, yes, dear aunt, I am thankful to say it is," answered Mary; "it is a blessing to get rid of that terrible Earl for awhile."

"Has he frightened you, Mary?" said the baroness, smiling.

"Aunt he is just like a hawk; some times he looks through you as if he longed to put you on the rack, and then"—and Mary began to mimic his gestures—"he is so soft, pays such gentle compliments, oh, I did so long to say, 'Out with thee, hypocrite!'"

Isabel and Walter were both convulsed with laughing at Mary's ready mimicry.

"Poor Beauville!" said Alice, "he was a different being a few years since, open as the day, generous and noble; grievous has been the change. He follows now a shadow which will lead him to destruction. I must now, I suppose, prepare to see him."

"Not to-night, dearest mother," said Isabel, in an alarmed tone; "when I was about to call even Walter away, for you look so flushed and weary, and have endured so much to-day."

"But has he not asked to see me?" said the baroness.

"Yes, truly, mother, he did; but I told him you were too ill; and he would have lorded it over me, and said that he must see you—but," Isabel's color rose, "he is not the master over all the castle."

Alice looked sadly at Isabel.

"Alas, my child," she said, "I ever sorrow when I hear you speak thus, and this matter brooks no delay. Go you, Walter, and beg Lord Beauville to visit me here; when he comes, I would be alone with him; but do you, dear children, remain within call."

"You are ill, indeed, Alice," said the Earl, as he took the thin hand, and gazed on the wasted form and features of the baroness, with evident emotion.

"Yes, Philip," said she, sweetly; "it is an illness that has no cure; and were it not for my children, I could rejoice it were so. But sit beside me now, for I have to thank you for a great delight, and yet to chide you sorely for giving it to me."

"I have been more merciful to you, Alice, than you would have been to yourself and your children. Had I not brought Walter home,

the estates would have been confiscated, and a bill of attainder passed against your house; indeed, you are mistaken if you deem the queen means not to put her decrees into execution."

"I have no such hope," answered Lady de Lisle; "but you know well my lord, that I count the land and honors of my son as light in the balance with his honor towards his God. It is a cruel trial of faith and patience at his years that you have now exposed him to—a trial I would fain have spared him—and bade my pining heart, that craved so for his presence, be still and endure the pain."

"At his years," repeated the Earl.

"Walter is twenty; and at twenty," replied Alice, "he is to be kept back from the companionship of the youths of his own age, excluded from the court and university, deprived of all the aims to which it is but natural youthful ambition should aspire."

"Tush!" answered the Earl, "why exclude him from the court, at least. He hath studied enough by this time; now let him win his way; and, with his grace and bearing, I warrant you, Walter, Baron de Lisle will, papist though he be, ruffle it with the best among us. Elizabeth Tudor has her woman's weakness about her, and the face of yonder boy will please her fancy marvellously well."

"Rather would I see him laid in his grave, in all his beauty and innocence," said Alice, "than send him to meet the corruption of Elizabeth's court. No, Philip, thither, with my consent, he shall never go."

"Now this is too much," said Beauville, starting to his feet. "Wilt keep the lad here till he moulder into dust, or make him a shaven priest perchance? God fore-lead! but by virtue of my office as guardian, I have power, and I say he shall go thither."

There was no answer; but as Beauville perceived the deadly paleness that overspread the face of the baroness, his anger fled.

"Nay, Alice," said he, sitting down again; "why dost thou anger me thus? Thou knowest I would not harm the boy."

"It is useless to argue," said she faintly; "I know you have power; and if my words, my supplications,—if the memory of our early years, of my husband, your true and faithful friend,—can move you not, I have no other weapons to turn against you but my prayers."

"Well, well," said the Earl, soothingly, "let the matter rest awhile; we will talk more calmly anon. I was to blame for speaking thus roughly; but this religion of yours, Alice, does send you distraught, I verily think. I will leave you now, and to-morrow we will confer further. Fare thee well, sweet Alice," and he raised her hand to his lips; "do not judge me harshly."

Alice raised herself into a sitting posture; she fixed her eyes upon him as she said, "Philip, life for me has nearly run out; its span! I stand on the borders of eternity, and see what you cannot now behold; but that hour shall come also to you, and as you hope for mercy in that day, deal fairly with my children; be true to them, God will be true to you; lay snares for them, and that hour shall come on you as a snare!"

She sank back fainting on her pillows. Beauville called for assistance, and departed ere she woke to consciousness. When she recovered, she expressed a wish to see Walter again, but this was opposed by Isabel, who pleaded the lateness of the hour, and begged that her mother would suffer herself to be undressed, and go to bed. Lady de Lisle was too feeble to contend; she yielded, saying half to herself, "Tell him to be strong,—tell him to be strong!" When laid in her bed, she seemed much relieved, and sank instantly to sleep. This comforted Isabel, but not

overcrowded cities, widespread and ever-increasing discontent. To these may be added something of the unwillingness of our American girls to go into domestic service; for few graduates of our public schools are found to take up that honorable and useful kind of work. This is especially true in our large cities—over-education has helped to make that life distasteful.

Attention is called a second time to this over-education indictment, because, in common with nearly all the other specific indictments in my first letter, it has received no notice in the discussion which has followed, although in your editorial you speak especially of this question as being "well worth debate."

6. State education touches for harm the problem involved in the marked falling off in the number of candidates for the Christian ministry. Our boys are growing up without feeling any deep sense of obligation to the Church. Their enthusiasm is chilled, or rather it is not called into existence.

7. State education touches for harm the problem involved in the falling off in church attendance, largely for the same reason. I do not find that the Roman Catholic Church, which provides parochial schools for its children, as far as it can, has complained of any falling off, either in the number of candidates for the priesthood, or in the attendance of people on divine worship. That Church is, therefore, surely wise, yes, and patriotic, in putting her children under the highest spiritual obligations to her as their divine Mother.

8. State education is going to touch for harm our problems in Porto Rico and the Philippines, for the same reason that it has been a source of injury to us in the home country.

Nor is there a single ethical or spiritual problem that we have in common with other countries which State education does not touch for harm. If this sweeping indictment is not true, then why did Herbert Spencer condemn compulsory education and public schools?

Can there be any surprise that one burdened with this belief is not to be silenced by fear lest the Roman Catholic Church should profit by a modification of our system of education? The logic of Bible, prayer-book, and tradition in the Church of England, and in the daughter Church, which we call Protestant episcopal in this country, is, and always has been, Christian education at its best for her children, and on every day in the week, in the school as well as in the home. If others will not say so, the present writer is not to be blamed. But "when one ox will lie down, the yoke bears hard on him that stands up."

There can be no effective teaching of morality without personality. We cannot teach patriotism without George Washington and Abraham Lincoln. No more can Christian ethics be effectively taught independently of Christ and His Church; or Jewish ethics without Moses, David and Isaiah. Codes, commandments, and moral recommendations of any description, without personal life and power behind them, are dead matter to the soul.

Nor is it enough to say that the Church and the home must attend to the religious instruction of the young; because, in their influence over children, both Church and home are being weakened and slowly undermined by our "madly-perverted" system of secularized education. As for the average Sunday School, everybody knows that but little religious instruction can be given in it; and often it does more harm than good, by keeping the children from taking part with their parents in the services of the Church. They graduate from the Sunday school without being promoted into the Church.

It is often claimed that our public school system was from the beginning what it is now. This is a great mistake. Horace Mann, who has been called more than any other man the "author, expositor, and eloquent defender of the common school system," was careful to vindicate it not only from the aspersion, but from the suspicion of being an irreligious, or anti-Christian, or un-Christian system. And more of "equally sharp and clear vindication can easily be pro-

duced if it is called for. The Rev. Dr. A. A. Hodge, the well known educator of Princeton University, was therefore right when he said that the system has been "madly perverted."

We hear much, sometimes with justice, of the inferior character of Church schools. But is it not remarkable that they do such good work?

What would be the success of private enterprise in groceries, drugs, or dry goods, if the State, during the last fifty years, had placed on every block splendid stores in competition? Could any commercial enterprise bear up against being undersold as well as has the Christian education enterprise?

The truth, never to be forgotten, is that Church schools have been wholly prevented from making anything like the progress which has characterized work in every other department of thought and action. We have wanted to make bricks, but the straw has been withheld. Force the churches either to educate their children, or take the consequences of their neglect of duty in the loss of their children; just as they are forced to minister to their adult members in spiritual things, or suffer loss in adult membership; then our affairs in this country will take a turn for the better, and this is legitimate and wise work for the State to enter upon.

Christian Popes, Bishops, priests, deacons, and laymen have been flagrantly bad. Many church schools have done poor work, and are doing it today. Christian governments have made sad records and Christian churches have covered themselves with confusion, and their candlestick has been removed. Even Christianity itself, for the past two thousand years, has come so far short of the work appointed it to do that it has been held to escape the charge of having failed only on the significant ground that it has never been tried. Why, then, make such an effort to honor Christianity in the councils of the nation, in our courts and halls of legislation, if it is to be so grossly dishonored in the education of the child-life of the nation, where it is most needed? The honor given to the Christian religion is based on the belief that it is the one hope of the country today. The dishonor heaped upon it is the expression of bad management; and very costly it is proving.

The Church (and for convenience let that word stand for every religious body which is working in the field of ethics in any large, organized way) is not allowed to put her children under sufficient obligations to her. This is one of the greatest evils in the land today; and it is the crux of this whole vexatious situation.

The children's love and devotion are not being won by that powerful organization, almost always auxiliary to the State, almost always the best friend of the State, which can do the most good with it. The State is winning the love of the children and that will prove splendidly efficacious against foreign foes, but it is sure to prove worthless against internal trouble. Should the time ever come for grading taxation, for conscripting recruits, for delending property rights in a large way, on behalf of the rapidly increasing number of very rich corporations and individuals, against the interests and rights real or imaginary, of the poor, love of country will vanish; and then there will be no great power to control the people. The Roman Catholic Church is winning and holding the love of her children by reason of her great sacrifices for their moral and religious as well as their mental training. How is this shown? By the record of the attendance of her people on divine worship, which is far ahead of that of Protestant churches.

One point in conclusion, to avoid misunderstanding on a point of justice and courtesy. If the principals and teachers of our public schools, throughout the country, could be entrusted without let or hindrance, with the moral and religious training of the children, on denominational lines, I do not believe that the delicate and important work could be placed in better hands, the clergy, of course, doing their work, each in his own place.

W. MONTAGUE GEER,
Vicar of St. Paul's Chapel.

Canadian Pacific

TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	14 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	14 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junction, daily ex. Sunday	7 30	20 40
Pettipiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morlen, Deloraine and intermediate points, daily except Sunday	8 20	13 15
Glendon, Souris and intermediate points, daily except Sunday	13 35	12 10
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs. Sat.	8 20	
Mon., Wed., Friday		13 15
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	17 00	9 30
Winnipeg Beach, daily except Sunday	16 15	9 45
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 35
Emerson branch, daily except Sunday	15 15	19 20

E. P. BRADY,
Asst. Gen. Supt., Winnipeg
C. E. MCPHERSON,
Gen. Pass. Agt., Winnipeg

Canadian Northern

TIME TABLE

Winnipeg trains arrive at and depart from Canadian Northern Railway Depot, Water Street, as follows:

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warrado, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
8 00		17 30
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowie, Mattawan, Kakabeka Falls, Stanley Jet, Ft. William, Port Arthur.	Tues. Thurs. Sat.
8 00		17 30
WEST		
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin.	Tues. Thurs. Sat.
9 30		17 45
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glensmith, Dauphin.	Mon. Wed. Fri.
9 30		17 45
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetomas, Swan River.	Wed. Thurs. Sat.
9 30		17 45
Mon.	Bowman, Birch River, Nova, Mafeking, Powell, Westgate, Erwood.	Wed.
9 30		17 45
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
9 30		17 45
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
9 30		17 45
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
14 30		11 15
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
10 45		16 30
SOUTH		
Daily	Morris, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.	Daily
13 45		13 00

City Ticket Office, 431 Main Street, Phone 1066.