

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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After Death.

BY FANNY FARNELL.

[This beautiful and sadly prophetic poem was written by Miss Fanny Farnell, nearly one year ago, on August 27th, 1881.—Ed. F.R.]
Shall mine eyes behold thy glory, O my country?
Shall mine eyes behold thy glory?
Or shall I know close around them ere
The sun-blaze
Break at last upon thy story?
When the nations ope for thee their queenly
circle,
As a sweet, new sister hall thee,
Shall these lips be sealed in cautious death
and silent,
That have known but to bewail thee?
Shall the ear be deaf that only loved thy
praises,
When all men their tribute bring thee?
Shall the mouth be clay, that sang thee in
thy square;
When all poets' mouths shall sing thee?
Ah! the harpings and the salvos and the
shoutings
Of thy exiled sons returning!
I should hear, though dead and mouldered,
and the grave
Should not chill my bosom's burning.
Ah! the tramp of feet victorious! I should
hear them
Mid the stamrocks and the mosses,
And my heart should toss within the shroud,
and quiver
As a captive dreamer tosses.
I should turn and rend the cere-clothes
round me,
Giant-swords I should borrow,
Crying, "O my brothers, I have also loved
thee."
In her lowliness and sorrow,
"Let me join with you the jubilant
profession,
Let me chant with you her story;
Then contented I shall go back to the sham-
now mine eyes have seen her glory."

CATHOLIC PRESS.

Catholic Review.
It seems there is a school of "Christian
Philosophy" of which the Rev. Dr.
Deems is President. It held its anniversary
meeting the other day, and the
Christian philosophers were treated to a dis-
course by the Rev. A. H. Bradford, of
Montclair, N. J., on the subject of "Christ
and our Century." The lecturer seems to
have ranged over all history, and to have
made some remarkable discoveries in his
extensive travels. His views of Roman
history are very curious. He discovered that
in the "Dark Ages" Christianity was
almost extinct, but it was "finally revived
by bluff, hearty old John Calvin." We
have heard Calvin called many things; but
it is the first time in history that sour-
souled bigot was called either bluff or
hearty. Then what became of all the
Christians who went before Calvin and
of the world that had to wait for this im-
mortal man's coming in order to revive
Christianity? The Puritan theology, Mr.
Bradford asserts, presents "the grandest
conception of God that the world had
ever known." Mr. Bradford is easily
satisfied. The very cornerstone of the
Puritan theology is, if we mistake not,
the doctrine of predestination, which
differs in no essential from the fatalism
of the Turk, destroys man's freedom, and
places the burden of his sins on God.

London, Universe.

The standard or height of the Irish con-
stitubulary is to be lowered an inch—that
is to say, men of five feet seven in alti-
tude are in future to be eligible to main-
tain the peace and pry out deprelators.
The Irish constables are fourteen thousand
strong, and would make a splendid
army division—by the Nile. They are
no police in the true sense of the word,
but janissaries or pretorians. Their only
modern equivalent, armed as they are
with rifle and sword-bayonet, and drilled
to movements by battalion, are the Gen-
darmierie of France and the Guardia Civile
of Spain. They are next to useless to
prevent crime or to track criminals. It
is a degradation to such fine fellows to
have them taking stray asses to the pound,
and summoning poor cottiers for permit-
ting their pigs to trespass on the high-
way, to the discomfort of his spirited horse.
Is Michael Scobleff, who is really dead,
the Russians have lost their greatest gen-
eral and England a bitter enemy. The
deceased was gentle as a lamb and brave
as Napier's figurative lion with two manes
and two tails. At the burial of poor
MacGahan, the celebrated correspondent of
the New York Herald, in the Catholic
cemetery at Pera, a few years ago, Scobleff
went like a schoolboy. MacGahan—
born in Ohio, but Irish of the Irish by his
parents—was his bosom companion in
hotel and bivouac, and had imbued the
Russian with Irish ideas.
The Salvation Army is adding to its
laurels. It has provoked riots between
the Irish and Welsh at Tredegar, where
two belligerent "families" of the "Mick Mc-
Quaid" type joined its ranks. Their
countrymen were wrath and assailed the
constables of the tambourine. The Irish
should have kept never minding; the Irish
ought to have reflected that they were well
rid of the scum of the earth who turned
apostate. To be a welcome convert to
Salvationism, one must previously have
been a nuisance to the community in
which he lived. At Salisbury, the army
caused disturbances, and a "captain," ad-

dressing the mob, said that but for the
grace of God within him he should pull
their noses! Go it, my hearties. Why
not provide yourselves with knuckle-dus-
ters and sling-shot at once, and throw off
the mask?

Remember an old schoolmaster who
used to say, "There's nothing like a box
on the ear applied in proper time." He
was decidedly a man of the old school,
and in our days we have come to think
that moral suasion is preferable to corporal
punishment. So it is, no doubt, but the
simple plan "that used to be practised by
the old-fashioned dominies, may some-
times prove an imperious necessity. A
case in point happened last week in Paris.
Abbe Fortier, the chaplain of the Prison
de la Sante, is a man of some mark. He
was present as military chaplain at the
murderous battle of Gravelotte in 1870.
The French wounded had been placed in
a church which was made a target for the
Prussian shells. Abbe Fortier, who was
attending on the dying, perceiving the
state of things, resolutely went through
a rain of fire to plant the Geneva banner
on the steeple of the church. Directly he
had done this the Prussian fire ceased.
For this act of heroism he received the
Cross of the Legion of Honour. A few
days ago, two costermongers insulted him
in the street of Paris. He looked for
police, but there were none in sight. So
the abbe, a man over 70, took the law into
his own hands and fetched each of the
scoundrels a box on the ear that could
be heard within fifty yards' distance. The
fellows had the cheek to charge the feeble
old priest with an assault, but the police-
man who supervened said that it served
them right, and refused to take the charge.
Well done, Abbe Fortier!

GENTLEMEN of the wife-beating persua-
sion will not, we think, knowingly choose
Dublin just at present for their residence.
Mr. Curran, one of the magistrates of that
city, has been treating those so-called
men, who have been indulging their savage
propensity for maltreating those whom
it is their duty to protect, to six months'
imprisonment with hard labour. In sev-
eral cases the injured wives pleaded for
the ruffians who had tortured them, but
Mr. Curran was deaf to all such appeals,
justly considering it better that the wives
should be on the poor rates than that
such cowardly tyrants should be let go
unpunished. It is said that he is ob-
liged to be under police protection, but
that won't frighten him.

Freeman's Journal.

The Independent prints the following
paragraph, which speaks of the "Catholic
movement" as "progressing" in
Switzerland: "The Eighth Annual Synod
of the Old Catholic Church in Switzerland
was held in June, in Olten, twenty-five
clergymen and sixty-one laymen being
present. The report of the Synodal
Council stated that, notwithstanding its
earnest efforts, two churches in Bernese
Jura were lost to the Church. It was
stated that fifteen Roman Catholic priests
had applied for reception, of whom only
four could be taken." The Old Catholics in
Switzerland have evidently learned how
futile it is to take all the weeds that
are "thrown over the Pope's garden-wall."
The jubilation over the "conversion" of
Pore Hyacinthe and Canon Campello was
all cry and little wool, as Protestants have
discovered. The man who went over to
Protestantism from the Catholic Church
through honest conviction has yet to be
found.

GARBALDI was even honored with a
religious service in a Protestant temple in
New York City. The Apostle of benev-
olence and free-love commemorated by a
prayer-meeting! In his whole life there
is only one utterance—which was the key-
note to his later acts—that accounts for
the adoration of Protestants at his shrine.
This was: "Beat down Christianity; purge
the earth of priests, and do with the spiri-
tanic and war what we have already done
with the temporal power." Protestants
can forgive much blasphemy and abuse of
Christianity, if it be tinged with revilings
of the Catholic Church!

"The cross our altar. There the great
Burnt-Offering was burnt and accepted for
us. By the altar we stand, finding in
it everything that suits the sinner's fears."
—Baptist Weekly. The Cross! Why,
then, regard the crucifix as idolatrous,
and muffle up a semblance of a cross
in architectural ornaments on your
churches? Answer that!

Baltimore Mirror.

When young men like Mr. Thomas
Sherman, son of the General of the
United States army, and young women
like Miss Emily McTavish, abandon
home for the cloister, the world imagines
that they have conferred a favor on Al-
mighty God, and laid the Order which
they join under everlasting obligations.
The world is wrong! The truth is that
they are the favored ones. They are the
recipients of extraordinary grace from
the Holy Ghost, grace vouchsafed to but
few, grace so surprisingly potent as to de-
tach them from family and wealth and
social position and brilliant prospects,
grace so precious that if they were to
return thanks for it a thousand times a
day till the end of their lives, they would
not be too grateful. And the Order which
welcomes them among its members, does
them a great service, and at a greater
risk than if they had been poor—a great
service, because it offers them opportuni-
ties for sanctifying their souls which they
could not have outside of the religious
life; at a greater risk than if they had been
poor, because there is danger that they
may be puffed up with vain glory, be-
cause of their act of virtue in renouncing
the vanities of life and so become stiff-
necked, there is danger that they may be

effeminate, and so endeavor to introduce
a spirit of luxury into the realm of pov-
erty, there is danger that they may think
themselves better than others who now
wear the same habit, but who were not so
well-born, nor so delicately nurtured, nor
so finely educated, and so bring in jeal-
ousies and discords into the abode of
peace. These perils do not menace the
lowly, but they do tempt the gentle
postulants. But God is no respecter of
persons. The soul of the coal-heaver is
as dear to Him as the soul of the Presi-
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