

THE WANDERING JEW

BY EUGENE SUE.

CHAPTER XVI.

THE TWO BROTHERS OF THE GOOD WORK.

Faringhea, as we have before stated, though born in India, had traveled a good deal, and frequented the European factories in different parts of Asia. Speaking well both English and French, and full of intelligence and sagacity, he was perfectly civilized.

Instead of answering Rodin's question, he turned upon him a fixed and searching look. The socius, provoked by this silence, and foreseeing vaguely that Faringhea's arrival had some connection—direct or indirect—with Djalma, repeated, though still with the greatest coolness: "To whom, sir, have I the honor of speaking?"

"Do you not recognize me," said Faringhea, advancing two steps nearer to Rodin's chair.

"I do not think I ever had the honor of seeing you," answered the other coldly.

"But I recognize you," said Faringhea; "I saw you at Cardoville Castle the day that a ship and a steamer were wrecked together."

"At Cardoville Castle? It is very possible, sir. I was there when a shipwreck took place."

"And that day I called you by your name, and you asked me what I wanted. I replied: 'Nothing now, brother—hereafter, much.' The time has arrived. I have come to ask for much."

"My dear sir," said Rodin, still impassive, "before we continue this conversation which appears hitherto tolerably obscure, I must repeat my wish to be informed to whom I have the advantage of speaking. You have introduced yourself here under pretext of a commission from Mynheer Joshua Van Dael, a respectable merchant of Batavia, and—"

"You know the writing of M. Van Dael?" said Faringhea, interrupting Rodin.

"I know it perfectly."

"Look!" The half-caste drew from his pocket (he was shabbily dressed in European clothes) a long despatch, which he had taken from one Mahel the Smuggler, after strangling him on the beach near Batavia. These papers he placed before Rodin's eyes, but without quitting his hold of them.

"It is, indeed, M. Van Dael's writing," said Rodin. "This letter, being to my address, and having been entrusted to you by M. Van Dael, you ought—"

"This letter was not entrusted to me by M. Van Dael," said Faringhea, interrupting Rodin.

"How, then, is it in your possession?"

"A Javanese smuggler betrayed me. Van Dael had secured a passage to Alexandria for this man and had given him this letter to carry with him for the European mail. I strangled the smuggler, took the letter, made the passage—and here I am."

The Thug had pronounced these words with an air of savage boasting; his wild, intrepid glance did not quail before the piercing look of Rodin, who, at this strange confession, had hastily raised his head to observe the speaker.

Faringhea thought to astonish or to intimidate Rodin by these ferocious words; but, to his great surprise, the socius, impassive as a corpse, said to him quite simply: "Oh! they strangle people in Java?"

"Yes, there and elsewhere," answered Faringhea, with a bitter smile.

"I would prefer to disbelieve you; but I am surprised at your sincerity. M., what is your name?"

"Faringhea."

"Well, then, M. Faringhea, what do you wish to come to? You have obtained, by an abominable crime, a letter addressed to me, and now you hesitate to deliver it—"

"Because I have read it, and it may be useful to me."

"Oh! you have read it?" said Rodin, disconcerted for a moment. Then he resumed: "It is true, that judging by your mode of possessing yourself of other people's correspondence, we cannot expect any very great amount of honesty on your part. And pray, what have you found so useful to you in this letter?"

"I have found, brother, that you are, like myself, a son of the Good Work."

"Of what good work do you speak?" asked Rodin, not a little surprised.

Faringhea replied with an expression of bitter irony, "Joshua says to you in his letter—'Obedience and courage, secrecy and patience, craft and audacity, union between us, who have the world for our country, the brethren for our family, Rome for our Queen.'"

"It is possible that M. Van Dael has written thus to me. Pray, sir, what do you conclude from it?"

"We too, have the world for our country, brother, our accomplices for our family, and for our queen Bownee."

"I do not know that saint," said Rodin, humbly.

"It is our Rome," answered the Strangler. "Van Dael speaks to you of those of your Order, who, scattered over all the earth, labor for the glory of Rome, your queen. Those of our band labor also in divers countries, for the glory of Bownee."

"And who are these sons of Bownee, M. Faringhea?"

"Men of resolution, audacious, patient, crafty, obstinate, who, to make the Good Work succeed, would sacrifice country and parents, and sister and brother, and who regard as enemies all not of their band!"

"There seems to be much that is good in the persevering and exclusively religious spirit of such an order," said Rodin, with a modest and sanctified air; "only one must know your ends and objects."

"The same as your own, brother—we make corpses."

"Corpses!" said Rodin.

"In this letter," resumed Faringhea, "Van Dael tells you that the greatest glory of your order is to make 'a corpse of a man.' Our work also is to make corpses of men. Man's death is sweet to Bownee."

"But, sir," cried Rodin, "M. Van Dael speaks of the soul, of the will, of the mind, which are to be brought down by discipline."

"It is true—you kill the soul, and we the body. Give me your hand, brother, for you are also a hunter of men."

"But once more, sir—understand, that we only meddle with the will, the mind," said Rodin.

"And what are your bodies deprived of, soul, will, thought, but mere corpses? Come—Come, brother; the dead we make by the cord are not more icy and inanimate than those you make by your discipline. Take my hand, brother; Rome and Bownee are sisters."

Notwithstanding his apparent calmness, Rodin could not behold, without some secret alarm, a wretch like Faringhea in possession of a long letter from Van Dael, wherein mention must necessarily have been made of Djalma. Rodin believed, indeed, that he had rendered it impossible for the young Indian to be at Paris on the

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morrow, but not knowing what connection might have been formed, since the shipwreck, between the prince and the half-caste, he looked upon Faringhea as a man who might probably be very dangerous. But the more uneasy the socius felt in himself, the more he affected to appear calm and disdainful. He replied, therefore:

"This comparison between Rome and Bownee is no doubt very amusing; but what, sir, do you deduce from it?"

"I wish to show you, brother, what I am, and of what I am capable, to convince you that it is better to have me for a friend than an enemy."

"In other terms, sir," said Rodin, with contemptuous irony, "you belong to murderous sect in India, and, you wish, by a transparent allegory, to lead me to reflect on the fate of the man from whom you have stolen the letter addressed to me. In my turn, I will take the freedom just to observe to you, in all humility, M. Faringhea, that here it is not permitted to strangle anybody, and that if you were to think fit to make any corpses for the love of Bownee, your goddess, we should make you a head shorter, for the love of another divinity commonly called Justice."

"And what would they do to me, if I tried to poison any one?"

"I will again humbly observe to you, M. Faringhea, that I have no time to give you a course of criminal jurisprudence; but, believe me, you had better resist the temptation to strangle or poison any one. One word more: will you deliver up to me the letters of M. Van Dael or not?"

"The letters relative to Prince Djalma," said the half-caste, looking fixedly at Rodin, who, notwithstanding a sharp and sudden twinge, remained imperturbable, and answered with the utmost simplicity: "Not knowing what the letters are which you, sir, seem pleased to keep from me, may contain, it is impossible for me to answer your question. I beg, and if necessary, I demand that you will hand me those letters—or that you will retire."

"In a few minutes, brother, you will entreat me to remain."

"I doubt it."

"A few words will operate this miracle. If just now I spoke to you about poisoning, brother, it was because you sent a doctor to Cardoville Castle, to poison (at least for a time) Prince Djalma."

In spite of himself, Rodin started almost imperceptibly, as he replied: "I do not understand you."

"It is true, that I am a poor foreigner, and doubtless speak with an accent; I will try and explain myself better. I know, by Van Dael's letters, the interest you have that Prince Djalma should be here tomorrow, and all that you have done with this view. Do you understand me now?"

"I have no answer for you."

Two cautious taps at the door here interrupted the conversation. "Come in," said Rodin.

Would Amend the Constitution.

Senator Hoar, of Massachusetts, recently presented the following joint resolution to congress, proposing that the article of the constitution relating to the term of office of the president, vice-president, senators and members of congress, be amended as follows:

"The term of office of the president and of the LVth congress shall continue until the 30th day of April, in the year 1901, at noon. The senators whose existing term would expire otherwise on the 4th day of March in the year 1901, or thereafter, shall continue in office until noon of the 30th day of April, succeeding such expiration; and on the 30th day of April, at noon, shall thereafter be substituted for the 4th of March as the commencement and termination of the official term of the president, vice president, senators and representatives in congress."

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WHAT ROME TEACHES

In 1900 Hundred Rome Will Take This Country and Keep It—Hecker.

She Boasts That Religious Liberty is Only Endured Until the Opposite Side can Be Put into Effect Without Injury to the Roman Church.

Education outside of the Catholic Church is a damnable heresy.—Pope Plus IX.

Education must be controlled by Catholic authorities, even to war and bloodshed.—Catholic World.

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—Father Phelan.

I would as soon administer sacrament to a dog as to Catholics who send their children to public schools.—Father Walker.

The public schools have produced nothing but a godless generation of thieves and blackguards.—Father Schaner.

It will be a glorious day in this country when under the laws the school system will be shivered to pieces.—Catholic Telegraph.

The public schools are nurseries of vice; they are godless and unless suppressed will prove the damnation of this country.—Father Walker.

We must take part in the elections, move in a solid mass in every state against the party pledged to sustain the integrity of the public schools.—McCluskey.

The common schools of this country are sinks of moral pollution and nurseries of hell.—Chicago Tablet.

The time is not far away when the Roman Catholic Church of the Republic of the United States, at the order of the Pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents rather than pay it. It will come quickly at the click of a trigger, and will be obeyed, of course, as coming from Almighty God.—Mr. Canell.

"We hate Protestantism; we detest it with our whole heart and soul."—Catholic Visitor.

"No man has a right to choose his religion."—Archbishop Hughes in Freeman's Journal, Jan. 29, 1852.

"If Catholics ever gain sufficient numerical majority in this country, religious freedom is at an end."—Catholic Shepherd of the Valley, Nov. 23, 1851.

"Protestantism, of every form, has not, and never can have any right where Catholicity is triumphant."—Dr. O. A. Brownson's Catholic Review, June, 1851.

"We have taken this principle for a basis: That the Catholic religion with all its rights, ought to be exclusively dominant, in such sort, that every other worship shall be banished and interdicted."—Plus IX, in his allocution to a Consistory of Cardinals, September, 1851.

"Protestantism—why, we should draw and quarter it, and hang up the cross's meat. We would tear it with pinners and fire it with hot irons! Fill it with molten lead and sink it in hell fire one hundred fathoms deep."—Father Phelan, Editor Western Watchman.

"Religious liberty is merely endured until the opposite side can be carried into effect, without peril to the Catholic Church."—Bishop O'Connor.

The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.—Father Hecker, in the Catholic World, July, 1870.

"Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and Catholic prelates and priests."—Brownson's Catholic Review, July, 1864.

When a Catholic candidate is on a ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.—Catholic Review, July, 1894.

"In case of conflicting laws between the two powers, the laws of the church must prevail over the state."—Plus IX, Syllabus 1864.

"We hold the state to be only an inferior court, receiving its authority from the church and liable to have its decrees reversed upon appeal."—Brownson's Essays, p. 282.

"We do not accept this government or hold it to be any government at all, or as capable of performing any of the proper functions of government. If the American government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation (that is, the government by the people), and the acceptance of the Catholic principle, which is the government of the pope."—Catholic World, September, 1871.

"I acknowledge no civil power."—Cardinal Manning, speaking in the name of the Pope, S. R. S., 1873.

"The Pope, as the head and mouthpiece of the Catholic Church, administers its discipline and issues orders to which every Catholic under pain of sin must yield obedience."—Catholic World, of August, 1868.

"In 1900 Rome will take this country and keep it."—Priest Hecker.

"The will of the Pope is the supreme law of all lands."—Archbishop Ireland.

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To Win Irish Support.

LONDON, Jan. 21.—The Salisbury cabinet appears determined to do everything in its power to win the good will of the Irish nationalists during the forthcoming parliamentary session, and seems bent on disarming the liberals, even at the cost of incurring the resentment of the landlord and Orange classes in the Emerald Isle.

The two chief topics which it is offering to the nationalists are the new Irish local government bill and the gift to Ireland of a Roman Catholic university. These two measures, indeed, will occupy most of the coming session, as the cabinet is determined to carry them through.

The principle of the local government bill, which is now completed, is fully and frankly democratic and is modeled on the lines of English and Scotch acts. The electoral franchise is to be widely extended, both in counties and boroughs, so that the bill will bring the Irish municipalities and counties into line with the analogous bodies in England.

All the machinery of local government will be placed in the hands of the popularly elected board. District councils, as well as county councils, similar to those in England, will be created.

The two points to which the nationalists are likely to take exception are the fact that for the present the constabulary remains independent of the maintenance of the power of grand juries to impose rates in respect of malicious injuries.

Of course, where districts are free from agitation the government declares that there will be no occasion to resort to these special powers, and the franchise of the bill point out that the nationalists will have difficulty in discovering hardships in a district being made subject by its grand jury to a special rate to make good the losses caused by individuals, say, through incendiarism or the maiming of animals.

With regard to the Roman Catholic university, I hear that Lord Salisbury is every bit as keen about the matter as Mr. Balfour, and has thoroughly made up his mind not to give way to the antagonism of the Orangemen, who, under the leadership of their grand master, Dr. Kane, are violently agitating against the scheme.

MEANWHILE THE NATIONALISTS' LEADERS HAVE BEEN CALLED INTO CONSULTATION BY THE ROMAN CATHOLIC EPISCOPACY OF IRELAND, and have now put before the chief secretary of Ireland a proposal which may assist in the realization of the scheme.

When one recalls to mind the fact that at the beginning of the present reign Roman Catholics were subjected to all sorts of legal disabilities, both in connection with holding office and with franchise, Catholicism being regarded almost in the light of treachery to the crown, it is astonishing to find a tory administration proposing to follow Mr. Gladstone's memorable disestablishment of the Protestant Episcopal state church in Ireland by the foundation of a Catholic university in the Emerald Isle.

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