

Childhood.

When mother's watch beside their children's cradle, And kiss the snowy brow and golden hair, They sit at the future's task, and say, For life is made of grief, and pain, and care.

THE TWO BRIDES.

BY REV. BERNARD O'REILLY, L.D.

WASHINGTON, November 8, 1862. "MY DEAREST ROSE, We left Frederic City last week, Gaston being well able to bear the fatigue of the journey, and Doctor Ambrose urging us very strongly to be near a professional oculist, who should do anything that skill can do to save our dear patient's right eye.

shall soon have news from home. Oh, Gaston, I added, if we could only have Rose here with you! "No!" he said, almost with a groan. "You think they cannot do without her at home?" I said.

CHAPTER XXIX.

THE TRUE KNIGHT'S GUARDION.

"She sent him a white shield, whereon she wrote the motto that he should trace. His will, he bent far hues that shone, And his hand, his hand, his hand, He kissed her face." In spite of the intoxication of these most blissful days spent at Mortlake with the family which was now his own, Diego, now that his long pilgrimage was over, began to feel a sense of utter lassitude stealing over him.

"Sweet Power, that dost impart Gentlest joy to the soul's heart— Beloved sleep, that only canst bestow A solace for my woe! These happy hours, that only canst bestow My weary limbs shall feel, thy sovereign power!"

Diego, as he listened, felt that the singer knew his need, and that her soul soared higher than the faded deity of sleep, to the Throne whence every healing gift descended.

Both she and Mr. D'Arcy attended him to his room. She forced him to take a draught that might cool his blood and help him to sleep. But both she and her brother found their dear guest too feverish to be soothed by such precautions.

Not a moment too soon had he been sent for. All the symptoms of malignant fever had declared themselves during the night, and poor Diego's brave and resolute spirit was struggling in vain against disease.

So now our poor weary pilgrim-knight hastened, before delirium had bereft him of consciousness, to prepare his soul for the final passage. In all this, he wished not fail to testify his gratitude to God of his childhood, but to bestow on his betrothed the happiness she most coveted in the dread prospect before him.

While waiting for the priest's arrival, Diego was very calm. He dictated to Rose a short and loving letter to his father. He placed in the hands of Mr. D'Arcy all his most important papers,—a duplicate of which were with the Consul-General of Spain at New Orleans.

"There is one thing, dear sir, dear father,—may I call you so?" he said to the latter, as they were alone together. "You may, my dear boy," Mr. D'Arcy replied. "You know I have always loved you as my son."

"Dearest father, then, I have one favor to ask,—that you will allow Rose to wear a short and loving letter to his father. He placed in the hands of Mr. D'Arcy all his most important papers,—a duplicate of which were with the Consul-General of Spain at New Orleans.

own part of the mansion, while the priest was fulfilling his sacred duty in the other. Maud wept incessantly. She remembered how like her own brother Diego had been to her at Seville and Malaga. And little Mary sobbed out in her grief, "Oh, dear brother Diego! dear brother Diego!"

"Before you go, reverend sir," he said to the clergyman, "I must beg you to sanction in the name of the Church the betrothal of these two,—a betrothal which took place while they were yet children and which both wish now to ratify as solemnly as they may."

"What were those sweet lines you used to sing to me, my own one?" he said to Rose. "I did not understand them then. But they are so true, so beautiful, so full of love, that I have never forgotten them."

"I think it will be prudent to let him rest for the present," said Dr. Northrup. "I shall remain with him till my reverend friend is ready to depart."

"I do not think we shall need any aid from outsiders," replied the other, "much as I value the help of the devoted Sisters in such an emergency. But as these must have more than enough to do in Charleston and vicinity during this dreadful war, I must not call on them."

Mrs. De Beaumont showed herself a true mother in her devotion to Rose during this period of intolerable suspense. She lavished on her niece every possible mark of the tenderest love and solicitude. Nothing, however, seemed to soothe Rose's pain as much as the short intervals she was allowed to spend by Diego's bedside.

"It had indeed been a boon to her if the malady had been of so mild a form as to permit her to nurse him assiduously. Of its malignity she had no fear.

Her father was also a great subject of anxious care to her. He had, indeed, seemed to derive extraordinary vigor and life from Diego's coming to his charming companionship. But the shock of this sudden illness, and the imminent danger in which this almost-sane was placed, greatly distressed the dear invalid.

faith! Ah, if she, by a lifetime of devotion and self-sacrifice, could only repair the disastrous effort of political revolution and social degeneracy! And must she only look upon what was so soon to become a practical scheme, as a day-dream, the fruit of an over-fond fancy?"

THE SOCIALIST SCHOSSA.

From the London Times. Some more facts in connection with the desperate attempt by Alexander Schossa to assassinate the Revs. Adolphus Baka-nowski and Henry V. Arkoll in the Italian Church, Hatton Garden, on Saturday morning, have been brought to light. Schossa who returned

FROM THE UNITED STATES some two and a half years ago, has resided since that period at Sadron Hill—recently at No. 37—which like most of the houses in that neighborhood, is occupied by members of that Italian colony which stretches from Hilborn, close to Farringdon road, to Hatton wall, close by Leather lane. He has turned his hands to many pursuits, and was for some time a venter of street ices. It appears that he has been a very short time engaged in asphalt working—a business almost monopolized by Belgians. He is described in the neighborhood as being of an uncommunicative, morose disposition—one who did not mix freely with his countrymen; for, although he stated at one time he was a German, and at another a Swiss, it was ascertained yesterday beyond doubt that he is a Milan.

A fact which may be taken for what it is worth, and stated by one of the clergymen yesterday, is that a few years ago, shortly after Schossa arrived in the United States from Milan, the life of a Catholic priest who was officiating in an American church, was attempted in a manner similar to that in which the life of the Polish priest was attempted last Saturday. It has been discovered that the revolver was purchased the day before the attempted assassination. It is rather remarkable that while Schossa is a powerfully built, though undersized man, Father Arkoll, who courageously arrested his course of destruction by seizing his arms, is slenderly built. The church was crowded yesterday by people curious to see the effects of the prisoners' violence, but the high altar has resumed its wonted fine appearance, and the only thing to remind one that the outrage had occurred was a large box for the reception of

OFFERINGS OF REPARATION, placed in front of the altar, outside the chancel rails. Schossa is not literate, as at the police station he signed his name in good handwriting. It has been placed beyond doubt that he lighted up the altar cloth and antependium by snatching a candle from the altar and applying the flame to them. At the remanded inquiry seven additional witnesses will be examined. Fanny Mary Brown, a widow living at Brentford, who probably was the first to see Schossa as he entered the church, made the following statement yesterday—"I was sitting on the third step in the entrance to the church when I saw the man who pushed the door open, his hat on his head, and he looked into the church for about two minutes. He did not look a bit agitated, but perfectly cool. He came into the church, his hat still on, and I thought that he would be a Catholic, but that account he never uttered. He walked leisurely to a spot opposite one of the pillars, raised his hands, and said, 'All out.' An old lady next me asked who he was, and I said I did not know. He then walked towards the front, and I thought he wanted to see the altar. He did not uncover his head all the time. When he got to the middle of the altar I saw his hand up and

THE PISTOL WENT OFF, and I saw him discharge the second shot in succession to the other. I saw the priest turn to the corner of the altar and toward the sanctuary door. I screamed and ran outside, and as I got outside I heard a third report. In the street a gentleman who heard me screaming asked what was the matter, and I said, 'Oh, do go, sir, go into the church, or bring the police—a man in a blue uniform, the priest's highest idea of a man lies in the order of nature; its pattern man is the natural man. It sees that nature has a number of tendencies, inclinations and passions; and because these are natural, it thinks that each of them may be indulged in for its own sake, so far as it goes no harm to others, or to a person's bodily, mental, and temporal well-being. It considers that want of moderation or excess is the very definition of sin, if it does so far as to recognize the word. It thinks that he is the perfect man who eats and drinks, and sleeps, and walks, and diverts himself, and studies, and reads, and attends to religion in moderation. The devotional feeling, and the intellect, and the flesh have each its claim upon us, and each must have play, if the Creator is to be duly honored.

It does not understand, it will not admit, that impulses and propensities which are found in our nature, as God created it, may, nevertheless, if indulged, become sins, on the ground that he has subjected them to higher principles, whether these principles be our nature or be supernatural additions to our nature. Hence it is very slow to believe that evil thoughts are really displeasing to God, and incur punishment. Works, indeed, tangible actions, which are seen, and which have influence, it will allow to be wrong, but it will not believe even that deeds are sinful, or that they are more than reprehensible, if they

THE WORLD AND THE CHURCH.

In truth the world does not know of the existence of grace, nor is it wonderful, for it is ever contented with itself, and has never turned to account the supernatural man lies in the order of nature; its pattern man is the natural man. It sees that nature has a number of tendencies, inclinations and passions; and because these are natural, it thinks that each of them may be indulged in for its own sake, so far as it goes no harm to others, or to a person's bodily, mental, and temporal well-being. It considers that want of moderation or excess is the very definition of sin, if it does so far as to recognize the word. It thinks that he is the perfect man who eats and drinks, and sleeps, and walks, and diverts himself, and studies, and reads, and attends to religion in moderation. The devotional feeling, and the intellect, and the flesh have each its claim upon us, and each must have play, if the Creator is to be duly honored.

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are private or personal; and it is blind utterly to the malice of thoughts of imagination, of wishes and of words. Because the wild emotions of anger, desire, greediness, craft, cruelty, are no sin in the brute creation, which has neither the means nor the command to repress them, therefore there are o sins in a divine being who has a divine sense and a controlling power. Conscience may be indulged, because it is in its first elements natural. Behold here the true origin and fountain-head of the warfare between the Church and the world; here they join issue and diverge from each other. The Church is built upon the doctrine that impurity is hateful to God, and that conscience is its rule. With the Princes "the corruption of conscience which is in the world," or that corruption in the world which comes of conscience; whereas the corrupt world defends, nay, I may even say sanctifies, that very conscience which is the world's corruption. Its holder and more consistent teacher make the laws of this physical creation so supreme as to disbelieve the existence of miracles, as being an unseemly violation of them; and in like manner it defies and worships human nature, its impulses, and denies the power and the grandeur of grace. This is the source of the hatred which the world bears to the Church. It finds a whole catalogue of sins brought into light and denounced which it would not believe to be no sin at all; it finds itself, to its indignation and mortification, surrounded with sin morning, noon, and night; it finds that a stern law lies against it where it believed that it was its own master and need not think of God; it finds guilt accumulating upon it hourly, which nothing can prevent, nothing but the higher power, the grace of God; it finds itself in danger of being humbled to the earth as a rebel, instead of being allowed to indulge its self-dependence and complacency. Hence it takes its stand on nature, and denies or rejects divine grace. Like the proud spirit in the beginning, it wishes to find its supreme good in its own will and nothing above it; it undertakes to be sufficient for its own happiness. It has no desire for the supernatural, and therefore does not believe in it. And as nature cannot rise above nature, it will not believe that the narrow way is possible; it hates those who enter upon it as pretenders and hypocrites, or laughs at their aspirations as romance and fanaticism, lest it should have to believe in the existence of grace.—Cardinal Newman—"Discourses to Mixed Congregations."

HOLY COMMUNION.

The great Dominican, Father Burke, speaking of the wonderful union between God and man in the Sacrament of the Eucharist, said: "All that Christ our Lord is as God, all that He is as man, all that He is as God and man united—this is the adorable Sacrament of the Eucharist; and we receive Him in the fullness of His divinity, in the integrity of His humanity, and in the omnipotence of His grace as God and man together. The omnipotence that created the world, the omnipotence that was able to say, 'Let there be light,' and light was made, that omnipotence will be in your hearts when you receive Holy Communion. The heart that was moved for the widow of Niam, the eyes that wept for the grief of Mary the sister, the hands that were affected by that death of the Lord—everything that belongs to Him as a victim and a Divine victim, all will come to you in the Holy Communion! Oh, my dear brothers, who can describe, who can imagine it! If I had the tongues of ten thousand archangels, I had the mind of every cherub in Heaven, I could not tell you what you are to receive when you approach Holy Communion. Oh, don't stay away from Him. Make it your greatest joy, your greatest glory, your constant practice to prepare for Him and to go to Him and receive Him."

Austria and Germany will ask Russia why she is concentrating troops in Poland, and if the answer is satisfactory they will mass troops along their eastern frontiers. In the meantime Krupp, the great gun-maker, is overwhelmed with orders, his prices have advanced 50 to 60 per cent, and the large orders from Russia render it probable that he will have to employ several hundred additional hands. Although the prospect for universal disarmament and an era of peace does not appear particularly good. The fact that the Austrian minister to Italy and the Italian premier have met and exchanged very friendly assurances is not necessarily a peaceful omen. These friendly assurances have been known to amount to very little, and even if the interview between the ambassador and the premier were all that is stated to have been, it may only indicate that Austria anticipates trouble with Russia, and is anxious to have an unfriendly power in rear.

A PRECIOUS RELIC.—From times immemorial a precious and remarkable relic, the right hand of St. Anne, has been preserved in the Cathedral of Caracassone, France. It was lately exposed for public veneration in a neighboring church. The shrine is of giltwood, and forms the frame of four crystal panes through which the relic is visible.

The late Bayard Taylor, writing before Victor Emmanuel's seizure of Rome, said: "The city of Rome has more free public schools than New York, in proportion, and what is still better, a larger proportion of children attend them."

There are now six Cardinal-archbishops, fifty Cardinal-priests, and twelve Cardinal-deacons; two Cardinals still survive who received their hats from Gregory XVI., the predecessor of Pope Pius IX.

The Very Rev. Fredrick Oakley, Roman Catholic Divine and writer on religious subjects, is dead; aged 78.