

New Orleans Republican.

OFFICIAL JOURNAL OF THE UNITED STATES OFFICIAL JOURNAL OF NEW ORLEANS

THE DAILY REPUBLICAN is published every day, except on Sundays and public holidays. Terms: \$10 per annum in advance. Single copies 25 cents.

Rates of Advertising: One square, 12 lines, 10 cents per week.

Table with 5 columns: S. (Square), L. (Line), W. (Week), M. (Month), Y. (Year). Lists advertising rates for various durations.

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law which would be agreeable to them. The Austrian chancellor opposed this, seeing nothing in these concessions but endless trouble and confusion, the principal objection being that the rights of three-fifths of the population of Bohemia (being Germans) would probably be endangered by a surrender of paramount sovereignty of that part of the Austrian dominions to the Czech leaders, and their friends. The differences between Count Hohenwart and Beust in relation to this matter, though the emperor was favorable to the views of the latter, was the cause of the resignation of both these ministers. Notwithstanding the retirement of Count Beust from the chancellorship of the empire, his royal friend reposes the utmost confidence in his integrity, capacity and ability as a man and officer. His course as Austria's prime minister has been wise, prudent and sagacious, and reviewing his official life for the past five years, he may have the satisfaction of knowing that to his country he has been a benefactor, and to his sovereign a true and faithful servant.

THE TIEBORNE CASE.

This remarkable trial, which has occupied several weeks before the Lord Chief Justice Borell, and is still undetermined, is presenting to the English people the question, whether their judicial system is not a failure. This system, which has taken centuries to mould, form and perfect, and was believed to be the perfection of human wisdom, is suddenly discovered to be as frail as many another work before it has existed.

The essential characteristic of the English judiciary is the employment for all important cases, of a very small number of judges, very highly trained, very highly paid, and very hardy worked. They have not increased their judges in proportion to the increase of population, and the varied and miscellaneous wants of society. The old machine, which answered the purpose for which it was created hundreds of years since, is worn out, and a new one must be made which will do the work of the present day.

There was a time in the history of this country when our people believed, as the English people did, that that the institutions which the fathers made would always stand. But, experience of the past few years has taught us a different lesson, and the epidemic of change of laws and institutions is affecting other nations as well as our own.

Modern society, and especially society where the Anglo-Saxon race predominates, is growing more various and miscellaneous than ever. What some people call individualism is getting more and more to distinguished it. Men are growing more and more unlike one another, and it is more and more difficult to predict in a given case what they will do, and after they have acted to ascertain the truth as to their actions. This can only be tested and determined through a long and tedious examination, which is consequent upon the investigation of some claim or transaction involving large pecuniary interests.

Such is the Tieborne case, and the story of this man's actions in his life and wanderings, as elicited on the trial of his claim to the Tieborne estate, has shown the necessity of reforming the judicial system of England. The time already occupied in the trial of this case has wearied the patience of court, jury and the public, and yet the judicial system as now prevailing, entirely sustains the course pursued by the lawyers engaged in it. The paucity of the judiciary under the English laws no doubt is one great cause of complaint, and the manner of conducting the trials before an English court is another, and a third is the fixed periods at which courts hold their sessions, and their short duration, all of which are evils which must be remedied. The courts there are not like our own, held continuously but at long intervals, known as terms, and this produces accumulation of business, especially when interrupted by one such case as the Tieborne case. The innovation which was made a few years since by the admitting of parties to suits and proceedings to testify in their own behalf, has become to the English a source of bewilderment, from which they hardly know how to extricate themselves. In the Tieborne trial it is asserted that no amount of law reform could have shortened or simplified it. Not a single point of law has arisen, and the questions of admissibility of evidence has been extremely trifling; indeed the improvement which is conceded in the admission of the testimony of parties to the cause has helped to lengthen out that trial, however much it is likely to contribute to its satisfactory close. With the increase of litigation before English courts the present has proved too entirely inadequate to meet the exigencies of the time. On this subject, and referring to the Tieborne case, one of the prominent London journals says:

There is little hardihood in saying that the English judicial system is in great danger of a total collapse. We have the most difficult and extensive body of law known to the world, we live in a society which daily throws up questions of fact of incredible complexity and multifariousness, and we have a judicial machinery of which the efficiency is limited by the physical and mental powers of a small number of men, who are worked almost to the verge of physical and mental exhaustion.

When this great English institution known as the judicial system, which was believed to be impregnable, is in danger of a collapse, what may not be expected in regard to those other governmental organizations of that country when subjected to the crucible process of free discussion and the expression of the popular will.

The New Bedford Mercury having found the following in an exchange, thinks that such as live in glass houses should not throw stones:

There was a fair man of Middlebury, who was "sensation" in New Bedford, but he was not so good.

THE LORDS PRAYER.

A Sermon Preached by Henry Ward Beecher, in Plymouth Church, Brooklyn.

I propose this evening to make some remarks on the Lord's Prayer. You will find it recorded in the sixth chapter of Matthew, and the ninth verse, and onward. It is the first prayer which is given in the Gospels, and the first which is given in the New Testament. It is the prayer which is given in the Gospels, and the first which is given in the New Testament.

We find it embodied in the Gospel of Matthew with the Sermon on the Mount, having its organic relations to that memorable discourse, and according to some authorities out of the circumstances under which the sermon took place. Any one who reads the Sermon on the Mount will find that the Lord's Prayer is the first prayer which was needed for the completion of the whole discourse. And yet Luke speaks of it as if it were delivered on another occasion. This has given rise to the impression that it was delivered twice, and that it was delivered twice, it is very singular that Mark, the most accurate, perhaps, of the four Evangelists, and John, the most devout, should have omitted it.

And it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Teach us to pray, as John also taught his disciples." And he said unto them: "When ye pray, say, Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. This will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil."

In Matthew's version you will find that there is the doxology appended. It is the familiar Jewish prayer, "The kingdom of God be to thee, O God, as in heaven, so on earth." It is the prayer which is given in the Gospels, and the first which is given in the New Testament.

There is no objection to using it as a form liturgically, but there is no evidence that it was ever used as such. It is a prayer which is given in the Gospels, and the first which is given in the New Testament.

That we are permitted to repeat the Lord's prayer as a part of the liturgy, I need not argue; but the question as to the wisdom of repeating it, is another matter. It is better that a prayer should be prescribed and followed in sequence, and in the same terms always, is involved; and it is better that a prayer should be prescribed and followed in sequence, and in the same terms always, is involved.

It is not a prayer of anxiety. It is a prayer of confidence in the Divine Providence. It is a prayer of confidence in the Divine Providence. It is a prayer of confidence in the Divine Providence.

Here you have the standpoint. We are to come to God not as the subjects of a monarch, but as the subjects of a monarch. We are to come to God not as the subjects of a monarch, but as the subjects of a monarch.

After this manner, therefore, pray ye: Our Father, which art in heaven. Here you have the standpoint. We are to come to God not as the subjects of a monarch, but as the subjects of a monarch.

What may not the child say in the ear of his parent? What confidence is more utter than that which exists between a child that loves and is loved at home? What child may not ask of his father, or what confidence is there that he may not have in his father's love and protection?

ness of the scries and Pharisees, shall in no case enter into the kingdom of heaven. We find, therefore, that the sermon on the mount, of which so much is said, as the prayer which is given in the Gospels, and the first which is given in the New Testament.

Nothing is taken from it to prove that it was in existence before Christ's time. The prayer which is given in the Gospels, and the first which is given in the New Testament.

Another question arises, was this prayer of our Saviour a model and suggestion of the familiar Jewish prayer, "The kingdom of God be to thee, O God, as in heaven, so on earth." It is the prayer which is given in the Gospels, and the first which is given in the New Testament.

That is the generous way in which the child's heart pours itself out. This is an illustration of the child's heart, and the first which is given in the New Testament.

These petitions are one. The kingdom of God is a kingdom of love, and the first which is given in the New Testament.

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Here the heart recognizes its own inferiority and impotence, and its own need of God. It is a prayer of confidence in the Divine Providence.

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to be released from your sins. If you love sin, if you love wickedness, and you use the Lord's Prayer to parry judgment with, then I forbear you. Let it alone. Touch it not. But the Lord's Prayer is not a magic charm, and it is not a magic charm.

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The Through Water Route. (From the St. Louis Democrat.) Mr. James I. Bard, of New Orleans, addressed the recent iron barge meeting here, and was not as fully reported in the local papers as he deserved. His speech, however, was so full of interest, and so full of wisdom, that it is worth the attention of every one who is interested in the subject.

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