

"I entreat of thee," I said with ardour, "do not deny me the satisfaction of sharing in some way, the sense I have of what thou has done for me.—Let me know who my benefactor is—let me love—let me serve him."

"He looked on me for some time with a smile, if smile it could be called, which conveyed unmixed contempt."

"I see, Chenides," he said, "thou canst be curious as well as grateful."

"And is it evil?" I exclaimed. "Is it for harm or for mere satisfaction of an idle thought, that I do seek to know thee? The weakest may often have the power of rendering good service, even to the strong. Thou hast aided me in seeking happiness—shall I see thee in want of the blessing, and not feel desirous to sympathize with and befriend thee?"

"How knowest thou?" he asked, with a sudden gesture of rebuke and haughtiness, "that I am not happy?"

"Thy speech—thy action reveals it."

"Tush, fool!" he exclaimed, "thou art of the brainless herd, who think that happiness consists in a perpetual sunning of the teeth, and a giggle of the voice. Silence and gravity, and even tears, have more to do with happiness, than thou, and such as thou conceivest."

"Aye," I replied, "but peace of mind has yet even more."

"The stranger started, and frowned scowling upon me."

"How darest thou twit me with the want of peace?" he said sternly, "what dost thou mean?"

"Answer me first," I exclaimed, "what is that dread design which occupies thy reason even at the instant that we speak? Does Peace consist with that?"

He recoiled and looked upon me, like one betrayed and ruined.

"I seek not to deceive thee," I exclaimed, "be not alarmed. I know not what it is, but I have learned enough to know that it is likely to make a lasting wreck of thee and of thy peace. Let thy astonishment cease. All that I know of thy designs, I learned from thy own lips on a certain night which thou canst not have forgot so soon, in the temple of Hecate."

"Mean spy that thou art," the stranger exclaimed with an anger which seemed increased by the previous terror he had undergone. "Is it then thy wont by such means to pry into the purposes of those whose folly leads them to befriend thee? Is this what thou hast learned at Athens?"

"Do not think so harshly of me," I exclaimed, "I went there with a different intent, and all I heard was purely accidental. Let me not suffer in thy thought, by dealing openly with thee as I have done. If it were over my intent to reveal what I saw and heard to thy injury, I would not have mentioned it to you."

The stranger paused for a time, during which, his eyes, that either from doubt of others, or of himself, never rested on one object for more than an instant, were frequently directed to my countenance. I felt his glance upon me, while the fear of offending yet farther, kept mine fixed at his feet. At length he said in a more tranquil tone, but still with the contemptuous manner which was usual with him:

"And what reason hast thou, inquisitive tailor, to judge that the project which I have in hand, is such as cannot consist with peace or happiness?"

"I fear," I replied, "if I tell thee all my motive, thou wilt make little account of my philosophy."

"Say it, however," returned the stranger.

"A few nights after I had seen thee at the temple," I said, yielding to his wish, "it happened that I sat alone in my room, thinking of thee, and lamenting that I had not found some means of seeing and conversing with thee, ever since I received thy generous gift in Maceo. The night stole on, while I continued still occupied with these reflections, and it was near midnight before I retired to rest. They returned in my sleep, and a singular dream which I had, added nothing to my tranquility. But you will think me foolish—"

"No—no—let me hear thy dream," the stranger said, with an appearance of sharper interest than he had hitherto manifested.

"But then thou wilt be offended," I said, "at that part of my vision which relates to thee."

"Fear not, Chenides," he said, "I know thou art not the master of thy sleeping thoughts; few have that sovereignty even in waking."

"I thought, then," I continued, "that I was walking in a fertile plain, where I beheld a beautiful child running sportively from place to place, and wherever he came, scattered around him seeds, which presently struck root, and changed the whole scene into a garden of the loveliest fruits and flowers. While I enjoyed its perfume and its beauty, I beheld with horror, a swarthy looking figure creeping behind some rose trees at my side with bended bow and arrow ready drawn, and eyes full of the deadliest enmity, intently fixed upon the naked infant. I looked upon the intensely wrought countenance of the stranger—forgive me—it was thine own—"

"Proceed," said the unknown; still manifesting an interest that surprised me—"what followed?"

"I was about to cry out and catch this arm," I resumed, "but it was already too late, the arrow had sped hissing from the bow which gave shrill and mournful vibration as if grieving to be made the instrument of so cruel a murder. I glanced to the child—he looked back at me with a piercing smile, as if half amused at my idle fears for his sake, and went on with occupations as before, unhurt, and unperceived. A moan of the intensest anguish made me turn again to thee—but shall I tell thee the rest? Thou seemest disturbed—"

"Disturbed? at what?" cried the stranger, recovering himself with a sudden effort at laughter.—"At a dream! Proceed!"

"Thou wert lying on the ground, on thy left side," I continued, "the arrow buried halfway in thy right, just here above the liver, the blood bubbling around the shaft, and death already visible on thy features. At the same instant I heard a sound as if of millions of distant voices chanting a hymn of victory, while another voice more near, and resembling that which we both heard in the temple of Hecate, exclaimed with a burst of mocking laughter: 'Did I not tell thee to beware of Phrygia?'"

The stranger remained for a considerable time after I had concluded, absorbed in the profoundest thought, with his eyes fixed immovably on the earth.

"Judge now for thyself," I said at length, "whether it were a merely idle curiosity that moved me in desiring to know thy name."

(TO BE CONTINUED IN OUR NEXT.)

It is now perfectly clear that the most rascally frauds have been perpetrated upon the Indians dependent upon the bounty of the United States for a great share of their living, and the miserable excesses of the Indian Bureau only bring out in clearer relief the nature of these peculations. The sufferings experienced by the Cheyennes, Comanches, Wichitas, and Kiowas, has amounted in some cases to absolute starvation, brought about by these frauds, and all the accounts of destitution have been far understated.

The Indian chiefs invited to Washington to consult about the relinquishment of their title to the Black Hills have arrived at the Capital, and there is a prospect that the Hills will soon be open to miners.

A Milwaukee lady paid fifty dollars to have a wart removed from her nose, and now wants to know what has become of the nose.

THE O'CONNELL CENTENARY.

The Programme of the Celebration in Dublin.

(Abridged from the Dublin Freeman.)

A meeting of the members of this body was held at three o'clock on Tuesday 4th inst., in the Mansion House.

The Right Hon. the Lord Mayor in the chair. The following were present: Very Rev. John O'Rourke, P.P.; Very Rev. Myles M'Manus, P.P.; Rev. Matthew Collier, P.P.; William Meagher, T.O.; James P. O'Beilly, T.O.; Wm. Gernon B.L.; E. D. William James Hughes, T. D. Sullivan, P. O'Brien, Ignatius Kennedy, P. L. G.; John M'Dermott, Rev. Thomas O'Shelly, C.C.; Rev. James Daniel, C.C.; Wm. Hackett, B.L., J.P.; Michael A. Hayes, R.H.A.; Thomas Mulligan, President United Trades Association; John Daignan, Vice-President do; Patrick Rice, Richard Harlin, Nicholas Mulligan, Rev. Mr. Donovan, Robert D'Arcy, Patrick Moore, John Arkins, Thomas M'Entyre, Professor Kavanaugh, hon. sec.; John Keegan, read.

Mr. Keegan, secretary, read letters of apology from persons unable to attend, including the Mayor of Limerick; Mr. M. Considine, secretary to the Ennis trades (who stated that he could procure one of the old trade banners that was carried at the great Clare election of 1828, as also one of the Clare Volunteers of '82, if the committee approved of his bringing them to Dublin); Mr. P. Ryan, president of the Clonmel trades; Mr. P. Martin, M.P.; Alderman Harris, and Mr. D'Arcy, Catlingford.

The Rev. Mr. O'Rourke moved the following resolution:—

"That the offer of Mr. Michael Considine to send to Dublin two banners for the processional celebration, one carried in the memorable Clare election in 1828, the other by the Clare Volunteers in 1782 be accepted by this committee."

Mr. T. D. Sullivan seconded the resolution, which was adopted.

Rev. T. O'Reilly, C.C., proposed:—

"That Mr. E. Dwyer Gray, proprietor and editor of the Freeman's Journal, be added to the general committee, and likewise to the special literary and communication committee, and that the secretary be requested to communicate this resolution to Mr. Gray."

Mr. Hackett, B.L., seconded the motion, which was adopted.

The Very Rev. Canon Rooney, P.P., Clontarf, was also added to the committee.

The Rev. Father Daniel, C.C., brought up and read the report of the musical sub-committee, from which we select the following passage:—

"The sub-committee recommend that three musical performances shall be given during the Centenary feasts. One to consist of an oratorio, to the selection of which the committee will devote their most earnest attention. The second to be a concert of Irish music, and the compositions of Irish composers. The third, at popular prices, to consist of the performance of portions of Professor Glover's cantata of Tara, and selections of Irish music. For the first two concerts they would suggest that Mr. Joseph Robinson should be engaged as conductor, and that for the performance of his own cantata and the accompanying selections, Professor Glover should be engaged to act as leader of the orchestra. A good deal of attention was given to the consideration of the days and times best suited for the concerts, and they suggest as the result, that the oratorio be given at three o'clock on Thursday, the concert of Irish music at eight o'clock the same evening, and the cantata of Tara at eight o'clock on Saturday night."

M. A. O'Neill, T.C., moved:—

"That the committee having this day had submitted to it the report of the musical sub-committee now adopts said report, and hereby authorises the musical sub-committee to enter into all the necessary contracts and engagements to the extent of £700, on the condition and understanding, however, that there shall be laid before the committee at its next meeting, the resolution of the musical sub-committee undertaken on its part, to pay over to this committee, or to lodge in bank to the account of the treasurer of the fund, all moneys realised by the sale of the tickets for the oratorios and concerts."

Mr. Ignatius Kennedy, P.L.G., seconded the resolution, which was passed unanimously.

The following are the names of the gentlemen who constitute the above sub-committee:—

Rev. Myles M'Manus, Rev. James Daniel, Mr. M'Dermott, Mr. Gernon, B.L.; Rev. Father Donnelly, Rev. T. Reilly, Mr. P. T. Hayes, Mr. C. Dollard, and Mr. F. Morgan.

The Lord Mayor stated the musical arrangements had been under the consideration of the sub-committee for several days, and it was their opinion that the proportion, if any, by the general committee towards liquidating the sum of £700, would be a mere bagatelle.

The report of the celebration committee was next brought up. It recommended the following:—

1. The public celebration of the centenary will occupy three days—namely Thursday, 5th, Friday, 6th, and Saturday, 7th August next. His Eminence the Cardinal Archbishop of Dublin having decided on holding a grand Religious Function in the Cathedral, Marlborough-street, this solemn ceremonial and national thanksgiving for Divine blessings rendered through O'Connell's life and labours will fitly open the celebration on Thursday morning.

3. Same day a grand oratorio to be given in the Exhibition Palace, from three to six o'clock. 4. Two or three great banquets to be given during the celebration in the largest buildings in the city, the banquet halls to be suitably decorated. 5. Representative men from every country to be invited to the grand banquet as the guests of the Irish nation.

6. Friday, the 6th, at ten o'clock, the grand centenary procession, which will include representatives from every class of the Irish race at home and abroad, and from every country that may send delegates, will start from the Mansion House, the several processional bodies joining at assigned places along the route to the site of the O'Connell Monument.

7. That our greatest living Irish poet, Denis Florence McCarthy, the friend and fellow-labourer of O'Connell, be invited to compose a suitable ode on the Centenary, and that he be presented with a literary honorarium of fifty guineas therefor. 8. The ode to be recited at one of the musical celebrations of the Centenary. 9. Two or three public balls to be given during the Centenary celebrations; the decorations of the rooms to be in keeping with the occasion. 10. Saturday, the 7th, might be devoted to foot races and athletic sports in the Park, and boat races in the river, while a fete champetre has also been suggested. 11. A concert, to be given in the Exhibition Palace, followed by fireworks there, and at other suitable sites in the city and suburbs. 12. Communication to be opened with all the railway companies having their termini in the metropolis, with a view to grant return tickets to and from all parts of Ireland, and also with the English and Scotch lines, and with steamship companies, at the lowest rates. Also for excursions on Saturday and the following days, from Dublin to the chief scenic and historical places within fifty or eighty miles of the metropolis.

Rev. Myles M'Manus, P.P., proposed the adoption of the report.

Mr. J. P. Arkins seconded the motion, which was put and carried.

It is very well for little children to be lambs, but a very bad thing for them to grow up sheep.

THE POPE AND THE FREEMASONS.

Within the last few days England has witnessed a scene at which Englishmen may well blush. They have seen the Prince of Wales, the heir to the throne, solemnly and with flourish of trumpets, accepting the so-called "dignity" of Grand Master of the Freemasons of this country. The Freemasons assembled at Albert Hall in their thousands to celebrate the event, and there was a great display of sky-blue aprons and of curious architectural designs. It was stated by the Daily News to be intended as a protest against the denunciation which the illustrious Pius IX. has with such powerful eloquence hurled against the most dangerous society in existence. There was a sly little game played on the occasion, which all who can observe will see was only meant to entrap the unwary. The Continental Freemasons were not allowed to be represented, but there was a promise whispered to them that the Prince of Wales would receive deputations from them in private. This shows the truth of what we have often urged, that although the Freemasons in these countries have not fallen into those awful crimes which have stained the annals of Freemasonry abroad, yet, behind the scenes they are all brothers. Let those who admire the "craft" read the account of the riotous and savage proceedings in Belgium, the other day, when those who took part in a religious procession in Liege were brutally assaulted by the Freemason party. And yet it is with such men that he who will in all probability wear England's crown is now allied by those bonds which knit together this unholy brotherhood throughout the world. The society is at the present moment illegal in Ireland, because certain forms were omitted, and in strict point of law the Duke of Abercorn, his majesty's representative in Dublin Castle, is a felon.

How nobly, how sublimely has our good and great Pope spoken out at this critical moment. The enemies of the Catholic Church, not content with planting their infamous "lodges" in different towns in Italy, have actually introduced their abominations into Rome. Even in the sacred city of the Sovereign Pontiff they have, with characteristic offensiveness and audacity, raised their odious standard. To make the act still more outrageous, the day chosen for the open introduction of Freemasonry into the centre of Catholicity was a Friday in Lent—a day solemnly commemorative of the Five Wounds of our Lord. The scandal spread dismay amongst all good Catholics, and expiatory services took place for the purpose of making reparation for so great an evil involving special insult to God in the person of his Vicar. A truly Catholic Association in Rome issued an appeal to other pious confraternities to lose no time in asking the clergy to celebrate Masses to appease the offended majesty of God. In answer to this appeal numerous Masses were said and large crowds flocked to the churches. This gave great consolation to the noble heart of the great Pontiff, who little thought that he would have lived to hear of such a profanation of the grand old city, the most glorious chapters of whose history are the records of the martyrdom of those who nobly gave up life for the faith.

His Holiness has addressed a fatherly letter to the members of a society which has recently been established in France, having for its object union in prayer to God for the suppression of Freemasonry and other secret organizations. This excellent society has most appropriately placed itself under the protection of the glorious Archangel St. Michael. In the letter of the Pope there is no dastardly compromise, but every word indicates the fearless boldness with which the earthly head of the Church confronts the enemies of his Divine Master. He points out how often the Holy See denounced Freemasonry with execration and how repeatedly it foretold the mischief that would result therefrom to religion and to civil society. He calls Freemasonry a congenial offspring of Satan, rejecting all authority and severing the bonds of society, and he deprecates the sad fact that "many of those who ought to aid in crushing the monster are not afraid or ashamed to give it their countenance."

His Holiness adds that, as it is plain that human power is no longer able to grapple with the enemy, recourse must be had to prayer that the Almighty may (to quote the language of the letter) "tear up this poisonous root of those evils which are driving souls headlong to the eternal abyss. God cast out of heaven the real parent of this sect, and He alone (continued his Holiness) will now be able to sweep it off the face of the earth; it is an impious society which outrages God and (particularly in its lodges) loads His Divine Majesty with blasphemies and insults."

It is to be hoped that these solemn words of our illustrious Sovereign Pontiff will sink deep into the hearts of all. The masonic institution has manifested deadly hatred of Catholicity, and yet some one at the masonic dinner, the other day, ventured on the daring statement that Freemasonry held out the hand of friendship to Catholics. Well it is for the late Grand Master of the Masons of England, the Marquis of Ripon, that he has come out from amongst them into the pure light of Catholic truth. His lordship's retirement from the body was spoken of in a London paper as a happy event, as it led to the appointment of the Prince of Wales. It is indeed a happy event for the marquis for in abandoning Freemasonry, he has in truth "chosen the better part." We know well the oft repeated answer made by Freemasons, that, although (as was admitted by one of the "brethren" the other day) it has been on the Continent linked with intrigue and revolution, it does no harm in these countries! No harm!—then it is no harm to be united in what is called brotherhood with those who have in many lands perpetrated fearful crimes? Is it no harm to be the sworn secret ally and confederate of men whose public companionship (as was lately shown) must in common decency be spurned with all the outward appearances of contempt? Freemasonry does not carry out any one beneficial object. It confines charity within a narrow channel, and in Ireland it is closely connected with Orangism. Well it is for Catholics to have the voice of the successor of St. Peter warning them from the precipice. The world may now mock at that glorious voice, but its clear tones will yet be heard when those sneering accents of the enemies of religion shall have died away. The day will come when those who now foolishly think, in their pride of heart, that they can silence the Sovereign Pontiff by ridicule, will deeply regret that they did not in good time hearken with reverential and obedient attention to his sublime teachings.

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On Monday the Daily News returned to the charge in a feeble attempt to reply to a grand article in the *Unita Cattolica* on the recent silly affair at Albert Hall. Reference is made to "persecution and torture," and to the "rack" (did "good Queen Bess" never order torture?), and to "the amusing thunders of the Vatican," and to the "trivialities of Rome. We were thinking for a moment of condoning a sly little game played on the occasion, which all who can observe will see was only meant to entrap the unwary. The Continental Freemasons were not allowed to be represented, but there was a promise whispered to them that the Prince of Wales would receive deputations from them in private. This shows the truth of what we have often urged, that although the Freemasons in these countries have not fallen into those awful crimes which have stained the annals of Freemasonry abroad, yet, behind the scenes they are all brothers. Let those who admire the "craft" read the account of the riotous and savage proceedings in Belgium, the other day, when those who took part in a religious procession in Liege were brutally assaulted by the Freemason party. And yet it is with such men that he who will in all probability wear England's crown is now allied by those bonds which knit together this unholy brotherhood throughout the world. The society is at the present moment illegal in Ireland, because certain forms were omitted, and in strict point of law the Duke of Abercorn, his majesty's representative in Dublin Castle, is a felon.

How nobly, how sublimely has our good and great Pope spoken out at this critical moment. The enemies of the Catholic Church, not content with planting their infamous "lodges" in different towns in Italy, have actually introduced their abominations into Rome. Even in the sacred city of the Sovereign Pontiff they have, with characteristic offensiveness and audacity, raised their odious standard. To make the act still more outrageous, the day chosen for the open introduction of Freemasonry into the centre of Catholicity was a Friday in Lent—a day solemnly commemorative of the Five Wounds of our Lord. The scandal spread dismay amongst all good Catholics, and expiatory services took place for the purpose of making reparation for so great an evil involving special insult to God in the person of his Vicar. A truly Catholic Association in Rome issued an appeal to other pious confraternities to lose no time in asking the clergy to celebrate Masses to appease the offended majesty of God. In answer to this appeal numerous Masses were said and large crowds flocked to the churches. This gave great consolation to the noble heart of the great Pontiff, who little thought that he would have lived to hear of such a profanation of the grand old city, the most glorious chapters of whose history are the records of the martyrdom of those who nobly gave up life for the faith.

His Holiness has addressed a fatherly letter to the members of a society which has recently been established in France, having for its object union in prayer to God for the suppression of Freemasonry and other secret organizations. This excellent society has most appropriately placed itself under the protection of the glorious Archangel St. Michael. In the letter of the Pope there is no dastardly compromise, but every word indicates the fearless boldness with which the earthly head of the Church confronts the enemies of his Divine Master. He points out how often the Holy See denounced Freemasonry with execration and how repeatedly it foretold the mischief that would result therefrom to religion and to civil society. He calls Freemasonry a congenial offspring of Satan, rejecting all authority and severing the bonds of society, and he deprecates the sad fact that "many of those who ought to aid in crushing the monster are not afraid or ashamed to give it their countenance."

His Holiness adds that, as it is plain that human power is no longer able to grapple with the enemy, recourse must be had to prayer that the Almighty may (to quote the language of the letter) "tear up this poisonous root of those evils which are driving souls headlong to the eternal abyss. God cast out of heaven the real parent of this sect, and He alone (continued his Holiness) will now be able to sweep it off the face of the earth; it is an impious society which outrages God and (particularly in its lodges) loads His Divine Majesty with blasphemies and insults."

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