



DR. BARRETT AND THE TRIBUNE

Knowing that Dr. J. K. Barrett was fully able to reply to the Tribune's comments on his letter of Sept. 15 to the Free Press, we made but a brief reference in our issue of Sept. 23, to the Tribune's "laboriously feeble" editorial attempt to refute the able Doctor. In the Tribune of that same date, Sept. 23, appeared the following letter:

The Privileges Quebec Grants

To the Editor of the Tribune.

Sir—Under the above caption you have honored a recent letter of mine to the Free Press with a column and a half of editorial. Would you further extend your courtesy by giving this letter a place in your valuable columns. I may say that my absence from the city is the cause of not sooner noticing your editorial. You say:

"Protestant separate schools in Quebec exist as the result of a cold-blooded business bargain between the Provinces of Quebec and Ontario.

"Quebec wanted separate schools for Roman Catholics in Ontario. Ontario wanted separate schools for Protestants in Quebec.

"The two provinces came to an agreement whereby Ontario granted the Roman Catholics separate schools, and in consideration for this concession, Quebec granted the same privileges to Quebec Protestants.

"This agreement was later incorporated in the constitution of Canada."

Permit me to say that this statement is glaringly untrue. Let us get down to facts: Protestant dissentient schools existed in the province of Quebec immediately the Protestant minority asked for them. Separate schools were granted in Ontario in 1863, and the dissentient schools of Quebec antedate the establishment of separate schools in Ontario by ten or fifteen years. For long years after Quebec came under British rule the population was almost entirely Catholic, and the people had nothing to say in the government of the province. When things changed and the Protestant population increased, they asked for schools of their own and got them. No one can deny that these schools were separate schools within the closest interpretation of the term. If, then, it is a fact that Quebec granted separate schools to the Protestant minority away back in the early fifties, at least ten years prior to the establishment of separate schools in Ontario, how can you truthfully say: "Protestant separate schools in Quebec exist as a result of a cold-blooded business bargain between the provinces of Quebec and Ontario?" I again quote from your editorial:

"As it is difficult to indulge in a critical comparison of the different views of education held by the Quebec Hierarchy and the Education Departments of other provinces without arousing religious prejudices, the Tribune avoids such comparison until the interests of the public demand it. But it is here affirmed that the Protestants of Quebec have not rights nor privileges to be compared for a moment with the rights and privileges enjoyed by the Roman Catholics in other provinces."

Your Catholic readers, Mr. Editor, cannot fail to appreciate your delicate forbearance in not wishing to arouse religious prejudices. It is my sincere desire to believe in the sincerity of the Tribune when it says it does not desire to arouse "religious prejudices." But, sir, when Catholics read, day after day the remarks of the Tribune on the Quebec Hierarchy, the Apostolic Delegate, etc., etc., it requires more credulity than we possess to believe that you do not wish to arouse religious prejudices. But let that go, and let us see what there is in your affirmation that "the Protestants of Quebec have no rights or privileges to be compared for a moment with the rights and privileges enjoyed by Roman Catholics in other provinces." What provinces do you mean? Manitoba? Surely not! If not in Manitoba, where then? The only places where separate schools existed outside of Manitoba were in Ontario and the Northwest Territories.

In both these places "the education departments" have whittled down our rights and privileges by annoying rules and regulations to such a fine point that it often requires strong lenses to find the point. It is so easy for you to make sweeping statements that will not stand the tests of history. Now, Sir, I defy you to give me one instance where the Catholic majority of Quebec ever refused to grant to the Protestant minority any right or privilege they ask for, or, after granting it, ever attempted to minimize it by annoying and vexatious regulations. Come, now, let us have the very truth. I beg of you not to allow your delicate and sensitive soul to prevent you from telling the truth, even though you may have to arouse religious prejudices. Lay bare before your readers the "tale of woe" of your Protestant friends in Quebec. Remember, you have the evidence of the Protestant public men of Quebec against you. From their places in Parliament they have declared that they have been treated fairly and generously by the Quebec majority. But they may not know as much as you do on this important subject. Let me again appeal to you to give us facts, cold facts, but please accompany them with proof of their accuracy. If you can prove that Quebec has been guilty of any act of persecution against the rights and privileges of the Protestant minority, I will unite with you in denouncing them. But if you cannot, then, Mr. Editor, I shall hold myself free to characterize your statements as mere slander on Quebec. Now, Sir, let me quote the closing sentence in your editorial:

"Canada is a democratic country. In democratic countries the majority must rule, or the country cease to be a democracy.

"The majority may be right or the majority may be wrong. Right or wrong, the majority must rule—or democratic government disappears.

"To claim that the minority is right, and consequently should rule, is to claim that a democracy should be abolished and an oligarchy, an autocracy, or an all-powerful imperium in imperio established in its place.

"But so long as democratic government is supposed to flourish in this country, it is the duty of the people to see that nothing but the voice of the majority dictates Canadian policy."

This, Sir, is begging the question. No one ever questioned the right of the majority to rule, but they must rule in conformity to the constitution that gives them the right to rule. That constitution was not framed by the minority. True, it could never have been framed against the wish of the minority. For instance, that constitution could never have been framed against the wishes of the Protestant minority of Quebec.

These gentlemen practically said: We will agree to a constitution, provided the rights of minorities are fully guaranteed. We will not trust the majority on certain points affecting our rights to educate our children in schools according to our principles. That was the ultimatum of the minority to the majority, and if the majority did not agree with it, then the Federal constitution and confederation of the provinces could never have been accomplished. The constitution of Canada was a compromise between the majority and the minority, and must be respected. It is there and must be obeyed. It is the veriest rot to talk about the rights of the majority to rule. We will admit that the majority must rule. But even majorities must have a constitution which gives them the right to rule. If they exceed that authority they violate their right to rule and have no right to be obeyed.

J. K. BARRETT.

Winnipeg, Sept. 22, 1905.

On Monday, Sept. 25, the Tribune published the following editorial reply:

Separate Schools in Quebec and Ontario

On Saturday the Tribune published a letter from Dr. J. K. Barrett, in reply

to a recent editorial on the privileges Quebec grants to the Protestant minority.

Exception is taken to the Tribune's statement that separate schools in Quebec and Ontario exist as the result of a bargain or compromise between the two provinces. This statement of fact is characterized as "glaringly untrue."

To prove that this statement is "glaringly untrue," Dr. Barrett says that Protestant schools were granted in Quebec in the early fifties, whereas in Ontario the Roman Catholics were not granted the same privileges until 1863.

Though the dates of granting separate schools in Ontario and Quebec have no connection with the Tribune's statement in regard to the interprovincial bargain, it may be pointed out that separate school legislation in Ontario started in 1840, not in 1863, as has been frequently claimed.

It was in 1863 that the representatives of the Hierarchy bound the church to accept the legislation passed in that year as a final settlement of a prolonged struggle—which settlement was shortly afterwards repudiated by the Hierarchy.

The legislation of 1863 was carried by a solid Quebec vote—a large majority of the Ontario members voting against it.

But this is not the point in dispute.

The Tribune stated that separate schools exist to-day as the result of a bargain between the two provinces.

That statement is now repeated.

During the negotiations that finally led to Confederation, Quebec firmly refused to become a part of the Dominion unless separate schools as they then existed should be perpetuated by the constitution.

Clearly Ontario did not desire such schools in Ontario. There is no reason to suppose that Quebec desired them in Quebec. But each province did desire them in the other province. And eventually they agreed upon a bargain, or compromise—if the latter term be more pleasing.

The Tribune's statement, that the Protestant minority in Quebec does not enjoy privileges to be compared with the privileges enjoyed by the Roman Catholic minority elsewhere is also challenged.

Here are the facts.

In Canada, outside the province of Quebec, wherever the Roman Catholics have not their own church schools, Roman Catholic children can be educated in absolutely non-sectarian public schools—schools that are entirely secular.

In the province of Quebec, wherever there are not sufficient Protestants to have a non-sectarian school, Protestant children are compelled to go without education, or to attend purely sectarian schools in which the Roman Catholic religion is constantly taught, almost to the exclusion of secular subjects.

Surely no one familiar with the facts can say that these conditions can be compared—at least, to the credit of Quebec.

It is claimed that the privileges of the Roman Catholics in Ontario have been "whittled down" since 1863 and since Confederation.

This statement is directly opposed to the facts.

Since 1863 and since Confederation the Roman Catholics have steadily added to their privileges in Ontario, by making use of unprincipled politicians and playing one political party against the other.

In conclusion Dr. Barrett admits that the majority in a democratic country must rule, but that it must rule according to the constitution, which—in accordance with the demands of the "Quebec Protestants"—provides "certain privileges for the minority."

No one denies that the constitution must be respected—but no one familiar with that part of Canadian History dealing with the creation of the constitution can justly claim that "the

Protestant minority of Quebec" is responsible for the separate school provisions in that constitution.

The constitution exists. It must be respected. Who displays the greater respect for it—the man who puts forth every effort to prevent a competent court deciding what it really provides for, or the man who demands an authoritative and impartial decision, that he may know what the constitution demands?

The Quebec Hierarchy is putting forth every effort to prevent discovering what the constitution means—yet that same Hierarchy is loudest in its insistence that the constitution be respected.

Before giving Dr. Barrett's rejoinder to this article, we wish to elucidate one condition which the Tribune has misrepresented. Our McDermot Avenue contemporary says that: "in the province of Quebec, wherever there are not sufficient Protestants to have a non-sectarian school, Protestant children are compelled to go without education, or to attend purely sectarian schools in which the Roman Catholic religion is constantly taught, almost to the exclusion of secular subjects."

In this quotation there are at least three misrepresentations. In the first place, the separate schools of Quebec are not "non-sectarian," they are distinctively Protestant. In this respect they are like our Manitoba public schools, wherein the whole atmosphere is Protestant, the text-books of history and the explanations of the Protestant teachers are unmistakably Protestant, and frequently insulting to Catholics. The general tone of all these schools, when the teachers are Protestants, is contemptuously anti-Catholic. No such condition exists in Catholic schools. Allusions to Protestantism are rare, there is no such thing as an aggressively anti-Protestant atmosphere. There is no call for it. The Church has her consistent body of positive doctrines, which existed before Protestantism, the negation thereof, arose. She refutes error, when it attacks her; but her life does not consist in aggression as does the life of the Protestant sects, whose only bond of union is, as their very name shows, a standing protest against Catholic doctrine.

Secondly, it is not true, as the Tribune says, that Protestant children, where there is no separate school, must choose between no education at all and Catholic education. A third alternative is open to them, the only alternative which faithful Catholics can take in this city of Winnipeg: they can be educated at the expense of their parents without any government grant.

Thirdly, when the Tribune speaks of "purely sectarian schools, in which the Roman Catholic religion is constantly taught, almost to the exclusion of secular subjects," it is guilty, in that final clause which we have underlined, of deliberate and wicked falsehood. We challenge the editor to mention one single Catholic school in Quebec, wherein religion is taught "almost to the exclusion of secular subjects." The teaching of catechism is, as far as time goes, but a small part of the teacher's duties. Secular subjects, far from being almost excluded, are much more carefully taught than in most of our public schools here, because the teachers are less grievously handicapped by new-fangled experiments in pedagogy, and by a multitude of educational frills. Quebec Catholic children read and write better and know their language and its grammar better than most of the public school children here. To cast on Quebec Catholic schools such a venomous slur as is implied in the almost total exclusion of secular subjects reveals the true character of that editorial writer who has been imported here on the plea that he was "a born reformer with the soul of a martyr," as one of his admirers described him. A reformer, forsooth, that hates facts, a martyr to the noble cause of persistent misrepresentation.

The foregoing remarks are made doubly necessary, as a rectification of facts, by the Rev. R. G. McBeth's recent letter to the Free Press, in which he accuses Dr. Barrett of not stating the case fairly because he failed to

observe that the majority schools in Quebec are sectarian, whereas the majority schools in other provinces are unsectarian, and purely secular.

What we said above in correcting the Tribune's first misrepresentation, proves that there is much more sectarianism in non-Catholic than in Catholic schools. The schools of the majority will always reflect the religious attitude of the majority. In many parts of the United States the public schools are atheistic because the people have no religion; in this province they are aggressively Protestant, because Protestantism is well organized here; in Quebec they are Catholic because the people are profoundly Catholic. A non-sectarian school is an impossibility. French atheists have tried it to the uttermost by expunging the name of God from all school books, but this very fact shows that their schools are intensely, nay savagely sectarian, reflecting the worst of all sects, the haters of their Maker. "Non-sectarian" is one of those empty shibboleths that deceive only the unwary.

Dr. Barrett's rejoinder is here given.

To the Editor of the Tribune.

Sir—I do not propose to intrude too much on your valuable space, but I would like to say a few words in reply to your recent editorial comment on my last letter to you.

After all you have charged against the French Canadian Hierarchy and its intolerant treatment of the Protestant minority, it now seems that your only grievance consists in this: In some places in Quebec, where the Protestants are not sufficiently strong to have schools of their own, they have to send their children to the schools of the majority or to none. The province of Quebec gave the Protestant minority the privilege of establishing schools of their own choice. And now we are told that, when they are not strong enough to support such a school, they are compelled to send their children to the schools of the majority. I confess I cannot see where the grievance lies. If the majority refused to admit them into their schools there might be reasonable cause for a grievance. Is it reasonable to ask the majority to forego their rights and establish schools contrary to their principles, merely because a few pupils of another belief cannot support a school in accordance with their principles? Many Protestants voluntarily send their children to our schools and colleges even when their own schools are flourishing all around them. Catholics understand what is due to such parents and their children and never interfere or attempt to interfere with their religious beliefs. Thus fall to the ground your charges against the intolerant treatment of the Protestant minority by the Quebec Hierarchy, etc., etc.

You say: "It may be pointed out that separate school legislation started in 1840, not in 1863, as has been frequently claimed," and then you go on to say: "It was in 1863 that the representatives of the Hierarchy bound the Church to accept the legislation passed in that year as a final settlement of a prolonged struggle, which settlement was shortly afterwards repudiated by the Hierarchy." This is most interesting. How the representatives of the Hierarchy could bind the Church to accept as a final settlement something which the Hierarchy repudiated, is to say the least, a rather difficult thing for a Catholic to understand without some further explanation on your part. You tell us that "separate school legislation give separate schools to Ontario? Please give your readers the title of that Act of 1840, so that we may learn its contents. I never heard of it before. If separate schools were given to Ontario in 1840, what do you mean when you say: "after a prolonged struggle a final settlement was made in 1863?" If separate schools were given in 1840, what was the sense of "a prolonged struggle" running from 1840, when you say separate school legislation was "started" until 1863, when it was finally settled? How ingenious is your use word of the "started"! How much

CURRENT COMMENT

The recently opened Salvation Army Maternity, Grace Hospital, receives a grant of ten thousand dollars from the city council, which, of course, in order to be so generous, must use the taxes of Catholics; but the same city council refuses to grant one cent to the Catholic Maternity established more than ten years ago, which receives many non-Catholic patients, and in which the officials, being nuns vowed to poverty, receive no salaries, while the Salvation Army officials do. This is another example of that beautiful combination of thrift and magnanimous fairplay of which our separated brethren are so proud.

The Toronto "News" cartoon, "Suggestions for the new coat of arms of Alberta," has been widely copied by other admiring papers. None of them seems to have noticed the shocking barbarism in the motto "Victoribus Spoliae" (To the Victors belong the Spoils). It speaks volumes for the scholarship of Toronto journalists that such a blunder should have run the gauntlet of all the argus-eyed correctors or proof readers in a great daily paper. We need hardly point out to those of our readers who have met the hackneyed phrase, "opima spolia," that there is no such Latin form as "spoliae." The "News" may perhaps try to excuse the mistake as a misprint, but the fact that the barbarous form appears first in capitals and a second time in "lower case" rather weakens the force of that excuse. Mgr. Sbarretti, who is a scholar to his finger-tips, must have felt amply avenged, by this display of pretentious ignorance, for the caricature of himself as one of the supporters of the crest. His friends are fully aware that he at least could never extend the hand of friendly approval over that Willisonian "spoliae."

Speaking of a memorial booklet got up for the many devoted friends of the late Rev. Dr. Angus Joseph Chisholm, of Sydney, C.B., the "Casket," at whose office the little book was printed, says: "Prefixed to these"—a brief biography and a Casket article by the late brilliant Doctor—"are some exquisite verses by the lamented priest's Jesuit brother, verses which the great poet whose 'In Memoriam' stanza has been taken as a model would not have been ashamed of." Coming from so competent a critic, this is very high praise indeed.

Honest restitution and generous acknowledgment therefor are conspicuous in the following from one of our Ontario exchanges:

"Some days ago a London (Ont.) insurance agent found in his mail a letter that contained a cheque for five thousand dollars. The letter explained that the writer, a retail merchant, had found his loss by fire to be small, and so he returned the cheque, which had been given by the company in payment of the loss. The agent laid the facts of the case before the head office, and the merchant has just received a communication from the company in which they express their thanks and enclose a cheque for fifteen hundred dollars."

If insurers and insured were all like these what a lovely place this world would be!

Refreshing indeed was the tone in which the Free Press editorially smashed the Rev. R. G. MacBeth's letter, while courteously printing it in the very same column. The castigation meted out to that feather-brained busybody is so quietly impressive, so like a gentle but firm mother spanking, in measured beats, her wayward child, that we print it here.

Mr. MacBeth's letter on the school question is interesting principally because it shows how difficult the problem of solution is. Mr. MacBeth says that the Protestants of Quebec are entitled to separate schools because the majority schools are ecclesiastical schools to which the Protestants object to send their children; whereas, in the other provinces the majority schools are non-sectarian schools to which the Catholics should not object to send their children. But it is notorious that they do object. Mr. MacBeth recognizes that they object, but he treats their opposition as of no particular account, and is plainly in favor of it being overridden by the authorities. Thus we find Mr. MacBeth laying down these propositions:

If Protestants conscientiously object to send their children to majority schools they are entitled to separate schools, but if Catholics conscientiously object to send their children to majority schools their conscientious scruples are to be treated with contempt.

This way of dealing with the question has the merit of simplicity. It is also workable in any community which is overwhelmingly Protestant; but wherever the Catholic minority is considerable a compromise arrangement like that which George Brown, as Mr. MacBeth points out, deplored but consented to, is inevitably reached either by legislation or by administrative methods.

We note with pleasure Father Drummond's earnest commendation, last Sunday morning at St. Mary's church, of the new young men's sodality, St. Mary's Lyceum, with its Church Aid, Literary, Dramatic, Musical and Athletic features. We have long held the opinion, based on the experience of the most flourishing parishes in both hemispheres, that men's sodalities, and more particularly young men's sodalities, are the mainspring and mainstay of that lay action which the Popes have so often insisted on. We hope St. Mary's Lyceum will gather in all the staunchly Catholic young men of this city, and that it will develop into a great and prosperous association.

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Clerical News

The largest alms given to the earthquake sufferers of Italy—\$40,000—was sent to them privately by the Holy Father. This fact was made public by the relief committee as soon as they learned that the Pope was being taunted by the anti-clericals with limiting his aid to spiritual benedictions.

Father Lee, pastor of Oakwood, N. Dak., was here on Thursday of last week and said the student's Mass at St. Boniface College on that day.

Father Marion, O. M.I., is chaplain of the Sisters at St. Mary's Academy, while Rev. Dr. Trudel is chaplain of the pupils. Father Marion is also in charge of the Sisters of Misericorde.

Kneeling in the street with crucifix in hand Father O'Farrell of the Holy Name of Jesus church, New York, administered the last sacraments to Edward Ryan, a driver for Coroner's Physician O'Hanlon, as the man lay in agony under a heavy trolley car which had run over him.

Around the kneeling priest was a mob of infuriated men and women, who were prevented from attacking the motorman of the car by a platoon of police that had been rushed to the scene.

Undismayed by the surging of the angry crowd which threatened to trample him under foot, Father O'Farrell calmly continued his sacred work and refused to leave the wounded man's side until the heavy car had been lifted off the body of its victim.

Both of Ryan's legs were severed and he was removed to a hospital, where he died later.

A Buffalo paper is justly proud of the honor conferred on a professor of Canisius College in that city. Father Bonvin, S.J., submitted the manuscript

of a new Mass composed by himself to the committee of Roman cardinals charged with the examination of church music, and his manuscript received the imprimatur of that select committee, which represents the Holy Father's own strict views. Father Bonvin, who has already published many highly esteemed musical compositions, recently attended the Gregorian chant congress in Strasburg and has just returned to Buffalo.

Father Garaix, S.J., has written twice to the Rector of St. Boniface College since his departure for China. He says he met with kind and generous friends everywhere, especially at Seattle, where his Jesuit brethren received him with open arms. He took steamer from Seattle for Hong Kong, via Japan, on Sept. 20.

Archbishop Chapelle, New Orleans, was the second head of the diocese to die from yellow fever, the other being Right Rev. Leo de Neckere, D.D., C.M., the fourth bishop of New Orleans, who died September 4, 1833.

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Very Rev. Father Conmee, S.J., rector of St. Francis Xavier's church, Dublin, has been appointed provincial of the Irish province of the Society of Jesus.

Lately in the convent of the White Fathers, at Ghent-les-Bruxelles, Belgium, the Rev. Philip Wang, a Chinaman, was ordained priest. He had made his studies at the college of the Jesuits at Ho Kien Fou, China.

The Rev. Father O'Leary, who was one of the chaplains of the Royal Canadian Regiment in South Africa, and who retired from active work a few months ago, has been appointed to a position in the Archives branch of the Department of Agriculture at Ottawa. It will be Father O'Leary's special duty to collect historical documents and dates relating to the Province of Quebec.

Very Rev. Luis Martin, General of the Society of Jesus, whose right arm was amputated to arrest cancer some months ago, is staying at Mondragone, Frascati, near Rome and continues to improve in health. Last month he was visited by his Eminence Cardinal Merry del Val, who drove over from Castel-Gandolfo. The meeting was of a most cordial kind.

Cardinal Pierotti, a Dominican, died on the 7th of last month.

Bishop O'Connell, of Portland, Maine, left on Thursday last, the 14th inst., for Japan on a special mission on behalf of Pope Pius X. The Bishop will present to the Japanese Emperor the personal congratulations of the Pope on the magnanimous manner in which Japan made concessions, and will also thank him for the kindly interest he has displayed in his Catholic subjects.

Father Netzhammer, Rector of the Greek College in Rome, has been appointed by the Holy Father Archbishop of Roumania. He is a Benedictine.

Persons and Facts

The mean temperature of September the 28th was probably higher than that of any other day this year. Even in the heat of summer the thermometer generally drops below sixty during the night or just before sunrise; but on this day the minimum was 62 and the maximum 84, which gives, for the 24 hours, a mean temperature of 73 degrees. The temperature of the following day, Michaelmas, was still higher, the minimum being 64, the maximum 87, and the mean 75 1/2.

A recent dispatch from Duluth says: Street car traffic in Woodland avenue was blocked last night for several minutes by six black bears, three large and three small ones. Incidentally a dozen women passengers were frightened when the motorman stopped the car and called to the conductor that there were bears on the track. The

women passengers huddled together, and urged the motorman to go ahead at once for fear the bears might enter the car. Recently several bears have been shot in and near Duluth.

Mr. J. S. Phillimore, M.A., Professor of Greek in Glasgow University, has (says the Tablet) been received into the Roman Catholic Church. Prof. John Swinnerton Phillimore is the fourth son of the late Admiral Sir Augustus Phillimore. He is now thirty-two years old. Educated at Westminster and Christ Church, Oxford, he gained many classical scholarships at the University and the Chancellor's Prize for Latin Verse. He is president of the College Division Liberal Association in Glasgow, and collaborated in writing "Essays on Liberalism" by "Six Oxford Men," published in 1897.—Morning Leader, London, Eng., Sept. 8.

Mr. and Mrs. William Bawlf returned last week from their wedding tour to the coast and will soon take possession of their apartments in Fort Garry Court.

The consecration of the church of Notre Dame de Bon Secours (Our Lady of Good Help), Montreal, took place on the 21st Sept., the feast of St. Matthew, Apostle. His excellency, Monsignor Sbarretti, Apostolic Delegate, officiated, and Monsignors Bruchesi, Archbishop of Montreal, and Emard, Bishop of Valleyfield, were amongst the clergymen present on the auspicious occasion. This venerable church was first built in 1675, through the efforts of Venerable Mother Margaret Bourgeois, foundress of the Sisterhood of the Congregation de Notre Dame; it was burnt to the ground in 1754 and rebuilt seven years later. It is the oldest church on the island of Montreal.

A recently published work entitled "Un Siecle de l'Eglise de France," "A Century of the French Church," is authority for the statement that the conversions to Catholicity in the nineteenth century number twenty-six millions. This has been due, under God, in no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main support of our missionaries all over the world. When this Society was first organized, eighty-three years ago, Catholic missionaries numbered one thousand and all told. To-day we count priests, brothers and nuns, sixty-five thousand. This increase in the army of our workers explains largely the gains of the past century.

St. Boniface College now numbers 193 students, of whom 105 are boarders and 100 are studying Latin. The reception hall in the new octagonal wing will be ready for the visit of their Excellencies, Lord and Lady Grey, on the 12th inst. at 10.30 a.m., when the Governor General will inaugurate this large addition to the great Catholic college of the West. During this week the students made their annual retreat, beginning on Monday evening and end-

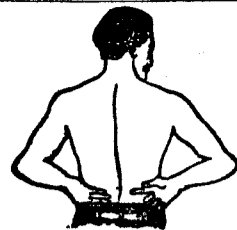
ing on Friday morning, the first Friday of the month. The French sermons were preached in the large chapel by Father Chossegros, S.J., and the English sermons in the small chapel by Father Kieffer, S.J.

Last Sunday "St. Mary's Lyceum" was launched on its career with the following strong list of officers:

(Continued on page 6.)

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SATURDAY, OCTOBER 7, 1905.

Calendar for Next Week.

OCTOBER

- 8—Seventeenth Sunday after Pentecost. The Maternity of the Blessed Virgin.
9—Monday—St. Denis and Companions, Martyrs.
10—Tuesday—St. Francis Borgia, third General of the Society of Jesus.
11—Wednesday—Votive office of St. Joseph.
12—Thursday—Votive office of the Blessed Sacrament.
13—Friday—St. Edward, King.
14—Saturday—St. Callixtus, Pope, Martyr.

THE FOSBERRY SCHOOL

The Free Press of Sept. 28 had a long leading article based upon an editorial of the Neepawa Press, complaining that the Fosberry School, near Ste. Rose du Lac, was inspected by Mr. Roger Goulet, who levied exorbitant taxes upon the ratepayers. The argument which our city contemporary deduces from the alleged facts loses all its force as soon as those alleged facts are proved to be fictitious. This we purpose doing.

Quoth the Neepawa Press:

"A school question has developed in the rural municipality of Rosedale, to which we wish to draw the attention of the Provincial Government and all those advocates and supporters of National Schools who have manifested such deep concern over the educational clauses in the Saskatchewan and Alberta constitutions."

Considering that the Fosberry school is conducted strictly along the lines of all bi-lingual schools, this question has developed nowhere but in the brain of the jaundiced writer.

"The school district of Fosberry comprises parts of Rosedale and Ochre municipalities and is situated in the latter."

The Neepawa Press writer cannot even state this simple fact correctly. The school district of Fosberry comprises 1280 acres in Rosedale, 4484 acres in Ste. Rose du Lac, 1760 acres in Ochre River. The school is situated not in Ochre, but in the municipality of Ste. Rose du Lac.

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"A majority of the residents speak the French language and belong to the Roman Catholic Church. The school is nominally "national," but is conducted quite differently from other schools for which taxes are collected from the ratepayers of Rosedale and it is not inspected and reported on by the same man that supervises other schools in this district."

This, being a bi-lingual school, cannot be inspected by the regular district inspector, Mr. Maguire, because he is not sufficiently familiar with the French language. Fosberry school is conducted in strict accordance with clauses 215-224 of the Public School Act as amended by the Laurier-Greenway regulations of 1897. It is a bi-lingual public and neutral school, and not a Catholic school, as the Neepawa Press tries to make out.

"Protestant children attending this Fosberry school have not received the instruction prescribed for national schools."

If they have not, that is their own or their parent's fault. The instruction prescribed for national bi-lingual schools is faithfully given in the Fosberry school.

"Some of them have been required to travel a greater distance to attend Canadaville school, in order to secure the education for which their parents and neighbors pay."

The children who have thus to travel are those whose parents cannot abide the sound of the French language. It is national prejudice, not a thirst for learning, that actuates these haters of everything French.

"The gentleman who inspects Fosberry school and demands taxes from Rosedale ratepayers to support it is named Roger Goulet, of St. Boniface. The regular school inspector for this part of the Province is T. M. Maguire."

Quite true for once, The regular inspector of bi-lingual schools is Mr. Roger Goulet, of St. Boniface, appointed by the Provincial Government to succeed Mr. Rochon, who was the first inspector of these schools. Mr. T. M. Maguire is not competent to judge of the use made by the pupils of the bi-lingual authorized text books. With the explanation of these plain and obvious facts the covert insinuation that there is some irregularity falls very flat. The bi-lingual schools were organized with the laudable object of teaching the English language to children whose mother tongue was not English.

Polish and German children may take advantage of this excellent system; and in their case the inspectors must know their language. For the Fosberry school the inspector must be familiar with French as well as English. Mr. Goulet, one of the most distinguished graduates of Manitoba University, meets these requirements perfectly.

"Where Fosberry school differs most from other schools to the maintenance of which Rosedale ratepayers contribute, is in the matter of expense. The average annual cost of schools in Rosedale is about \$600; the amount asked by Inspector Goulet for Fosberry school this year is \$1,557.00. The sum required from Rosedale ratepayers, whose total assessments amount to \$3,600, is \$264.88, of which \$81.66 is rated as a general school tax, and \$182.22 as a special school tax.

"Now, it so happens that before Inspector Goulet, of St. Boniface made his demands on Rosedale municipality for this \$264.88, the council had levied rates for the year. The general school rate is 7½ mills, which (after allowing the 10 per cent. discount for prompt payment) will bring in \$24.30; but as Mr. Goulet asks for \$81.66, the balance, \$57.36, must be paid over out of the general funds of the municipality. Rosedale council has levied a rate of 60 mills on the dollar as a special school tax in Fosberry district to raise the \$182.22."

This array of figures appears formidable to those who do not know the facts, especially when accompanied by the iteration of the title, "Inspector Goulet, of St. Boniface," in order to excite race prejudice. The writer strives to create an impression that this special tax for the present year is intended to meet the current, ordinary expenses of an ordinary year. But the fact is quite otherwise. On his latest inspection tour Mr. Goulet found that the Fosberry school room was too small for its 53 pupils, and that a second teacher was needed if the children were to be properly trained. The trustees agreed with him and accordingly determined to engage another teacher and to enlarge the school. Hence a special high tax for the special needs of this special year. To please the fanatics who refuse to send their children to the Fosberry school, should Inspector Goulet tolerate an overcrowded and therefore badly ventilated school with too many pupils for one teacher? If he did the fanatics would turn on him and rend him as incompetent and medieval.

"What makes the situation more aggravating is the manner in which Fosberry school district was organized. It was not done by petition, but by some hocus-pocus proceedings which were subsequently 'legalized' by the Provincial Government in the year 1900 or 1901. At any rate the first thing the Rosedale ratepayers knew of their predicament was when a bailiff appeared in 1901 and seized their goods and chattels to compel payment of the moneys required by the school board."

The Neepawa Press writer, who, as we have shown, is an adept in the suppression of inconvenient facts, says nothing of the original organizer of that school district, who was none other than the gentleman on whom alone he bestows the title of "regular school inspector," Mr. T. M. Maguire. The Provincial Government was obliged to pass a special law to regularize what had been badly done. What else could the Government do?

"This condition of things is an unbearable imposition on the Rosedale ratepayers included in Fosberry school district. Their total taxation for this year is ninety-one and three-tenths mills on the dollar—we might say ten per cent.—on the assessed value of their property. They cannot stand such taxation and redress must come. They must be liberated from Fosberry school district; else they must abandon their places and go where no such ruinous taxation can be imposed."

This amounts to saying that the district is too poor to pay the special tax called for by necessary school improvements. And this poverty cry is raised in a particularly prosperous district in a remarkably prosperous year. We may be sure there would have been no complaint, but on the contrary cheerful contribution to the sacred cause of education, had fanaticism not blinded some of the ratepayers.

"That such imposition, robbery, persecution, or whatever it may be called, can be carried out by process of law in this country, is a shame and a disgrace to the Government upon whom the responsibility rests."

These final words of the Neepawa Press article, which we have reproduced entire, as it appeared in the Free Press of this city, reveal the animus of a fanatical writer. He brands as persecutors those who prevent him and his from condemning people of a race he hates to inferior educational conditions, he calls robbers those who cling to the last shred of their rights, ruthlessly trampled under foot by him and his.

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This Neepawa Press article proved a tit-bit for the Free Press of this city, which "had no doubt the statement of its Neepawa friend was "absolutely correct." And on this foundation, which we have just proved to be absolutely incorrect, our Portage Avenue contemporary builds an ingenious comparison, equally incorrect, of course, by logical sequence, between the national school system of Manitoba and the separate school law of Saskatchewan. In order to prove that the latter is an improvement on the former the Free Press attributes to His Grace the Archbishop of St. Boniface a "paternal supervision" over the St. Boniface Normal School which has no foundation in fact. Mgr. Langevin does, indeed, occasionally address the assembled Normalites on matters pedagogical, but this he might assuredly do in the Winnipeg Normal School, were he invited to do so; and beyond this his influence does not extend.

The Church exercises no control whatever—more's the pity!—over any Manitoba schools except those which are supported entirely by the voluntary contributions of Catholics, who also have to pay taxes for Protestant public schools.

The Free Press makes much ado about the Fosberry school and even hints solemnly that there are other schools conducted in the same way. To be sure, there are; all the bi-lingual schools are conducted in the same common sense way. But neither the Free Press nor the Neepawa Press says a word about those absurdly unpractical schools in which French, German or Polish children are supposed to learn the first rudiments of English from a teacher who knows no other language than English. There is one of these schools at Ste. Claire, where the teacher does not speak a word of the only language known to two-thirds of her pupils. Of the fifteen children inscribed on the register, nine are French Canadians who do not understand a word of what the teacher says. The average attendance is about eight or nine pupils, of whom six are French Canadians and two or three English-speaking. No doubt the children end by picking up a few words; but they do so far more slowly and unintelligently than the children of the bi-lingual schools. There are many such cases where children are penalized and kept back by the stupid prejudice of those who object to bi-lingual schools because of their horror of French.

The Free Press puts in parallel columns the condition of the Manitoba bi-lingual schools and of the Saskatchewan separate schools. After what we have said, the only point that calls for comment is this, the last of the Free Press parallels, the first quotation representing the Manitoba National school law, as administered, while the second represents the Saskatchewan separate school law.

"Minority Protestant ratepayers obliged by law to pay taxes to a school to which they will not send their children."

"Minority Protestant ratepayers empowered by law to establish a school of their own if they desire one."

To be perfectly frank and complete the Free Press should have added that these Protestant minorities are few and far between, a mere handful, whereas in Winnipeg there are ten thousand Catholics who are "obliged by law to pay taxes to a school to which they will not send their children." But this reminder would not suit the Neepawa howlers, who cry out "imposition, persecution and robbery" when the law pinches a handful of their friends, and who keep silence about the persecution of ten thousand Catholics. They want liberty for themselves, not for others. Their idea of freedom is akin to the Irishman's description of English fair-play: "Roast beef and plum pudding for John Bull, potatoes and stirabout for Pat."

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DR. BARRETT AND THE "TRIBUNE."

Continued from page 1.

more reliable you would appear to your readers, had you said: "The agitation for separate schools was started in 1840, and after a prolonged struggle legislation was finally passed in 1863." That would be the simple truth. But by telling that truth you could not have got over my statement that, as separate schools were established in Quebec in the early fifties, at least ten years before separate schools were established in Ontario, therefore there could not have been the cold blooded bargain between the two provinces, which you said there was.

Again you say: "No one denies that the constitution must be respected—but no one familiar with that part of Canadian History dealing with the creation of the constitution can justly claim that 'the Protestant minority of Quebec' is responsible for the separate school provisions in that constitution." Here is a plain appeal to history. Let us see what history says on that point. At the time the Fathers of Confederation met to discuss the terms of the confederation of the provinces, Sir Alexander T. Galt and Sir John Rose were the recognized leaders of the Protestant minority of Quebec, or Lower Canada, as it was then called. Both these gentlemen took very strong ground against any form of a constitution that did not carefully and fully guarantee to the Protestant Minority of Lower Canada the rights and privileges of separate schools. So insistent were they on this provision that Sir George E. Cartier, the leader of the French Canadians of Lower Canada, gave his solemn pledge that, if they agreed to the constitution passing, he would see that an Act of the First Legislature of Quebec would be passed, granting to the Protestant minority all the rights and privileges asked for. Dual representation was then allowed and Sir George Cartier, who became a federal minister, sought election also to the Provincial House so that he could personally redeem his pledge to Sir A. T. Galt, Sir John Rose and the Protestant minority. And he did redeem that pledge to the entire satisfaction of the minority. These are historical facts. When I return to the city I shall have much pleasure in showing these historical documents to the Editor of the Tribune, and I shall be very much pleased if he will give them *in extenso* to his readers.

In my first letter to which the Tribune took exception, I showed that the Protestant minority of Quebec through their recognized leaders, were responsible for the clauses of the Constitution guaranteeing separate schools to the minority of Quebec, and, incidentally, to the Catholic minority of Ontario. I further showed that whenever separate schools were thereafter granted to minorities, in every instance these minorities were Protestant.

Allow me to conclude by quoting your closing remark. You say: "The Quebec Hierarchy is putting forth every effort to prevent discovering what the Constitution means—yet that same Hierarchy is loudest in its insistence that the Constitution be respected." Now, Sir, why drag that Hierarchy into and make them a party to this question? The Quebec Hierarchy or the Hierarchy of Canada have no seats in either House of Parliament. They are not responsible for the Autonomy Bills creating the two provinces in the West. It was a majority of the Members elected by the people of Canada that passed those bills. I have not heard that one member voting for these Bills has accused the Hierarchy of the Catholic Church of any interference with his liberty to vote just as he liked.

Sir Wilfrid Laurier and his party are not seeking to place the responsibility on any one. They acknowledge their responsibility to the people of Canada. Why, then, in the name of common sense and decency, do you drag the Catholic Hierarchy into this matter? You have not the slightest authority to show for your conduct. Neither directly nor indirectly have those men interfered with the free exercise of the Government. This being the case, what excuse have you, for daily, and several times in a day, accusing them of doing something they have not done, and seeking to injure their characters in the eyes of their fellow citizens? You do not believe one tenth of what you write of the Hierarchy of Canada. Why, then, do you write it? Is it because you have such an abiding faith in the ignorance and gullibility of some of your readers, that you think that all you have to do is to say: "Catholic

Hierarchy," "Quebec Hierarchy" etc., etc., to fire their imaginations, inflame their hearts and fill their minds with thoughts unchristian of their Catholic fellow beings? What do you expect to gain by this? Others with more marked ability, but with similar objects have played a similar part. The history of their dismal failures is writ in large characters on the political pages of our history. Not one of them has ever attained to any abiding place in the hearts of the people of Canada. And I predict for your agitation a like result. This is fast becoming a great, prosperous and happy country. Why mar its development and turn back the hands of progress by a senseless race and religious war? Forty per cent. of our population is Catholic. They are as loyal, as peace loving and as respectable citizens as any element of our population. When you abuse their clergy and try to bring into contempt their Hierarchy you wound their sensibilities as nothing else could. They are conscious of the high and noble virtues of their clergy, and the surest road to their resentment is to say one disparaging word of their Church and its clergy. I suppose it is useless for me to appeal to you to desist from your course. It is suicidal to the best interests of our common country and will bring sooner or later, the condemnation of all just and right-thinking men.

JNO. K. BARRETT.
Prince Albert, Sask.
Sept. 29, 1905.

The Courier-Democrat, of Langdon, N.D., says that Walhalla's new Catholic church, being built at a cost of \$18,000, is expected to be completed this fall.

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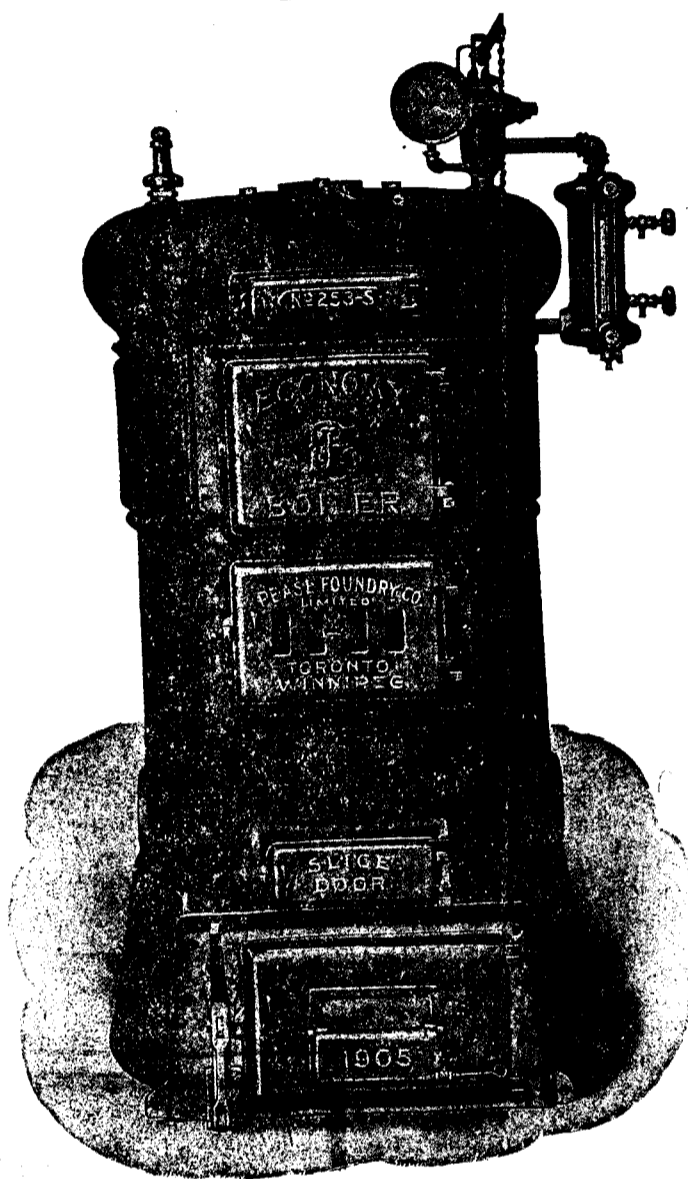
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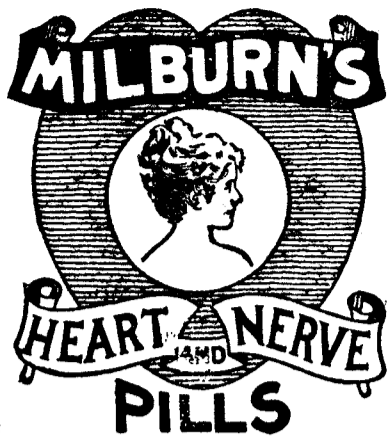
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Persons and Facts

(Continued from page 3.)

Chaplain, Rev. Father Cahill; president, Thos. J. Coyle; vice-president, T. J. Murray; treasurer, F. E. Cantwell; secretary, J. A. Barry; librarian, H. H. Cottingham; executive committee, O. Marrin, J. H. J. Murphy, W. Nicholl, Chas. Pilley, Alfred Kemball, Jos. McCarthy.

The following standing committees were appointed at a meeting of the executive board:

Pastor's auxiliary—Messrs. T. Coyle, Cantwell and Nicholl.

Literary—Messrs. Murray, Donovan and Barry.

Musical—Messrs. Cottingham and Madigan, and Dr. Bouche.

Athletic—Messrs. Wm. Bawlf, J. Coyle and Patterson.

Entertainment—Messrs. Marrin, Lindsay and Macdonald.

The Duke of Genoa, brother of the Dowager Queen Margherita, has sent a handsome subscription to a fund recently raised for the erection of a bust of Pius X. in his native town, Riese. The Pope, it is stated, has been deeply touched by this mark of respect and kindness.

The Rev. W. Pinnington, Hon. Secretary of the Liverpool Catholic Children's Aid Committee, writes: "I am constantly receiving letters asking me if there are adequate arrangements for the training in their religion of boys on the training ship Indefatigable in the Mersey. My answer is no, and that no one should in any way assist a Catholic boy to go to this institution."

The Holy Father is about to make a new departure which is sure to commend itself to the English-speaking peoples, though it is regarded with some doubt by old fashioned people in Italy. An athletic competition will shortly be held within the precincts of the Vatican under the patronage of Pius X., in which the various Catholic gymnastic societies throughout Italy will take part.

Miss Edith Balfour in an article in the "National Review," states that it is very difficult to be a successful reformer in Ireland. "I remember once," her guide told her, "that we presented a certain village with a lot of big, strong poultry to try and improve their wretched, under sized stock. A few months after there was not one of the new fowls left alive, and on inquiry it was discovered that the people had killed and eaten them, because, they said, they were too big to sleep conveniently under the beds." If Miss Edith Balfour had any acquaintance with hens, and especially Irish hens, she would know that a regiment of infantry with fixed bayonets could not keep them under the bed. Where hens that live in the house in an Irish cabin spend the night is on the beam under the roof or some equally exalted station.—Catholic Times.

The Missionary sisters of the Sacred Heart, St. Philip-street, New Orleans, says the "Picayune" of that city, are doing excellent and devoted work among the Italians stricken with the fever. They not only daily visit the Emergency Hospital to bring medicines and food and delicacies to the sick, but they make house-to-house visits in the infected quarter and relieve as much as they can the distress of the impoverished families.

Next year's German Catholic Congress will be held at Essen-Ruhr.

The Dublin Corporation has decided after a lively discussion, to increase the Lord Mayor's salary to £2,000. The increase was carried by one vote, and was supported by the Lord Mayor himself.

The annual meeting of the supporters of Father Berry's Home for Friendless Children was held in the Liverpool Town Hall on Monday, Sept. 11, the Lord Mayor presiding. The report showed that 780 children had received the benefits of the Homes during the year, whilst it appeared from the balance sheet that the cost of doing this had been £4,485, of which the boys had earned £2,174. An earnest appeal was made for increased public support.

Throw Medicines to the Dogs!

At best they are unpleasant, often useless. You have some disease of the nose, throat or lungs. Doctors would call it bronchitis, asthma or catarrh. The common root of these diseases is germ or microbic irritation.—Catarrh—Catarrh not only destroys disease germs, it does more, it heals diseased and inflamed tissue. The disease is not only cured, but its return is forever prevented by using Catarrhzone, which is splendid also for colds, coughs and irritable throat. Remember you inhale Catarrhzone—Nature's own cure—use no other but Catarrhzone—it's the best catarrh cure made.

ST. PIE LETELLIER

The weather has been splendid for farming operations this Fall. Spook-threshing will be over in a few days, if it continues fine. Very few farmers are shipping by car-load this season, those who are not holding their wheat divide their patronage between the three elevator companies to the tune of 1 or 2 Northern.

Mrs. H. Dansereau gave birth to a son last week; mother and baby are doing well.

D. Manseau, Harry Aikens, Hy. Parent and E. Parent are at St. Boniface College. Nap. Saurette will probably return there this week.

A successful evening was passed in the Municipal Hall at Letellier, on the 24th, the object being to present the Sisters with a sum for the acquisition of an altar for their chapel.

The ladies of Ste. Anne provided a recherche supper to which ample justice was done. Mrs. D' Eschambault and Mrs. Poliquin worked very hard to get everything in readiness and were ably assisted by the other ladies of the congregation. Mr. Desautels kindly undertook the management of a fruit and sweet stall. The ice cream was pronounced excellent. The pupils from the convent performed a pretty fan drill after the supper; then Master D'Eschambault declaimed very bravely "The Union Jack." Next little Miss Florentine Parent, with her big dollie, made a charming little Mamma; several other small maidens assisted her in a sweet chorus, in hushing her baby to sleep. Several children then sang "La

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Canadienne." Some music and singing followed afterwards, then a gold watch was drawn for and fell to the lot of Mr. Adolphe Turenne. A handsome framed picture which had been left from a former bazaar was then drawn for and won by Mr. Senecal of St. Boniface.

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Vespers with an occasional sermon, 7.15 p.m.
Catechism in the church, 3 p.m.
N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.
WEEK DAYS—Masses at 7 and 7.30 a.m.
On First Friday in the month. Mass at 8 a.m., Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

One moment's pause, as if those without were listening for some answer, ensued; and then the door literally leaped from the hinge-side and the lock-side simultaneously inward, and Paulus armed, stood on the threshold, with Thellus, Chærias and Longinus behind him, all armed too, and having dreadful stains moist on their weapons. There was a strong light in the room. One glance revealed a history. Agatha put up both hands to her eyes to hide the scene which immediately followed; but the fearful fascination of it overmastered her, and she gazed on it spell-bound. Thus she beheld the encounter between the scarius and her brother. They met, neither at the door nor where Lygdus had been standing expectant; the assassin, now desperate, making a spring like that of a wild beast, and bringing at the same time the long knife he carried with a downward, searching and ravenous blow, scientifically aimed at Paulus's bare throat above the breast bone.

The young tribune, as we have intimated, had neither waited for nor in any way evaded the assault, nor yet had he like the other, sprung in the air; but with quiet, unfrowning brow, and his large eyes turned upon his enemy, he made one stride forward to meet the panther-like rush, caught in his left hand the right arm of Lygdus, before the excellently intended blow was delivered, and nearly wrenched it from the shoulder, causing him by the sheer pain of the grip to drop his knife, and flinging him fairly against the side wall, across the whole width of the chamber.

There Lygdus lay, astonished and still; while Paulus ran forward and knelt by his sister's side, taking her fair young head in both hands, and kissing her again and again. Thellus, following, and seeing on the couch a large woollen mantle or wrapper, took it, and stooping down also by Agatha's side, with Paulus's aid raised her gently, folded the mantle round her, leaving uncovered only the face (now smiling, and down which welcome tears were streaming), and took the young maiden in his arms as if he had been her father, or indeed, as a mother might carry her child.

"Lead on," said Paulus.

Upon which Thellus moved swiftly to the door, Paulus following, and Chærias and Longinus making way.

In the corridor, Paulus called Chærias and some of the armed men to form the advance along with himself, and bade Longinus and the others march behind Thellus, who, with his burden, was thus protected on every side. They quickly emerged from the house; Thellus on the way explaining to Agatha, who seemed as light as a baby in his mighty arms, that a female slave had admitted them (through downright terror) into the house only after they had set fire to a pitch-barrel in the porch; that they had experienced even some trouble in extinguishing the flames and that she would see the smouldering of burnt wood as they passed. He occupied her attention in this way to prevent her from noticing the mortal traces of the late struggle.

As they passed through the garden they were silently encompassed by group after group of armed men, till they arrived through clumps of trees at a postern in the enclosing wall.

"Whither are we going?" asked Agatha.

"To your mother," whispered Thellus.

The young girl closed her eyes and actually slept in the warlike man's arms.

Just as Chærias was opening the postern the measured tramp of soldiers (and apparently in vast numbers too) was heard in the street outside, as well as words of command not to be mistaken, given in cautious tones by the officers to the men. Paulus looked uneasy. Chærias hastily closed the postern, announcing that the whole street was lined with Praetorians. "Let us hasten," said Thellus, "to the other side of the garden." Arriving there, they found exactly the same phenomenon. "There is yet another door," whispered one of the gladiators, "leading toward the Esquiline and the Prænestina road." They hurried thither; but before they could reach it they became aware that the soldiers were now in the garden itself, and that the whole place was beleaguered. Retracing their footsteps in extreme anxiety toward a thicket, they saw torches in front of them, and perceived that they were intercepted; and

at this moment the horrible fact became evident that in every part of the enclosure, near the middle of which they had taken refuge in a little shrubbery, torches were flaring and troops swarming; and, that like a drag-net which is being closed in, the soldiers, under some intelligent and intended plan, were converging on all sides toward the centre.

"Eheu! eheu! (alas! alas!) cried young Paulus; our last hour has come! Men, will you stand by me and this innocent maiden?"

"To the death," they answered

"Who goes there?" called out some one close at hand, in the tones of an educated man.

Paulus stepped to the front: "Honest people," said he.

"Methinks," returned the same person, "that I ought to know that voice. Are you not Paulus the new tribune?"

"Yes," said he, "and who are you?"

"I am in search of you," replied the other; "but primarily in search of your sister, the young daughter of the Aemilians."

"What would you with us?"

"I have the orders of Augustus Caesar to deliver her into your hands."

The astonishment of Paulus and of those around him may be conceived.

"She is already in my hands," he said after a moment's bewilderment. The other approached, surrounded by soldiers who carried torches, and Paulus saw that he had been parleying with no less a personage than the dreaded Sejanus himself.

This personage, having satisfied himself by a glance, first at the young tribune, and then at the pale and lovely face of Agatha (who had awoke only to faint completely in Thellus's arms), smiled, and remarked that he had brought a palanquin for the damsel, and that she was still welcome to it. Thellus had very soon placed her tenderly therein; and Sejanus, having issued some order, which ran in echoes from officer to officer till it died along the distant battalions, laid his hand lightly on the shoulder of Paulus, who was moving away, and said: "I have still a commission to perform young sir; this signet is to be remitted to you. You seem to have gained favor in a very high quarter indeed."

Paulus had his mind too full of other thoughts to pay more attention, either to the object handed to him or to Sejanus's words, than just to say "Thank you," and to take the ring. Away then moved in separate directions the two processions; that of the soldiery to their various quarters, and that which had rescued and was guarding the young maiden to the lodgings of the Lady Aglæis.

It was midnight when the mother, who was waiting in indescribable suspense the outcome of that evening's expedition clasped her daughter in her arms. We will not try to describe that interview; we leave it to be imagined.

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VERONICA

Lister paused breathlessly on the pillared porch, as the girl emerged from the shadow of the church door, and the sunlight fell upon her face and form.

It was the vision that had been hovering in the artist's fancy for months; the stately, graceful figure, the creamy magnolia bloom of the cheek, the dark sadness of the eye, the pitying tenderness of the lips. It was the Veronica of his unfinished picture; the picture he hoped to make his masterpiece. He had begun with light heart and careless touch, but slowly the divine tragedy of the scene had grown upon him, and his artist hand and spirit had become changed, chastened, reverent as he worked on.

There was only Veronica to finish; Veronica, whom he had left to the last. The marble porch of her palace was outlined, the maids startled at their mistress' boldness, the form divine staggering under the cross, blinded with blood and sweat at her door.

But Veronica, as she had grown in his artist thoughts and dreams, eluded him. More than once she had started out faintly from his canvas, only to be brushed away impatiently as unworthy of his ideal, the woman sublime in her pity and tenderness, whose deed has come down the ages in Christian prayer and Christian story, "Veronica Wiping the Face of Christ."

He had come to this old Church hoping that in the dim, religious light the thought might grow upon him—and now he faced it at the door: Veronica herself, fair, stately, fearless, his dream, glowing with beautiful life. He must have her as a model at any cost. He watched her as she passed through the crowd, hoping she would recognize some mutual acquaintance, but she hurried on, unnoted and unnoticed, while he followed at a distance, eager and resolute.

The "conventions" stood between them, but he must dare them in the name of art. She led him far, into the shabby, narrow streets he seldom trod, and at last, as if weary, she paused in a bit of dusty park where the wintry trees gathered around a choked fountain, and sat down to rest.

And then Lister dared.

"I beg pardon," he said, drawing near her, while she started up, flushed and indignant. "This is an unwarrantable liberty I know—" and the grave courtesy of his voice and manner somewhat reassured her—"I am Hugh Lister, the artist of whom Father C—, whose church you have just left, will speak kindly, I know. I have been at work on an altar piece for the new church of St. Veronica, but so far have failed to complete it to my own satisfaction. You, if you will forgive an artist's boldness, have the ideal face and form for my titular figure. The picture I hope to make a notable one in religious art; my studio is well known, my dear mother is its guardian and its chaperon. A few sittings from you would be a favor which—"

"You mean that you wish to paint me?" she interrupted, while the color came and went on her cheek.

"As Veronica—the strong, pitying, beautiful Veronica of the Gospel," he said, and then as she hesitated and he saw her surroundings; he added hurriedly, "it will be a favor which I can never repay, but if—if—money is in any way an object with you—"

"It is," she answered eagerly; "it is. Oh, yes, I—I need money very much." "My terms will be ten dollars an hour to you," he said.

"Ten dollars an hour! An hour!" she exclaimed. "But surely that is too much."

"Not for all the help you will give me. At double the price the obligation would still be mine. Here is my card; make if inquiries as you think best, and then,

you can, come at ten o'clock tomorrow." "At ten o'clock tomorrow?" she repeated. "Yes; I will come—if—if—again she hesitated, and the soft flush dyed the creamy bloom of her cheek—"if I may be simply 'Veronica to you—and nothing more—"

"Simply Veronica," he answered, gravely. "It is all I ask."

And he held to his word. She gave no other name and he did not ask for one. She was simply "Veronica" to him in the days that followed—days that brought her every morning to his studio to don the rich robe and veil of the Hebrew woman and pose at his will. He said little to her, but as she stood before him every line and curve of the pitying, tender face responding to his word, a spell grew upon him that he could not resist.

He worked slowly, that the beautiful time might linger; slowly, laboriously, with infinite care and wonderful success. Veronica stood out at last upon the canvas, his ideal of all that was beautiful and tender and gracious in womanhood, the vision of his dreams. Then one morning the mail brought a brief note that chilled and darkened all things to him.

"I can come to you no more," it ran. "Thank you for the kindness, which I shall never forget, and sometimes give a friendly thought to 'Veronica.'"

He crushed the bit of paper in his hand, as if it felt a sting and started to his feet in the fierce, rebellious indignation of one suddenly robbed—defrauded. She would come no more! Ah, she should, she must! He could not spare her yet; the picture was unfinished; the soft curve of the cheek, the shadow of the eyes, the delicate sweep of the hair, were all incomplete—she must come back. He needed her—for hours, for days, for weeks, perhaps.

And he searched, eagerly, lingering around the old church where he had first met her, inquiring of the pastor, to whom in truth he could give little clew, hunting the dusky park where he had spoken to her; even advertising cautiously in the daily papers. All in vain, Veronica had vanished utterly out of his life. And he turned the unfinished picture to the wall, and driven to the restlessness of disappointment went abroad—to steady, if possible, heart and hand.

"And you won't come, Lister?"

"No; emphatically no," was the reply, as the speaker stretched himself lazily on the grassy terrace of the old Italian garden.

"It is the third invitation I have brought you. What am I to tell Miss?" "Anything you please: that I am too sick, too surly, too savage, for social functions. I won't be, to paraphrase the immortal lines, 'badgered to make a Roman holiday' for a woman who has half the 'Eternal City' at her feet. The American heiress abroad has always been my special aversion. She is so glowingly out of tone."

"Have you ever seen Vera Carmichael?" asked the other, with the air of one possessing his soul in patience.

"Never," replied Hugh Lister. "And I never wish to see her. I understand she has the auriferous halo of millions that must make her one of the worst of her kind."

"Pon my word, you ought to be pained at the stake for heresy against such grace and loveliness," burst forth his friend, impetuously.

"Forgive me, Milton; old fellow. You are struck hard I see. I suppose it is a little tough on you to explain away my churlishness. So for your sake, I'll go. I'll show up at Miss Carmichael's fiesta to night and do proper homage to this Queen of Hearts."

And Miss Carmichael's fiesta was a scene to delight even an artists' eye when, at nine o'clock that night, Hugh Lister kept his reluctant word.

Colored lights gleamed like jewels in the rich foliage of grove and garden; strains of soft music filled the fragrant air! the old palazzo rose, as if carved of ivory, against the deep blue of the Italian sky. There was no formal reception. Miss Carmichael's guests were free to wander as they pleased, until the midnight banquet drew them to meet their beautiful hostess in her regal hall.

One view from a marble terrace was so noble and far-reaching that it held Lister spell-bound, and he was lingering there delightedly when a voice beside him spoke his name in tones that made his heart leap. He turned mute, breathless. Surely it was a vision born of the magical beauty of the night that faced him—robed in white, lustrous garments arched by the starry glory of the Italian skies.

"Veronica!" he found voice at last to say. "Is it Veronica?"

"At last," she said, holding out both hands in joyous welcome, "at last you have come. Oh, you must have thought hard, strange, cruel things of me. I am sure—"

"Hard, strange, cruel," he echoed as he held the white hands—warm, living, real in his own. "Oh, no, no, no, Am I waking? Is—is it a dream—to find you again here—here?"

"Then you don't know?" she murmured. "Ah, I thought you did, I thought you were avoiding me. I thought many bitter things, and wanted to see you and explain all—all the trouble that I was in when I met you. I had become a Catholic, and Uncle Duncan was furious with me. He had all an old Covenanters' prejudice. He said things that I could not bear. I left him, left my home. I went to N—"

to my cousin, the cousin who was like a sister to me. I found she had just closed her apartments and sailed for Europe, and I was alone—a stranger among strangers, without money or friends. Eleanor's old Irish nurse took me to her little home, but Uncle Duncan was swearing he would starve me out of my Popery, and I had nothing. It was then I met you. I had been praying for help and guidance, and you came. And you were so good, so kind, so considerate. Ah, those days in your studio I can never forget!"

"Nor I. I have been starving heart and soul since you left me. Veronica—"

"I had to go," she answered, "Uncle Duncan was stricken down suddenly and sent for me. He died in my arms, poor old man, and then I came abroad. Our picture—is finished?"

"No. You left it as you did my life—incomplete. Is there hope for either?" "For both," she said softly. "If you need Veronica again—"

"Need her? God knows I do! Not for hours or days or weeks—but for all time—all eternity," was the impassioned answer.

"For all time, all eternity," the echo came almost too low for his ear, but the radiant smile on the beautiful face was the revelation.

"Vera, Vera, Miss Carmichael!" called merry voices from the terrace stairs. "Where is she? Vera?"

"Vera! Vera Carmichael!" exclaimed Lister, a sudden light flashing upon his bewildered mind.

"My prosaic name to other mortals," she answered, laughing up in his astonished face, "but to you—to you always and ever—"

"Veronica," he said, as the merry crowd came pressing up the terrace in search of the queen of the festa. "Veronica always until I can give you the sweeter, holier one—of wife."—Mary T. Waggaman, in Benziger's.

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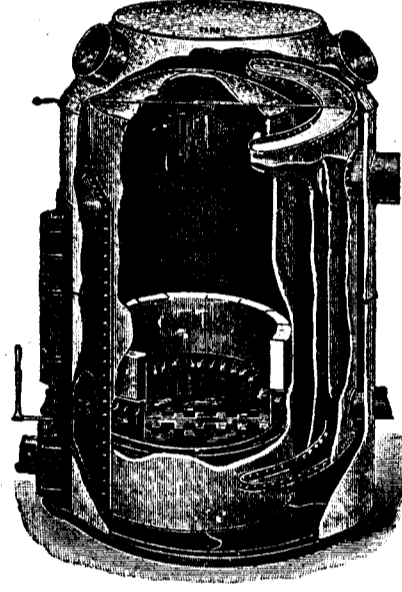
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