

THE FAIR GOD.

BOOK FIVE.

CHAPTER IV.

ENUYE IN THE OLD PALACE.

"Father, holy father!—and by my sword as belted knight, Olmedo, I call thee so in love and honor—I have heard thee talk in learned phrase about the saints, and quote the sayings of monks, mere makers of books, which I will swear are for the most part dust or, at least, not half so well preserved as the bones of their scribblers—I say I have thus heard thee talk and quote for hours at a time, until I have come to think thy store of knowledge is but jargon of that kind. Shake thy head! Jargon, I say a second time."

"It is knowledge that leadeth to righteousness. Bien quisito! Thou wouldst do well to study it," replied the padre, curtly. A mocking smile curled the red-haired lip of the cavalier. "Knowledge truly! I recollect hearing the Senor Hernan once speak of thee! He said thou wert to him a magazine, full of learning precious broadstuffs."

"Right, my son. Breadstuffs for the souls of sinners irrelevant as—"  
"Out with it."  
"As thou?"  
"Pizar! Only last night thou didst absolve and, by the Palmerins, I have just told my beads!"  
"I think I have heard of the Palmerins," said the priest gravely; "indeed I am certain of it; but I never heard of them as things to swear by before. Hast thou a license as corner of otha?"

"Cierlo, father, thou dost remind me of my first purpose; which was to test thy knowledge of matters both ancient and serious, outside of that which collect the sermons of the schoolmen. And I will not take thee at disadvantage. O no! If I would play fairly with the wisest heathen, and slay him with none but an honest trick of the sword, surely I cannot less with thee."  
"Slay me!"  
"That will I—in a bout at dialectics, I will be fair, I say. I will begin by taking thee in a field which every knight has traversed if, perchance, he hath advanced so far in clerkliness as to read—a field divided between heralds, troubadours and poets, and not forbidden to monks; with which thou shouldst be well acquainted, seeing that, of late days at least, thou hast been more prone to knightly than to scholarly association!"

"Santa Maria!" said Olmedo, crossing himself. "It is our nature to be prone to things sinful."  
"I smell the cloister in thy words. Have at thee! Stay thy steps."  
The two had been pacing the roof of the palace during the foregoing passage. Both stopped now, and Alvarado said, "Firstly—nay, I will none of that; numbering the beads of a disclosure is a priestly trick. To begin, by my conscience—no, father, that oath offends thee not, for it is the Senor Hernan's, and by him thou art thyself already ready to swear."  
"If thou wouldst not get lost in a confusion of ideas, to thy purpose quickly."  
"Thank thee. Who was Amadis de Gaul?"

"Hero of the oldest Spanish poem."  
"Right!" said the knight, stroking his beard. "And who was Oriana?"  
"Heroine of the same story; more particularly, daughter of Leisuarte, King of England."  
"Thou didst reprove me for swearing by the Palmerins; who were they?"  
"Famous knights, who founded chivalry by going about slaying dragons, working charities, and overthrowing armies of heathens for the Mother's sake."  
"Excellently answered, by my troth! I will have to lead thee into deeper water. Pass me the stories of Ray Diaz, and Del Cid, and Pelayo. I will even grant that thou hast heard of Hernan Gonzales; but canst thou tell in how many ballads his prowess hath been sung?"  
Olmedo was silent.

"Already!" cried Alvarado, exultant. "Already! By the cross on my sword, I have heard of thirty. But to proceed. Omitting Roland, and Roncesvalles, and the brethren of the Round Table, canst thou tell me of the seven Lords of Lares?"  
"No. But there is a Lord of whom I can tell thee, and of whom it will be far more profitable for thee to inquire."  
"I knew a minstrel—a rare fellow—who had a wondrous voice and memory, and who sang fifteen songs all about the Lords of Lares; and he told me there are as many more. O, for the time of the true chivalry, when our Spanish people were song-lovers, and honor was of higher esteem than gold! In one respect Olmedo, I am more Moslem than Christianian."  
The padre crossed himself.

"Machomet—so saith history—taught his warriors that Paradise lieth in the shade of crossing scimitars—as unlike thy doctrine as a stone is unlike a plum. Pizar! It pleases me; it hardeneth the heart and grip; it is more inspiring than clariens and drums."  
Olmedo looked into the blue eyes of the knight, now unusually bright and said, "thou didst jest at my knowledge, and I ask thee now, is it not better to have a mind full of saintly lore than one which nothing holds but swords and lances and high-bred steeds? What dost thou know but war?"  
"The taste of good wine," said Alvarado seriously; "and by St. Agnes, holy father, I would I had my canteen full; the smoke from these dens is turning me into a Dutch sausage. Look to the towers of yon temple—the great one just before us. How the clouds ascending from them poison the morning air! When my sword is at the throat of the fire-keepers, Heaven help me to slay them!"  
Alvarado then took the tassels of the cord around the good man's waist, and pulled him forward. "Come briskly, father! This roof is all the field left us for exercise; and much do I fear that we will dream of green meadows before we see them again." Half dragging him, the knight lengthened his strides. "Step longer, father! The dust mine the pace like a woman."  
"Hands off, irreverent!" cried the padre, holding back. "My feet are not iron-shod, like thine."  
"What! Didst thou not climb the mountains on the way hither barefooted? And dost now growl at these ties? Last night Saudoval shod his mare, the gay Motilla, with silver, which he swore was cheaper, if not better, than iron. When next we take a morning trot, like this, cierlo! I will borrow two of the precious shoes for thee."  
Olmedo's gown, of coarse, black woollen serge, was not a garment a Greek, preparing for a race, would have chosen; the long skirts hampered his legs; he stumbled and would have fallen, but for his tormentor.

and ask of the Moorish lays; for, as thou shouldst know, if thou dost not, they have had their minstrels and heroes as faithful and valiant as infidels ever were; in truth, but little inferior to the best of old Castile."

Olmedo attempted to speak.  
"Open thy mouth, father, except to breathe. I will talk until thy tire is over. I was on the Moors. A fine race they were, having always their religion. Of their songs thou has probably heard that mournful roudelay, the Loves of Gazul and Abandarez; probably listened to tales of the Arabian Nights, or to verses celebrating the tournaments in the Bivarramba. Certainly, thou hast heard recitals of the contres, scimitar band, between the Zegrus and Abencerrages, but, between the Zegrus and Abencerrages, by St. Agnes! they have had warriors fit for the noblest songs. At least, father, thou knowest—"  
He stopped abruptly, while a loud mounted the roof and approached them, cap in hand.  
"Excellent Senor, so it please thee, my master hath somewhat to say to thee in his chamber below. And"—crossing himself to Olmedo—"if the holy father will remember me in his next prayer, I will tell him that Bernal Diaz is looking for him."  
"Doth thy master want me also?"  
"That is Diaz's message."

(To be continued.)  
Thinks she's in Heaven  
A PENNSYLVANIA GIRL'S REMARKABLE FEATS WHILE IN A TRANCE.

HARRISBURG Penn., February 14.—John Bodmer, an employe of the steel works at Steelton near this city, has long been known as the wickedest man in Steelton.  
He has a wife and two daughters, one a strikingly beautiful girl of 15. Some weeks ago Lillie was converted and fell into a state of trance. Her eyes became fixed and her form rigid as though in death.  
She has returned to consciousness at intervals, but is unable to stand or see. She insists that she is in heaven and that all about her are angels. She has taken no nourishment in all that time, except the juice of two or three oranges and a dish of ice cream. Her cheeks remain full and are high of color.  
The most curious part of the phenomenon is that the girl—who is hardly able to read, and who, her father declares, has never to his knowledge seen the inside of a Bible, because he never had one in the house until his conversion—in her rapturous moments refers to passages in the Bible, and will repeat many passages nearly literally. She answers rationally all questions put to her, but frequently while talking the singular rigor overcomes her and she sinks back into the trance state.  
On Thursday she came out of the trance and said: "Auntie will be at 3 o'clock."  
An aunt of hers lives in York. No one expected her in Steelton that afternoon, but on the arrival of the train at the hour mentioned by Lillie she appeared at the Parthenore house. Soon afterwards the girl mentioned the name of a neighbor and said she was fetching her some ice cream. A few minutes later the neighbor entered the house and with her a plate of ice cream.  
Hundreds of people from the village and the surrounding country have flocked to Parthenore's house to see the girl.

Dangling from a Tree.  
ARTHUR W. RAYMOND VISITS HIS MOTHER'S GRAVE AND THEN SUICIDES.  
Says a St. John despatch of the 20th:—A human body dangling to a tree in the woods about five miles from this city was the startling sight which met the gaze of Walter Beard this afternoon. It was that of Arthur W. Raymond, of St. John. He came here from New Bedford, Mass., a little over a fortnight ago. He was suffering from melancholy, produced by overwork. The day after he came to St. John he disappeared. He was traced to his mother's grave in the rural cemetery, and was afterwards seen in the neighborhood of Beaver Lake by a milkman. After that all trace of him was lost. Searching parties have been looking for him ever since then. This afternoon Walter Beard, one of the searchers, was pushing his way through the wood when he almost ran against the body, which was stiff and frozen. It was suspended from a tree by a piece of new rope which the unfortunate man had evidently purchased the day he disappeared. There was about ten fathoms long. His gold watch and \$4.65 in change were found undisturbed in his pocket. As he had five dollars when he left home, the other thirty-five cents was probably used to buy the rope. Raymond's wife returned to New Bedford to her children a few days ago.

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