

YVES' PENANCE.

TEN LIVES FOR ONE.

LADY GEORGINA FULLERTON

CHAPTER V. (CONTINUED.)

"Without reason!" And Yves turned...

"But you might have given her up! Are you to have every thing,—our mother's carriages, and the love of the straw-cutter's daughter, too?"

"Yes; do not let us speak of it; it does no good to either of us; and—Armelle is my betrothed."

"I will not hear of it; you shall never marry her! Once more, will you give her up?"

"Yes, yes! Aubin's arm and shook him furiously. The young man tried in vain to get free. In the struggle Yves felt in his pocket the knife which he had bought."

Later in the evening Yves went home. There were many lights about; people coming and going; there was a light too in the inner room.

"In the shop."

"And where have you been since?"

"At Macheoul's."

Bewildered with terror, she caught his hand and dragged him into the inner room.

"Sweet!" she said—"swear on this book!"

"She went out quickly; the doctor had come to attend to Aubin."

Returning from a wedding, Loic had seen something dark lying in the road; it was Aubin.

"It is blood!" he muttered, and staggered on with a shudder.

He was wearied with his sin, without having the strength to repent.

"What do you want?" asked Marthe in a terrified whisper.

"There has been an attempt at murder," was the answer, "and there must be an investigation."

Yves told his story, and produced which he had drawn from the pocket of his coat.

Yves felt on his knees.

"It was here, was it not? And you felt the need of expiation. I understand; and you are right—only it is not for you to phone the manner of expiation—Strip your breast, my son, and say, 'God be merciful to me, the most miserable of sinners!'"

"A sob burst from the wretched Yves.

"Father, forgive me," he said. "I have sinned—I must die! Aubin knows that I left him thinking him dead. My parents know the truth, and you, father, you know

it too. There are voices in the air calling me Cain! This tree seemed to have a tongue; and it said it was a gibbet waiting for me. The blood which stains the road cries aloud like that of Abel. God's brand is on me, it will never be effaced—a stain is on my soul which nothing can cleanse. I hated Aubin because he was good and beloved. And Armelle, how I have wronged her! I made a wicked bargain with Daniel; I bribed him to give her to me. I deserve death—a thousand deaths!"

"I condemn you to something more terrible," said the priest; "you must live!"

Yves bowed his head to the dust. It was a strange and solemn sight; the two men stood at the foot of the blasted tree, on the very spot where the crime of the day before had been committed; where a fresh one had been on the point of accomplishment.

"He fixed a penetrating glance, cold, clear, and keen as steel, on the face of Yves, and left the house. The doctor administered a sleeping draught to his patient, and the Abbe went to say Mass.

"Yes, your brother has saved you, but we condemn you. Deny nothing—do not speak! You think, perhaps, that I shall shoot you, as I would a mad dog. No, for I am a Christian; but still the shedder of blood deserves death. I allow you to lose yours in an honorable calling; you must enlist to-morrow."

Yves remained silent; the old man's head was bowed lower than that of his wretched son. He pointed to the door—"Go!" he said. Yves obeyed; and then that room, the family sanctuary, which had been the scene of the home festivals and home solemnities of four generations of good and upright men witnessed the tears and anguish of the dishonored parents.

"God's hand is heavy upon us," he said; "but it is the hand of a Father. One word from Aubin, and we must have left the country. Now, our shame and sorrow are a secret except to ourselves. All this we owe to Aubin. Ah, Marthe, Aubin will make up for everything to us."

"And if he dies—"

"Then we must not grudge him to God."

In the course of the day, the Abbe Kerdec came to console them. His heart was filled with unutterable tenderness for Aubin who did not appear to see anything heroic in his conduct.

"The London 'Chronicle' publishes an account of an interview with Cardinal Manning regarding an article which appeared in a recent issue of the 'St. James Gazette,' in which the Cardinal was condemned as a Socialist because of a letter written by him to the new Paris publication, the 'Ving Tieme Siecle.'"

"When the Irish church was disestablished it was termed 'spoliation.' When Irish rents were reduced the act was denounced as 'confiscation.' And now, when the world of labor is to be protected by law, it is called 'Socialism.'"

"The Cardinal explained that it was impossible to define Socialism, because an attempt to do so was met by three distinct Socialist schools; all of which denied the accuracy of the definition.

"In the first place," said the Cardinal, "the society of man is not of human, but divine creation. It is founded upon the three great laws of authority, obedience and brotherhood. The whole of our legislation is essentially social, for the protection of property and labor. In contrast, the socialism claiming supreme power to change, reform, reject, even to create the foundation and principles of political and, therefore, of human society, is essentially destructive and revolutionary."

"Secondly—The correction of social evils should be conservative of the life and health of society. Socialism, on the other hand, identifies social evils with society itself, and kills the patient to cure his maladies. For example, the Socialist considers the chief evil of our times, the accumulation of property in a few hands, and, to cure it, some Socialists would deny the right of property to individuals, which is founded radically in the law of nature. Social legislation will show how, by the just legislation, which pervades the whole system of taxation to redress these inequalities. The Poor law, the abolition of the Corn law and the laws of succession to real property and the income tax are all just social laws, founded upon the first principles of human society, as strictly conservative of the commonwealth. I am not saying that other similar laws are not required, or that they have received their full development. I am content with saying that any one calling such legislation socialistic does not know what socialism means."

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CANADIAN INDIANS.

Causes That Have Kept Them from Strife and Turbulence.

To the Priest and the Trader is the Credit Solely Due—Intelligent Work, Friendly Intimacy and Fair Dealing Has Proved Its Reward.

The thrill of horror that ran through certain sympathetic souls at the news that our soldiers had shot down Indian women and children in the first encounter with the Sioux in the Northwest was a thrill of ignorance, says Julian Ralph, in the New York "Sun." While I was on one reservation last summer I was told of an English lord who continually jeopardized his life and permanently lost his standing by mistaking war chiefs for squaws and squaws for men.

In considering the Indian problem it is worth while looking at Canada's relations with her red men. I think it was General Custer who said that Canada was fortunate in possessing a lot of fish-eating savages who are physically weak and naturally docile, whereas our Indians are meat-eaters and are consequently vigorous and pugnacious. The facts are against the proposition. It is true that of Canada's 124,000 aborigines the great majority are a wretched and beggarly lot of fish-eaters, but she has 28,000 buffalo hunters or plainsmen precisely like our Sioux, and she has a number of very uncertain and unpleasant savages in British Columbia, who eat fish, it is true, but prefer caribou and mountain goat, or, falling all three, are said to eat their human captives with great relish.

It is an interesting fact that on more than one occasion like that of the last Riel uprising the Canadian Government has relied upon (or at least has been indebted to) the good offices of Catholic priests in restraining the fierce plains Indians from taking part against the whites. A kindly, modest, scholarly old missionary, Father Lacombe, then at Calgary, in Alberta, kept the Bloods, the Sarais, the Piegans, and the Blackfeet all at peace and on their reserves during the twopenny war, though the bucks were very uneasy, moody, and anxious for a row when he began his diplomatic work. Father Lacombe and other priests have told me that the question of personal safety has never entered into their dealings with the meat-eating or any other Indians. They were not in bodily danger in the old days of the buffalo or earlier, when they were the first white men the Indian country. This is true of the Catholic priests here as well as in Canada. The stabbing of Father Craft was like the slaughter of the squaws by Col. Forsyth, an accidental outcome of a disorganized and sudden attack. The reason why priests may come and go from tribes at peace to tribes at war, at any and all times, is that they have established a frank, honest and friendly footing with the savages. I do not believe that it is largely because they are men of peace. It is rather because they learn and speak the Indian languages, hunt and eat and sleep with the Indians, share what they have with them when it is possible, and act in what we would call a brotherly or, as they would prefer to call it, a paternal relation to them.

Another body of men in Canada is on the same footing with the Indians as the Catholic priests. I refer to the employes and factors of the Hudson Bay Company. They have been in close trade relations with the Indians around Hudson Bay for 350 years, and with the Indians from the

Atlantic to the Rockies for 100 years, they and the men of the Northwest and X Y Z companies, which the greater company swallowed up. In all that time the rule has been that a Hudson Bay man could go anywhere among any Indians with impunity. Now and then once has been murdered, or a factory and its force have fallen before the torch and tomahawk, but history proves, and no one will deny, that such mishaps have been brought upon the victims by their own misdoings. The reason that such occurrences are exceptions to a fixed rule, is that the traders have dealt squarely with the savages. They have made money out of them, and have driven close bargains; but, on the other hand, they have sold them what our drummers call "good goods," and have kept every promise they ever made to them—More than that they have thrown business aside in favor of humanity many and many a time in bad seasons, so that the Indians have been able to weather misfortune and survive distress. Both the traders and the priests understand the Indian. The traders deal with him as a hunter, respecting him for what he is and expecting no more from him than his nature permits. The priests, too, have realized the Indian's limitations, prejudices and traditions. They have taken his religion—amazingly like that of the Hebrews, as that of the Hebrews and their accompanying practices are described in the Old Testament—and they have made it the basis of the creed they have taught him, asking him to renounce very little except what was repellant and hideous, and allowing him to retain many of his old forms under new names. In return for what progress the savage has made toward sharing their beliefs they have adopted him as a child and a friend.

The professional friend of the Indian will admit all this, and will reply that, nevertheless, neither the Catholic missionary nor the trader has advanced the Indian along the plane of civilization. Of course, that is not so, for if they have developed friendship, gratitude and loyalty in the heart of a savage they have done a great deal. But granting that they have not made a farmer or a master builder out of him, they have at least helped him to live. They have not tried to diet him on theoretical stones while the Government was cheating him out of his bread and meat. They have shown the rest of mankind how to get at the soft side of the red men, how to interest him, how to control him at least in an important degree. It is as if they had discovered a machine and studied it until they found out how it worked, but had not worked it, and I maintain that if there are persons who want to work the machine they must first do what these men have done—they must master its mechanism. After that they may run it.

The Catholic Church in England. The "Catholic Directory and Ecclesiastical Register" for 1891, published in England, gives some interesting statistics of the Catholic Church. The number of Cardinals is supposed to be seventy, but there are generally vacancies in the Sacred College. Just now there are only six Cardinal Bishops, forty-eight Cardinal priests, and ten Cardinal deacons. Of the present Cardinals sixteen were created by Pope Pius IX. The Archbishops' sees belonging to the Latin rite are 167, and there are twelve others of the Oriental rite in the East subject to the see of Rome, and 759 episcopal sees, including about fifty of the Oriental rite. In England Cardinal Manning has under him fourteen suffragans, and in Scotland there are two Archbishops and four suffragan Bishops. The Catholic peers, taking into account the Scottish and Irish as well as the English peers, number forty-one and the baronets fifty-three. Nine members of the Queen's Privy Council are Catholics, and so are seventy-six members of the House of Commons, of whom only five sit for English constituencies. The number of churches and chapels in England and Scotland regularly served is between 1,200 and 1,300, exclusive of stations where mass is said occasionally, and about 2,300 ordained priests exercise clerical functions in England. The Catholic population of the British Empire is about 10,000,000.

Dedication Written By the Pope. A letter from Rome states that the Pope has written the following dedication for the pedestal of the statue of himself which will be sent to the Catholic University at Washington as a gift from Count Joseph Florimonde de Loubat: Quo Anspice Lyceum Ad incrementa omnium disciplinarum Washingtoniensibus Aperiuntur Venesprae Florimonde de Loubat. Com. P. P. S. Madame Modjeska to Erect a Chapel. Madame Helena Modjeska will have a small chapel erected on her estate at Arda, in Southern California.

The... Cape... ing t... over... area... only i... cal C... with... News... My double... No... The... and w... wife w... to inve... in an i... much... of thei... The... their ar... will ren... and hav... to ope v... some ar... the de... Well m... Well m... any dou... This v... decided... house p... foot lot... course... look at i... The a... house... one th... five an... When... Just a lit... The ill... ductions... the floor... Said h... first floo... on each... on the ri... front of... extends... would ot... room, an... tion of ti... the rece... right side... NITCH... RECEPTION... HALL... PORCH... below, but... heads of... the space... and the re... spindle wo... bination o... hall to a... to another... stairway... These two... of the kitc... of the hou... There is... projects in... main stair... is provided... room, as w... The kitchen... through the... doubleswin... ways and... china room... has a cupbo... paneled doo... with sinks... and to the...