## HARMURA.

## A PRELUDARY VISTA.

Upon an evening, many centuries ago, two aged priests of Brama sat conversing in the shadowy vestibule of one of those vast rock temples which a primeral people in a long past epoch had shaped amid the mountains of Northera Hinaostan, to perpetuate the worship of the universal spirit-the eternal deity of the sun.

The panorama which the eye commanded from that elevated position was one of vast and strange magnificence. To the south and west an immense browe plain extended, undulating in the dizzy beat haze, through which several, ramified like arteries of fire in the glow of sunset which now falling on the golden domes of some mighty city, potently thround above their waters gow on some vast tract of dark odorous woodland, now on the blood-red stony crests of some long mountain ridge, streamed away into the endless distance, in which all objects became indis tinguisuable, save a billowy mass of thunder cloud, whose black domes charged with invisible force, ascended in the maje-ty of stormy portent from the region of the remotest horizon. High overhead, the stupendous summits of the hills, crowned with imperiabable snow, loomed sublime; the nearest masses cleft in ravines already black with night, hanging over the earth like giant presences of silent terror-those remote already mingling their supreme white summits with the tatat starlight, like gods inaccessible from the world beneath, breathing the air of highest heaven, secure in an eternal solitude .-Away towards the west this great mountain bastion became lost in space; and as the sun sunk, its nearer masses and pinnacles, suddenly darkened, extended their buge shadows across the plain beneath-save at one point where a great ravine, fronting the sinking luminary, disclosed leagues away, a paradisial scene of a lovely elevated region where a high-walled city rose with its palaces and towers amid dusky forests and gardens of everlasting bloom, surrounded by a superincumbent wall of rock-us only point of ingress seen through the barren chasm opening castward. Although blue darkness had already descended from the heights, a strange mysterious light still lingered in the vista where this city stood, still rendering it distindesert long after night has deluged the earth in ebadow.

From the conversation of the Bramins, it appeared that one of them had just returned from a mission or pilgrimage to this city, which was renowned as the residence of the most powerfultribe of magicians in Hiadostan. Wearied with his journey, he rested for a space on a huge bed of leaves on which his companion sat, beneath the stony adytum of the temple refreshing himself with a few truits and water from an earthen vase, his dark comrade meanwhile maintaining a though ful silence. At length, making a mysterious sign, he drew near his friend and ะลเป๋---

' Yea, terrible and strange, oh Rhaman, are the events which have occurred in Murthra youder, and he stretched his black bony arm toward the mountain ravine.

Ahout a year since, as I learned, a stranger visited the city-a south whose aspect and fanguage, though he had become possessed of ours, testified that he belonged to a race inhabiting a country a vast distance away-a country of snow and gloom, in a northern ocean, mear to the setting sun. This youth whose name was Harmura, was possessed of great intelligence. and though a prince in his own land, preferred to encounter danger and subject himself to want and suffering while travelling over the earth in search of knowlege. Having learned in the cities of the plain that the most potent magicians of the east dwelt in Murthra, he arrived there alone, and presently forming an intimacy with Arava, the most learned of the magicians, de voted himself to the study of those acts for which he was renowned. None knew whence the terrible being Arava had come; of this even his brethren in science were ignorant. Some said that in his youth he had lived among the spirits and demons of an unvisited region of the world, and that his daughter Ulupa was the fruit of his intercourse with a being of a supernatural order. Certain at is that her beauty was of a surpassing and unearthly nature, and that the paternal affection which Arava manifested towards her amounted to idolatry. Nor did the film love and reverence, which his na-

degree. + Until the arrival of the Prince Harmura in the city the beautiful Ulupa, living wholly in her father's palace engaged in magical rites, had never conversed with any youth of a sex onposite to her own. It was not long, however, after Harinura, in pursuance of his studies, bad his aspect.' become resident there, that a sudden and mutual. 'Psha I' said an olderly lady, 'be is weared cities, that is in all forty-eight, with their sub- bypocrite, and the laws of this country, as well as 'whatever ye do to the poer, ye do it had me.

love animated their beings, and that the Prince, with his voyage; his gainty will return when he | urbs; and those cities shall be given out of the of other countries, would declare the do among already inspired with the deepest passion demanded the hand of Arava's beautiful daughter, whom he promised should one day become the queen of the western land, over which his father then held sovereignty. Arava, however, replied by a denial stern and irrevocable; and even threatened, seeing that he still entertained the above project, to destroy him by magic arts, if, after a brief interval he refused to depart from the city and pursue his travels into other

'To conclude my narrative. Some days after the Prince had listened to the denials and threats of Arava, the latter was found dead in the garden. Before Ulupa heard the dread intelligence she received a visit from Harmura, who pleaded passionately, entreating her to fly with him to his own land; but while half consenting one of the ministers of the place entering informed her of the catastrophe which had befallen her father. Overwhelmed with despair, and mastered by the conflict of two powerful affections and sorrows, this beautiful and strange being, who by some knowledge soon became acquainted with the fact that her lover, Jeeply endeared to her, was the destroyer of the father she adored, hurried from the presence of the Prince into the inner apartments, and a brief space after, was found dead, baving, as one of the magicians found, exlinguished her life with a potent elyxir, one drop of which was sufficient to separate the spirit from the form. Meanwhile the Prince of Harmura has disappeared; and although the people of the city and those skilled in magic art have sought by every means to discover him, their search has proved fruitless. It is said that one of the magic who followed, encountered him in a pass of the distant mountains; but just when about to have him seized, a form like a spirit auddenly dazzled the eyes of his attendants, and paralysed their frames, and when they recovered, the Prince Harmura was no where to he seen.

The short autumn day has sunk leaden -bued and blank over a dismal district of a northern land washed by the wild grey ocean. Inland from the bay, on whose stretching promontory a turreted city rises, great plains extend eastward already to the whitened hills, from which the guishable far away, like a remote cloud which broad dim wind comes mouning, bearing with reflects the smile of evening on the edge of the lit, in drifts mingled with snow, the leaves of the beech and oak woods-whitening the deprecaling boughs of the dark pines in the ravines and must be a revenue, and that revenue must needs on the wastes, where the torrent foams cololy, be at the disposal of the church, which must and the rivers roll their torrents toward the have dominion over it -must consequently nosshore, along whose black grant barriers of rock | sess it. The church cannot be compared to any and fantastic cliffs the great waves mount with other organic body, possessed of life and matter incessant crests of spray. For a space the sky for life to act on. Nourishment is required to is murky and dim with drifts and tumults of cloud sustain matter connected with life, and thus our from the pole; but presently it clears; slowly body has motion, and existence. To persons of the large stars begin to gluniner amid masses of rloud white as snow which, dissolving in the azure air, resemble the breaking up of the ice sea | and administer property, but in this great age of on the approach of spring; slowly they float development and entighterment and progress, away from the brunement, in which the long. pale, streaming sunset of the northern night, arching from west to dawn, illumines the mournful scenery of the land and sea with a hollow, neantful as the simle of death.

A still brighter object, however, is the palace of the King Haskeld, illuminated as it is tonight in honor of the arrival of his son, the Prince Harmura returned after an absence of many years of travel. Every casement in the great stony pile flames with lamp and torch, casting a yellow glare far along the rocky promontory, in whose creeks the black vessels ride at anchor, and over the breezy sea where here and there a barge comes stemming from the dead yellow line of the distant sky. Numerous bon fires blaze in the courts of the structure where the joyous retainers hold revel, and the dark rocky esplanades, where iron-armored sentinels. holding watch above the waves, cluster round the heaps of flaming pine, the while with cups of mead, healths, and songs, they celebrate the return of their future king.

Within the palace, meanwhile all the bustle and excitement; for the price who has just arrived, is about to enter the royal chamber, where the aged monarch, restless, and auxious, awaits him. Near the entrance a number of the maids and ladies of the court, clustered in the lamp-lit hall, are canvassing the event and gossipping in whispers together.

'How changed the prince has grown,' one exclains. When he left Norway, five years ago, a youth more handsome and gay could hardly be seen; but from the glimpse I gained of ture and power elicited, inspire her in a less him as he came through the court yonder, he seems to bear in his aspect a settled melan-

'Yes,' returned another, 'and the expression of his countenance is still darker than the color which foreign suns have burned upon it. Toust me, there is something awfur and mysterious in

has been awhile among us."

'What a strange collection of things he has brought from the East,' said a lively girl; such been unpacking. I'm sure he has been studying sorcery. And did you remark that from chest which he ordered to be carried to the east chainber. I think-but hush'-

All turned, as a distant door opened, and an indefinable feeling of awe passed through the fair group as the tall figure of Prince Harmura was seen approaching. As he advanced, and hurriedly passing, bowed to the fair bevy-then disappeared beneath the curtain of the datsthey again fell to interchange remarks on his appearance, the pale darkness of his face, the great brow, the strange light of his eyes, his gloomy dress, the light of a flashing jewel, worn near his heart, which his disparted robe displayed, and such like particulars—then fled away to their chambers to dress for the entertainment, at which the inmates of the court were to be present that

As the prince entered the royal chamber, the old monarch rose trembling, and the tears started from his hollow eyes, and trickled on his white beard, as clasping his son to his heart he sobbed forth in marticulate accents the passionate joy which he felt in seeing him once more.

FOURTH LECTURE OF HIS LORDSHIP BISHOP LYNCH ON THE POPE'S ENCYCLICAL.

The subject of this evening's lecture which I will desputch as quickly as possible, will be on the right of the Church to possess property.

In the 26th proposition, the church has not the natural and legitimate right of acquisition and possession,' and again, the 30th proposition says the immunity of the church and ecclesiastical persons derives no origin from cia laces. The ministers of the church should not possess temporal affairs.' That is not true. The church requires besides liberty to develope its action, a sphere to act upon-a track to run on. The church has a body to support. Her ministers are men, not angels. Her churches are built of materials; these require support. The growth of the church is steadily progressing where there is liberty, and every new development originates a new want, which must be supplied .-Whence all those wants be supplied? There common sense it appears absurd to take the trouble of proving that the church can possess we must prove that bodies exist, that water is wetting, that the snow appears white and that circles are round.

In treating of the various errors condemned by our Holy Father, we have used arguments taken principally from the Holy Bible and from reason. We shall continue to use the same weapons. We find that the ministers of God in the Old Testament were no sessed of immense wealth, which they administered by the appointment of God Himself, for the Almighty gave to His church a perfect dispensation of goods and possessions. Why may not His Son Jesus Corest also give to the ministers of His church the right of posse-sion and of administering property? To go back to the old dispensation; in the general corruption of the world God made choice of one man in whose family and nation the ministers of the G. spel, for he says, 'Have to write the history of the martyrs, and this was to be preserved the idea of a true God and we not power to eat and drink! If we have the true model of worshipping that God. In shown to you heavenly things, is it a great dat- lay. Moses the kingly and sacerdotal authority were vested; but the kingly and sacerdotal function 4th verse. And again, 'Know you not that was to be divided, and by the command of Himself, Aaron was chosen as High Priest to perform the sucerdotal functions, and the tribe of the altar particle of the alter, so also the Lind Levi was associated to him in order to perform ordained that they who preach the Gospel should worthly and honorably the functions of the temple. When the Israelites entered the land of promise, the tribe of Levi had no part in the land. But were they left to the voluntary charity of their brethren? No. By the express command of the Almighty, whose dominion is and again donations from the Pullipeans, and he Lawrence quickly went and distributed the ready supreme over earth and sea and all that they ordered collections to be made in the churches money that he had among the poor. He was contain, the other tribes were made tributary to of Galatta. Our Lord also ordained that they to bring his riches upon a certain day, and be that tribe of Levi, and they were ooliged to pay that tribe a teuth of all the possessions besides the first traits of the earth. We tead in the 25th chapter of the Book of Numbers that the Luid said to Moses, Command the children of Israel that they give to the Leviles all of their moneys. St. Paul tells us of the Church which were treated wretchedly, and when they were , possessions, cities to live to and their suburbs round about; that they may abide in towns and the suburbs may be for their cattle and beasts; house, especially for the Catholic Church would sestence from charity, or perish. But the early and besides this, there shall be forty-two other be considered as a mad man, or a defrauder or a Christians were taught by our Lord Jesus Christ

cities should be given us to dwell and their sub-

The ancient church had need of property-of the solemnities of His worship, and their wants were supplied by the order of Almighty God .-Christ founded a Church. It requires material temples, and mortal men to minister in them .-He, too, by a divine law written in the hearts of the faithful, gave to it all necessaries for the subsistence and maintenance of ministers, and the splender of His Apostles to go and preach without. They had neither scrip nor staff, and when they returned from their sacred mission, He asked them did they want for anything; they said 'No.' The piety of the faithful had supplied all. But the college of the Apostles with Christ at their head, were not without some riches, for one was appointed to carry the purse. We read in the Go-pel of St. John, 13th chapter, 29 h verse, ' While Jesus was at table, He said that there was one that would betray Hun. The disciples spoke amongst themselves; they did not understand what Christ meant, for St. John says that some thought that because Judas bad the purse, that Justis had said to him, to buy these things which we have need of for the festival day, or that he should give something to the poor. It is therefore evident from these expressions that Judas acted as agent for the Apostles and supplied their wants, and also that he gave to the poor, when it was necessary, from the common purse; otherwise the Aposiles could not have thought that Jesus told them to give to the poor, or to buy something for the festival .-As the church increased under the inspiration of the Holy Ghost, the Christians knew that the in fine, their wealth, for when they had supported wants of the Apostles were increasing, and they so many orphans, and so many poor, made by gave generously to them, and those who joined persecutions, dragged into the catacombs, they the church. We read in the fourth chapter of had but little after all. But still the Roman the Acts of the Apostles that for as many as Emperors, Maximilian and Dioclesian, not satiswere owners of lands or houses sold them and brought the price of the things they sold and also confiscated the property. In 302, Constanlaid them at the feet of the Apostles, and distributton was made to every man according as he them; but it was soon after confiscated by had need.' The early Christians had all things Julian, the apostate, who sacrilegiously plundered in common. But there must be certain persons the church of her possessions, and his example to administer the common property; and it must have been considerable, for a two sermons twelve of the church must have been certainly considerthousand people were added to the church; and able to supply their great want, and we see evt-(Fod, by an awful crastisement of sudden death of Anama and Sapphira, announced his indigna- Rome. A church that is now above the earth. tion towards those who, by fraud, kept back part | the church of St. Clement, at Rome, is an exof what they promised and vowed to the Lord. ample. For he said before in the book of Ecclesiastics, fith chapter and third verse, If thou hast vowed anything to God, defer not to pay it, for an unfaithful and looks i promise displeases. Him, but have discovered that there was another church whatspever thou hast vowed pay it.'

As the possessions and the poor of the early church increased, we find the Apostles ordaining deacons to take care of the temporalities of the church, and the poor and the widows. Christ foretold in His G. spel, the poor you will always have with you. He preached it to the poor .-Again, St. Paul, who labored with his own hands rest be and those who were with him should be a hurden to any of the rew converts, declared to the Curistians that it was their duty to support ter your carnal things ?'- 1st Cor., 9th chip., they who work in the holy place eat the things that are of the holy place, and they who serve live by the Gaspri." - 1st Cor., 9 h chapter, 13 h verse. And St. Paul, acting on the principle, ordered collections to be taken up in the church-

possessions of the children of Isreal. From invalid if the donor died within the expiration of them that have more, more shall be taken, and a year from the time of the donation, and the from them that have less, fewer, that each shall law is called mormain. Against the law the curious instruments and manuscripts as they have give towns to the Levites according to the ex- church protests, for we read of Zachaus, a pubtent of their inheritance; and again in Jeshua, lican, who was converted by our Lord Jesus 21st chapter, we read when the princes of the Christ, that after his conversion he said to our families of Levi came to Alenza, the priest and Lord, The batf of my goods I give to the Joshua, they snoke to thein and said: 'The poor, and if I have defrauded any one I will Lord commanded by the hand of Moses that give him four told.' Did Zachaus do right?-Did our Lord reprove him for doing wrong? urbs to feed our cattle, and the children of Israel So Zachaus did right. Supposing that Zachaus gave out of their possessions according to the lived now here, or a man like him, a usurer-a command of the Lord, etter and their sub- man that got a good deal of money by defrauding his neighbor, and that he was touched with repentance; he had large landed estates that he wealth-for the sustenance of His ministers and got by fraud, he could not sell them, and all he could was to make a will to restore them to the poor ; it that man happened to die within a year the law will step in and say that it is invalid, that property must go the State. We say that is not a law. The law to be a law, must be a just law, must have justice on its side, must be according to God, must be upright, otherwise it is no law.

The law steps in between the dying repentant sinner that wants to offer something for his soul, that takes the advice of the sacred Scriptures which tells hun to redeem his sins by alius-deeds. He finds himself incapable of doing so in the hour of death; for law forbids him and tells him he cannot do it. Our Holy Father the Pope raises his voice against such iniquity. We cannot help it; but still we can protest against it. The possessions of the church have always excited the cupidity of the avaricious, and of the great ones of this world, and they began to confiscate the property of the church very early, to take it from the apostles and their successors what is termed the price of sin. For unstance a poor girl in her misfortune, like Thimas, the penitent, comes and offers up the price of her sins to the poor and the orphan to make restitution. Is that property to be taken from the orphan, from the church? Is it fair to step in between the poor sinner and his God ? It is not.

The generosity of the early christians was proverbial. It excited the wonder of the pagans and also their capidity. They exaggerated fied with putting thousands of Christians to death time and Lycinias restored that property to has been followen by many since. The rights dence of this wealth, now in the catacombs of

It was not suspected that there was a church underneath. The church above is magnificent with marble columns and moziacs. But they beneath of equal dimensions and equal splendour. It was covered up with earth, under ground .-This grand charch in the catacombs was abandoned by the christians when they dare to worship in the light of day, and they did not think that they were loosing much, when they made out the foundation of another. Another arenment. Clement, the third Pope, after St. Peter and who is mentioned in the Episile of St. Paul to the Phillipians, divided the immense city of Rome into seven regions, and appointed notaries of course must have required a considerable out-

When the christians enjoyed a little respite, they naturally were anxious to build churches and monasteries; but from hour to hour they were afraid of loosing them. And to-day, it is sad to trace the various methods resorted to in order to hide from the wicked world those nossessions. St. Lawrence in 257 Archdeacon of Rome, was ordered by the Prefect to give up all the riches of the church, because the emperor es, as we read in the 16th chapter 1st Cor.: 8th had need of them to support his army-which and 9th chapters 2nd Cor. He received once must have required a considerable sum. Saint who preach the Gaspel should live, by the Gos- brought before the Prefect of Rome the poor, pel, for the laborer is worthy of his bire.' - | the lame, and the blind, for then, there was an Matthew 10 h chapter, eight verse. And the limmense number of these in Rome, for you must Apostle understand these words of his master. know, that at this time there were far more He did not hesitate, as we have seen, to receive | slaves in Rome thin freemen. These slaves was in the house of Piscah and Aquilla. A per- old, and worn down in the service, they were son of the present day who, would give up his driven out upon the open streets to procuie sub-