



HUMANITY. TEMPERANCE. PROGRESS.

WILLIE BELL.

Down in yonder shadowed valley
Where the death tide's waters roll,
Where huge phantoms ever dally,
With the fleeting, fainting soul,
Where the hymn of death is wailing
In the gloom with ceaseless swell—
Thither went, our heart-strings breaking,
Little loving Willie Bell.

All the springtime played he gladly,
With the sunbeams from the sky—
In the summer watched he sadly
All the spring flowers fade and die;
And he wander'd by the brook-side,
Where the gushing waters fell—
Where the angels sang at night-time
Music low to Willie Bell.

But when summer blossoms faded,
And the autumn leaves fled by—
When the gentle buds were shaded
By the snow-wreaths from on high;
Then a voice came down from Heaven,
Like the waves in winding shell,
And an angel crown was given,
To the brow of Willie Bell.

Folded then his hands of whiteness,
O'er the marble, lifeless breast;
While sweet strains from harps of brightness
Welcomed him to heavenly rest;
And the eyes of blue were closing
O'er the cheek where death-damps fell,
While in dreamless sleep reposing,
Was the form of Willie Bell.

Down within the grassy meadow,
Down within the silent vale,
Where at even comes the shadow
Of the moonbeams, still and pale,
There, upon the earth's cold bosom,
Mid the snow-flakes as they fell,
Laid we our bright summer blossom,
Lo'ed in death, sweet Willie Bell.

NOTIA, N. Y.

THE CATHOLIC PRIESTHOOD OPPOSED TO TRUTH AND HUMAN PROGRESS.

Never did the world witness so glaring an instance of enmity with, as that shown to Galileo's astronomical theory of the earth. Here was a grand attempt to coerce forever the power of light—to forbid its enquiries—to chain the soul to ancient traditions—to forbid man to use what God had given—to refuse to let him to examine the beauties of creation, or to look upon the world with the eye of truth. A religion that thus attempted to bind the manacles of the hellish inquisition around the aspirations of scientific minds, has always attempted, and still delights to keep the human soul from true spiritual religion, by locking up the pages of the Bible, by surrounding its moral and spiritual teachings with Latin mummery and superstition, and by substituting dogmas and prayers for its plain teachings. "Joshua's sun," as the Bible commands the sun to stand still." This expression is interpreted literally, and because it is found in the annals of a man who lived fourteen hundred years before the birth of Christ, the human mind must stand still to all eternity—must be fixed to God's patent truths. Which are to be believed? God's own or what human beings have written, probably under a misapprehension more likely by way of a metaphor? What God has said in the heavens cannot be. The truths promulgated by the Bible have been verified for more than 2000 years. Why do the good men fear the Roman Catholic system? It is because it is always was and is now, hostile to truth in every shape—the system of human selfishness, vice, and superstition—the system of concentrating priestly aristocracy, and every other system of error and reformer must hate it, because it hates science—the light of God—the progress of humanity. It is the most oppressive of human oppressions, because it is the oppression of

the soul spiritually, and of all true knowledge. The Roman Catholic Hierarchy is now what it always was, the deadly enemy of all true liberty and knowledge.—EDITOR SOX.

THE CASE OF GALILEO.—When Galileo was condemned by the Inquisition for the heresy of believing the now common doctrine of astronomy, the Inquisition ordered a public penance upon his making the proper confession of his heinous sin, and performing certain penances. The following literal translation of that document will be interesting to all our readers who are not familiar with it. It is a curious article of literary and scientific history.

GALILEO'S CONFESSION, AND RATION, AND PROMISE TO THE INQUISITION.

"I, Galileo, son of Vincent Galileo, a Florentine, of seventy years of age, being placed personally in the court, and with bended knee before your Most Eminent and Reverend Lords, Cardinals of the universal christian republic, general inquisitors against the sin of heresy, having before my eyes the Holy Evangelists, which I touch with my own hands, do swear that I have always believed and now believe, and, God helping, shall believe in future all that which the Holy Catholic and Apostolic Roman Church holds, declares, and teaches. But because by this Holy office, (Court,) for the reason that after it had been enjoined on me with a command by the same Court that I should utterly desert the false opinion, which holds that the sun is the centre and is not in motion, nor would hold, defend, or teach in any manner or by writing the aforesaid false doctrine, in after it had been intimated to me that the aforesaid doctrine is repugnant to Holy Scripture: I have written and committed to type, a book in which I treat of that same doctrine already condemned and adduce reasons with a great energy in favor of it, not by offering any manner of explanation; I am judged to be vehemently suspected of heresy, because I have held and believed, that the sun is the centre of the world and unmovable, and that the earth is not the centre and is in motion.

Therefore I, willing to remove from the minds of your Eminences and of every Christian Catholic this strong opinion justly conceived against me, do, with a sincere heart and a faith not feigned, abjure, condemn, and detest the aforesaid errors and opinions, and generally any other error or opinion contrary to the aforesaid Holy Church, and I do swear that I in future will never more say, or assert by word or writing anything for which the like suspicion can be held concerning me; but if I shall do any heresy or any other suspected of heresy, that I will denounce him to this Holy office (Court,) or to the Inquisition and ordinary of the place in which I shall be. I do swear moreover and promise that I will fulfil and observe wholly all the penances which have been imposed upon me or may be imposed by this Holy office. If that should happen that I should by any way do any contrary to my promises, professions, and oaths which may God avert, I subject myself to all the penalties and pains, which by the Sacred Canons or by any other constitutions general and particular, have been determined and promulgated against such delinquents. So may God have me and his Holy Evangelists, which I touch with my own hands.

I, Galileo, son of Galileo aforesaid, have a good, sworn, profession made and myself subscribed, and in the faith of these I have written and signed subscribed the present hand-writing of my confession, and here read it word for word. Done at Rome, in the Court of the Inquisition, this 22nd day of June, in the year 1633.

I, Galileo of Galileo, have abjured as above with my own hands.

This confession was made twenty years after the death of Copernicus, a protestant, and was made in the year 1633, two years after the death of Kepler, and ten years after the death of Tycho Brahe. Learning had been greatly retarded in Europe, and the sciences were much curtailed and rapidly declining.

It is reported that when Galileo rose from his knees as he ceased the above abjuration, he exclaimed, "It moves still!" This is not probable. For dread of the terrors of Inquisitorial power had led him to abjure, and such an exclamation could not but bring upon his head the full trials of that punishment; he had made this humiliating effort to avert.

At that time of abjuration, the eye of God was looking on the comely hypocrites, who were making a poor mortal; through fear, den what he knew to be truth. Every scientific mind then knew that Galileo's book was correct.—Ed. Sox.

SCHAMYL, THE CIRCASSIAN LEADER, WHO HAS SO LONG BEATEN THE RUSSIANS.

In the staff of Abdi Pasha, is Schamyl, the Circassian, the most remarkable and desperate man with whom the Russians will have to contend. The following biographical details of this man, who has now for so many years successfully withstood the onslaught of Russian armies in the Caucasus, and who has just been placed by the Sultan in a position where his talents will be more fully developed, will, no doubt be read with interest. It is derived from a source worthy of credit:

The first time we hear of Schamyl is in 1832. In that year, a devout Mussulman, Kasi-Mollah, held a chief command in the lands of Lezhians, Tchechenizes, and the other tribes of the eastern chain and the steppes abutting on the Caspian and traversed by the Kossu. Kasi-Mollah's reputation for ancestry was greater than that which he acquired for the higher military qualities, although a dashing leader, and individually one of the bravest of the brave. He was brought to bay in 1832 by Gen. Rosen, at a place called Gumri. Encircled on all sides, a meal the last scrap of food devoured, nothing remained in the opinion of Kasi-Mollah, and about thirty of his most zealous disciples, but to hew for themselves a path through the Russian bayonets, to freedom or to Paradise—either alternative a welcome one! This resolution finally taken, they suddenly emerged from the fastness they could no longer hold, and burst upon the Russian troops with the shock of an avalanche, and the furious, discordant yell of madmen. For one or two brief moments, it seemed that they must escape, so far through the beleaguering circle of their foes did they cleave their desperate way, before the momentarily receding ranks reclosed around them, and they fell by twos and threes, wildly fighting to the last, riddled by musket balls and bayonet stabs. Kasi-Mollah "died with his hand on his beard, and a last prayer murmuring from his lips;" and his pupils probed with him, all save one, and he the bravest and fiercest of them all, who broke through the encircling bayonets, dashed at head long speed past the more distant lines of running fire unharmed—reined suddenly up as he reached the angle of a mountain, gorge into which he knew none dared to follow, shook his red scimitar, and hurled a defiant execration in the faces of his blood-foes, and the next moment, with an exulting shout of "Allah! Allah!" disappeared in the dark mountain pass.

This fortunate horseman was Schamyl, the future Imam (preacher)—the prophet-soldier of the Caucasus, whose escape, as just described, many of his followers to this day firmly believe was due to the direct interposition of the angel Gabriel! Schamyl, who is one of the dark-haired, dark-eyed, partly Tartar race of Tchechenizes, was born at Tschurachi, a place of about three thousand inhabitants; and, after his escape from Gumri, he employed several years in permeating the mountains of the Lezhian chain, preaching wherever he went, with fervid eloquence, upon the sacred duty devolved by God upon all true believers, to extirpate the intrusive infidels, and the paradoxical rewards which death in so high and holy a cause would infallibly procure. This prophet call, as it was deemed, to battle, from the copious and munificence of the sublime and towering Alps gradually kindled the latent fanaticism of the mountaineers in a flame, which soon communicated itself to the dwellers in the cities and steppes of Dagustan, and the adjacent valleys and plains. The story of Schamyl's miraculous escape from General Rosen, by favor of the archangel Gabriel, was repeated from month to month with endless variations and additions—his daring, skill, and success as a soldier confirmed the illusions of a credulous legation, and he gradually drew around his standard, and bent to his way, the multitude of rugged warriors whose swords have inscribed so many victories upon the backs of the Russian armies and to this hour present an invincible front to practically discomfit their adversaries.

Many well authenticated instances of his daring are related. One or two of these may interest the reader at this juncture. In 1830, Schamyl found himself surrounded by General Orskoy, and twelve thousand veteran Russian troops, at Achulko, a kind of trap encampment perched upon the top of a rock on the banks of Kossu. The position of this place was so strong, that the attempt to storm it was abandoned after the loss of fifteen thousand men, but Schamyl had won a greater foe than General Orskoy to contend with—hunger; hunger, wringing upon himself, came before a week had passed. This was known in the Russian camp, and the place having been strictly invested in all directions