

CATHOLICS AND CIVIC VIRTUE.

The Duty which every Catholic Citizen Owes to Society.

AN ABLE ARTICLE FROM THE PEN OF P. T. BARRY IN SEPTEMBER CATHOLIC WORK.

In speaking of the labor troubles which agitate the country, Cardinal Gibbons not long ago referred to the demands of our laboring-men for a more equitable share of the product of their labor, and warmly recommended their protection by legislation from the unjust exactions and aggressions of certain capitalists and monopolists. For this wholesome advice Cardinal Gibbons merits the thanks of every true patriot, of every friend of justice and fair play. His noble words should inspire every Catholic layman of influence throughout the land to lend his aid in the passage of such laws as will be fair to all and burdensome to none. It is no less our duty as Catholics than as citizens to join in any movement having for its object the welfare of our fellow-citizens, the peace and good order of society, and the advancement of the nation which gives us security, happiness and liberty. The troubles among our laboring men are taken advantage of by socialist agitators, and there is danger that many who think themselves unfairly treated under the existing order of things may become infatuated with the teachings of Carl Marx, Frederick Engels, Ferdinand Lassalle and other agitators.

We are now about to enter upon that stage of our national development which will require the combined wisdom of the ablest, wisest and most successful men of our country to guide successfully the destiny of the republic. Our immediate danger closely associated with that of the labor troubles is the universal system of corrupting public officials which prevails in our great cities. Capitalists combine for private gain, and in a wholly unscrupulous manner obtain, by means of bribery, from the chosen servants of the people franchises and rights that belong only to the public, and which should be used for the benefit of the people or held in reserve for posterity. So general and systematic has this system of corruption become that even the necessities of the poor are taken advantage of, and needy men who would cast honest ballots if let alone, are tempted into selling their votes, thereby electing bribe-takers to office, disgracing their manhood, and injuring their country. Inoffensive and simple-minded workmen are at first induced by ward politicians to perpetrate election frauds which, if made public, would consign them to the penitentiary. Many of the young men of our cities as they grow up are lured away from useful and honorable occupations and mustered into the service of professional politicians for the accomplishment of grave political crimes. In this way entire wards and whole divisions of our great cities have become the prey of ballot-box stuffers and a paradise for repeaters.

THE CHURCH AND THE MIND.

A FEW WEIGHTY WORDS ON SCIENTIFIC INQUIRY AND POLITICAL CRITICISM.

In the course of an essay entitled "The Catholic Church and Biblical Criticism," contributed to the Nineteenth Century, St. George Mivart, the foremost among English-speaking Catholic scientists, says: "Doubt has acquired, for men of science who are Theists, a distinctly religious character. Few things seem to them more shocking than to be called upon to give assent to propositions which are not only either self-evident or certainly proved, but are even declared to be possibly untrue. Every man of science worthy of the name must not only refuse to give such assent, but must declare that he holds even things he considers proved on such a way as to be ready to examine and weigh whatever seemingly important evidence may be freshly brought to light against them. For doubts in obedience to a sense of duty, and must regard as nothing less than a blasphemy the assertion that God cannot possibly approve of any trifling with the highest faculty He has bestowed upon us, and for the right use of which we are responsible. Such a man will deem the acceptance of any irrational belief, in compliance with an emotional temptation, to be fully as culpable as the harboring of irrational scepticism for other than scientific motives. He will also regard the assertion that no one ought, in the plenitude of his age, to review doctrines, which, as a young man, he may have assented to, as a monstrous assertion. Nothing in our day could be more prejudicial to religion than that any of its distinguished representatives should show hostility or even indifference to scientific truth. It is unfortunately impossible to deny that both indifference and hostility have been shown to it by such persons, and to this it is due that some of the CHOICEST AND MOST ESTIMABLE MINDS have been estranged from what the majority of us regard as the most perfect embodiment of the religious spirit. But Catholics, at least, are bound to desire that such estrangement should be minimized. For one, greatly rejoice at the conservative influence which the abstention on the part of supreme authority from any condemnation of evolution has, to my certain knowledge, exerted upon not a few minds. I anticipate with no less satisfaction the immeasurably greater conservative influence which will most certainly be produced by a similar abstention from a condemnation of Biblical criticism. But, under any and all circumstances, I would venture to urge upon those who may feel such intellectual and moral trials the most keenly, that this is, in the words of a valued friend, a time of drawing together of all religions and philosophies, and of the rapid growth of a universal religious consciousness with the development of human introspection. We see on all sides of us that ceaseless, invisible magic of thought—though profoundly scientific and no less profoundly spiritual—which is casting its rays over all religions. There never was, then, a time when any fresh separation into a multitude of so-called religious sects was less justifiable or more futile. It is an age of synthesis and of a naturally agglutinating Catholicism. The evils which separation in the sixteenth century entailed upon both the south and north of Europe ought to warn us

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to promote the spirit of conciliation, sympathy and brotherhood, and to cultivate above all a large-hearted charity, while remaining scrupulously zealous for every atom of scientific truth." Mr. Mivart further says: "The Holy See is no mere head of any school of philosophy, and no slave to the opinions or interests of any party of the church, least of all narrow-minded dogmatists. Pagan Rome is essentially a spiritually imperial power, and its great task is to preserve the organic union of Christendom. And all men are debtors to the Papal chairs for the course it has thus, on the whole, pursued. By maintaining the Catholic Church in one close-knit organization, it has alone been able to preserve, through barbarous ages, the essentials of Christianity; and, by upholding, as it has upheld, not only the idea, but the existence, of a church essentially extranational and aspiring to be universal, the Holy See has set before the world an ideal of the very highest moral significance. A ruling power of this kind is not likely voluntarily to narrow the basis of a world-wide way. We cannot, therefore, refuse to believe that there is store for the Catholic world a transformation of opinion in the domains of history and criticism similar to the transformations which it autocratically experienced in

the fields of astronomical, geological and biological science."

THE SCOTLAND OF MARY STUART.

Blackwood's Magazine.

"The greatest glory of a building is not in its stone nor in its gold. Its glory is in its age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, nay, even of approval or condemnation, which we feel walls that have long been washed by the passing waves of humanity. It is in their quiet contrast with the transitional character of all things, in the strength which, through the lapse of seasons and times, and the decline and birth of dynasties, and the changing of the face of the earth, and of the limits of the sea, maintains its sculptured shapeliness for a time insuperable, connects forgotten and following ages with each other, and half constitutes the identity, as it concentrates the sympathy of nations; it is in that golden strain of time that we are to look for the real light and color and preciousness of architecture, and it is not until a building has assumed this character, till it has been intrusted with the fame and hallowed by the deeds of men, till its walls have been witnesses of suffering, and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even as much as these possess of language and of life."

So far Mr. Rankin. Scotland was singularly rich in early masterpieces of Christian art. Thirteen cathedrals, as well as a vast number of churches attached to the monastic establishments, had been erected between Kirkwall and Whitorn, between Inverness and St. Andrew. Scotland might be the poorest and rudest country in Europe, but its churches were as spacious, as massive, as splendidly decorated as the temples of Italy or France; and the nation was justly proud of these noble buildings. The medieval minister was not built in a day; the solid walls had been slowly raised while generation after generation of pious worshippers passed away like the leaves; architect had succeeded architect—each impressing his own personality, the genuine artistic feeling of his own time, upon tower and column, upon arch and buttress. The variety, the intricacy, the subtle contrasts of the majestic pile, upon which, after so many years, the last carved stone had been laid, could not stir such feelings as are experienced in the presence of great natural marvels; for here, too, the hand of man had ceased to be felt. The Cathedral of Elgin was "noble and beautiful, the mirror of the land and the fair glory of the realm;" but the Cathedrals of St. Andrew and Aberdeen, of Glasgow and Dunblane, were just as famous. In the Abbey of Dumfries "three sovereign princes with all their retinue" could be lodged; yet Inverness, Paisley, and Aberdeen were, we are told, second to none. The sound of the great bells of Kirkwall could be heard across the stormy firth by the dwellers on the mainland. Chanoery was the northern Wells—an architectural gem of extraordinary purity and finish. Nor was their impressive beauty or design and execution their only title to regard. In a rude age, the sanctity which had been bestowed on the buildings served in a measure to protect them from violence; and they had become in course of time, the public museums and the public libraries, where the most venerable relics—the historical records and title deeds of the nation—had been deposited. Many of them, besides, had been intimately associated with the most memorable events in the national history. The Scottish kings had been crowned at St. Andrew, and the high altar of Cambuskenneth the Scottish nobles had sworn fealty to Bruce. There, too, the first Scottish Parliament had been held. The Charterhouse of Perth had been founded by the accomplished author of "The King's Quair," Dumfries was the shrine of the sainted Margaret. On their internal decoration, moreover, the wealth of priest and noble had been freely spent. The sacramental vestment were marvels of rich embroidery; the most delicate arts of the workers in silver and gold had been lavished upon the sacred vessels. Articles of priceless value—reliquaries, albs, chasubles, copes, ciboriums, crosses, chandeliers, lamps, censers, organs, pictures, statues,—had been ungrudgingly devoted to the service of God, it might be said with confidence that in these august sanctuaries of the medieval Catholicity the deepest and most imaginative expression of the national life was to be found.

CARDINAL WISEMAN.

Observations on the Predecessor of Henry Edward Manning.

FAMOUS AMONG MEN OF FAME AS A CHRISTIAN GENTLEMAN AND SCHOLAR.—A SPANISH BY BIRTH, BUT PURELY IRISH LINEAGE—HIS MARVELLOUS ACCOMPLISHMENTS—ELEVATED TO A LOFTY STATION WHEN A YOUTH. Notwithstanding the fact that Boswell's Life of Johnson, probably the finest biographical work in existence, and Lockhart's Life of Sir Walter Scott, scarcely inferior, together with other meritorious life histories, are part and parcel of English literature, the greatest in all annals except those of ancient Greece and modern Italy, it is true that in no department of literature is English so defective as in biography. In poetic literature it is easily surpassed; in prose it is not rivaled by France; and there is no question of the other nationalities. But in lives it must be admitted that English literature is not unrivalled. And some of the most interesting lives of English-speaking men have not been dealt with by competent literary workers. The subject of the following brief sketch, one of the most versatile, profound and pious men of the century, affords an extraordinary instance. His life has not been written, to the deep regret of thousands who know and are equally impressed by his multifarious learning and his amazing eloquence, for Wiseman was one of the men who seem more than humanly endowed with the glorious gift of potent utterance. To hear him was to believe. A celebrated epigrammatist said of a celebrated society queen, that to know her was a liberal education; with greater truth, with inexhaustible greater aptitude, the same might be said of Nicholas Cardinal Wiseman, the first great luminary of the restored Catholic hierarchy of England. To say that Newman is superior to him is no more than to give him a just meed of eulogium, the venerable sage of Egham being, without doubt, the grandest of all the grand old men in the world, the Christian Plato.

CARDINAL WISEMAN'S ANTECEDENTS.

His name is remarkable. He was born in Spain during the second year of this century in one of the two most intensely Spanish cities, Seville, the other being Burgos, the old Visigothic capital; but his family was of unbroken Irish origin, and he himself was thoroughly a son of the soil, although reared among the swartwarty sons of Andalusia, and familiar with the majestic idiom of Lupe and Cervantes from his infancy. When only 16 years old, he entered the English Jesuit college at Rome, there being no Irish Roman college at that time, and, after a phenomenally brilliant scholastic career, he obtained the higher holy orders when 21, very soon afterwards receiving the doctor's cap, the rank of vice-rector of the English college, and the professorship of Oriental languages in the Università di Sapienza. Such an honor, conferred on one of Wiseman's years, was without precedent, and of itself attracted to his quietude the attention of the great English scholars of the day. Devoting himself, with the average of assiduity that astonishes the average student in these days when so much is done to find a royal road to learning, to the study of the Semitic languages, and reaping rich fruits from that arid field of scholarship, Dr. Wiseman published, in 1828, his "Hore Syriacæ," a group of dissertations on knotty points of ORIENTAL PHILOLOGY. The Veteran scholars of Rome, and in the Eternal City every third ecclesiastic is a scholar, marvelled at the profuse erudition and acute criticism which are stamped on every page of that fascinating work—fascinating it assuredly is to all whose philological zeal has led them to explore the highways and byways of the language which was spoken by Christ. A few months subsequently the young polyglot was made rector of the English college. Devoting his leisure to his favorite languages, he pursued, and at the same time plunging into all kinds of scientific research, among a fund of learning that excited in after years the wonder of so learned a man as Lord Brougham, he followed the even tenor of his sacred calling, and won homage as a priest and preceptor. In 1840 Dr. Wiseman was made president of St. Mary's College at Oscott, Eng., then and still the leading educational institution of the church in England. Ten years later, when Pius IX. of saintly memory, re-established the hierarchy in England, the doctor was created archbishop of Westminster and a cardinal. There was no little animosity manifested by John Bull, in his sorry, stolid fashion, when he learned that Rome had

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on the British capital, and that the voice of the viceregent was heard with reverential obedience within the schools of St. Paul's. "No Popery," the stupid cry of his Philistine ancestors, was ever on his lips, and the new prelate was more than once threatened by a mob of East end cads. Nothing came from it, however, and a short time elapsed before the cardinal archbishop, by his firm, dignified, yet courteously and amiable manners, by the abiding influence of his prodigious talents, attainments and capabilities, by his incessant declarations of the perfect compatibility of civic loyalty and allegiance to the apostolic see, won the unqualified respect, and even the unqualified admiration, of votaries of the Establishment, of non-conformists of all. Fifteen years was the term of his archbishopric, and he built up the metropolitan see, zealously and well. When the present world-renowned in-

month the most precious heirlooms of a people. Among the churches that were wrecked or defaced while the iconoclastic fever lasted were those of St. Andrew, Edinburgh, Dunblane, Dunkeld, Dunfermline, Aberbrothick, Kelso, Kilwinning, Lesmahagow, Lindores, Perth, Bamerino, Cupar, Crossraguel, Paisley, Stirling, Cambuskenneth, St. Ninian's and Soane. It was pitiful wastefulness—never to be justified by the plea that it was only a reprisal, or by that other plea urged by the Reformers—"We, protesting how Satan in his menial rage, the anticrist of our time, cruelly doth rage, and resolute that no deceitful truth be patched up with dumb dogges and horned bishops, here—once and for all—make any terms of accord, which politic heads might devise, now and in all times coming impossible."

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cent, Cardinal Manning, assumed charge and, with truly herculean energy, carried on the great task of his predecessor, he frequently rendered a touching tribute to the singular merits of Nicholas Wiseman. In every work of piety and learning, Wiseman stood pre-eminent. The men whom he did not influence as a theologian bowed to

HIS AMAZING POWERS.

as a master of worldly learning, and, forgetful or neglectful of the priest, yielded tenfold honor to the master of twelve languages, among them being some of the most difficult in the estimation of western Europeans. The admirable lectures on the harmony of revelation and science, delivered in Rome and afterwards published in book form, were alone sufficient to perpetuate his name, but other works and other deeds marked his splendid career. Of unlabile and refined aspect, medium stature and comparatively few physical endowments, there was still in his personality which made him the favorite of all. The English Catholics of the nineteenth century have numbered among other spiritual leaders several men of exalted qualities: Challoner, Walmesley, Ullathorne, say nothing of others, but of no one have they more just cause to feel proud than of Nicholas Wiseman. Even in the ranks of the sacred college he shone, and when that of a man his share of human laudation may be said to have been awarded.

THE CHURCH AND THE LABORER.

London Weekly Register, August 13.

We referred last week to the paper, bearing this title, read by the Rev. T. B. Snow, O. S. B., at the Birkenhead Conference. The following are some of the salient passages: "The Church protects the laborer's means of support by placing the heinous crime of defrauding him of his wages in the same class with wilful murder, as crying to Heaven for vengeance. She teaches that the laborer is worthy of his hire, that he is entitled in justice to a fair wage, a wage that shall enable him to maintain himself and family in health and vigor; any attempt to defraud him of this or a part of it, is stamped as an injustice of special malice. She imposes on the workman moral duties, the fulfillment of which necessarily implies one solution of the social problems of the day. She forbids him heedlessly to destroy his health, to shorten his life by excessive toil or hazardous work; she bids him nourish his wife and children with suitable food, to clothe and house them decently, to train and educate his children, to know them and fulfill the duties of a father to them. How can he perform these duties when he is away from them, toiling for starvation wages from dawn to sunset, and is fagged and weary when with them from sunset to dawn? How can he care for his health when foul air, long hours, scant food, and heavy toil are sapping his manhood's strength. How can he supply nutritious food, wash his clothing, and decent shelter for his children, to know them and to the lowest limit by competition and superabundance of hands. How can he be a father to his children when practically he only sees them once on a week day, and during the well-earned rest on the Sunday? How can he train their minds, form their characters, be a model to them, and answer to God for the precious trust that He has placed in his hands? The Church, in thus imposing these duties upon him, implies a capacity to fulfill them; she implies that the hours shall not be so protracted as to take him from the bosom of his family, she implies that the labor itself shall not be so excessive as to undermine his health and unfit him for religious and moral duties, she implies that his wages shall be sufficient to suitably feed, clothe, and house his wife and little ones, and that the very social problems that are urgent, and on these points her mind and teaching are clear and definite. She places a higher value on moral laws than on the laws of political economy; she considers the health and moral well-being of the laborer's family of greater importance than that 100,000 more ton of coal should be extracted from the bowels of the earth, or that 100,000 more yards of mill cloth should be spun out from the factory. However clear the teaching of the Church on the social problems may be, however anxious she may be to repeat in the present day her action in the past, she has not been able as yet to cope with the magnitude of the evils. Even in Catholic countries she has no means of influencing the great companies, and she has little hope of directing individual capitalists, for the transactions are too numerous, too intricate, and beyond her control. But she is brought face to face with the combinations and societies for the protection of labor, and her attitude towards these societies claims the earnest attention of the Catholic. No doubt can exist that she is anxious that the laborer should obtain his rights; the right to his own support, the right to maintain his family suitably, the right to fulfill his family duties, the right to fulfill his religious obligations, and it is equally clear that she does not object to combinations to obtain these rights, since she sanctioned and identified herself with the craft guilds in the middle ages. But the difficulty arises in the nature of these combinations; she cannot sanction injustice, she cannot sanction lawlessness, she cannot sanction untenable theories of communism or socialism. She condemns injustice alike in the employer and laborer. If these societies encourage tyranny and persecute non-members, inflict injury on innocent persons, destroy property, damage machinery, and lead to riot and bloodshed, she is compelled to hold aloof from them, and to warn her children against participating in injustice. The danger of these evils is ever imminent in these societies, for there are always men with nothing to lose and everything to gain by agitation, who foster quarrels between masters and men, and when wages are stopped, food scarce, and ruin and beggary near at hand, it is easy to prompt deeds of violence and injustice, and difficult for the men to maintain temper, patience, and endurance until the point is gained. But supposing the end to be legitimate and the means restricted within the

civil and moral laws, the Church, far from condemning these societies, would, if true to her traditions, aid and encourage the laborer to obtain what she teaches are his just right in order to fulfill his moral duties. The Church sympathizes with the oppressed. Enough has been said to show that the action, teaching, and sympathies of the Church are with the laborer, the poor, and the oppressed. A Catholic laborer need have no fear in submitting his case to the judgment of the Church; if she had the power there is no doubt that he would obtain his rights. Granting that a society or combination for the protection of labor is well and cautiously managed, that it is under the control of reliable persons, that there is little danger of unlawful acts, further questions arise as to whether it is prudent or politic to enter into a contest, whether greater misery will be caused by the struggle, whether the victory or the risk of losing all is worth the attempting evils. On these and similar points the Catholic laborer, if he has any choice in the matter, may wish with confidence seek the guidance of the pastor, who will help him to a conclusion most in accordance with his true interests, for the Church loves her children, delights to assist them, and fulfills one of her most cherished offices in soothing their sorrows, lightening their burdens, and bringing peace and content to their souls.

THE UNSEEN, UNKNOWN.

From the London Weekly Register.

"Poor little flitting soul of mine," said or dictated the Emperor Hadrian as he felt his better and immortal part escaping from its tenement of clay, "what sort of place are you going to?" There was no response to tell him; his pagan philosophy was dumb. At best there were dim visions, a dreary enough, of Elysian fields lit by a subterranean sun when the Styx had been safely ferried over. It has been the usual practice to sigh for the heathen emperor when the anecdote and the graceful, mournful verses come on the lips. A portion of that sigh must be reserved for the educated men of our day who think themselves in full possession of Christianity; for they are as much in the dark regarding the intermediate state as Hadrian was regarding his ultimate destination. The dean of Manchester the other day, at a sort of unveiling or handing over of a recumbent effigy of the late Bishop Fraser, quoted with approval and applied to the deceased prelate "words of the poet—on at his father's grave in Rugby Chapel." They remind us strongly of Hadrian, yet with a difference. The point of resemblance is their vagueness—the utter want of reality regarding the unseen world. The point of distinction is that whereas the dying emperor, uncertain of his future whereabouts, still seemed to assume that his disembodied spirit would have nothing particular to do, the son predicated at Rugby of his father, that he must needs be about something energetic to correspond with his former workings in the flesh: On, strong soul! by what shore Tapest thou now? For the force Surely has not been left vain! Somewhere surely, alas! In the sounding labor-house vast of being, is practiced that strength Zestless, beneficent, firm!

SO, TOO, THE LAUREATE.

So, too, the laureate, celebrating the career of the late Duke of Wellington, indulges the belief that he has now "some greater work to do than when he fought at Waterloo. It is a 'curious' like that of Arnold's; an instinct that he must force of character would be restless under lack of employment. Carlyle would probably have said much the same of Frederick "the Great" and of Cromwell had he troubled himself with questions of eschatology. Force, physical, mental or moral, in various proportions; the Iron Duke and the leader of "Ironside," "Black Tom" whether Arnold or Stratford claim the epithet—Old Fritz, "the Man of Blood and Iron"—for why should Blücher be absent from the choir!—these are the qualities and their representatives, before whom the hero worshipper offers his incense, and whose effigies he places in his Valhalla. "The sounding labor-house vast of being" is, therefore, to be our future when the tolls of life are over, unless, happily—say, happily—we are such miserable and careless weaklings here as to be permitted some repose hereafter.

THIS IS OUR NINETEENTH CENTURY.

This is our nineteenth century has to tell us about that bourne from which no traveler returns. Is an idea worthy of an Iron Age—an age of steam engines, Nasmyth hammers, and Krupp guns. Dante, in his banishment, is said to have derived from the dockyards of Ravenna, with their din and clangor and incessant toll, impressions which he embodied in his "Inferno." But surely, he was mistaken; he should rather have introduced those strong and toilsome ones into his "Paradiso." Homer, again, is equally in error when he vituperates the big stone which Sisyphus is condemned to roll up hill as a very "shameless, provoking stone," because it insists on rolling down again. For that stone is the perpetual instrument for eliciting the strength and patience of the forceful soul, and Sisyphus would have no right to be happy without it. His "occupation" would then be "gone." In a word, the pronouncement that there is no rest for the wicked is now reversed by our scientists, and is to be read backwards, like a witch's prayer.

AFTER ALL, THE DOCTRINE THAT THE FUTURE WORLD IS A REPRODUCTION OF THIS IS NOT altogether so new.

Swedenborg has anticipated the dean of Manchester, and he had had the courage of his convictions by carrying the parallel into details more grotesque than we care to follow. Men will believe anything, so long as you do not ask them to believe the truth—*Credo quia impossibile*. To our personal knowledge, a Swedeborgian, or some kindred spirit, was propounding his theory to a dentist. Every human employment was to have its continuation or counterpart in heaven. "But what have you to say to my profession?" asked the other. "Surely, there are no dental misers among the blessed!" The question was one difficult to solve. "Well," at length he said, "I suppose yours is a peculiar case." So, perhaps, is that of Cromwell, who finds none, may be, on whom to perpetuate the massacres of Wexford and Drogheda.

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