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## CURRENT COMMENT

Some of our readers may remember that when last autumn the Brothers of Mary's silver jubilee in this city was celebrated by a banquet at which some remarkable speeches were made, Father Drummond suggested that this country ought henceforth to be called Central, not Western, Canada, the designation "western" implying an adoption of the eastern way of looking at things, whereas our point of view should be continental. Now, Winnipeg, when viewed in its geographical position on the North American continent, and more especially in the inhabited part of Canada, is decidedly central. This fact is officially recognized by railway standard time, which, as everyone knows, divides our continent into four sections, the one in which we live, namely the region between 90 and 105 degrees west longitude, being called the central division and following central time. Meteorologists also place us in what they call "the great central valleys" of the continent. Foster's weather forecasts in particular must be understood in this way, the Red River valley being undoubtedly one of his "great central valleys."

Forty years ago, when Canada was still confined to the eastern portion of British North America, when, consequently, the Canadian outlook was narrow and confined, all the region west of the present Province of Quebec was called "Canada West." But now that we have stretched across the whole continent, who would think of calling any part of Ontario "Western Canada"? Yet the western boundary of Ontario is only 100 miles east of Winnipeg. Why, then, should Manitoba be called a western province, especially now that she has no less than three provinces to the west of her? No, the proper general designation for the region between the 90th and 105th degree—say, between Port Arthur and Regina—is and ought to be Central Canada.

So obviously appropriate is this designation that it is spontaneously adopted by intelligent foreign settlers whose sense of the fitness of things has not been dulled by the influence of a traditional appellation, once excusable but now no longer defensible. In the June number of the "Bulletin de la Canadienne," a Paris monthly published in the interests of immigrants from France to Canada, we find a protestation, signed by 25 French settlers at Wauchope, Assiniboia, which begins thus: "The undersigned French Colonists of Wauchope, Assa., Canada, who have settled during the last year or two in this recently formed colony, deem it their duty to protest against the slanders circulating in France and Belgium concerning the colonisation of the plains of Central Canada, especially of Assiniboia where they reside." Here it will be observed that not only Manitoba but even Assiniboia is considered as belonging to Central Canada by intelligent men who speak from a common sense view of the map. One good way of defining "Central Canada" would be to say that it comprises all that middle portion of Canada which produces crops without artificial irrigation. The last limiting clause excludes the arid belt beyond Moose Jaw.

The French settlers who have thus hit upon the true name for our goodly heritage go on to say that "most of them came to this country without any capital. They began by taking up homesteads of 160 acres each, soil fertile and deep without stones or trees to cut down and uproot. Some of them reaped in 1904 their first harvest, of wheat, and in 1905 several of them will cut one hundred acres of wheat alone. Those who had no money at all to start their farms with hired out among the already wealthy farmers in the neighborhood and earned from 200 to 260 dollars a year besides their board and lodging. In two years they have succeeded in establishing themselves definitely, and in a few more years

their farms will be worth as much as those of their neighbors who came here five or ten years earlier and are already well off. Had these poor people remained in France they would still be as poor as before, perhaps more so. They can but thank "those who persuaded them to emigrate to this country."

That is the sort of immigration report we like to see—signed with real names, and giving facts and figures. One of our correspondents asks us how he can promote immigration to his district. We reply: By sending us such reports as the one given above. Glittering generalities won't do. What we want is details, names, statements of expenses and receipts. The testimony of one man who landed here with less than twenty dollars in his pocket and, at the end of two years had a hundred acres of wheat which brought in \$2000 is a better advertisement than all the glowing general descriptions that are so easy to write and produce so little effect.

This principle—that detailed facts and names are infinitely preferable to vague general statements—applies to all departments of journalism. What interests and convinces the average man is the concrete fact, the proper name, the eloquence of dollars and cents. When we read in some of our contemporaries reports of special events in which proper names are omitted and platitudinous padding takes the place of interesting details, we cannot help thinking that the man who writes such reports has missed his vocation.

We begin this week the publication of a very thoughtful article on "Japan," translated, for "The Apostle of Mary," the home organ of the Brothers of Mary, from the French of Father Ligneul, Director of the Catholic Seminary at Tokyo. At a time when the unexpected successes of the Japanese are exciting the admiration and the fears of the civilized world anything that throws additional light on the character of that extraordinary nation must prove interesting. And Father Ligneul's views are not at all commonplace. His analysis of the Japanese intellect is singularly clear and plausible. His historical sketches are far from superficial. The only thing we regret is his very meagre account of the spread of Christianity in Japan during the second half of the sixteenth century and the early years of the seventeenth. One cannot understand the latent possibilities of Japanese development unless one realizes vividly the heroism of those early Japanese converts. Happily, this period of the History of Japan was very fully and forcibly sketched in our last week's article on "Christianity and Japan."

Talking of Japan reminds us of the following suggestive paragraph which appeared in the Casket of July 20:—

We are not surprised at the suggestion made by the 'Ave Maria' that John Bull has as good reason as Uncle Sam to dread Japanese expansion. More than once we have expressed the opinion that British interests in India have more to fear from Japan now than they ever had from Russia. The sensational despatch of a few days ago concerning the probability of another mutiny worse than that of 1858, may have been written merely to make good "copy" for the newspapers, but we have a strong suspicion that the writer prophesied better than he knew. Lord Salisbury, advertising to the Crimean war, said, "We backed the wrong horse." Some future Foreign Secretary will say the same of the war between Russia and Japan.

Our Antigonish contemporary packs into a small space a great deal of valuable information about a country which has just celebrated the diamond jubilee of its national independence.

Belgium used to be called the "cock-pit of Europe." Everyone knows that the English soldiers "swore horribly in Flanders," when to be in Flanders was synonymous with being

on active service. Here ended the Napoleonic wars, at Ligny, Quatre Bras and Waterloo. France and Germany meant to fight it out in the same ground in 1870, and would have done so, had not Queen Victoria, at the request of her cousin King Leopold, notified them that she would regard the invasion of Belgium as a 'casus belli'. Britain helped Belgium win her independence in 1830, when British arms aided in the capture of Antwerp from the Dutch, and has helped to maintain it ever since. Leopold II. is a notorious profligate; he has treated the members of his family with exceeding harshness; but from a commercial point of view, he is the wisest sovereign of Europe, and to his personal initiative it is due that Belgium has a foreign trade far more extensive than would be expected from its size; he has made the inland cities of Bruges and Brussels large and prosperous seaports by the digging of canals and deepening of natural waterways; he has fostered Antwerp till it has become the second seaport of Europe; and he has abolished the public gambling which once made Belgium of as ill repute as Monaco.

If we give special prominence, on our editorial page to a Belgian's graphic report of the 75th anniversary celebration at Bruxelles in this province, it is because the history of Belgium's struggles is so valuable an object-lesson for us. If Holland had been as fair in her treatment of Catholics in the beginning of the nineteenth century as she is now, the United Kingdom of the Netherlands, created by the treaty of Paris in 1814, might have still been in existence. But Holland then strove to deprive Catholics of all liberty in education and they rose in their might and shook off the Dutch yoke. They realized to the full what too many Canadians Catholics are slow to understand, that, as Mr. Hacault puts it, "at the root of the freedom of the school lies the freedom and independence of the family; that their natural right to educate, according to their own creed, their own ethical tastes and convictions, their own dear children, is not only a natural right, far above any political or public authority, but is itself a divine right which they hold directly, not from the State, nor from the civil law, nor from any political constitution, but from the hands of God Himself, to whom alone they are responsible in matters of conscience and religion."

Those of our readers who are not familiar with the geography of Manitoba may possibly be startled when they read in this report that the Belgian committee of Bruxelles "went to Holland" to receive the Belgian Consul. Holland, in this case, is not a kingdom, but a town in which is the railway station nearest to Bruxelles.

The "Catholic Register" of Toronto is to be congratulated on having secured Mr. William Halley's reminiscences of Canadian history. Some idea of the scope and value of these most interesting recollections may be formed from the fact that Mr. Halley describes events of which he was an eye-witness nearly sixty years ago. Speaking of that eminent statesman, Lord Elgin, the greatest British Governor Canada has ever had, he says: "I well remember seeing the vice-regal turn-out in Hamilton in the fall of 1847, when they opened the Provincial Fair in that city that year. I do not remember the exact date, but it was one of the wettest days I ever experienced. The crowd that met them along the streets was immense, and never before nor since did I see so many umbrellas in use. I well remember Lord Elgin's round, cheerful face, as his cortege proceeded along James street, southward, to the Gore, and his head bowing continuously to the right and to the left, while the cheers of the multitude were loud and hearty. There is no doubt but what Lord Elgin received a right royal reception that day in the Ambitious City, and that the people were well pleased with their new governor, notwithstanding the very unfavorable condition of the elements."

In Mr. Halley's description of the Baldwin-Lafontaine administration of 1848 it is curious to note the complete absence of the word "Canadian" in the designation of the nationality of the ministers. "Immediately after the division on the address on March 4th, the Conservative Government tendered its resignation and Baldwin and Lafontaine were entrusted with the formation of a new administration, which was constituted as follows: Baldwin, Attorney-General, West; Lafontaine, Attorney-General East; Blake (William Hume), Solicitor-General West; Aylwin, Solicitor-General East; Sullivan, Provincial Secretary; Hincks, Inspector General; James Lesslie, President of Council; Caron, Speaker of the Legislative Council; James Harvey Price, Commissioner of Crown Lands; Viger, Receiver General; Tache, Chief Commissioner of Public Works; Malcolm Cameron, Assistant Commissioner of Public Works. Morin was chosen Speaker of the House. This was probably the strongest administration ever formed in Canada before Dominion days. The Irish element consisted of four members; the French were four members, with the Speaker, which made five; the Scotch numbered two and the English—Aylwin and Price—two. As to the nationality of the two latter, I am only making a guess. Aylwin, I am aware, attracted a great deal of attention, and so far as my memory goes, he was a spectacular personality. But he did not remain long in politics and was, I suppose, shelved by a Judgeship." This last supposition is correct. Aylwin was made Judge of the Queen's Bench and ably exercised his functions for many years in Montreal. But, so far as our memory goes, he was an Irishman.

## Clerical News

The annual retreat of the secular clergy of the archdiocese of St. Boniface began last Monday evening. His Grace the Archbishop presided and gave the afternoon conference. The retreat sermons were preached by Rev. Fauther Laufer, O.M.I., of Prince Albert. The retreat ends on Saturday morning. Besides the Very Rev. Vicar General Dugas, the following priests attended: Fathers Bastien, Bazin, Belanger, Beliveau, Campeau, Cloutier, Defoy, Deshaies, Desrosiers, Dufresne, Duffy, Ferland, Fillion, Finke, Gendron, Gillies, A. Giroux, R. Giroux, Heynen, Hogue, Jubinville, Jutras, Kavanagh, Kostorz, Kugener, Lalonde, Maillard, Martin, Messier, Molurier, Nadeau, Perreault, Pirot, Chas. Poirier, Nap. Poirier, Rocan, Rousseau, Theriault, Trudel, Van de Velde, Viens, Woodcutter.

Father Chossegros, S.J., of St. Boniface College, who is supplying for the pastor of St. Anne, Kankakee county, Illinois, writes that the feast of St. Anne is celebrated there with extraordinary devotion. It is preceded by a nine day's retreat. This year Father Chossegros preached twice each of the days of this novena, the morning sermon being in English, and the evening sermon in French. The church was crowded each day, many of the worshippers coming from a distance. One of these was Miss Cunea, who was miraculously cured last year through the intercession of St. Anne. On the feast itself, July 26, there were two thousand pilgrims, 1500 of whom received Holy Communion. Nineteen priests came either as pilgrims or assistants to Father Chossegros, who in one day had to hear 300 confessions and preached three sermons on the Sunday. A seven-year old child who had never yet walked began to walk behind the Blessed Sacrament. There were many conversions of sinners. A woman of 25 made her first communion.

Rev. H. Desjardins, parish priest of St. David de l'Aube-Riviere, opposite the City of Quebec, was here on Wednesday. He had taken in the Portland (Oregon) exhibition and passed by Seattle and Vancouver on his way to Prince Albert, where last Sunday his nephew, Father Benoit, was ordain-

ed priest. Father Desjardins, who returned east on Thursday, was bursar of the Archbishop's residence at St. Boniface 28 years ago, and had not revisited Manitoba during that time. He tried to make his way alone along Main Street to St. Boniface, but got lost and had to inquire. In those early days, whenever he had to make purchases in Winnipeg after a fall of rain, he always found it safer to go on horseback and order from the saddle the goods he wanted, the mud in the streets being something unimaginable now.

Father Benoit, the newly ordained priest, is appointed assistant to Father Fillion, pastor of St. Jean Baptiste.

Father Poitras is appointed assistant secretary to the Archbishop of St. Boniface.

Father Lee, pastor of Oakwood, N.D., spent several days this week as a guest of the Fathers of St. Boniface College. His new church is now far advanced and will be ready for divine worship in October; but the solemn dedication will not take place till next summer, when a new priest's residence will also have been built.

Father Descoteaux, S.J., who filled the place of the pastor of Argyle, Winn., during the past month, returned last Monday to St. Boniface College, and left on Wednesday for the Scholasticate of the Society of Jesus near Montreal, where he will be Professor of Philosophy. He says the convent of the Sisters of St. Joseph at Argyle is very prosperous. Besides their original \$15,000 house they have recently built a new wing, almost as large, which cost \$8,000.

Fathers Veilleux, DeMangeleere and d'Orsonnens, S.J., left last Monday to reside in Montreal. Father Veilleux goes to St. Mary's College, the two others to the Immaculate Conception, De Lorimier.

The Brandon Sun made a slight mistake in the "list of firsts" which appeared lately in its large Exhibition Number. Father Beaudin, O.M.I., was the first Catholic priest in Brandon, Father Robillard, was not the first, but the second.

Rev. H. Seemann writes from Westhope, N. Dak., that he has been, for the past three weeks, teaching catechism four hours a day to children who are preparing for their first communion.

From Saturday to Wednesday he teaches at Westhope, and from Wednesday to Saturday at Hamel (or Gravelly), 16 miles off. When he teaches at Hamel he resides at Gravelly and has to drive five miles to Hamel. In both these places together, Westhope and Hamel, he has about twenty children. Those of Westhope will make their first communion next Sunday, Aug. 6, and those of Hamel the following day. After that he will go to Bottineau, where he will prepare other children and also visit another station for the same purpose. Father Turcotte, for whom the Rev. H. Seemann is doing this useful but laborious work, lately spent twelve days in St. John's hospital at Fargo and is now quite well.

Rev. J. W. Arsenaux writes from Oak Lake on July 28: "Yesterday Father Bouillon and Father Lacasse, bursar of Ste. Therese College and brother of Mrs. S. Briere of this parish, went fishing at the Lake. The parish priest pulled out 101, Father Lacasse, 30, and their companions about 70. Father Lacasse says he never saw so many fish come out of the water on hooks. Father Lacasse preached last Sunday on detachment, Next Sunday he will replace Father Bouillon who goes to Virden. The seven-foot cement foundation of the new presbytery is almost completed. The crops are very good throughout the whole parish."

Father Poitras sang his first High Mass at the Cathedral last Sunday in the presence of His Grace Archbishop Langevin, who was assisted by Father Dandurand, O.M.I., and Father Blain, S.J., Father Theriault was deacon and

Father Janssen subdeacon. After the gospel, Very Rev. F. A. Dugas, V.G., introduced the preacher, Father Carriere, S.J., as a former professor of the newly ordained priest. Father Carriere preached an impressive sermon on the need of a divine call to enter the priesthood and on the sacrificial duties of the priest.

Brother Tomas, S.M., brother of Father Poitras, who came here last week to spend a few days in the bosom of his family, returned to Drayton, O., by Wednesday's train.

Port Arthur, Ont., Aug. 1.—Mgr. Sbarretti, papal delegate to Canada, was a visitor here on Sunday for a short time. His excellency accompanied by Bishop McEvey of London, Ont., Rev. Dr. Sinett, and Rev. Father Egan, arrived from Duluth on the steamer Huronic. He was here merely on a pleasure trip, and returned on the Huronic as far as Sault Ste. Marie.

Father Garaix, S.J., of St. Boniface College, who is now preaching a retreat to the Sisters of the Presentation at Wild Rice, N. Dak., will soon leave for Macao, China, there to learn the Chinese language in order to be able to succeed Father Hornsby, S.J., in ministering to the Chinese Catholics of Montreal.

Conspicuous among those who attended the sick and dying of the Gunboat Bennington, whose boiler blew up in the harbor of San Diego, Cal., was the venerable Spanish priest, Rev. A. D. Ubach, of St. Joseph's parish, who went from cot to cot speaking words of comfort and cheer to the suffering sailors. Father Ubach also officiated at the funeral services of the Catholic dead.

His Lordship Bishop Dowling of Hamilton has undergone a serious operation in St. Joseph's Hospital, Guelph, Ont.

As was generally expected throughout the new diocese of Superior, the Rev. Walter L. Fardy, the venerable and experienced pastor of the Sacred Heart Church, Superior, has been chosen by Bishop Schinner to be his vicar-general.

Father I. J. Kavanagh, S.J., formerly Professor of Physics in St. Boniface College, and now occupying a similar position in Loyola College, Montreal, sails from Quebec on Aug. 3 as spectroscopist to the Government party under Dr. W. F. King, chief astronomer of Canada, going to the mouth of the Northwest River, Labrador, to observe the total eclipse of the sun on Aug. 30. This advance party will prepare the piers and platforms for the instruments, and will be followed by a second party starting on Aug. 21. Father Kavanagh is the only person representing Montreal. Two other scientifically distinguished Catholic priests, Father Choquette of St. Hyacinthe College and Father Lajeunesse, O.M.I., of Ottawa University, will accompany the second party, composed of unofficial observers.

## Persons and Facts

Mr. Joseph Louis Arnold Weis, of Lac du Bonnet, whose father was an Anglican, was received into the Church by Father Belanger last Sunday and made his First Communion the same day. For the baptism Fr. Belanger acted as godfather and Mrs. Antoine Bruneau as godmother. On the following day, Monday, Fr. Belanger married Mr. Weis to Miss Emilie Bruneau, daughter of Louis Bruneau and the late Lella Lafontaine. A great number of friends were present on both occasions to wish joy to the happy couple whose union was so signally blessed.

The new presbytery at Selkirk will be ready for occupancy at the end of next week.

A new church is going up at Beaujour. The foundations are already laid.

Father Giroux, of Ste. Anne, finds that the annual pilgrimage to his church on the 26th of July is much more devotional when pilgrims drive in singly, as they did this year, instead of coming in noisy, pleasure-seeking crowds by train. There was great fervor and real devotion this time.

Last Sunday at Thibaultville, Father Defoy's church of the Infant Jesus witnessed the blessing of a bell by Father R. Giroux, pastor of St. Anne. The bell was the gift of Mr. Isaie Richer, of

St. Anne and weighed 127 pounds. It was christened Adelard (in honor of the Archbishop), Isaie (in honor of the donor) and Alexandre (in honor of Fr. Defoy). A great number of people were present and a pretty good collection was taken up.

The Sisters of St. Boniface advise their friends and benefactors that the rooms in their new Hospital are ready to receive the furniture offered by their generosity, and that the inauguration will take place at the end of August.

Rev. Dr. Beliveau, who conducted the annual Manitoba pilgrimage to St. Anne de Beaupre, returned last week. He says the pilgrimage of seventy people from this country was in every way a success. The pilgrims travelled together on the way to the shrine, and returned separately at their leisure. He visited Quebec and Montreal, and especially the home of his family at Louisville, Que.

The Hon. Mr. Hackett, Grand President of the C.M.B.A., accompanied by the Grand Secretary, is about to visit all the western branches of this great Catholic order. They are expected to arrive here on Saturday, Aug. 5. The next morning, Sunday, the Winnipeg and the St. Boniface branches will call for the two distinguished officers at the Clarendon Hotel, to escort them thence to St. Mary's Church, where they will attend the 11 o'clock High Mass. In the evening at 7.15 the members of the St. Boniface branch will welcome their guests in their local hall and escort them afterwards to St. Boniface College, where they will tender them a special reception. All members are requested to be present on both occasions. The Grand President and Grand Secretary have undertaken this journey in order to promote the best interests of Catholic Mutual Beneficence.

Sir Anthony McDonnell, under-secretary to the Lord Lieutenant of Ireland, about whose retention the Orange League raised such a disturbance, has just undergone a severe operation which left him in a very weak condition, and may oblige him to resign.

## JAPAN

(From the "Apostle of Mary," Dayton, Ohio. Translated from the French of Rev. Father Ligneul, Director of the Seminary at Tokyo by A. W.

What is Japan and what are the Japanese? Shut up for nearly three centuries, and utterly unknown during all this time to the outer world, it is scarcely thirty years since the country was again opened and its people put in contact with civilized nations. It seems inexplicable that Japan in so short a time has been able not only to take rank among the civilized nations, but that she has been bold enough and has had enough military science and courage to dare attack the first and most formidable power of the earth, and vanquish it in a single year.

This phenomenon, probably unique in history, is not the result of a single cause, but of several. The opening of the country and the education given since then to the Japanese people, though the principal and most recent, are not the only ones; there are others more remote, but the influence of which is not less. To understand the situation well, a glance at the history, even the most ancient, of this people is necessary.

Surrounded on all sides by almost impassable seas, the islands of Japan form a world apart. Their inhabitants having been during so many centuries either unknown or separated from the rest of mankind, it is not surprising that they have evolved customs and habits that have nothing in common with those of other countries. Similar traditions and religious beliefs are met with in the beginning of the history of all nations, but owing to the complete isolation of the country, it is quite natural that in Japan these beliefs should have acquired a character altogether local and particular.

According to the Japanese belief the gods came down from the skies, reaching the earth where Japan now is; they created the land the mountains, the forests and the rivers of these beautiful islands, and were themselves the first inhabitants thereof. Hence Japan is the country of the gods, the Japanese are their descendants, the emperor is the first born and the chief of the whole line, the nation is a people of brothers, entirely of a divine race. The true world is Japan, the true people are the Japanese. The others are all barbarians. (The ancient Greeks spoke in about the same manner; for them, also, the race of men had but two divisions:

Greeks and Barbarians.) Thus in the mind, and especially in the heart of the Japanese, the soil of their country, their ancestors, the emperor, son of heaven, and the gods who founded the empire, all form an individual whole, and it is precisely this national individuality which under the name of "Kokka" (country and home) is for the entire people, even for the little children, the first and principal object of worship and love. Furthermore, patriotism, which is a virtue in all lands, is, in Japan, the religion of the country, the very soul of the nation.

The country and the people are as extraordinary, the one as the other. The aspect of the soil varies unceasingly as you advance through the land; one would think that the earth was formerly as undulating as the sea, and that its billows are now become fixed hills, on all sides overgrown with verdure, alternating with valleys of waving grain ripe for the harvest. A country of tragic emotions, of violent agitation. The earth trembles here as by habit; cyclones are periodic; fires break out at all moments; from cold to heat or from heat to cold there is no transition, and we pass in a few hours from the most terrible tempest to the most serene sky.

The character of the people appears to be a product of the climate. Extremely sensitive and passionate to excess, the Japanese go to extremes in everything: capable of every heroism, they are equally capable of every crime. Lovers of all that is extraordinary and novel, the Japanese as a people appear to fear but two things, the golden mean and the conservative life.

Into this tumultuous nature Buddhism, with its oppressive doctrines of fatality and ultimate annihilation, has infused calmness, stoic patience, pity for the unfortunate and complete contempt for death. The philosophy of Confucius disciplined Japanese society by inspiring its laws, and Chinese etiquette, cold and formal, regulated social relations, even in the details of domestic life. On the whole, Shintoism, the religion of the country, Buddhism and Confucianism, are the three elements from which evolved the spirit, the customs and habits that characterized the Japanese people during so many centuries. Still, there was a difference between the common people and the higher classes: the common people were very religious and gloried in being honest, while the upper classes took more pride in the fine arts and in a peculiar code of honor.

A sense of the beautiful is natural to the Japanese. Possessing an artistic temperament, we find them meddling with everything, even in the details of the simplest things; and this regard to details in trifles is met with in the homes of the poor and the rich alike. They profess for the beauties of nature, for flowers and landscapes in particular, a veritable adoration, which is, besides, a part of their religion. With a people of this character it is easy to understand that industry and the fine arts were early developed. Their paintings, statuary, lacquered ware, works in bronze, precious textures, etc., are so well known that they speak for themselves.

The Japanese are reproached for never having invented anything, and for living a life of borrowed civilization. They owe much in the past to China and to India but we must bear them testimony that they have stamped their own seal upon all that has come to them from other countries. Their Buddhism is no longer Indian, but Japanese, and their Confucianism is their own. They and their country are in their eyes the centre of the world; they assimilate all things foreign, they never allow themselves to be assimilated; they take from or dominate over others, but never allow themselves to be dominated.

With such a temperament it is easy to understand that their history could be nothing else but a succession of wars and revolutions. And in this chaos of tragic events that form their history, what a mixture there is of ambition and generosity, of revolting perfidy, and of sublime loyalty, of assassinations for revenge, suicides for the sake of honor, in fact, of all passions, good and bad, but all dominated by the passionate love of glory and a sovereign contempt for death.

The first necessity of a Japanese is to distinguish himself by some brilliant action, it matters not what. Nowadays, as well as in former times, a Japanese who leaves his home, swears not to return before he has made a name for himself in the world. Of course, all do not succeed, but all make the attempt. The samurai of old, still the type of the true Japanese of today, took pride in excelling equally in literature, in warfare and in pleasure. He passed his time between two battles, in ex-

changing pieces of verse with his friends and in drinking tea, according to all the regulations of etiquette. His ideal was to lay aside his brush (pen) only to take up his sword and die.

Every true-born Japanese is a warrior, orator and poet, the women as well as the men. Whether to speak or to fight a Japanese is never seen to hesitate. The national flower and the traditional symbol of the national character is the wild cherry blossom. Before even a single leaf appears, this beautiful tree is covered with blossoms of snowy whiteness, slightly tinged with red. The blossoms are in bloom but three days, and on the fourth they fall to the ground, and nothing remains of them but a memory. The brave man sheds his blood in the same manner as a cherry-tree sheds its blossoms. It is impossible to express the feeling better.

From the beginning of the seventeenth century until the middle of the nineteenth, or, to be more precise, from 1600 to 1868, the history of Japan took on a new aspect. After a long period of feudal wars and several centuries of confusion, little short of anarchy, the Shogun (viceregent of the empire), Ieyasu Tokugawa, and his successors, succeeded in calming these restless and indomitable people, and in uniting them, or at least, in controlling and holding them in subjection. By art and diplomacy, by a skillful combination of religion, morality and tyranny, for two centuries and a half, war was rendered impossible, though it cannot be said absolutely that peace reigned in the empire during all this time; at least the country was not disturbed.

The political system of the Tokugawas merits to be studied attentively; it is assuredly not without reproach, but for the time and the country where it was applied, it was a work of genius.

Under the influence of this enforced restraint, what became of the Japanese people with their almost morbid activity, their indispensable need of movement and change? Compelled to retire within themselves, they turned their energy towards refining everything, attaching undue value and importance to the smallest things, and losing themselves in formalities and circumstantial ceremonies; forced at every moment to dissimulate, their natural bent for cunning and duplicity became still more pronounced. Like trees enclosed in a space too small for their size, the Japanese people after such a long time of constraint resembled pretty much the stunted pines so common in their country, which, twisted and dwarfed by culture, are things to be marvelled at, but with nothing of their natural form.

In surprising contrast with his sensibility and excessive love of change, a Japanese can keep for a life time the memory of an injury or of a benefit received, and at the opportune moment, wreak his vengeance or show his gratitude with the same ardor as if the feeling were but a day old.

Although the average Japanese is small in stature and weak in appearance, he can hold his own with the most robust when occasion demands. Owing to their severe training, their extreme sobriety and the small value they attach to their lives, the Japanese are perhaps without rivals in their alacrity to face dangers, and their ability to support privation with all its accompanying evils.

The Christian religion was first brought to this island empire in the middle of the sixteenth century. St. Francis Xavier arrived in Japan on the 15th of August 1549. Each province was then governed by a feudal lord, and each feudal lord was practically independent in his domains.

As merchants preceded and accompanied the missionaries, several feudal lords entered into relation with the foreigners on account of the profit they derived from commerce. When a feudal lord became favorable to Christianity, or became a Christian himself, a greater or less number of courtiers and common people would follow his example. Besides the learning and sanctity of the missionaries, the condition of the country was also one of the reasons why conversions multiplied so rapidly in the beginning.

But when the Taiko Hideyoshi and the Shogun Tokugawa dreamed of pacifying the country and of uniting it under their sway, they determined above all things that Japan should belong to itself. To that end they resolved to do away with all foreign influence, in particular with that of the Spanish, whose invasion they feared. On the other hand, the presence of the missionaries among the people and the doctrine which they preached, was an obstacle to the national spirit. As Catholicism is not pliable at will like any other doctrine, wherever it takes root it changes men and things, but



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never allows itself to be changed nor to be assimilated, and the conscience of a Catholic subject, however humble, responsible only before God, never gives way, but remains just and free even before tyrants. The new rulers had occasion to experience this in their own persons, and this they could not countenance.

This is why at the same time that the foreigners were driven out, the Christian religion was proscribed, and capital punishment pronounced against any one who, having professed that religion, should refuse to abandon it. In fact, being absolute masters in their own country, shut in on all sides by the sea, the Shoguns might hope to destroy in their islands even to the last vestiges the Christian faith. In 1640 Iemitsu, grandson of Ieyasu, having raised the power of the Tokugawas to its zenith, had sufficient confidence in himself to publish the following decree:

"So long as the sun shall give heat to the earth, it is my will that no Christian be bold enough to come to Japan. Be this known unto all. Be he the King of Spain in person or the God of the Christians, he who shall violate this prohibition shall lose his head."

Indeed, all who subsequently ventured to land in this mysterious empire were put to death or imprisoned for life. Capital punishment was likewise enforced against every Japanese who, seeing a foreigner land, did not kill him, or, if unable to do so himself, omitted to denounce him.

With regard to the Christian Japanese the police and the inquisition of the Shogun were not less severe. Every Japanese was obliged to present himself once a year before the magistrate of his own city or village to prove himself not to be a Christian by trampling under foot the cross or some holy picture. The number of those who preferred to die rather than deny their faith, is, and ever will be unknown. Never perhaps was there a persecution so ingenious and so cruel, where tortures the most subtle that the human mind could imagine were applied. So much so that we do not know which is the more astonishing, the infernal genius of the executioner, or the courage of the martyrs.

(To be continued)

#### WHAT IT COSTS TO CLOTHE A WOMAN

"Sixty-five dollars a year can clothe a woman properly," says a report given out by Edward Atkinson, the Boston statistician.

Mr. Atkinson's report was prepared by three women expert stenographers whom he appointed as a commission of inquiry. He thus tells the story:

"I called upon three women of great intelligence, who are expert stenographers, and accessories required to dress to cover a period of four years, so as to include the wear of outer garments for four years and the others for a less term. These lists were prepared and averaged.

"I then sent a single copy to each of the heads of four great department stores in Boston, requesting that prices be attached to each item. These were returned, computed and averaged.

"Then a consultation of the three women followed. In going over the lists we made some reductions in the large costs of hats which it is their habit to trim for themselves, they buying the material; also some accessories, such as belts, buckles, gloves, etc., to a reasonable average.

"On then dividing the result of the four returns by four, to reduce it to one year, it proved that \$65 per annum would pay the cost."

The following is a list of the things required: Eight hats, trimmed by the wearer; eight pairs of shoes (Oxfords); eight pairs of high shoes; two outer garments for summer; two outer garments for winter; sixteen cotton shirtwaists; twenty-four pairs stockings; two kimonos; four cotton shirtwaist suits; ten undershirts; forty-eight handkerchiefs; eight corset covers; neckwear; eight nightgowns; two umbrellas; eight pairs cotton gloves; six winter undervests; four woolen shirtwaists; two silk shirtwaists; twelve corsets; six summer undervests; eight pairs of kid gloves; eight pairs of rubbers; sixteen pairs of cotton drawers; one muff, belts, buckles, etc.

He then tells the solution of the food and other problems.

Upon a thorough investigation of the present prices in retail shops, he showed that an adult woman may be nourished completely with food of an appetizing quality at a cost for food material of not exceeding \$1.25 a week for each person, or \$65 a year, to which

may be added for luxuries \$15 a year, making a maximum of \$80.

These are all approximate estimates and lead to the conclusion that five persons may combine or a group of three, at a higher cost for shelter, providing themselves with shelter, food, clothing and other accessories, at the standard set up, at a cost from \$260 minimum to about \$300 maximum a year.

#### SCHOOL OF THE CROSS.

A New Religious Play by the Oberammergau Peasants to Be Presented In 1905. Five Hundred to Take Part.

Every ten years Oberammergau is the scene of the beautiful Passion Play, in which the now world-famous peasants take their parts so carefully and with such devotion.

#### A Play this Year

The last one was given in 1900, and not until 1910 will another presentation be given there. However, this coming summer the peasant actors will appear in a new play, which they call the "Kreuzesschule" (School of the Cross). The performance will not be presented less faithfully and artistically than the great drama which has made Oberammergau a dramatic shrine; for these villagers wish to maintain their good name untarnished before the world.

The School of the Cross, as given in 1905, will be a new play christened with the name of an old play formerly given in Oberammergau. This old "Kreuzesschule," like the Passion Play, was initiated in the Middle Ages, and was given thereafter at irregular intervals until its last performance in 1875. At first it was merely a medieval Bible spectacle without any coherence of action or plan. At each presentation its early crudities were refined, until the ancient jumble of actions became a logical drama of old Bible symbolical stories, illustrated by appropriate tableaux from the New Testament.

#### School of the Cross

The new "Kreuzesschule" that will be inaugurated in 1905 and given every ten years (thus breaking up the long decade between the Passion Play years) will enact the story of David, King of Israel, as the antitype of Christ. The dramatic possibilities of the life of the "sweet singer of Israel" have appealed to many modern dramatists; the remote little village of the Tyrol, thus, in choosing this popular theme, shows the grafting of the modern spirit upon the old virtue of adherence to tradition.

The story of David that the performance gives is in poetical form. It consists of eight acts, each act followed by a tableau representation of an important event in the life of Christ: His birth; His baptism; His temptation; entry into Jerusalem; last supper; agony in the garden; crucifixion; the ascension. The play was written by Right Rev. Joseph Hecker, of Munich. Text-books already are printed in German, French and English.

The music of the play was composed by Professor William Muller of Munich. Following the order of the Passion Play, there are some beautiful songs rendered by a full chorus as an introduction to the tableaux. The first performance of the "School of the Cross" will be given on June 4, 1905, the last on Sept. 17. The performance will begin at one o'clock in the afternoon and end at six o'clock.

#### Characters in Play

Nearly half of the population of Oberammergau (five hundred people), will have parts in the revived play. As in the Passion Play no married woman may tread the boards in this sacred play; yet in the representation of large concourses and in the tableaux maidens and children take part. Anton Lang can take no role in the "School of the Cross," since he must appear in his own character of Christ in the tableaux. Anna Flunger, is also only in the tableaux. Many of the other prominent actors in the Passion Play have important roles in the new play: The star role of David is presented as the shepherd boy by Theodore Lang, aged nineteen.

Some have accused the Oberammergauers of being merely avaricious in their attitude toward their new drama venture. There is nothing further from the truth. The Oberammergauers in the part have been proffered large sums to carry their Passion Play to Vienna and America. Anton Lang has been offered tempting inducements to appear in public in the America.

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#### THE RITUAL CONTROVERSY

The Bishop of Exeter and All Saints, Plymouth

The Bishop of Exeter, at his Visitation of All Saints' church, Plymouth, gave some important directions to the vicar and churchwardens. Those cited to appear were the Rev. O. E. Anwy, (vicar) and C. H. B. Molyneux (curate) Messrs. T. H. Gibbons and R. W. Hill (churchwardens). After the formal business his lordship, reports "The Guardian," said he had some supplementary questions to ask the churchwardens. He would like them to go with him and the Chancellor round the church first.

The clergy were at liberty to accompany them if they thought fit to do so. The clergy remained seated, and the Bishop commenced his tour of inspection. The Bishop then enquired about a stoup in the north wall and closely questioned Mr. Gibbons respecting the tabernacle, the insertion of "Ora pro nobis" at the bottom of the stained glass windows, two large images beside the chancel steps, as well as images in the windows. Coming back to the west-end, where the court was held, his lordship asked whether there was any other stoup in the church, and the churchwardens pointed to one in a dark corner near the side entrance. "How long has this been here?" his lordship asked. Mr. Gibbons replied that he was unable to say; it took the place of a smaller one. His lordship next asked as to a memorial tablet, and he was taken once more up the north aisle. Here at the side of a stained glass window he read loudly the inscription upon a brass tablet, which contained the words: "Of your charity pray for the soul of Georgina Hext" and "Jesus, Mercy. R.I.P. Mary Help." Returning once more to the western end of the church, and taking his seat with the Chancellor on his right hand, the Bishop asked Mr. Gibbons several questions as to the "Appendix" to "Ancient and Modern," which was used, and also with regard to additional services and prayers. He also questioned him as to the elevation of the Host, the use of incense and lights the observance of holy days, the use of the word "Mass" the images and the inscriptions. He next asked Mr. Gibbons about the use of the stoups, and the reply was that "Children and others place their hands in them and make the sign of the Cross." The vicar was also examined, and in addition to the other subjects he was asked as to the use of an altar card which was in Latin. The vicar was understood to reply that nothing was used from it, but certain manual acts were observed. Mr. Molyneux said that, having heard the vicar's answers, he had nothing to correct.

Tabernacle, Images, Altars, and Candles

The Bishop said he was ready to give such directions as seemed to him to be called for in regard to the church. He must first of all thank the churchwardens, Mr. Anwy and Mr. Molyneux for the very courteous and full way in which they replied to his questions. Among the things that had attracted his attention in the church were especially the number of images, the existence of a tabernacle, of three holy

tables, of two holy-water stoups, and the fact that at certain times images had placed in front of them candles and flowers and the like, and that was specially the case in regard to the image of the Blessed Virgin Mary during the month of May. He now gave the following directions not by the way of what was called sentence or monition, but of direction given in the exercise of his pastoral authority, and which he desired the churchwardens and the incumbent of the church respectively strictly to observe.

First, he directed the incumbent who was responsible for the services of the church from time to time and at all times to submit for his approval and authority all services and prayers for which there was no express direction or authority in the Book of Common Prayer, and of hymns which were not included in the generally known "Hymns Ancient and Modern," which enjoyed the tacit approval of the Bishop of the diocese in common with certain other well-known hymn-books. Secondly, the Bishop directed the incumbent carefully to abstain from the use of any such prayers, services, and the like as he had specified until they had received his approval and authority. He specially directed the incumbent and the curate, who, he believed, were the whole of the clergy of the church at present, to abstain from all interpolations, or omissions, or variations in the service of Communion as it was laid down in the Book of Common prayer, and from all or any rites or ceremonies not specifically directed by him, especially from such ceremonies as had been mentioned in the evidence. He also specially directed them to abstain from the use of incense—the ceremonial use of incense—or portable lights in any sense. Thirdly, he directed the clergy of the church to abstain from giving notice of, or observing by special notice any festival or other days not directed by the Prayer Book to be observed, unless such occasions and services were sanctioned by the Bishop. Fourthly, he directed them to abstain from the placing of flowers, lights, or ornaments before any image or picture in the church, other than flowers usually permitted to be placed on the holy table for decoration. Fifthly, to abstain from the using of the word "Mass" in oral, printed, or painted notice of Holy Communion. Lastly, to abstain from the use or inclusion of prayer directed to any created being.

#### Directions to the Churchwardens.

Continuing, his lordship said he directed the churchwardens, and each and all whom it might concern, that unless within six months from that date a confirmatory faculty or faculties should have been obtained for the retention of certain articles, which he would presently specify, those articles should be removed from the church. He specified the two large images at the entrance to the chancel—the image of our Lord with the Sacred Heart displayed, and the large image of the Blessed Virgin on the right hand, or south side of the chancel; the images at present in the windows of the church, five in number and the holy table at present standing in the south aisle from which a holy table was previously removed by the direction of a former

Bishop of Exeter. He directed the removal of the tabernacle from the holy table in the north aisle, and from the church altogether, and that neither tabernacle, nor image, nor any other object be in future placed within the church without a faculty being properly obtained. He also must direct that, as soon as conveniently could be, the words "Ora pro nobis" be removed from the stained glass windows in the church unless a confirmatory faculty was obtained within six months for their retention. He gave a similar direction with regard to the stoups, which were used at present, he understood, for holy water. He directed the churchwardens and the incumbent in common to abstain from placing flowers, lights or ornaments before any image or picture in the church, or from authorising or permitting any other person to do the like. Those were the directions which he gave solemnly and strictly to the clergy and churchwardens of the church. There was, however, one other point to which he attached great importance, and to which the Chancellor had drawn his attention. On a certain tablet in memory of a lady on the north side of the church, the words "Mary help" occurred. He must ask them again, unless a confirmatory faculty was obtained within six months for the retention of that tablet that the words "Mary help" be within six months removed from the tablet in question. All those questions with regard to faculties would, of course, be subject to any faculty being already given. Those were his directions to the incumbent and churchwardens, and he earnestly impressed upon them the necessity of carrying them out.

The court was then adjourned.

#### BLUSHING

Darwin held that when we see or fancy that we are being criticised or closely observed our whole attention becomes concentrated upon our countenance. Then, just as an immediate effect may be produced upon the saliva by thinking of a lemon, our face reddens in quick response, its veins relax and are filled with arterial blood. A later theory is that of M. Melinard, which is at least original. Blushing, he says, is simply due to confusion. We redden because we feel that people are finding out something which we wish to hide. He supports his theory by showing that when the fear of being unmasked is removed there is no blushing. A child having nothing to hide does not blush. Lovers may blush when they meet so long as they desire to hide their sentiments, but not when this condition ceases.

The tiny green apple would be a failure if it never got any further. But it keeps on growing. It turns red and grows sweet and mellow. Every apple must be small and sour before it becomes anything better, and most people have to pass through the same experience. Do not be discouraged because you are not full-grown yet, because you need sweetening and mellowing. Keep on growing.

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SATURDAY, AUGUST 5, 1905.

## Calendar for Next Week.

- 6—Eighth Sunday after Pentecost.  
The Transfiguration.
- 7—Monday—St. Cajetan, Founder of  
the Clerks Regular.
- 8—Tuesday—Saint Cyriacus and Com-  
panions, Martyrs.
- 9—Wednesday—Vigil. Votive Office  
of St. Joseph.
- 10—Thursday—St. Lawrence, Martyr.  
Second class feast with octave.
- 11—Friday—Of the octave.
- 12—Saturday—St. Clare, Virgin, Foun-  
dress of the Poor Clares.

## SEVENTY-FIFTH ANNIVERSARY OF BELGIAN INDEPENDENCE

The religious and patriotic festival of Bruxelles, Man., on the occasion of the celebration of the 75th anniversary of Belgian independence (1830-1805) was a real and splendid success.

On the 19th inst. a deputation, headed by the Rev. Father Heynen, pastor went with the members of the Committee, bearing the Belgian colors, to Holland, in order to receive informally the Belgian Consul of Winnipeg, Mr. A. J. H. Dubuc, honorary chairman of the Committee, and to escort him to Bruxelles, where after a musical serenade by the Band in his honor, amid greetings and cheers, and after a cordial meeting at the presbytery, the Belgian Consul was driven to the farm of the secretary, in order to enjoy true Belgian hospitality.

### The High Mass

On the 20th, all the inhabitants, together with Belgians coming from St. Alphonse, Mariapolis, St. Claude, etc., men, women, children, all wearing on their breasts the Belgian colors, gathered in the poor, temporary church of Bruxelles, where the Belgian Consul, who also proudly wore the national colors, was introduced in order to attend the Solemn High Mass, celebrated for the intentions of Belgium by Rev. Father Heynen. During divine service the Band with its magnificent flag, under the direction of G. Hutlet, executed several religious selections of its repertory concluding, after the "Te Deum," with the National Anthem of Belgium, the "Brabanconne" of 1830. Immediately followed the official public reception of the Consul outside, at the door of the church, which was decorated with the Belgian, Canadian-Carillon, French and British flags. A golden cross was on top of the Belgian flag, both the Canadian and Belgian Colors waving beside the Belgian Consul who was again cheered strenuously by the people crowding the ground.

### Reception of the Consul

The secretary had the honor to deliver the address to Mr. A. J. H. Dubuc. We will quote only the principal paragraphs of this address:—

"Our Committee is proud to see a French Canadian as our honorary chairman, who thus becomes a living symbol of the sympathy which unites the Belgian Catholics of Manitoba to their brethren of Canada.

The French Canadian people, the first Christian missionaries, the first pioneers, the first civilizers of the Dominion of Canada, and especially of Manitoba, are our elders in matters of colonization. They opened up these vast and fertile countries. We shall have to follow their lessons of abnegation, of work, of struggle and of victory.

The Belgian people do not forget that if, at one time, the French Revolution and Republic at the end of the eighteenth century did snatch away our national liberty, bringing us war, persecution, pillage and massacre, in the name of Liberty, Equality and Fraternity!—it is also the monarchical France of 1830, which, in order to compensate for the mischief wrought in 1795,

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helped Belgium to definitively conquer its place amongst the free nations.

Your presidency and your presence today, Mr. Consul, is a testimony of that friendship, that brotherhood, that alliance between our race and yours.

After the rendering of the Belgian anthem, Mr. A. J. H. Dubuc replied to the address in most eloquent and cheerful terms, thanking the people of Bruxelles for their hearty welcome and expressing, with communicative feeling the very serious and deep sympathy uniting the French Canadian to the Belgian nation. He had the kindness to promise to help generously to the organization at Winnipeg and St. Boniface of similar festivities in commemoration of Belgian Independence, and added that he would make a special report to the Belgian Government concerning such festivals, praising also the character and virtues of the Belgian colonists in Canada.

Triumphantly escorted by the Band to the picturesque spot, near the church, where was erected an improvised stand adorned with the colors of the day, the Consul and the members of the Committee gathered there in order to take part in the popular festivities and to hear the lecture.

The Band having given several nice selections with perfect instrumentation, Mr. L. Hacault, delivered his lecture on the Belgian Union of 1830.

### The Lecture

Mr. L. Hacault is a sexagenarian with nearly 30 years experience of journalism and a settler in Manitoba of 14 years standing. We will quote the most impressive part of his speech, which began by reminding the audience of their national motto: "Union gives Strength" (United we are strong—Vis unita fortior).

"I wish," said Mr. Hacault, "that this motto may ever remain the watchword of the Belgians in Canada, as it is in old Europe!"

After thanking, first, Rev. Father Heynen, a Dutch priest, for consenting to be the acting chairman of the Belgian Committee, then Mr. A. J. H. Dubuc and all the members, gentlemen and ladies of the Committee, Belgians and Canadians, more especially the Band of Bruxelles, the lecturer drew a vivid sketch of the history of the Belgian Union, and of the facts which were the origin of that memorable Union. He quoted an article from the Standard of Amsterdam, the organ of the Government of Holland (Netherlands), eulogizing Belgium a propos of the 75th anniversary of its independence, and particularly the following paragraph.

"By uniting, the Catholic and Liberal people of Belgium have, in 1830, built up the Liberty of Education as a fundamental principle of their Constitution. And that was not the least cause of our proclaiming in Holland, in 1848, the same liberty, the same freedom of the school—such liberty ending the most intolerable of all tyrannies. By persevering in the application of that precious liberty of the people we will put an end to our intestinal school war, which would ruin our national vitality."

Commenting on that very paragraph, Mr. Hacault alluded to the present struggle in Holland (Netherlands), of which the responsibility rests on the Masonic Orangeism of that country, that same Orangeism being the unwilling origin and cause of the Belgian Emancipation in 1830.

He alluded to the coming battle which Belgium will have to fight in May, 1906, against the Masonic powers and their coalition with the socialistic, anarchistic and revolutionary demagogues. The history of 1830, said Mr. Hacault, will be useful to the Belgian people settled in Canada, specially during the present crisis.

Going then to the root of the Belgian movement of 75 years ago, he dealt with that portion of his lecture in the following words:

"Why did the Belgians unite, then, in order to be strong, and why were they compelled to operate their secession from the Netherlands? What were their grievances?"

Their grievances were the result of an anti-national and anti-traditional system of religious oppression and of civil and political ostracism, for which

the people of Holland, our good Dutch brothers, were not responsible. That system was the system of the Orangeist Masonic Hierarchy or Ascendency.

What was that Masonic Orangeist system in 1830? It was a plan of general persecution against our national liberties, our constitutional rights, our religious freedom and particularly a conspiracy to strangle the **Freedom of the Popular School**.

What was the inspiring genius of this system of Ascendency? It was the Protestant, intolerant fanaticism of a minority, secretly and disloyally organized by the Masonic Lodges, acting under a concerted anti-Christian impulse.

Masquerading as loyalists and royalists, taking the fallacious and fraudulent stand of defenders of the Orange-Nassau dynasty, which was ruling over Belgium and Holland since 1814, the Masonic organizers of anti-Catholic and anti-Christian fanaticism, took ostensibly the name of Orangeism, and of Orangemen, in order to dupe the King. They succeeded in blinding him,—pulling the Masonic apron over his eyes,—and they suggested to the King, who was in good faith at the beginning at least, that the transformation of the Belgians into Protestants would be a sure means to operate a national unification of both peoples. They were determined to de-Catholicize the Belgians by all means, and that would settle definitively the Ascendency of the Dynasty, that is to say of Orangeism.

King Wilhelm fell, unhappily, into that Masonic trap. He thought this plan of unification practical and helpful to his dynasty. He took from the hands of the Masonic secret powers their plan of government. He surrounded himself with political men and ministers belonging to the Masonic Orange Lodges and he became himself secretly the 'Lord Protector of the Orange Order' taking himself the oaths of said Order, of which he thought he was the real Grand Master.

Such was the true origin of the Belgian crisis in 1830. Not only were the ministers and political men surrounding the King members of said Masonic Order, but one of the most famous—or infamous—agents of the 'masonification' of Belgium was Libri-Bagnano, an Italian Mason who had been sentenced to the penitentiary.

And so it is historically proved, and it is an historic fact that the Masonic Orange power of Holland was responsible for the secession of Belgium.

When the Belgian people ascertained that Orange conspiracy, when King Wilhelm took it into his head to apply the first measures of legal persecution, under the dictation of the secret order, then the Belgian people also took it into their heads to move, to stand up, to open well their ears and eyes.

Charles the Fifth, a German Emperor of the sixteenth century, a great statesman, born a Belgian and a Fleming at Ghent, knew perfectly well the character and temper of the virile Belgian people, when he left in his political testament, to his son, these historical and very authentic words in old French:

'Les Belges, mon feal fils, sont de loyaux et feaux soubjets. Ils aiment leurs Princes et leur libertes jusrees. Ils sont fideles. Mais ils ne soubffront jamais tyrannie.'

Translation: 'The Belgians, my trusty son, are loyal and trusty subjects. They love their Princes and their sworn liberties. They are trustworthy. But they will never suffer tyranny.'

The Orange Masonic Order of Holland should have remembered that testament, and King Wilhelm of Orange made a mistake by ignoring it."

The Secretary, after that quotation from the will of Charles the Fifth, gave a brief compendium of the measures which were introduced by the Ascendency against the Belgians, under cover of Royalty, and he added:

"But there was yet something more to do, in order to carry out fully the Orange plan of national unification; they had to take hold of the national education; they had to take possession of the school, the popular school. The Order had to become school master,

school teacher and the **only master of the schools, the only teacher of the people.**

That was the climax of the plan! "Quo non ascendam?" Then the Belgian people took a notion not only to move, to stand up, but also to struggle legally. Quoting a few paragraphs from a Belgian witness of these historic events, a Liberal historian, who left daily memoranda of the facts, the lecturer read some parts of his evidence, given in the following words.

"Orangeism took in hand the education of the youths and children and took out of the hands of the father and mothers of families their sacred right to teach and educate their own children according to their own will and opinion. It was no longer allowed to teach publicly or privately, without the assent of the Orange Government. The King expelled from Belgium, the teachers of free (or private) schools and closed those schools. It was not enough to usurp in this manner the paternal authority; the Orange Government imposed its own professors and official teachers on the parents, by compulsory laws and means, imposing even upon them the methods, programmes, books, etc., building up in fact a real state monopoly of the popular school and popular education, instilling hypocritically into the minds of the children religious or irreligious feelings contrary to their own faith and to the opinion of their parents. Being master of the secular education of the lay people, Orangeism became also master of the religious education of the clergy. The Government erected an 'ecclesiastical college' where any young Belgian aspiring to the priesthood had to receive lessons of Orange Masonic professors! Resistance then became general. Notwithstanding frequent public and private warnings, the King and the Orange Government persisted in this system during nearly 15 years! "Finally" said the lecturer, "always under presence of national unification and national state education, the Orange Masonic Order and the Orange Government tried to ostracize one of the two national languages constitutionally equal in Belgium from time immemorial, the French Language, and to impose officially on the Belgian people the exclusive use of 'Nederlandische taal,' the Netherland language.

Such an impolitic but Masonic system, such an unlawful but Machiavellian plan, such an audacious but insane conspiracy could not be long endured. It was sheer tyranny. The will of Charles the Fifth took effect. You know what happened then. The Orange Hierarchy or Ascendency was to touch the button . . . but it was the Belgian people who did the rest. And the Orange conspiracy was electrocuted."

The lecturer ended that part of his historical lecture by reminding the Belgians of the struggle of their fathers of 1830 for civil and religious liberty, for the freedom of the Church, and for the freedom of the school. He reminded them, that, at the root of the freedom of the school is always living the freedom of the fathers of the family; that their natural right to educate, according to their own creed, their own ethical tastes and convictions, their own dear children, was not only a natural right far above any political or public authority but was itself a 'divine right' which they held directly, not from the state, not from any political constitution, but from the hand of God Himself, to Whom alone they were responsible in matters of conscience and religion especially. His words were covered with hearty applause.

In the second part of his speech Mr. Hacault gave the history of the 'Brabanconne' and proudly sang the original words of this anthem. He related many episodes of 1830, specially the life and death of Count Frederic de Merode, one of the most spectacular men of the time, who fought gallantly and died Christianly for the freedom of Belgium. He concluded by wishing that the Belgian and the Canadian Catholics might hope to enjoy in Canada freedom 'as in Belgium' and especially freedom of the Popular School from

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any neutral state or Masonic Orange interference.

The last words of the lecturer were a homage to the Most Ancient and Most Accepted Order of the Free-men, particularly of the Free-men of Belgium. In their honor Mr. Hacault, sang by way of peroration an unpublished union ballad: 'The Song of the Free-man.' The melody of this song, a very popular and simple one, is an adaptation of an old, seventeenth century English ballad, which he learned on the knees of his mother, an English Catholic woman.

After dinner which was very well organized by the ladies, a vocal and instrumental concert, with the gracious help of the band, and various popular plays, entertainments and sports, were enjoyed by the good people, who will, assuredly, keep a vivid remembrance of these patriotic festivities.

A FREE MAN.

**ST. BONIFACE COLLEGE STAFF**

Following is the Staff appointed to St. Boniface College for the coming school year, 1905-6. All are members of the Society of Jesus except the Ecclesiastics and the Brothers of Christian Instruction. To save space the title "Rev." is not repeated.

**Rev. J. Dugas**, Rector, College Representative in University Council.

**F. X. Robichaud**, Minister, Third Grammar.

**Lewis Drummond**, Secretary of the Corporation, Representative in Univ. Council and Board of Studies.

**D. Plante**, Bursar.

**Joseph Blain**, Professor of Physics, Director of the Sodality.

**Joseph Carriere**, Prefect of Studies.

**George Robichaud**, Professor of Math and Music, Musical Director.

**A. Chossegras**, Rhetoric and Belles-Lettres for the French speaking students, Moderator of the French Academy.

**E. Kieffer**, Rhet. and Belles-Lettres for the English Speaking students, Moderator of the English Academy, Prof. of Theology to the Ecclesiastics.

**Lawrence Drummond**, First Grammar.

**Guy Leclair**, Second Grammar, Moderator of the Altar Boys' Society.

**F. X. Bellavance**, Latin Elements.

**J. McDonald**, First Commercial Course.

**J. McDonald**, First Commercial Course.

**Francis Kennedy**, Second Commercial Course.

**Three Brothers of Christian Instruction**, Third Commercial Course, English Preparatory Class and French Preparatory Class.

**Ignatius Adam, Wenceslaus Tessier, and Augustine Messier**, Assistant Prefects.

**W. A. Speeman, J. W. Arsenault, M. Pierquin, A. Surprenant**, Ecclesiastics. Professor of Philosophy to be appointed soon.

**Brothers S.J., L. Boily**, buyer and gardener; **L. Gauthier**, carpenter; **E. Angers, J. Delisle and T. Rousseau**, in charge of the College farm; **E. Soucy**, doorkeeper, infirmarian, tailor; **J. Bernard**, Sacristan, wardrobe-keeper; **L. Renard**, refectorian; **U. Paquin**, cook.

**THE RELIGIOUS SITUATION IN RUSSIA.**

**HOW TO UNDERSTAND A UKASE**

Ukases, Special Commissions, Circulars, and Rescripts on different subjects have been following each other with such rapidity that the innocent foreigner might well imagine that Russia is at last arming herself for the great battle of Reform; but, if you ask the Russian if he has read any of these verbose compositions, he will smile and tell you, very probably, he has something better to do than waste his time. More than a month has passed since the publication of the Imperial Ukase giving religious tolerance, and it appears

A Whole Host of Misunderstandings has arisen regarding it; so the Minister of the Interior has issued a formidable Circular to decide certain points and prevent any further controversy on the subject. If any foreigner can master enough Russian to translate a Ukase or a Circular, he may consider himself prepared to pass the most severe examination in the Russian language; but, having accomplished this, if he can reconcile the statements of one with those of the other, he may consider himself entitled to receive a gold medal. It is more likely, however, that he will be laid up with shattered nerves in the useless endeavor to do the impossible. With regard to the Circular, that has actually happened

which all those acquainted with Russian modes of administration knew would happen. As an article in the paper "Naspa Zhezen," truly remarks: "We are accustomed to look for the truth regarding legislative acts, not in the acts themselves, but in the Circulars which are supposed to interpret them; until the Circulars appear, we cannot, by any means, be sure how to read them, though they may be so plain that a child might understand them. There is evidently such

**An Unnatural Connection**

between the Ukase and the Circular. In the Ukase the Committee of Ministers authorize the heads of the different departments to 'abolish' the restrictions which press upon the Old Brethren. In the Circular we read they are charged to 'change' the civil and religious restrictions. In the Circular they therefore by no means give the correct interpretation. Remark is unnecessary." The Circular also authorizes the administration

**To Crush Every Religious Manifestation**

calculated to unsettle the public morals and disturb peace. Now there are some sects in Russia, such as the Scopti and others, to whom no good Government could allow perfect liberty. If the restrictions were framed so that it was possible to know to whom they apply, misunderstandings would be avoided. "We can confidently affirm that such restrictions, authorized before any effective attention has been paid to what is calculated to disturb peace or morals, give unlimited scope to every possible interpretation and limitation of the Ukase and religious liberty." A writer in the "Sene Otchestovo," No. 81, thus describes the Ukase: "It is full of the most insidious ambiguities, double meanings and omissions. How is it possible to clear up or interpret them? The freedom of the Russian people has not been accomplished; it has not even yet begun." These are the convictions of those who are supposed to know.

**Telegram from the Emperor.**

The "Warsaw Journal" has published the following telegram from the Emperor: "The Tsar, in the Ukase of April 17th, gave to his faithful subjects liberty of conscience, liberating those who seceded from the Pravoslavnian Church to other Confessions from all legal prosecution. In that Ukase the Emperor hoped that these measures would promote mutual peace and love between Pravoslavnny and those of other beliefs. At the same time we remark with grief that certain persons by mistake or ill-will, have very wrongly interpreted the Imperial favor. Besides, those who

Have Seceded from the Orthodox Faith strive to prevent others to the Roman Catholic Church, using for that end insinuations, mockery, threats and force. Now the Emperor wishes to direct attention to such criminal acts, which are contrary to the Ukase and to the existing laws. Do not forget that by laws, which at the present still retain their full vigour, the only State Church has the right freely to promulgate its doctrines. Members of other Churches are prohibited from inducing any one, no matter who, to secede from the Orthodox Faith. Those accused of leading others astray or of censuring the Orthodox Faith will be judged by the general criminal law. No Orthodox Church, monastery, or icon will be given up by the Emperor. —Warsaw, 20th May, 1905."

**Exceedingly Improbable.**

Despite the statement in this telegram it is exceedingly improbable that anything except persuasion has been used. Since the celebrated Ukase has appeared some thousands of those who were forcibly driven into the Russian Church have returned to Catholic unity; the consequence is that the Orthodox churches in some parts are almost deserted, and the clergy fear that the Catholics are going to claim the schismatic temples. It is the old story of the wolf and the lamb; if this reason had not been invented, some other would. That the poor downtrodden peasants of Poland or Russia would revert to force to influence the Orthodox population to leave their Church is so utterly unlikely that the idea may be dismissed as simply a perfidious excuse to check the unexpected secession to the Catholic Faith. The whole history of the unfortunate Catholic Church in Russia, from Peter the Great to Alexander II., is one full of the most brutal and unprovoked persecution; of promises solemnly made and perfidiously broken purely for State reasons. We have, however, a consolation in knowing that if the Russian people, who are exceedingly liberal-minded and entirely

**Free from Bigotry**

and prejudice in religious matters, had had any voice in the government of the country, these persecutions would never have happened. There are honest souls in Russia who are indignant at the infamous part played by the Tsars and bureaucracy, and the demoralization they spread in their own country. The Orthodox Church can only hold up its head by the aid of the official protection of the State. Take this away and the edifice will fall. We have a Ukase professing to grant liberty of conscience, and then, after a short time, we are assured that the old laws still retain their full force. We are at a loss to understand what it means. We shall be compelled to fall back on the explanation entertained by many Russians themselves—that the Ukase, like the Peace Congress, was but a bureaucratic "tour de force" to throw dust into the eyes of Europe.

**The Old Brethren.**

The Old Brethren in Moscow have just experienced their first disenchantment. It is reported by a Russian paper that their Bishop has been requested by the authorities not to officiate. A written promise has also been extorted from them that he shall not do so. Besides retracting the rights granted by the Ukase, it would appear there are also other restrictions. The Old Brethren are in a state of alarm and confusion at this unexpected damper on their hopes, X.L.

In Liverpool "Catholic Times."

**ST. PIE LETELLIER**

Some one may smile and suggest "The rose that bloomed last summer" if they see in these notes, reference to the visit of His Grace the Archbishop of St. Boniface, to the parish of Letellier, but better late than never for "man proposes and God disposes" and the notes did not get written in due season; still we cannot let so interesting an event for the parish pass by in silence and will therefore content ourselves with a few words.

About two o'clock on the 10th the congregation began to assemble, and some went along the St. Joseph Road to meet the cavalcade which accompanied His Grace in procession; we particularly noticed about 25 young men on horseback carrying flags. The village was gay with bunting, nearly every house displaying a number of small flags, and trees had been planted all along the village street. The whole place was en fete and the church was filled to overflowing at the office which followed the arrival of our distinguished guest. Mr. Guilbert read an address of welcome in French in which he particularly thanked Mgr. Langevin for giving us the Sisters, who so carefully train our children in the right way. Immediately afterwards, Mr. D. Frazer read an address in English which has already been published in the NORTHWEST REVIEW.

In answering these addresses His Grace dwelt on the benefits of a good education and the duty of patriotism, saying that a true patriot would be ready if need be to lay down his life for King and country, that we should be faithful in fulfilling our duty to our country. But we have also the right to expect that our country should do its duty to us. Further, His Grace insisted that if liberty, true liberty prevailed every father would have the right of bringing up his children according to his own convictions. We noticed a number of priests in the sanctuary. In the afternoon and evening confessions were heard, also in the early morning, and nearly everyone in the parish approached the Sacraments receiving Holy Communion from the Archbishop's hands.

The High Mass was at nine and Confirmation was administered to about 35 children.

The collection taken up during High Mass was an indication of the devotion of the parish.

The ladies of Ste. Anne had their annual Mass sung on Wednesday, the 26th, feast of their patron saint, the altar was decorated with natural flowers for the occasion and Mrs. P. Frazer presided at the organ. After the general communion Father Jutras gave an instruction suitable to the occasion.

A number of people have taken advantage of the excursions to the Fair and to visit the new Eaton store.

Mr. S. Boiteau and Miss Anna Bernard were united in matrimony on the 17th.

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Messrs. Bellavance, and C.E. Loisele went lately on a trip to the Weyburn District. Messrs. J. and P. Saurette also went on a visit and land spying trip to Ste. Rose du Lac.

Mrs. Tucker from Ste. Rose du Lac, is now visiting her daughters at St. Pie.

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**AFTER THE HONEYMOON**

The wedding was over—more than that, the honeymoon was even a thing of the past. George Roberts and his wife Alice, stood looking about their pretty new house, which exquisitely furnished as it was, and delightful as had been its outfitting, seemed a very poor substitute for the mountains that had been their home this past four weeks.

"Well, dear," said George, noticing the downcast expression, "We'll have seven days to get used to it together." He put his arms about her and kissed her. "And next year we'll go back to the Adirondacks for the summer months. The Russells take a trip to Europe in April and Frank asked me to make use of their 'camp', if we would."

"For the summer? Really, George?" Alice's face which had been gloomy enough, sparkled into brilliancy. "Oh! That will be like having our wedding trip all over again. It reconciles me to—this."

"We'll take journeys to the seashore and the beaches this coming week," he said. "And spend pleasant evenings at home. I think we may actually find it more enjoyable, Alice."

Alice laughed. "One's own home is always more enjoyable, goose," she said, adding, with an arch look: "Perhaps when summer comes we won't be able to tear ourselves away—"

"From—this," he finished with emphasis on the word.

"Ah, well!" said Alice. "You'll acknowledge that it does seem poky after the nights and days spent in the open. It feels as if we were boxed in. And the air! Heavy, thick—I knew the dust-charged atmosphere as soon as we got to the city."

"And I. I don't blame you," returned her husband. "Where shall we go to-morrow?"

Over a delightful little supper, cooked by a buxom lady whom Alice had hired as a perfect "treasure," they discussed what pleasure-trip would suit them best. Discussed plans and decided indeed, for the entire week and that week, being the last of absence from duty, fairly flew. George Roberts could scarcely believe it was Saturday night.

"How shall I get my mind down to business?" he asked, almost with a groan. "Think of the whole day—and not a sight of you my precious! Nor a word with you darling!"

"And I," declared Alice, with tears in her eyes. "I shall be so lonely. No one but Lisa to talk to. It will be dreadful."

Truth to tell, the husband scarcely knew how he got through the first long Monday. It was intolerable. He kept resolutely at his desk, although there was very little to be done. A man rather loses his grip on things after a five weeks' absence, and his assistant was a first class fellow, so there was very little out of the way. He tore into the house that night like a cyclone, to find a little woman whose eyes were red and yet who tried to be altogether joyous.

After dinner, as he sat enjoying a smoke, a sudden thought struck him. "By Jove, I have it, Alice."

"Yes?"

"I'll have a telephone connection set up between here and the office. How's that?"

"Delightful!" cried Alice, clapping her hands. "You are the dearest fellow George—the most thoughtful husband I have ever had."

And they both laughed—as if the silly speech was the greatest joke on record.

A few days later Mr Roberts found the monotony of business life enlivened by occasional calls to the telephone box. Sometimes it was a loving message, or a teasing one, or a silly little communication calculated to make him laugh. In return he too sent absurd fragments of the English language across the senseless wires to the eager ear listening.

He, being very much in love indeed, enjoyed this for about two weeks. As every man will admit, he must have been greatly in love to take an interest in it so long. But at the end of the two weeks George Roberts discovered that, instead of springing up joyously to answer the 'phone call he found it a great nuisance. He hated to admit the fact, but it was true. To drop business correspondence, or to break off a business conversation in order to listen to pet names administered as regularly as clockwork, every hour became absolutely annoying. Yet the thought of the poor, lonely little woman whose heart was so wrapped up in him made him pause. He could not bear to hurt her by refusing to respond, or by being curt in his remarks. That was not to be tolerated.

A brilliant idea came to him.

There was in the office, a clerk who had been with him since he started ten years before—a romantic, kindly, tender-hearted old chap, whose brains were none of the brightest and yet who could be trusted to fulfil commissions in a trustworthy manner. A close-minded old fellow, too. To this clerk he went one day and explained the matter. The old man saw at once how annoying the whole thing was to his employer, and being told what he was to do, acceded cheerfully. After that, when the private telephone rang, Charles was always at hand, and Mr. Roberts was not disturbed.

What an ordinary person would have thought of this it is hard to say—but Charles was not ordinary. He fairly revelled in the saccharine sweetness that seemed to flitter over the wires. He devised replies that would have set the most luridly poetic novelist in the shade—asking himself often how the fair Mrs. Roberts could imagine that there was, in her husband, any of the sensitiveness of soul which his replied must have conveyed back to her.

And all went merry as a marriage bell. "You called me up seven times to-day" George would declare, almost with a guilty conscience, as he remembered the memorandum Charles placed on his desk each night. "When will my little wife get tired of her new toy?"

"Oh, George, I should die if I couldn't talk to you sometimes," was her earnest reply. "The telephone is the grandest, dearest invention of the age."

One day Mr. Roberts found that he had a business engagement to keep, in the vicinity of his own home.

"I will finish with him early and come back to help you with those orders this afternoon," he said. "Keep your eye on the telephone," with a knowing smile.

"Certainly, sir," Charles responded. His air was an injured one. Had he ever failed in his duty?

But George was detained much longer than he anticipated and when, on leaving the house whether he had gone to keep the appointment, he glanced at his watch, he knew he had only about a half-hour in which to reach home—certainly not time enough to get back to his desk. He might as well. He'd be in a few minutes earlier than usual—but Alice wouldn't object to that, he thought with a chuckle.

It is safe to say that the telephone did not cross his mind. It would be a complete surprise he told himself as he advanced noiselessly through the rooms. He could not hear her exclamation of delight as she sprang into his arms. Then the hum of conversation reached his ears, and he drew back with a frown. Visitors, probably. How annoying!

His gaze took in the picture that presented itself when he stood in the doorway. The telephone was in full operation. On the big leather couch lay his wife engrossed in a novel, while, holding the receiver to her ear—was Alice's perfect treasure," the maid of all work. There was a broad grin on her face, and Mr. Roberts caught the closing words:

"Yes, darling. I shall expect you home in half an hour."

Tableau! S.T.N. in Sydney (Australia) Freeman's Journal

**A GOOD LIFE**

Appreciation is a matter of secondary importance to the good and great, but a matter of prime moment to the onlooker. The word of appreciation would make the larger life better, setting the best at war with the good, but to the other soul it makes for growth and beauty. The noble ones have the witness of the divine appreciation within, while the blind and indifferent stumble on to nothingness. We add nothing to the greatness of the good, but we may extend the influence of the life and add something to our moral stature. Thinking upon the good, we do add a cubit to our stature.

Each life is a lesson to the community. There is a revelation of God by character as well as by Holy Writ. The setting may be unattractive or beautiful but the gleam of the spiritual as a witness to the light that shines from on high. Even failure counts as a spoiled canvas. Through it God speaks a lesson of color, light, perspective and proportion. To forget a good life is to miss a lesson.

It is not the environment by the life that speaks the revelation. Place is machine made. The living soul is God framed. The honor can come only from the life. The noble Christian life honors any position, brings loveliness to any poor environment, as the artist's pencil will show beauty and pathos in a patch of woodland, a snow-covered cottage, or section of a crowded street,

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Mrs. GEORGE N. HANNEY, Rosebath, Ont., writes: "I unhesitatingly recommend Dr. Fowler's Extract of Wild Strawberry as the best medicine I have ever used for Diarrhoea and all summer complaints. I always keep it in the house and praise it highly to all my friends."

for he discerns the true motive of the scene. We get to see things in their true relation through his demonstration. A good life sets the matter of living—place, position, work, home, church and common round—in the glory of the light that is never seen on land or sea. Men and women radiate it.

The power of life is not always known while we are associated in the daily round. Recognition is tardy because men and women are involved in a multitude of small duties, where the peculiarities are revealed, and the passing in large. When death comes it takes away the foreign and material, and we see the purpose, nobility, the unseen and spiritual forces, and catch the beauty of a great peace. "As the years go by the perspective of time lengthens the true proportion of character and the large lines of life, become more distinct. Blessed are the dead when they live with increasing nobility in the memory of those who knew and loved them." —Pittsburg Observer.

A Mobile man tells the following story of an old character in that town who for many years has done a thriving business in hauling ashes. One day, says the Mobile man, he chanced to be in the rear of his house when the darkey in question was preparing to depart with the customary load. "I've seen you haul away many a load of ashes," said the owner of the house, "but my good man, during all these years I've never had the least idea of your name. What is it?" "Mah name is George Washington, sah," replied the old man, with a duck of his head. "George Washington, eh?" reiterated the questioner. "It seems to me," he added, with a smile, "that I've heard that name before." "Reckon you have, sah," came the answer in all seriousness "'cause I's been haulin' 'way ashes from yo' house for morn'n ten years!"

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The famous Father Healy, traveling on an English railway, once found himself opposite a sour-looking individual, who, after making some remark on the weather, proclaiming himself an atheist. The priest merely nodded his head and then seemed absorbed in his book. The atheist, however, was bent on having an argument, and he proceeded to set forth his opinions, using expressions bordering on coarseness. Finally Father Healy looked up. "You, sir,

as an atheist, believe in nothing," said he quietly. "I only believe what I can understand," replied the other. "It comes to the same thing," said the priest, blandly, and after that he had peace. Till the end of the journey the professed atheist did not venture another remark.

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# DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

She hastily expressed her sense of this likeness in a muttered exclamation, in which the name of Paulus occurred. At the sound of that name the damsel opened her eyes and feebly cried "Where is he? Where is my brother Paulus?" so feebly, indeed, that none save Esther distinguished the words; and even she with difficulty.

Esther had the instinctive good sense to perceive that brutal and lawless violence were rulers of the present occurrence, and could alone account for the situation of the young lady before her, who was in the midst and in the power of persons evidently not her friends. How could she have fallen into their hands?

Just then the woman who had accompanied the young lady in the carriage pushed Esther aside, and peered close into the pale, still face of the former. "I fancied she spoke. Did she speak? Is she again in a swoon?" were her words.

"I will get some wine," said Issachar. And a servant who heard him brought ample store of wine and drinking-vessels whereupon the leader of the travellers, who had now entered the room, glanced at the motionless figure of her whom he was attending, and said to Issachar: "Master, I am in the service of potent persons, and must request you to furnish me with a fresh horse. I will leave the lame one and a sum of money with you until your own horse shall be returned to you."

"This poor damsel," replied Issachar, "is clearly in no state to travel. If you take her away now, you will carry her into Rome dead. A horse I can furnish for your necessity on the terms you mention, although you state not who the potent persons are whom you serve."

"I wonder at you, Lygdus," remarked the woman. "It matters not whom we serve," continued she, addressing Issachar; "we will pay you for anything we need. Thanks for the wine. Yes, we will take some wine; only a little, mind, Lygdus."

Lygdus having poured out some wine on the ground, with a mutter, helped himself to three cyathi in succession. He then smacked his lips, poured out a fourth measure from the testa, and standing astride, waved his hand to and fro, and said: "I am a man who knows how to do what I say I shall do, and in fact whatever I am told to do; that is—here he drank off the wine, refilled the goblet, planted his free hand with the fingers clinched upon his hip, and swayed his head in a defiant manner as he glanced at every person in the room successively—"that is, if it be the right kind of person who tells me and none else would dare. I am afraid of nothing. That is well understood. Men whisper as I go by, There goes Lygdus, What a man he is! He's afraid of nothing!"

Here he frowned and drank off his wine. And as he was now again stretching his hand toward the amphora, or ampulla or testa, the woman said:

"Beware! you have taken much to-day; you took some at the sea coast; you have taken some since; you won't reach Rome."

"Sea coast!" cried he, with the same attitude and gesture as before; "this next goblet is for the fainter, the fainting one, the pale damsel. Pereaam pejus, why does she faint? I don't mind stating here or elsewhere, that whatever I do, Cneius Piso, the great Cneius Piso and Sejanus the still greater Sejanus will say is well done. They will say when I get back to them, Euge, Lygdus, euge, good Lygdus; you are the man, because you are afraid of nothing."

Here the woman seated herself upon some cushions, shrugging her shoulders; and the other continued:

"Right, rest here. Let refreshments be brought; let the horses be fed outside. I halt here for half an hour and half that again. Let that fainting damsel have something to revive her! Ho! Who has got a flute? I can play the flute as well as any of the strolling female flute players."

Here Esther stole swiftly up to her father, took him aside, and whispered to him that it would be wise to humor this murderous looking guest; and asking Josiah Maccabaeus whether he did not remember the youth who had come to Eleazar's house with Germanicus's ring for the better money, she bade her father look closely at the features of the beautiful and manifestly high-born damsel, who was under the escort of so ruffianly a party. Issachar glanced at the pale face and started.

"What a resemblance!" he whispered!

In the same cautious tone, Esther replied by informing him that the young girl had only that instant called for her brother Paulus; for she was obviously distraught with ill-usage and her own terror, and thought that Paulus could be summoned to her rescue.

After interchanging a few more whispered remarks, Esther took a salver with some wine and bread on it, and returned to where the young lady was lying. The sour-faced woman, on hearing Lygdus express his intention of resting awhile, where they were, had already attended to her own comfort. Seeing the damsel on whom she seemed to have the duty of waiting to be in such good and tender charge as that of Esther, she rose from the cushion where she had been sitting, took it up, and placing it in a corner, with a smaller one for her head, settled herself at the angle of the two walls, in the attitude of one who is determined to have a slumber.

"Ay," quoth Lygdus, to whom Issachar had actually handed a tibia sinistra or melancholy deep-toned flute, and who had flung himself on a pile of cushions, crossing his legs like a Hindoo, "sleep you, and I will soothe you with a sad and solemn ditty."

And forthwith he began a most funeral and monotonous performance, with which he himself seemed to be ravished. He interrupted it only to sip a little wine, after which he proceeded again, rocking his body in tune to his strain, and producing over and over again about a dozen notes always in one arrangement.

It was a curious and fantastic scene in Issachar's dining-room by the dim lights of the little lamps for nearly an hour.

Meanwhile, Esther, by the tenderest and most soothing sympathy, had assuaged and revived the spirits of her who was apparently a prisoner to this horrible gang. Some earnest conversation passed between the fair girls in whispers, which ended in Esther's saying solemnly to the poor damsel:

"Yes, I promise it most sacredly; but I do not need this gold ornament; my grandfather has money."

"Keep it for me, then," replied the other. "How can I be sure they will not take it from me? Besides the objects in the case will prove to Velleius Paterculus that your tale is true."

"Be it so," said Esther; "but now I must at once leave you. The first requisite as well as the chief difficulty will be to trace you in, or follow you now through the immense labyrinth of Rome. To secure this end, measures must be taken without the loss of a moment; great energy is needed. Trust to Esther's love and Esther's zeal; as if Esther was your sister. And now anger not these persons by exhibiting your terror and grief. Be calm; and appear, if you can, more than calm, even cheerful. Heaven has sent you in me and my father friends who will watch and strive for you outside; and who will, besides, inform your brother Paulus, your uncle, the triumvir, and your well-wisher Velleius Paterculus, the powerful tribune of the Praetorians, into what a situation you have been cruelly and violently hurled."

"Oh! how kind, how good, how like a dear sister you are!" replied Agatha, while silent tears streamed down her fair young face, and she pressed almost convulsively in both her own hands the hand of the beautiful Hebrew maiden.

"There," returned Esther, gently wiping away the tears with her palm, and kissing Agatha—"there, smile now; drink this wine, and try to rest till you go."

And, leaving her, she retired from the apartment, beckoning to her father and Issachar to follow. Good and evil powers, angels calm and mighty, angels fierce and terrible were contending now for the destruction or deliverance of a poor little maiden, with all the wit and all the resources at the disposal

of one of these in the old Roman world, and with such weapons as the other found it necessary to wield.

Josiah Maccabaeus, upon learning what his daughter had to communicate, hesitated not one moment to give up their journey to Palestine in order to return to Rome and try every means for the liberation of Agatha.

Issachar placed a small house which he possessed in Rome at the disposal of his countryman, and to this house it was resolved that they would return that night. But the most necessary operation of all, because every ulterior measure depended upon it, was to watch and track Agatha to the place in the enormous city (more populous than London is now) in which her captors should lodge her. Without a knowledge of this spot, nothing could be accomplished either by fair means, or by contrivance, or by force, should force become possible under any circumstances.

For any of the friends then holding council to follow the carriage with its escort of four horsemen would be to throw away the last chance. The pursuer would be remarked. Issachar had in his service an active, intelligent and trustworthy Hebrew lad, generally employed by him out-of-doors and on errands between the great city and the lonely house where he lived. This lad now received his orders, and set forward toward Rome, riding a mule bare-backed, and with a wallet containing a few refreshments slung round his neck.

He had perhaps half an hour's start when Lygdus was informed that a new horse, in lieu of the lame one, was harnessed to the carriage, that all the others had received a feed, and that everything was in readiness. He thereupon nodded, drew a final wailing from his tibia sinistra, flung down that instrument, sprang to his feet, collecting his party, and without thanking Issachar for the hospitality upon which he had made so considerable an inroad, departed uttering curses similar in number and gravity to those with which he had called a halt.

Josiah Maccabaeus and Esther allowed an hour to pass, and then, ascending a carriage of old Issachar's, drove back to Rome to the small house already mentioned as the property of Issachar where they arrived late at night, and found their messenger expecting them. He had succeeded.


## CHAPTER XVI.

Early next morning Velleius Paterculus was in his garden seated under a fig tree, with his writing tablets in his hand, when a slave approached and told him that an old man and a young girl in the attire of the despiciatissima servorum pars (the Jewish race) craved permission to speak to him in private. Habitually accessible and affable, as we have described him, he ordered the slave to show the strangers the way to where he was then seated. Josiah Maccabaeus, with his daughter Esther, having been accordingly introduced, the slave withdrew. During Esther's tale, Paterculus changed color, but preserved otherwise a singularly cold and grave demeanor. He wrote in his pugillaria the particulars of the place (the street, number and house) where Agatha was confined; but with the wariness of a courtier, professed some surprise that his present visitors should apply at all to him, who was not a praetor nor a judge. Esther said she only obeyed in this the request of Agatha herself, who deemed him to be not only a sincere friend to her mother, her brother and herself, but also cognizant in some way of the quarter whence the present trouble and danger emanated.

(To be Continued.)

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### WOMAN'S WONDROUS WAYS

A pretty dog lay on a rug before a fire-place and indolently enjoyed the warmth he found there. The clanging of the trolley cars and the rumble of the passing wagons made a confused din outside, but the only sound within the room came from a small clock on the centre-table. The lonesomeness of the room made the dog rise to look for notice from his mistress who sat in a large chair before the fire. He walked over to her and put his head in her lap and whined for recognition, but finding himself unnoticed he went back to the rug and again fell asleep.

The young woman continued to gaze into the fire and seemed to be peeping it with characters from her fancy. She nervously fingered a sheet of note-paper and showed the perplexity of her mind by the smiles and frowns that alternately chased one another across her features, like the sunshine and shadow of an April day chasing each other across a meadow. She was evidently trying to open the gateway of the future and could not find a key suitable, as was shown by the sigh that came from her lips as she sat up in the chair and began to open the folded paper. She unfolded it slowly and with hesitation as if she were yielding to temptation. She held it open for a moment and then bent forward to read it by the light of the fire. The first lines brought a smile and then suddenly the corners of her mouth dropped as if her happiness had fled before a doubt. She threw herself back in her chair and closed her eyes in reverie. After a few moments she murmured: "It is not my desire but it seems to be fate that is doing it."

She seemed to be afraid of her thought and opened her eyes quickly and listened. Then she continued: "George will feel bad about it and he will make all sorts of efforts to avoid it, but he will have to submit and he has no one to blame for it except himself. He will be sad and then angry and he may even,—but no, drinking would interfere with his business and that seems to be all he cares for in life. He thinks more of making money than he does of me. It will hurt him just the same. He is proud of me. He thinks I am a becoming ornament to the decorative scheme of his home. He is fond of me, too, in his way; but he has such good common sense that he will see that I am right and agree with me. He is very reasonable,—yes, too much so. I wish he were not so sensible, as it makes things too solemn all the time. A few bits of nonsense are salt to a woman's life, especially a young woman's. If a person cannot be silly once in a while then what is the use of being born young? I am young. We have only been married nine months and to look at the way George acts you would think it were nine years. It is aggravating and looks so odd that it makes people talk about it."

"George and I are incompatible. That is what they always tell the judge in South Dakota. I don't want to go there right away, but I'll see about it. I guess that mamma and I will take a trip to Europe for a year, and all can be arranged when we come back, without having our pictures and biographies in the papers. I hate those papers. They are so impertinent. As to Lionel—" There was a short pause in the monologue and then she went on in a firm voice: "As to Lionel, I shall forbid him to visit me, or to write to me when I come back and everything is settled, I may give the matter more notice, providing he persists, but till then—"

A key grated in the door and her reverie was broken up. The dog jumped up and barked joyfully. The color left her cheeks, and she quickly hid the tell-tale paper in her bodice. She

tried to rise but sank back into the chair.

"Hellow, how's the girl?" A man flung open the door and came up to her catching her head between his hands.

"Oh, don't George. You muss my hair, and besides I have a headache." She rose and faced him petulantly. The man pulled at his moustache. "Dinner ready?" he asked.

"I don't know; I suppose so," she replied. "I won't dine with you, as I'm feeling ill."

"Better take something—a cup of tea."

"Not a thing; now don't insist."

"Oh, very well," said the man, as he turned slowly and left the room.

As soon as he had gone from the room, she lighted the lamp. "The time has come." She spoke excitedly and jabbed at her hair in the vain effort to smooth it. "Right now. I will be firm. I'll be sensible and he shall see that I have plenty of force of character. I'll be calm and collected. He shall not think that I am worked up by excitement and he must take me seriously."

The man had scarcely stepped into the room when she said: "George, I have something important to tell you." There was an ominous severity about the tone of her voice and it was not lost on the man, for he stood looking at her till the match he had struck to light his cigar burned his fingers.

"Why, what's the matter, Patricia? You look tragic."

"Oh, nothing whatever, I assure you. I never felt better in all my life. I have been thinking."

"You ought not to think very long at one time as it does not agree with your sex."

"Indeed."

"Now, girl, don't get angry. That was only one of my clumsy jokes." He advanced as if to caress her into good humor but she waved him to the other side of the table and told him to sit down.

"Now Patricia, he said, after he had seated himself; "I am ready to hear and sympathize with your tragic,—but before we begin, I have a bit of news for you. Someone called on me this afternoon. You never could guess who it was. Genevieve Maxwell, you know,—she used to be Genevieve Frye."

"Well?" The woman became rigid.

"Yes," he went on looking at her in a puzzled sort of way. "She blew into the office this afternoon and what do you suppose she wanted? Well, you could not guess, for it was a job. She did not look as if she needed a job, though, for she was stunning and just as gay as in the old days. You can't tell much from her manners, though. She's as game as a badger and if she has any tears to weep she weeps them in private. I did not have anything in the office for her, but I thought for the sake of old times and the sake of old acquaintance, I'd—"

"For the sake of old acquaintance, indeed!" This was a sneer. "After the way she ogled and flirted with you before we were married, to the great scandal of the neighborhood, it seems rather strange that your sympathies should be aroused on the score of old acquaintanceship."

"But she has no one to provide for her now."

"She is a divorced woman."

"Well!"

"Have you no more respect for your wife than to take a woman like that into your office?"

"You forget that it was she who got the divorce."

"I don't care; it's just the same."

"Well!"

"George Elliot! if you take that woman into your office, I'll—I'll—well, I'll go home to mamma."

"Now, Patricia?" cooed the man as he came over and stroked her hair, "be sensible, and—"

"I won't be sensible,—not if I have to be insulted by that woman."

"Well, then, Patricia, if the matter annoys you so much, I'll tell her that I have nothing to offer her. Now, will that satisfy you?" He waited in silence while the woman continued to sob convulsively. "Now does it, Patricia?"

"Y-es; but, if you really loved me, you would never have thought of it."

"You know, Patricia, that I could not get along without you," and he picked her up in a heap and sat down with her on the sofa. "Now girl, that's all settled. Tell me that very important thing you had to say."

The sobs ceased but there was silence.

"Come, Patricia, tell me what it was. I know it must be a very serious matter. What was it?"

"You won't laugh, George."

The handkerchief was slowly pulled from one eye.

"Of course not."

"And you'll believe me awfully serious?"

"Certainly."

"And you'll do as I say."

"Yes, I usually do."

"And you won't tell me to be sensible?"

"Of course not. I don't want you to be sensible."

"You don't?"

"No, your follies make you charming."

"Why George, how can you say that?"

"That's the truth. But tell me this serious matter."

"You're sure you won't laugh?"

"Quite."

"Well, George," and she snuggled down into his infolding embrace; "of course, you know—I know,—that is,—you see I have read in the papers that business,—and you do talk so in your sleep; just as if you never thought of anything but your money."

"And that was what troubled you, was it?"

"Y-es."

"Well, it is true that business has been taking too much of my time and thoughts and yet it was only that I might be able to get you everything you wanted and I had planned to go to Europe with you if I could only make that last big deal all right. It bothered me until to-night and even kept me late but I wanted to be sure that it was all settled and that I could have a rest and be with you more than I have lately."

"Oh, George!"

"There, there, now; that's all right. We'll get ready and start for our pleasure-trip, Wednesday."

"Really?"

"Yes."

"George, you are the best and dearest fellow in the world."

The spaniel turned his other side to the fire, and the only sound in the room was the busy little clock that tolled off the seconds and minutes and the hours.—Exchange.

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