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THE MORNING STAR has been started with the approval of the ecclesiastical authority of the Diocese, to supply an admitted want in New Orleans, and is mainly devoted to the interests of the Catholic Church. It will not interfere in politics except wherein they interfere with Catholic rights, but will expose iniquity in high places, without regard to persons or parties. Next to the spiritual rights of all men, it will especially champion the temporal rights of the poor.

Approval of the Most Rev. Archbishop

We approve of the aforesaid under a king, and commend it to the Catholics of our Diocese.

J. M. ARCHBISHOP OF NEW ORLEANS,
 December 12, 1867.

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Morning Star and Catholic Messenger.
 NEW ORLEANS, SUNDAY, MARCH 3, 1874.
 TELEGRAPHIC SUMMARY.

IRELAND.
 On the 3d, a conference of Home Rulers returned at the recent elections was held in Dublin. The Lord Mayor of the city presided. This meeting is foreshadowed in our Irish correspondence.

SPAIN.
 The Government troops having been repulsed every time they attacked the Carlists, who are besieging Bilbao, have withdrawn. A division of 6000 men which was encamped fifteen miles from Bilbao has been annihilated. It was surprised, and after a bloody engagement, during which it lost 1000 men, commenced a retreat, which soon became a rout. So closely were they pursued by the Carlists that all the retreating were either captured or drowned trying to cross the river. Don Serrano has been declared President of the Republic, and has gone to join the forces operating against the Carlists.

A special to the London Times says: "Don Carlos has announced that it is not his intention to impose a contribution upon the population of Bilbao, when the place is taken. On his entrance into the city he will proceed to the cathedral and be crowned King of Spain. He will swear to support the liberties of the people, and will constitute the Government with Gen. Elio as President of Council. An appeal will be made to foreign powers to recognize the belligerency of the Carlists. He will declare all Spaniards exempt from allegiance to any other Government than his own. He will draw \$5,000,000 as the first instalment of a loan previously contracted.

ENGLAND.
 The new Parliament met on the 5th. Mr. Brand, Speaker of the last House, was re-elected. The swearing of members then began. Gladstone was most warmly received by the Liberal members, when he entered the hall, and took his seat on the front opposition bench.

THE GREAT FAMINE IN INDIA.
 A dispatch received at the Indian office from the Lieutenant Governor of Bengal, gives a most alarming report of the condition of the people in that vicinity. It says that fully 1,071,000 persons are starving to death in the districts affected by the famine, and that all poorer classes are beginning to want food.

THE ASHANTEE KING A PRISONER.
 Dispatches have at last been received from the Gold Coast fully confirming the previous reports of a victory, and dispelling fears which were entertained for the safety of the expedition. The Ashantee King had finally surrendered himself into the hands of the British troops, and was a prisoner at Gen. Wolsey's headquarters.

UPRISING IN EAST POLAND.
 The correspondent of the London Daily News at St. Petersburg writes, under date of the 28th ult. that serious rioting has occurred in Eastern Poland in consequence of the closing of the churches by the order of the Government. In one place the disorder was so great that the military was called out and fired on the rioters, killing and wounding seventy persons.

SOUTH AMERICA.
 Lisbon, March 5.—The mail steamer from Rio de Janeiro was delayed by a storm. There is probability of a war with the Argentine States on account of the insurrection in Paraguay increasing, and there was a general decline of values in consequence. Troops, in vessels, were going forward to Paraguay.
 At Buenos Ayres the elections were in progress, and were attended with immense excitement. Troops were being dispatched to various points on the frontier, and war with Brazil was looked on as liable to break out at any moment. Munitions of war were arriving from the United States. Cholera continued to rage, and the deaths from the disease averaged seven daily.

UNITED STATES.
 WASHINGTON, Congress.—The Senate, contrary to general expectations, confirmed Simmons as Collector at Boston by a majority of seven. On Wednesday Carpenter spoke on the Louisiana question. The bill to appropriate money for the celebration of the hundredth anniversary of the declaration of independence was also discussed, as was the army appropriation bill. No decision has yet been reached in any of these matters. The Senate seems to pick up a question, discuss it for a day or two and then postpone it, taking up some other question.

In the House, the franking privilege was again brought up, and this time defeated by a majority of ten. Several election contests were decided, all in favor of the Radical candidates.
 Louisiana Affairs.—It is conceded that all Democrats excepting Bayard will vote for Carpenter's bill, which, however, will be amended to fix the elections in November. Carpenter is reported to have said that the Republican party can only avoid defeat by abandoning Louisiana.
 The investigation of Durell's case continues, Mrs. Agatha, Caleb Cushing and other prominent persons having appeared before the committee this week.

Durell's Triumph.—The confirmation of Simmons by the Senate is regarded as a complete triumph for Butler, he having been opposed by the two Massachusetts Senators, Sumner and Boutwell, and eight of the eleven Representatives. The members of the House, as also

the Radical press of Massachusetts were opposed to Simmons. The leading Radical paper in Boston says: "This is an invasion of our rights for which no precedent will be found in the political history of this country; an outrage which cannot be many times repeated without destroying not only the political party which tolerates it, but the harmony of the States as a whole."
GREAT CATHOLIC TEMPERANCE MEETING IN CONNECTICUT.—All the Catholic congregations of New Haven united at a public mass meeting in Music Hall, New Haven, on the 1st, to promote the total abstinence movement. All the Catholic clergy in the city were on the platform, and over 3000 people were in and around the hall. The Rev. Dr. Carmody presided. James W. O'Brien, of New York, addressed the meeting. He said that he had no faith in the women's war. The Total Abstinence Union had enrolled 50,000 teetotallers in the past two years. Societies of ladies and of children were organizing in the churches on the basis of the pledge and the sacrament. Dr. Carmody formed a Ladies' Society in the Hall. A large number of men took the pledge.

THE WIFE.—Only let a woman be sure she is precious to her husband—not useful, not valuable, not convenient simply, but lovely and beloved; let her be the recipient of his polite and hearty attention; let her feel that her cares and love are not undervalued and returned; her opinion asked, her approval sought and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored and cherished, in fulfillment of the marriage vow, and she will be to her children and society, a well-spring of happiness. She will bear pain, toil and anxiety, for her husband's love to her is a tower and fortress. Shielded and sheltered therein, any adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and by love I mean love expressed in words and deeds, for I have not one spark of faith in love that never drops out—it is to a house as a person is to a machine—one is life, the other mechanism—the unloved woman may have bread just as light, a house just as tidy as the other, but the latter has the spring of beauty about her, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. She gleams over. It is airy, graceful and warm, and welcoming with her presence; she is full of devices and plots and sweet surprises for her husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means.

A SUNBEAM.—The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow which descend in a buffeted and airy atmosphere as if they were too flimsy to yield to the demands of gravity like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it in tremulous motion. The tenderness of human organs, the apple of the eye—though pierced and each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, blesses the useful light. Yet a few of these rays insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely-knit particles to separate, and will draw in a little more sunbeams with as much ease as a giant would draw water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds only to drop them again in snows upon the hills, or in fastening showers upon the plants. Let but the sun beam in a little more sunshine at one place than another, and it isolates a whole region in its lunatic wrath. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful and so unpretentious a manner.—British Quarterly Review.

Logic.
 "He who would thrive must rise at five."
 So says the proverb, though there is more rhyme than reason in it, for if
 He who would thrive must rise at five,
 It must follow naturally,
 He who'd thrive more must rise at four,
 and it will insure a consequence that,
 He who'd still more thrive
 Must leave his bed at turn of three;
 And who of this later would outside,
 And who'd rise at four,
 And by way of climax to it all, it should be held good that
 He who'd never be outdone,
 Must ever rise as soon as one
 But the best illustration would be
 He who'd flourish best of all
 Should never go to bed at all.

What are thy crosses to thy comforts, thy miseries to thy mercies, thy days of sickness to thy days of health, thy days of weakness to thy days of strength, thy days of poverty to thy days of plenty?

The Pope on Catholic Temperance.
 AN IMPORTANT LETTER TO THE MASSACHUSETTS CATHOLIC TEMPERANCE UNION.

At the last convention of the Massachusetts State Catholic Temperance Union an exceedingly filial address to the Holy Father was prepared on behalf of the Convention by the Committee, Messrs. P. J. Flaherty, of Boston; J. W. Dumphy, of Boston; and J. C. Costain, of Westford. The following important letter has been sent in reply:

Beloved Children, Health and Apostolic Benediction. We have heard, beloved children, with great joy not only that your State Union had met in convention, but that your sister Unions also had taken counsel together as to the most effectual means of preventing the evils that flow from intemperance. Drunkenness, it is certain, fosters and stimulates every species of strife and wickedness, as the inspired Word teaches, "Wine is a luxurious thing and drunkenness riotous." Wherefore St. Augustine writes, "Drunkenness is the mother of crime, the root of vice, the wreck of chastity, the spring of evil, the overthrow of reason, the ruin of the body, and a loathsome disease of the soul."

By drunkenness, therefore, morality is vitiated; a neglect and contempt of Divine things is gradually superinduced, and, when these pillars of social order are shaken, public tranquility is jeopardized; the family is reduced to want and its members torn asunder; at least health itself gives way, for the who love wine and feasting will be poor, and they who give themselves to drinking will be consumed.

In your zeal, consequently, to abolish this disreputable and promiscuous custom, you not only struggle against one vice but, in your efforts to stem the numberless evils flowing from this source, you also advance the interests of your religion, promote the welfare of your fellow man, and the prosperity of your country. And should you, with God's grace, prosecute the movement to success you will call down manifold blessings on your own people. For the same St. Augustine observes, "Sobriety is the mother of all virtues. It puts to flight sin and crime, shuns the danger, is faithful to duty, and rules over the home and the family with care and moderation."

We exhort you, therefore, for the true welfare of your country, to vigorously urge toward the Total Abstinence movement under the guidance of the Church. Thus will you, beyond all contradiction, deserve well of God, of the Church, and of your fellow men. We most cordially wish you the largest measure of success, and the happiest results to your labors, and in token thereof, and as a pledge of our paternal tenderness, we most lovingly impart to you, beloved children, and to all those who will engage in the same work with you, the Apostolic Benediction.

Given at St. Peter's, Rome, the fourth day of December, 1873, twenty-eighth year of our Pontificate.

Præ IX.

Great Meetings of English Catholics in Response to Russell's No-Popery Meeting.

[From the London Tablet]

The challenge given by Earl Russell and his No-Popery followers was promptly answered by the Duke of Norfolk and the Catholic laity of Great Britain. The two meetings of the 27th of January were amply met by the four simultaneous meetings of the 6th of February. Speaking of the meeting in St. James' Hall alone, the Times of Saturday, February 7th, showed its candor in saying that it lost nothing by comparison with the No-Popery assembly. We will venture to repeat what we said last week, that the two anti-Popery meetings were utter failures both in quantity and quality, and we will now say that the meeting in St. James' Hall alone was both in quantity and quality of so high a kind as to efface altogether the attempt to revive among us the No-Popery cry. But the chief meeting in St. James' Hall did not stand alone, three other meetings, at which the same resolutions were passed, were held simultaneously.

Long before the meeting in St. James' Hall commenced, not only every seat was filled even to the highest galleries, but no standing room was left, and the passages and staircases were so densely crowded that it was almost impossible to move. To provide against this emergency, another room had been taken adjoining St. James' Hall, and the church in Warwick street had been prepared to receive the overflow of the meeting. Both were densely crowded; a chairman and speakers had been provided for each meeting. Great numbers crowded at the door, seeking in vain for entrance. It then became necessary to lead off the crowds to Trafalgar square, where a meeting of over two thousand persons was held in the open air. So much for the quantity of this demonstration.

Next, as to its quality. It is enough to say that not one old hereditary Catholic name was absent. Almost every one of the chief Catholic families of England and Scotland were represented by one or more of their members. And, in addition to these, every Catholic family of more recent date was represented. More than this, there were present deputations from the chief cities and towns of England and Scotland. Though many ladies and others were present, the meeting was composed predominantly of men. Every class, from the highest to the lowest, was numerously represented. The sympathy expressed by other countries was conveyed by numerous telegrams from various parts of England, Scotland and Ireland, and from many of the

That which the No-Popery orators carefully avoided and disclaimed all intention of discussing was precisely the vital point of the whole controversy, viz: whether or no the Falck laws are unjust, wanton and persecuting; and therefore, not only whether the Catholics of Germany are justified in resisting, but whether every faithful Christian is not bound in conscience to condemn them. One after another the No-Popery declaimers avoided this question. It was precisely upon this question that the speakers at the meeting of the 6th appealed to the conscience and justice of our countrymen. The first resolution declares the Falck laws to be penal laws, inflicting violations of conscience in matter of religion. The second resolution declares those laws to be violations of the spiritual freedom of the Church and of the rights of conscience. The third resolution declares that the expropriation of such, against whom no evidence of crime or disloyalty has been adduced, is a tyrannical abuse of power by the German Legislature and Government. In proof of these assertions, the speeches of the Duke of Norfolk, of Lord Gainsborough, of Colonel Vaughan, of Lord Howard of Glosport, of Mr. Allin and of Lord Denbigh were pointedly directed. A printed analysis of the Falck laws, especially of the supplementary laws of last month, was distributed by thousands in the room. The Catholic laity of Great Britain have publicly raised a question which should be answered by No-Popery declaimers, or by superior articles, or by anonymous correspondence from Berlin. It is a fair issue of law and of fact, and must be honorably and judicially discussed. A number of our chief provincial newspapers have already, with much fairness, brought in a verdict against the Falck laws, and the public opinion of this country will not be long in openly refusing to be represented by Mr. Newdegate, Mr. Lordy Whittle, Sir Thomas Chambers, Mr. Chiquinny and Sir Robert Peel. Lord Howard of Glosport said very well that we must not deceive ourselves as to the feeling of Protestant Englishmen, who, while the Protestants of England show respect for Catholics, they have a great dislike for the Catholic religion; but they have a great respect for conscience and for justice, and a contemptuous impatience of men who, with the cry of civil and religious liberty on their lips, flatter and fawn upon the Emperor in the true sense given by Lord Howard of Glosport, that is to say, in the full sense of the term; because Christian in the spirit of their forefathers, who gladly went to prison and to death for the name and for the sovereignty of their Divine Master. Some six millions of men in these kingdoms stand as one man in the true sense given by Lord Howard of Glosport, that is to say, in the full sense of the term; because Christian in the spirit of their forefathers, who gladly went to prison and to death for the name and for the sovereignty of their Divine Master. Some six millions of men in these kingdoms stand as one man in the true sense given by Lord Howard of Glosport, that is to say, in the full sense of the term; because Christian in the spirit of their forefathers, who gladly went to prison and to death for the name and for the sovereignty of their Divine Master.

We will add but one other remark. Lord Howard of Glosport paid a just tribute to the English public and to the English press. "English public and to the English press." He said that as "an Englishman" he was proud of the press of this country, which could not be coerced or influenced. Allowing for a very few exceptions, and for a few vacillations arising from want of perfect knowledge of facts, we repeat Lord Howard's words. The men of culture of Berlin are thankful for small mercies. They have had little encouragement in the work of persecution, but they have learnt one thing from the British press, that the Catholics of Great Britain—and, we must not omit to say, of Ireland—are Ultramontane in the true sense given by Lord Howard of Glosport, that is to say, in the full sense of the term; because Christian in the spirit of their forefathers, who gladly went to prison and to death for the name and for the sovereignty of their Divine Master. Some six millions of men in these kingdoms stand as one man in the true sense given by Lord Howard of Glosport, that is to say, in the full sense of the term; because Christian in the spirit of their forefathers, who gladly went to prison and to death for the name and for the sovereignty of their Divine Master.

The Temperance Crusaders in New York.

There will be bloody murder here, as sure as you live, if the temperance crusaders try the same tactics in New York that they have used with so much effect in Ohio. New York rum-sellers are, as a rule, a pretty rough lot, and just the sort of fellows not to stand any nonsense. We have altogether over seven thousand of them between the Battery and Harlem river, and probably ten thousand barkeepers besides, so the praying women will have their hands full if they open a campaign here as they threaten soon to do. They are already beginning to organize in some of the churches and it is intended to have a sort of mass meeting on Saturday night, to put the New York temperance crusade under way. And where, do you think, do the crusaders intend to strike their first blow? I hardly think you could guess. The Duke of the Union League Club is to be their first objective point, as if any wonder that the members of the club are unhappy, with Barnum's big circus and all its prospective smells right under their noses, and a lot of women threatening to come along and break their bar into smithereens? The principal hotels are to be assaulted, too; but the managers, many of whom have been scolded on the subject, say they will instantly turn out of doors any party of women coming in to interfere with their business. This sounds rather brutal, perhaps, but it is pretty sure to be done if anything like coercion be attempted. The probabilities are that a different sort of warfare will be employed, though exactly what it will be has not yet been fully considered. In a week or two, perhaps, the battle will be raging, and when it opens the police will doubtless be kept pretty busy protecting the women from rough treatment. Models of mildness are not very numerous among our liquor dealers, especially in the quarters where the working classes live, and if the crusaders appear there with hymn book and banners, they will certainly light upon some rather

DION
 AND
THE SIBYLS.
 A CLASSIC, CHRISTIAN NOVEL,
 BY
 MILES GERALD KEON,
 Author of "Harding, the Money-Spinner," etc.

[From the Catholic World.]

(Continued.)
 CHAPTER X.

Meanwhile, in the large room within, breakfast had been prepared for the wanderers on a table drawn opposite to and near the open folding-doors of the arbor where they were conversing, and the landlady now summoned them to partake of that repast.

After breakfast, at which Crispina herself waited on them, Agatha asked where Benigna was.

The landlady smiled, and stated that a friend of her daughter's had called, and was doubtless detaining her, but she would go at once and bring her.

"On no account," interposed Agatha; "Benigna, I dare say, will unfold to my daughter all about it by and by. Unless you have some pressing business to take you immediately away, will you kindly inform us of the news, if there be any, and let us sit in the arbor while you tell us?"

Accordingly they went into the bower on the landing overlooking the garden, and Crispina told them the news.

In the first place, she told them that the emperor's expected visit to Formia was delayed on account of the state of his health. It was now thought he would not arrive for two or three days more, whereas he was to have entered Formia that very morning. Crispina added, that it would not surprise her if he did not come for a week yet.

In the second place, Queen Bernice with her son, Herod Agrippa, and her daughter Herodias, who were to have occupied those very apartments, had arrived at the inn, but had now gone forward.

"Mother," said Agatha, "those must have been the persons who, an hour ago, looked into the arbor below this one, when that pale woman was talking to me. The elder called the younger Herodias."

"The same," continued the landlady. "Finding that they cannot be accommodated in my house, young Herod has proposed to proceed with all their train to Formia, where—royal though they be—they will be nobody's guests; and as there is not a place of public entertainment in that town, and the weather is delightful, he says they will pitch two or three tents, and one splendid pavilion of silk, on the verge of the green space outside of Formia, where the games are to be held."

"Only fancy!" cried Agatha, clapping her little hands.

Thirdly, Crispina told them, with fifty gossiping details, that the entertainments to be given in honor of the emperor and the opulent knight Mamurra, from whom the town took its name, would be stupendous. Formia, by its name mention, was frequently called *Mamurra* or *urbis Mamurra*, from the colonel or chiliarch Mamurra. This gentleman had devoted his boyhood and youth to the cause of Julius Caesar, and afterward of Augustus in the civil wars; had gained considerable military reputation, and, above all, had amassed enormous wealth.

He had long since returned to his native Formia, where he had built a superb palace of marble, good enough for an emperor. In that palace the emperor was now to be his guest. He and Agrippa Vipsanius, the founder of the Pantheon, had long before been among those by whom, in compliance with the often-announced wish of Augustus, not peculiarly addressed to them, but generally to all his wealthy countrymen, Augustus had expended incalculable sums in adorning Rome with public edifices, for which costly materials, and the science and taste of the best architects, had alike been employed. As Augustus himself said, (for himself,) "They had found it of bricks, and were leaving it of marble."

"I have read verses by Catullus upon this knight Mamurra," said Agatha.

"So you have, my lady," replied Crispina. "Well, he has just knocked up a circus in the fields adjoining Formia, and is preparing to exhibit magnificent shows to his neighbors and to all comers, in honor of the emperor's visit to the town of the Mamurras and the Mamurran palace. Tiberius Caesar, who is also to be the knight's guest, promises to use this same circus, and to give entertainments of his own there, and Germanicus Caesar, before marching north to fight the Germans, and drive them out of north-eastern Italy, is to review at Formia the troops destined for that expedition, as well as the great bulk of the praetorian guards under Sejanus. The guard are uncertain what portion of them the Comar may take with him northward."

"Mother, we shall see the shows, we shall see the shows!" cried Agatha.

"Oh! and I am so slow. There is another ingredient yet in my wallet of tidings," exclaimed Crispina; "and only think of my almost forgetting to remember it."

"Remember not to forget it," said the Greek girl, holding up her finger with an admonishing and censorious look at the landlady. "What is this particular which you have, after all, not forgotten to remember?"

"My charming little lady, it is a particular which concerns the land of your mother, and the people of Greece; for seldom, they say, has that land or people sent to Rome anybody like him."

"You accused yourself of being slow; but now you gallop. Like whom?"

"Like this noble young Athenian."

"Galloping still faster," rejoined Agatha. "What noble young Athenian?"

"This Athenian, gifted as his countryman Alcibiades, eloquent as our own Tully, acute and profound as Aristotle, honorable as Fabricius, truthful as Regulus, and O ladies! with all these other excellencies, beautiful as a poem, a picture, a statue, or a dream!"

"There's a description," quoth Agatha, laughing.

"More eloquent than precise, I think," said Paulus.

"Yet sufficiently precise," added Agatha, "to leave us in no doubt at all who is meant by it. It must be young Dionysius; it must be Dion."

"That is the very name!" exclaimed the hostess.

"My mother knows him," said Paulus. "My sister and I have often heard of him; so have thousands; but we have not seen him. It is he who carried away all the honors of the great Lyceum at Athens on the left bank of the Ilissus."

"The right bank, brother," said Agatha; "don't you remember, the day we embarked at the Piræus somebody showed it to us, just opposite Diana Agrotera, which is on the left bank?"

"It is all the same," said Paulus.

"Mother, just tell Paulus if left and right are all the same," said Agatha. "That is like Paulus. They are not the same; they never were the same."

"All the ladies at the Mamurran palace," resumed the hostess, "make toilets against him."

"Toils, you mean," said Paulus.

"Yes, toils," continued the hostess. "They are intended as toils for him: they are great toils and labors for the poor girls; and they are toils for the fair dames themselves."

"It is all the same," again quoth Paulus. "And how do these toilets prosper against Dionysius the Athenian?"

"They tell me he is not aware of the admiration he excites—is totally indifferent to it."

"Base, miserable youth!" cried Paulus, laughing. "These Roman dames and damsels ought to punish him."

"You mean by letting him alone?" asked the landlady.

"No; that would kill him," returned Paulus with a sneer, "being what he is."

"Then how punish him?" asked she.

"By pursuing him with their blandishments," answered Paulus; "that is, if they can muster sufficient ferocity. But I fear the women are too kind here in Italy. I am told that even in the midst of the most furious passions, and while the deadliest agonies are felt by others around them, their natural sweetness is so invincible that they smile and send soft glances to and fro; they look more bewitching at misery (such is their goodness) than when they see us suffering at all. You, indeed, and