

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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The Dead Singer.

BY JOHN BOYLE O'REILLY.

"She is dead!" they say: "she is rotting for the grave; there are flies upon her breast; her mother has kissed her clay cold lips, and folded her hands to rest; Her blue eyes show thro' the waxen lids; Her hair is golden, her hair's gold crown; Her grave is dug, and its heap of earth is waiting to press her down."

"She is dead!" they say to the people,—her people for whom she sang; Whose hearts she touched with sorrow and love, like a harp with life-chorus strung; And the people hear—but behind their tear they smile as though they heard; Another voice like a mystery proclaim another word.

"She is not dead!" it says to their hearts; "True Singers can never die; Their life is a voice of higher things unseen by the common eye; The truths and the beauties are clear to them, God's right and the human's wrong; The heroes who die unknown, and the weak who are chained and scourged by the strong."

And the people smile at the death word, for the mystic voice is clear; "The singer who lived is always alive; we hear him and always hear." And they raise her body with tender hand and bear her down to the main; They lay her in state on the mourning ship, like the lily-maid Elaine; And they sail to her isle across the sea, where the people wait on the shore; To lift her in silence with heads all bared to her home forevermore— Her home in the heart of her country—O, a grave among our own Is warmer and sweeter than living on the stranger lands alone.

No need of a tomb for the singer! Her fair hair's pillow now Is the sacred clay of her country, and the sky is the same that smiled and wept on her youth, and the grass around is deep with the clinging leaves of the shamrock that cover her peaceful sleep. Undreaming there she will rest and wait, in the tomb her people make; Till she hears men's hearts like the seeds in Spring all stirring to awake; Till she sees the motion of souls that strain till the bands that bind them break; And then, I think, her dead lips will smile and her eyes be closed in peace; When the cry goes out to the Nations that the singer's land is free!

CATHOLIC PRESS.

London Universe.

WHATEVER may be said for or against the Land League agitation in Ireland, it must be acknowledged that through its agency Ireland has come to the front in a very remarkable manner. As a matter of fact, the Imperial Parliament has been for the past two or three sessions obliged to devote itself almost exclusively to the affairs of Ireland; yet Ireland still remains the great stumbling-block to the legislation of the whole empire. The session of 1882 will be looked upon as having run its course. The House of Parliament have been sitting almost from the beginning of the year, yet the whole Government programme remains almost untouched. The only bill of importance passed is the one relating to crime in Ireland. The Arrears Bill has not yet passed through the ordeal of the House of Lords. To such a drag-chain on the operations of such a powerful Statesman as Mr. Gladstone, prices beyond all doubt that the influence of Ireland is at the present day more potent than perhaps it has ever been.

MARRIAGES which take place between Englishwomen and Frenchmen are lawful in England, but are not considered so in France. English wives, therefore, who are taken over to France are likely to be deserted as soon as they arrive there. Miss Leigh exposed this state of things at a meeting held at Earl Somer's house the other day. In France a man is not considered to be of age until he is 25, and even then he cannot contract a marriage without the consent of his parents or guardians. A marriage in England, according to our laws, has no validity in France. As soon as a Frenchman lands on the shores of France with an English wife she ceases at once to have a wife's claims on her husband. These are interesting facts, and facts that should be generally made known to the women of England. It is to be hoped the French Legislature will alter the law on the subject. It is, however, hardly likely. The only thing that can be done at present is to let the public know the state of the law on the matter.

WHICH is worse, English rule in Ireland or Russian rule in Poland? On the whole, it is much of a matter, on the other, but as one and half a dozen of the other, but as far as the religion of the people is concerned it must be admitted that the English rule of Ireland know at this day how to behave themselves, whilst the Russian rulers of Poland don't. Take the following case which only happened about a fortnight ago. There are some Unites in Poland who at heart adhere to the Catholic Church, although officially they are set down as Schismatics. A few couples of these were lately married in accordance with the rites of the Catholic Church, and this could only be managed by a gentleman called Frankowski securing the attendance of a Catholic priest from Austria. For this heinous crime Frankowski was indicted, but the Chamber of Investigation of Warsaw found that there was no law to punish an action of this kind. Frankowski was consequently liberated, but Count Tolstoy at once ordered him to be re-arrested, and kept in prison for three months. Even Arabi Pasha would hardly dare to do such a thing in Egypt. Comment is unnecessary.

The death of Miss Fanny Parnell has thrown a gloom over Ireland, for even those who did not fully agree with that lady's sentiments (though we do not know why all should not) must feel that there was much, very much, in her beautiful poems to be admired. The fine lines in which she (a Protestant) wrote so respectfully of the Holy Father must have long ago won their way to every Catholic heart. The Irish leader is said to have felt a special love for his sister Fanny, the now deceased lady, and we sincerely join with the numerous votes of condolence which he has received.

Catholic Review.

The Christian Advocate replies—with the courtesy that always characterizes it—to our remarks on its strictures on the Abbe Gaume's answers in his exposition to the question "Who was Luther, who was Calvin?" Our respected contemporary says: "We are not ignorant of the partial character of the Reformation, especially in its beginning. Our charge against the Abbe Gaume's method is that he traduces the Reformers by holding up one weakness or error or a single sin as a specimen of their lives. As well might he say: 'Q. Who was David? A. The man who committed adultery with Bathsheba and murdered Uriah. Q. Who was Peter? A. The man who denied his Lord.' Yes, the parallel would be complete if David had not spent the remaining years of his life in weeping and tears for his sin, if Peter had not repented the denial and wept bitterly almost as soon as it was uttered. But there is no analogy. Luther was a wine-bibber and a gross liver to the day of his death, and Calvin glared in his murders to the last hour of his tyranny in Geneva, and the crimes for which he was branded are simply undepictable and indescribable. But the Advocate says: 'We doubtless agree with the (Catholic) Review's remarks about Calvin and Servetus, and yet maintain that Luther and Calvin rose in moral and religious character far above the age in which they lived, and the Church from whence they came out.' Now, of all 'the cant of this canting world,' the cant of Protestant assumption which vaunts its superiority over other Christians in the past and in the present is the most impudent and baseless, and we feel humiliated to be obliged to confess that this pharisaical philistinism is even more prevalent in our own country than in England. We safely leave the characters of Luther and Calvin to Protestant writers like Little-dale, who have certainly no love for Rome. But that the coarse-minded Teuton and the assassin of Servetus 'rose in religious and moral character far above the age' of Xavier and Loyola, and thousands of other Catholics, who rose to heroic heights of self-sacrifice which are impossible in the Church, and which non-Catholics—good men and worthy citizens though they be—cannot even comprehend, exhibits an amount of prejudice which we hardly expected from our intelligent contemporary. But supposing the assertion of the Advocate were true, how does it account for the fact that the religious and moral characters of the followers of these Godly men should cease to be a factor in the world's spiritual economy after death? How does it explain the circumstance that the countries which hold a sad preeminence for immorality and drunkenness in the old world—Scotland, Scandinavia—are the very countries that were stamped with their 'religious and moral character' by the reformers of the sixteenth century?

Buffalo Union.

How often has the Church to bear reproach for her children! How often it is said—"Yes; he is a Catholic, he goes to Mass every Sunday, we have seen him at the confessional and the altar-rail. But he drives a hard bargain, he grinds the faces of the poor, his tyranny, harshness and suspicious spirit make his home a hell." Or, "She is a gossip, a tale bearer, a disturber of family peace, an idler or a slattern; too busy with others' affairs to mind her own. Yet she never misses her monthly communion, she is an active member of the Arch-Confraternity, the Ajar Society, and Heaven only knows how many religious and benevolent associations besides. These Catholics, for their high claims, are no better than their neighbors; indeed, not nearly so magnanimous, honorable, or kind in their family relations, as many who make no profession of religion at all. Those who hate the faith have not seldom a secret satisfaction in thus pointing out what they believe to be shining examples of its ineffectiveness on the lives of its followers; forgetting that the objects of their animadversion are what they are, not because of Catholic teaching, but in direct spite of it. The error does not excuse inconsistent Catholics. Of him to whom much has been given, much will be demanded. Honors and privileges imply proportionate responsibilities. We are before a sensual, sordid, unbecoming world as ambassadors of that 'kingdom not of this world,' whose laws are purity of life and universal charity as well as invincible faith. Dare we discredit the authority which has misused us hither or hinder, by our bad example, the enlightenment of those who, so far as the true faith is concerned, are still 'in darkness and the shadow of death' if Catholics—practical Catholics—would but realize in how great measure the honor of faith is in their keeping, we should have fewer of these reproachable incongruities of profession and practice.

Lord BELMONT, an Irish absentee landlord, writes an article in the Nineteenth century in favor of establishing a peasant proprietary. He does so from a landlord standpoint, believing that it will give "fair play to landlords." He admits the existence of rackrenting, and believes that the country is not over populated. Lord Belmont's arguments are those we have long foreseen, and which the Pilot for a year past has foretold as the coming policy of the landlords and the English Government. They will soon be quite willing to sell their lands, but they will insist on fixing their own price. He does not dare assert that the improvements in Irish land for the past 100 years have been made by the landlords; but he shirks the truth by saying that "the increase of land-owners' incomes over what they were one hundred years ago is generally due to the altered value of money." He fails to see that this leaves the question just as it was before. If the tenants are paying now in the same proportion of the value of their holdings as their forefathers paid, the increase of value ought to be allowed them, for it is admittedly all their own.

SOME sweet speeches were made in Dublin on the 12th of July, at the Orange celebration in the Exhibition Palace. The chairman, Thomas F. Caldwell, J. P., declared that the principles of the Orange Society were 'the principles of the great revolution of 1858. If they were not, then away with them.' The D. G. M., a gentleman named Scott, made a rather doleful reference to the evident health of the Catholic Church in Ireland. He said they had met there to celebrate, in common with their brethren all over the world, the memory of him who carried the Emerald Isle to accomplish that which he (the chairman) was afraid time had shown that he had not accomplished. Mr. Thomas H. Thomson angrily reproached the Orange landlords for ever allowing the tenant farmers of Ireland to have an opinion of their own. "If they (the landlords), he said, 'had stuck to the Orange Institution, they would not now be looking for their lands. They had yielded the power they might have had to a set of atrocious rebels.' The Rev. J. D. Craig proposed 'That as Orangemen and Protestants we protest against the attempt of the present Liberal Ministry to open diplomatic relations with Rome.' This gentleman also made a bitter attack on the movement to 'Pay the Members, 'Pay the Patriots.' 'Well,' he said, 'he would pay the patriots—he should shut the door of St. Stephen's in their faces and tell them to go home.' We are glad the Orangemen of Boston do not agree with their brethren of Dublin.

A UNION between France, Italy, Russia, and Spain is the immense probability of the next few weeks. This would reduce England not only to isolation, but to the danger of absolute ruin. Germany and Austria would have no mediators to enter the conflict; already they are opposed to England's course in Egypt; and, indeed, even in such a union, would remain passive as a balance to the great central empires, thus leaving the natural enemies, Russia and England, to fight it out. Despite the unceasing falsehoods of the cable news, and the misstatements of England's diplomatic agents, the world is gradually learning the truth, and every new fact tells a doleful tale for England. The opinion of leading Frenchmen is that Russia is preparing for active opposition to England in the East; and the delay of the Sultan to obey the orders of the English Government in declaring Arabi a rebel, indicates another, and perhaps the most serious feature of the whole case. Russia's hatred of England is not sentimental. It is based on solid reason. No country in the world, except India and India, suffers more acutely than Russia from England's dishonest and grasping policy. Because of this alone, Russia's enormous territory in both Asia and Europe is left without a water-front. The limited and bleak shore of the Baltic is her only clear outlook. The natural harbors of Russia are in the Black Sea, and these might as well belong to another country, while the narrow Dardanelles is commanded by Turkey, supported by England. A few years ago, when General Skobelev with his victorious army encamped within gun-shot of captured Constantinople, the great opportunity was within the grasp of Russia. But at this supreme moment England interposed, and had power to send back the Russians empty-handed after their triumphant but terrible campaign. To-day, Russia, from Moscow to Kamtschatka, is tied up by English force. England's hand clutches her windpipe. Therefore England's power in the Mediterranean and in Asia must be broken, or Russia must content to mercantile and agricultural apoplexy. A war with Russia will sound the doom of England's power. India hates her as intensely as Ireland, and it is ready for revolution. Turkey, Italy, France, Germany distrust her and dislike her pretensions. Ireland may look forward hopefully. The clouds ahead threaten only her enemy. Already without a blow England has sunk into a fourth-rate power. Her lies and brag by cable deceive nobody but ignoramuses. She makes more bluster and fuss over a company of "the household troops" than one of the great Powers over an army corps. Once she grasps a big army, she will stand before the world as the brutal blundering she really is, and we should not be surprised to see her confess her character to save her life, and take a seat in the kitchen with thanks.

Catholic Citizen.

The ecclesiastical year contains many festivals set apart to the honor of Mary the Mother of God. For the most part these sacred anniversaries call up to the mind of the devout Catholic recollections of the more important events of her life while here upon earth. On September eighth the Church celebrates her birth. The antiphon of the Magnificat chanted upon this day contains the words: "O Virgin Mother of God, Thy birth has announced joy to the whole world, for from Thee has proceeded the Sun of Justice." On the twenty-first day of November we have the feast of the presentation. When Mary was but three years of age she was offered by her parents Joachim and Anne, to the service of God, on the Friday before Palm Sunday her seven dolours or sorrows are commemorated, and on July second occurs the festival of the Visitation, when the blessed Virgin rising up went into the hill country to visit her cousin Elizabeth. None of these festal days are made holidays by the Church. This dignity is reserved for the festivals which commemorate three still greater circumstances viz. the Annunciation, the Assumption and the Immaculate Conception. The last mentioned festival occurs on the eighth day of December. On this day in the year 1854 Pope Pius IX. formally defined the doctrine of the Immaculate Conception of the Apostolic Chair in St. Peter's Church at Rome. March twenty-fifth is the date of the Annunciation. This refers to the declaration of the Lord unto Mary that she should become the mother of the Savior of men. The angelic salutation recited by Catholics every day should recall this great event and cause us to reflect on the mystery of the Incarnation. We are now within a few days of the crowning festival which the Church has devoted to its great patroness. On the fifteenth of August the entire Catholic world joins in remembering with joy her triumphant entry into heaven after her glorious victory over the temptations and trials of this life. St. Bernard, who among the saints was particularly fervent in his devotions to the Blessed Virgin, very vividly observes: "What mind can conceive the glory with which the arrival of the Queen of the world was celebrated by a brilliant host, their hosts, their advance to greet her, their chanting as they led her to the magnificent throne. * * *

If eye hath not seen nor ear heard the delights which God has prepared for those who love Him, who shall say what is prepared for her who bore Him and loved Him more than all."

Western Watchman. It has become the literary fashion of the day to praise the Catholic Church. In fact the dispraise her is set down as ignorant sillibillity. It must be so, almost all preachers as Beecher would not so often sing her praises. Here is what he had to say of Catholic devotion on a recent occasion: "The holy men and women her calendar fill the heaven of history with stars. Her missionary and priestly martyrs have given to human nature its crowning glories through sorrow and darkness to light, love, and are still chanting in the air an every tongue to all within her communion of out of it, as with angel voices words of divine love, of Christian hope, of triumph over death, of immortality in Heaven."

A DISPATCH to the N. Y. World reports: "There appear to have been two heroes after all in Alexandria. These were a Belgian Catholic Priest, Pere Guillaume, and a French Lazarist, Pere Millville, whom the capture of the tremendous English bomb thrown into the unoffending and practically defenseless city, nor the fury of the maddened Alexandrian mob could deter from their quiet and patient work of succoring the wounded and saving those who were ready to perish."

Catholic Columbian. JOHN BULL after casting his poor dependent colonies at his feet in a helpless condition proceeds to rob them to meet the cost of overcoming them. As an individual illustration an Englishman knocks an Egyptian or an Irishman down and then holds him under his foot until the cost of muscle is paid.

ENGLAND'S way of being magnanimous to Ireland, is to enact repressive and persecuting laws, after a time to relax them and then call upon the world to testify her generosity. She has put Ireland's patriots in prison without cause, and releasing them exclaims "How magnanimous I am to the rebel Irish!"

How readily and naturally Free-Thinkers declare themselves fools! A Roman dispatch says that the Free Thinkers' International Congress, which includes all the non-thinkers of the world, and was to have taken place in October next, in Rome, has been postponed to the first Sunday in April 1883. In setting that date the "non-thinkers" of course were aware of the fact of that Sunday's coming on April 1st—known the world over as All Fools Day. What a coincidence, if accidental and what thoughtfulness after all, if intentional! A free-thinker is no-thinker, and a no-thinker is a fool.

The Rev. Mr. Hamilton, a well-known Protestant minister of Boston, does not exist in the work of godless institutions. Some short-sighted people, he says, "rejoice that the public school undermined the Catholic child's faith. It replaces it with nothing else, however; and we suppose the most inveterate hater of 'Popery' will not deny that Catholicity is better than bad infidelity. Fifty per cent. of the young people who willfully desert their creed, do so, not because they have reasoned themselves into any form of unbelief but because they are weakly ashamed of their unfashionable faith. You will never meet with a Catholic who is also a good citizen and who is ashamed of his faith and his ancestry. The idle, the vicious, the criminal unwittingly honor Catholicity by denying it. Does

the State gain anything by their lapse of faith? On the contrary, those who rejoice at it but encourage a weak or worthless man or woman in renouncing the only rule that might restrain or correct their viciousness. Evangelical gentlemen who think 'Popery' the greatest of all evils, may rejoice at the creation of a bad Catholic. The State has no cause to rejoice when at the same time a bad citizen is given to it. The Catholic Church can well afford to lose such members, but the State can ill afford their transformation."

Catholic Columbian. WELL intending Protestants, but who know no better, and evil intending Protestants who do know better, speak of the Catholic Church as the "Romish" Church. Our friends should not do so or we may be forced to place them in the latter class.

The Woman's Prohibition-Suffrage Convention met in this city last week and resolved the Declaration of Independence over again and that women had an inalienable right to mix in politics and say what the government shall be run. Nothing was said, however, concerning appointments to the Military Academy, a West Point or Annapolis Navy Yard. It certainly should be expected that if women by their ballots should get the country involved in a civil war, they would not stand behind their brothers and husbands and do the fighting. If they do not have the "privilege" of voting, women, at least are saved the insults, the embarrassments, the vulgarity of political broils and at the same time enjoy to the fullest extent all the other privileges of government, especially in the way of protection. Woman is not intended for the sphere of politics. She is to preserve the sacredness of home.

PERSONAL. Mr. Bruyere has had a letter from His Lordship the Bishop of London. Dr. Walsh writes from "On board the Servia, Out at Sea." His letter bears date the 2nd of August. Our readers will be glad to hear that His Lordship was then in good health and had derived much benefit from his trip. The bishop is now in London.

His Lordship Bishop Crinon has gone to the Northern Lakes on a tour of recreation. We trust that His Lordship may return greatly invigorated after this much needed period of relaxation.

We had the pleasure of a visit on Friday last from Mr. J. E. Lawrence, of St. Catharines. He was on his way home from the C. M. B. A. convention. Our friend proved to be one of the most genial and estimable gentlemen at the convention. He may always rely on a cordial welcome in London.

THE SACRED HEART. On Friday the ladies of the Sacred Heart will celebrate the 25th anniversary of their establishment in London. The day will be celebrated with religious solemnity. Solemn High Mass will be sung by Right Rev. Mgr. Bruyere, assisted by the priests of the Cathedral. We cordially wish the ladies of the Sacred Heart many returns of their "Silver Jubilee in London."

Appointment. Mr. M. F. Walsh, City Accountant, having obtained a month's leave of absence from His Worship the Mayor, has gone to Ottawa to visit a number of friends in that city. We understand that Mr. Walsh has received from his old friend Hon. John Costigan, the offer of a position of trust and emolument in his department at Ottawa, including the Private Secretaryship of the Minister. It is therefore to be presumed that Mr. Walsh will continue business with pleasure, and take action in one direction or the other, upon the enticing offer held out to him. If Mr. Walsh decides upon remaining in Ottawa, he will of necessity resign his present position as City Accountant. In this case Mr. Walsh will leave behind him in Quebec a large circle of warm and admiring friends. In the Federal Capital, his genial nature and fine business capacity will quickly gain for him the esteem and friendship of all those with whom he may be brought in contact.—Quebec Chronicle.

A HOUSEHOLD NEED FREE. send address on postal for 100-page book, "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Heaache, Constipation, Dyspepsia, Malaria, &c. Address, DR. SANFORD, 21 DUNDAS ST., NEW YORK.

How Reidsville, N. C., has prospered. We announced last week that two of our young townsmen, Messrs. E. E. Richardson and Joseph Lykes, were the successful competitors in the July drawing of the Louisiana State Lottery; the amount, \$15,000, in actual cash, has been received, and deposited in the Reidsville Bank. This is one of the most successful speculations that was ever known in our enterprising town, and we congratulate our young friends who take their good fortune in so easy and matter of fact manner. Mr. Richardson informs us that it was a plain open handed business transaction, he invested \$25,000 tickets, and with the regular drawing it was announced that this number was the "check one"; in a few days he was informed of the fact, and without trouble sent the ticket to New Orleans, had it presented at the office of the Company—it was correct, and in due time a package came to his address by Express containing the money in currency.—Reidsville, N. C., Webster's Delta Weekly, July 25.

GARIBALDI AND CREMATION.

[From the Jaffa Catholic Guardian.]

When Christianity began to spread among the Gentiles, it found itself face to face with certain national heathenish customs not at all congenial to its own spirit. Among these was the burning of the dead, a time-honored custom among Greeks and Romans. To a heathen or materialist, cremation is the best way of doing away with a most hideous and infectious object. But to a Christian the death of the human body is not merely the house of the soul, as Plato assigned, or the principle of evil, as the Manichaeans professed, or a soulless substance differing only from a dog or a donkey by its superior organism, as the materialists contend; it is a constitutive and essential part of man:

THE SOUL IS NOT MAN, MR. PLATO, nor is the body man, Mr. Atheist; body and soul united together in one substance are man and the severance effected by this is not a destruction, but a temporary separation to be followed some day by an everlasting reunion. Hence a sentiment of horror for everything like profanation of the mortal remains of man. And if that body be a Christian's, considerations of a much higher order give it a far weightier claim to our respect. It has been baptized, anointed with the holy oils,

CONSECRATED BY CONTACT WITH THE EUCCHARISTIC BODY OF CHRIST; it was, according to the words of St. Paul, a member of Christ, a living sacrifice, holy, pleasing unto God, the very temple of the Holy Ghost, and death, far from desecrating these remains, have added a new consecration to them; the soul, which animated them, is now, it is to be hoped, in the possession of eternal glory, and one day its body shall be called to partake of its bliss; it is deposited in the bosom of the earth and allowed to decay, as the seed scattered by the husbandman, with a view to the future harvest; "the animal which is sown, to rise in a spiritual body." It is no wonder, therefore, if we read in the first monuments of the Ecclesiastical history that

THE CHRISTIANS OF THE EARLY AGES were anxious to preserve in their integrity the bodies of their brethren, and especially of the martyrs and confessors. The catacombs were used by them as cemeteries before becoming their place of refuge in time of persecution. It is remarkable that, among nations whose religion is more spiritual, the custom of burying the dead prevails, while cremation obtains among idolaters and the followers of carnal forms of worship. The feelings of the Hebrews would have revolted at the thought of burning their dead, for whom they had such an excessive respect; in this they were actuated by the doctrine, though undeveloped, of Christianity. Holy Job said plainly some 4,000 years ago: "I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope is laid in my bosom." The Egyptians and the Assyrians, like the modern Chinese and Buddhists, showed an almost equal veneration to the dead, while

CREMATION WAS RESORTED TO BY THE SEN-SUAL GREEKS, and Romans, and is still practised by the Hindus. Now, it is worthy of note, that in our time, in Europe and America, a certain tendency has been manifested towards a return to the old heathenish custom of burning the dead. No religious doctrine has been put forward to justify the proposed practice. Rather, all religious considerations have been carefully set aside. The promoters of the system put forward the interests of public health, which, they pretend, is endangered by the modern cemeteries. Utility supplants religion; the respect and endearment of the Christians for the "last resting place of the dead" are ruthlessly pushed as the outcome of a false sentimentality. Christianity, which occupies such a prominent part in the tragedies of Sophocles, is proposed as a happy substitute for the marble tomb and its evergreens. Improved furnaces have been patented in Germany, in which a corpse is reduced to ashes in the space of five minutes and handled over in an alabaster urn to the disconsolate relatives. These matter-of-fact views of death have not met with popular favor. Even those Governments the most opposed to Christianity, embarrassed though they were by the question of cemeteries—especially in large cities—dared not encourage the operations of cremation societies. But a man who may be considered as

A TYPE OF ANTICHRIST, GARIBALDI, a baptized Christian, but a sworn enemy of Christ, a child of the holy Roman Catholic Church, but the deadly antagonist of the Paraclete and the priesthood, after devoting a long life in the endeavor to ruin religion, thought to continue his warfare after his death, and with this view, gave orders in his will that his remains should not be buried but burned. He believed that, thanks to his great popularity, this would strike a blow at the doctrine of the mortality of the soul, and that his example would be largely followed. But we have the satisfaction to learn that, probably in consequence of the unpopularity of the process, the will of the deceased has been set aside, and his remains confined to the earth, till the blast of the angelic trumpet shall summon him to the presence of his Judge. There is still a spark of Christianity even in the hearts of the Garibaldians and the last kick of the dying hero will leave no point on St. Peter's rock.