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TO-DAY.

BY LADY WILDE

Has the line of the patriots ended,
The race of the heroes failed,
That the bow of the mighty, unbended,
Falls slack from the hands of the quailed?
Or do graves lie too thick in the grass
For the chariot of progress to pass?

Did the men of the past ever falter?
The stainless in name and fame.
They flung life's best gifts on the altar
To kindle the sacrifice flame.
Till it rose like a pillar of light
Leading up from Egyptian night.

Oh! hearts all aflame with the daring
Of youth leaping forth into life!
Have ye courage to lift up unfearing,
The banner fall'en low in strife.
From hands faint through life's deepest loss.
And bleeding from nails of the cross.

Can ye work as they worked—unaided,
When all but honor seemed lost?
And give to your country, as they did
All, without counting the cost?
For the children have risen since then
Up to the height of men.

Now swear by those pale martyr-faces,
All worn by the furrows of tears,
By the lost youth no morrow replaces,
By all their long wasted years,
By the fires trod out on each hearth,
When the exiles were driven forth—

By the young lives so vainly given,
By the raven hair blanched to gray,
By the strong spirits crushed and riven,
By the noble aims faded away,
By their brows as the brows of a king,
Crowned by the circlet of suffering—

To strive as they strove, yet retrieving
The cause from all shadow of blame—
In the Congress of Peoples achieving
A place for our nation and name;
Not by war between brothers in blood
But by glory made perfect through good.

O Martyrs! the sorrows may trample
On the broken hearts strewed in their path
But the young race, all flushed by example,
Will awake to the duties it hath,
And relight the pure crown torch of Truth
With the passionate splendors of youth.

BURIAL OF THE DEAD.

"Remember, man, that thou art dust, and unto dust thou shalt return."

At all times, and in all countries, with very few exceptions, the greatest respect has been paid to the remains of mankind after death. Even amongst pagan nations the bodies of their departed friends have been generally treated with veneration and respect. Amongst the ancient Greeks and Romans, as well as the chosen people of God, solemn rites were ordained for the dead. The rites and ceremonials among pagan nations were different from those followed by the Jews, who alone treated the remains of the dead in such a manner as to show they felt that they were to rise again at the last day with the same bodies they had in this life. One of the greatest stains on the character of the ancient Romans arose from the circumstance of their not showing the same respect to their dead as other nations; for the slaves, and all those who were not able to pay the expenses of a funeral, were most shamefully neglected after death. This was not the case amongst the more enlightened Greeks; while with the chosen people of God the distinction between persons of different rank was still less regarded. The practice adopted by the ancient pagan nations was to consume by fire the remains of those who departed this life, and then to place the ashes in funeral urns, which were afterwards preserved. But far more endearing to Christians, and more consonant to the principles of our religion, is the practice pursued by all Christian nations, of burying the remains of their departed brethern in the earth; so that the sentence pronounced by the Almighty on our first parents after their fall, might be verified, namely, that man, sprung from dust, should return again to that earth from which he came. If we revert to the times of the Patriarchs, we find in the Book of Judges that Abraham purchased a cemetery for himself and for his wife Sara; and we know from sacred history, that not only they, but also Isaac and the Patriarch Jacob, with his son Joseph, both of whom died in a distant land, all expressed their desire to be buried in the same place.

The religious feeling of survivors to have their ashes mingled after death with those of their departed relatives, is thus, as may be seen from the sacred Scriptures, of very high antiquity. As the Jews had different feelings respecting death, from other ancient nations, so their mode of interment was also different; they were in the habit of embalming their dead bodies, to preserve them from decay and corruption. The Egyptians also embalmed their dead with a similar object. By the law of Moses, all persons were forbidden to touch the bodies of the departed, under the pain of becoming unclean; but this was ordered, not for the purpose of creating any disrespect towards the dead, but in those countries where contagion is so dangerous, it was a salutary precaution to prevent the spread of the disease, and so far from creating a disrespect towards the departed, we know the very contrary to have been the fact, and that amongst the people of God the greatest respect was always paid to the remains of their brethren. Saul was buried under a tree; Moses, Josue, and others, on the mountain top. We are informed that the people mourned for thirty days after the death of Moses, and that there were great lamentations throughout all Israel. We also know, that among the Jewish people one of the greatest afflictions that could befall an individual was to be deprived of the ceremonies prescribed for the interment of the dead, and hence this was one of the threats held out against those who disobeyed the law of God, by the prophet Jeremias. In that country, where perfumes and spices were procured with so much facility from Chanaan, the practice of embalming was easily continued. Their sepulchres were generally by the sides of thoroughfares, not unfrequently gardens; and it is well known that the Jewish people did not make use of coffins for their dead. The Redeemer Himself was laid in the sepulchre without a coffin. Lazarus was also buried without a coffin; and the widow's son of Naim sat up from his bier on being called upon by the Son of God to arise, showing that he was not inclosed in a coffin. After being embalmed, the dead bodies were laid in caves, hollowed out from the rocks, which were easily found suited to the purpose in that mountainous country. They were laid in those caves, wrapped in sheets, but, as already said, without coffins. Lazarus and the young man of Naim were wrapped in sheets, and the Redeemer himself was also inclosed in a similar manner, on being placed in the tomb of Joseph of Arimathea, which had been dug in a garden near Mount Calvary. And when Joseph of Arimathea wished to embalm the body of our Lord, the Gospel says, that he bought of myrrh and aloes about a hundred pounds weight. This circumstance is used as an argument against those infidels who deny that part of the Gospel; for such a quantity of perfumes placed over His body, wrapped in linen for so long a time, would have been of itself sufficient to cause death, even if He had been alive when placed in the tomb.

When we come down to the early ages of Christianity, we find new forms of burial introduced. During the times of persecution, the sacred mysteries of religion were necessarily celebrated in the vast cavities under or near Rome, from which the clay and other materials for building the city were procured, and in which the ceremonies were carried on at night, and even during the day, by the light of lamps. Thus, as well as on account of its mystic meaning, naturally arose the custom of using candles during mass, in our churches at the present day. At this period the early Christians departed from the custom of the ancient Romans, and were in the habit of placing the remains of their deceased in those catacombs, near where their religious sacrifices were offered up. Sepulchres were hollowed out of the sides of the catacombs, and these were afterwards closed and cemented again, so that there was a separate tomb for almost every individual. During the first three centuries of the church, persecution continued rife, and this custom prevailed, and when Christian churches began to be built, the bodies even of clergymen were not interred in the interior of those new temples. When, however, peace was restored to the Christian world, by the Emperor Constantine, and when churches were openly erected and founded, a different custom began to be introduced. That monarch expressed a wish to be buried in the porch of a church. The same course was adopted on the death of the Emperor Theodosius, and from that period, bishops, abbots and clergy began to be buried in churches, until, between the ninth and eleventh centuries, the custom of burying in or near churches became general, and the ancient practice fell altogether into disuse. In the Greek church, there was established from the fourth century an inferior order of clergymen, who were named *Kopiatoi*, in Latin *Fossores*, or Diggers; and their duty was, to see that every ceremonial required in the Christian service should be rightly performed over the dead, and that all persons deceased should be buried in a proper and becoming manner. Under their direction the barbarous custom of the ancient Romans, to lavish such immense sums on the funerals of the more wealthy of their citizens, whilst they neglected the poor, was entirely abolished. We are informed, that at the death of Constantine the Great, there were no less than 150 of those Fossores engaged to superintend his funeral, and the numbers employed on some other occasions are also stated to have been very great.

In modern times many persons object to interments in churches, and sometimes with very good reason, as in large cities, where interments are of frequent occurrence, the effluvia arising from the decomposition of a number of dead bodies is likely to produce contagion and disease. This was, in particular, observable in the city of Paris, where the churchyards became so full, that to preserve the health of the city, they were forced to disinter the dead who had been buried during several centuries, and to convey their remains to the catacombs beneath Paris, where they were arranged in proper order, so that beneath the living city there is now established a city of the dead. As has been already observed, the custom in the early ages was to embalm the dead in the first instance. After the embalming, lights were placed around the corpse, to denote the light of faith, by which the Christian had been illuminated whilst living. Hymns were also chaunted, and amongst the fervent Christians of those days the body was buried with the most solemn pomp. It was carried in procession, and treated with every possible respect, in consequence of having been once the temple of the Holy Ghost—consecrated as such by baptism, and specially united to Jesus Christ in the holy and adorable Sacrament of the Eucharist. Of this fact we find repeated mention in the writings of the holy Fathers. Thus we have St. Cyprian saying to the Christians of his day, "Why do you weep, or allow the Gentiles to behold those signs of sorrow, when you boast to them that you profess a living God? Why do you weep and mourn over the departed, as if they were dead and lost for ever." Again, another Father tells them to exchange their mourning and lamentations for hymns of joy; and St. Jerome, in describing the funeral of the holy widow Paula, says, that "at her funeral procession there were carried incense and lights;" and from the same sacred source we learn, that at the funerals in his days, lamps were lighted and torches burned, in the same manner as at the Olympic games among the heathens; for as in those profane festivities, the wrestlers who were victorious in the games were led in procession with lighted torches and rejoicings, so the early Christians, viewing, with holy Job, the life of man as a continual warfare, and believing that it was only on the day when they slept in Christ, after persevering to the end, that the fight could be said to terminate, and that they became illustrious conquerors ever sin, death and hell, they thought it right to celebrate the triumph of the Christian conqueror at the funeral with lights and torches, as if he had been a living hero, victorious over his mortal enemies.

It is unnecessary to describe the ceremonials prescribed by the Church in our own times for the funerals of the departed. The great charity and love of the Catholic Church towards her children, and her solicitude for them, from baptism to extreme unction, from the cradle to the grave, are calculated to make the most profound and grateful impressions upon the human heart. Ever anxious to extend her favors and assistance, her affectionate concern will pursue them even to the regions of the dead. Partaking the Holy Eucharest during life, the body of the Christian is raised to an inconceivable dignity by this divine contact, this mysterious union; we become thereby incorporated with the natural body of Christ, as by baptism we were made members of His mystic body, the Church. And therefore it is that the remains of Christians after death are honored, as having been the temples of the Holy Ghost while living. When, during high mass for the dead, you behold the minister of God reciting the solemn prayers over the coffin of the deceased, and going around, sprinkling it with holy water, and even paying to it the honor of incense, do not regard it as an empty ceremonial, but as an honor prescribed by the Church to be paid to that body which had been at one time the temple of the Holy Ghost and the residence of the Deity.

The Holy Ghost tells us, that it is better to go to the house of mourning than to the house of feasting, and we could not hear a more moving homily, a more affecting sermon, than to behold every time we come to pray in the temple of the Most High, the graves where are deposited the remains of the friends we loved, and where we may, perhaps, one day rest ourselves. It must remind us of what we are, from whence we have come, and whither we are to return. It must serve as a powerful inducement to us to improve our lives, and it also must be a touching appeal to our hearts in exciting charity on behalf of our departed friends in Christ. The vivid contemplation of death, as we approach the house of God, will prepare us to enter worthily within its sacred precincts, and insensible indeed must be the heart of that Christian which is not softened to compunction and humbled in penitential spirit, as it moves, through the graves of the dead, to the sanctuary of the Lord of Life.

"SHEFFIELD GOING TO AMERICA."

Under this heading the *Sheffield Daily Telegraph* announces that the well-known Sheffield firm of Messrs. Sanderson Brothers, steel manufacturers, have abandoned the attempt to compete with American makers of steel in the face of the high protective duties levied in the States on this article, and have resolved on establishing works at Syracuse, in the State of New York, thus "carrying the war into the enemy's camp." The firm, in announcing their intention to customers in America and Canada, say—"Inasmuch as the founders of our house were the pioneers of American trade, and were conspicuous among the earliest manufacturers of cast-steel after the death of the inventor in 1776, it seems appropriate that we should also be the first to accept the logic of events, and transfer the manufacture of English steel to America." The new American Company, they add, will use the name and trade marks of the Sheffield house, and will produce the same qualities of steel from the same brands of Swedish iron "until American iron shall be found to equal it." The manufacture at Syracuse will be under the charge of a steel-maker, practically trained at the Sheffield works aided by skilled Sheffield workmen; and the patents of the English firm, their 'peculiar modes of preparing crucibles, mixtures for melting, methods of manipulating, and all confidential information of whatever kind employed in the Sheffield process of steel manufacture, will henceforth be available in the works of the new American Company. For the future the Sheffield firm announce that they will confine themselves to the cultivation of their home and Continental business, "retaining of course a very large interest in the American Company." The *Sheffield Telegraph* says that this attempt to introduce Sheffield capital into America, and to avoid the heavy handicapping of Sheffield steel, in the interests of the steel makers of Pennsylvania, will be watched with great interest by the Sheffield trade. It quotes the *Iron Age*, an American trade paper, which regards the step taken by Messrs. Sanderson as "admission on the part of those with the largest interests at stake that England can no longer manufacture steel for the American market, and that the only way in which Sheffield can hold its own against the competition of American makers is to come here." The new venture, adds the *Age*, "is an important addition to the steel business in this country, and should the success of the experiment of making English steel in America realize the anticipation of those who have undertaken it, we shall not be surprised to see the business of more than one English house with the United States surrendered to American companies operating largely on English capital."

On a very hot day the celebrated Rufus Choate was arguing a case at a law term of the Supreme Court, before the full bench. He evidently had the wrong side. Besides other cases against him, a decision of the Supreme Court of Pennsylvania had been cited which was exactly in point, and conclusive against his positions. He was apparently in the full tide of successful argument, and was approaching his end, when the Chief Justice said: "What do you say to the Pennsylvania case, Mr. Choate?" "Your honors, I have not forgotten that case. By no means. I was coming to it directly. By turning to it you will notice that the decision was given in the month of July, in the height of the hot season, in the extremely hot town of Harrisburg, in the interior of the State far away from the ocean breezes, which here at this moment are beginning to fan the heated brow of justice. We all know that Homer sometimes nods; and I submit to your honors whether it is not indisputable that the judges of the Supreme Court of Pennsylvania—convened in the very heated interior of the State, in the extremely hot month of July, probably on one of the hottest days of that month, and in the *afternoon*, as the report fortunately happens to informs us—were, at the time of pronouncing this abnormal decision on which my brother so much relies, either most of them profoundly asleep or 'all nodding, nid, nid, nodding,' and so not responsible for the strange doctrines laid down." There was great merriment among the judges, and it was increased by the profound gravity of Choate. The Chief Justice (Shaw) shook his sides till I thought he would roll off his chair.

A blacksmith having failed in business, a friend to enable him to start once more, loaned him some iron, which a creditor attached at the forge. The friendly owner sued in trover for his iron. Choate appeared for him and pictured the cruelty of the sheriff's proceedings as follows: "He arrested the arm of industry as it fell towards the anvil; he put out the breath of his bellows; he extinguished the fire upon his hearth stone. Like pirates in a gale at sea, his enemies swept everything by the board, leaving him, gentlemen of the jury, not so much—not so much as a horseshoe to nail upon his door to keep the witches off." The tears came into the blacksmith's eyes at this affecting description. One of his friends, noticing them, said to him, "Why, Tom, what's the matter with you? What are you blubbering about?" "I had no idea," was the reply in a whimpering tone—"I had no idea I had been so much *a a a bused!*" Nor had he, till Choate told him.

MEN AND WOMEN COOKS COMPARED.—There seems to be more natural difficulty for the woman to learn than the man. There is a sweet tooth running through her sex which affects her taste and renders her less trustworthy. She is less exact, at least in the pursuit of this vocation, and does not reason as the man does. If he fails he thinks and tries to find out the cause of the failure, which she is less apt to do. He gives pounds and ounces as to quantity where she gives approximate handfuls. The man is more particular about the food which he consumes himself, which makes him more careful about what he prepares for others. Many women are content provided they have ice-cream and sweet cake, or something equivalent thereto. Count de Nejac, a man of some authority concerning the table in Paris avers that the interests and traditions of the kitchen can only be confided with safety to men, and that if the women guests at a table were not under the eye of the stern sex they would begin dinner with the dessert. As may be conceived, this is a painful mistake for a gallant Frenchman to make, but a sense of duty doubtless rises above all other considerations. Notwithstanding, even if men be superior to women in this calling, if any widespread movement is to come about, the movement must come from them, for the kitchen is virtually in their hands.

A school for ladies has been opened in Berlin on a plan decidedly novel, but very practical. The building contains lodging rooms for forty girls, school rooms, working rooms, an immense kitchen and a permanent bazaar. In the school rooms every branch that will fit the girls for situations in banking, commercial, or mercantile establishments is taught. Various trades that ladies can follow are exemplified by skilled operatives. The kitchen is, perhaps, the chief school room, for all the work there is done by the girls under the supervision of one of the best cooks in the city. This feature has become so popular, from the large number of betrothed maidens who flock thither to obtain good domestic educations, that the managers have begun to charge for instructions in cookery, and the receipts generally pay the expenses of the other departments.

The Irish expression, *Faugh a Ballagh*, means literally "clear the road." It became famous as the war-cry of one of the Irish regiments during the Peninsular war. "Nothing," says a historian, "so startled the French as the wild yell with which the Connaught regiments sprang to the charge. The wild yell was '*Faugh a Ballagh!*'"