#### Man's Hortality

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ture

First following poem is justly considered a poetical sem of the highest order. The eriginal was found in an Irish MS in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Cristian bards in the reign of King Diarmid, about the year 564 and was sung and chanted at the last grand essembly of kings, chieftains, and bards, held in the samous Halls of Tara. The translation is by 5r. Donovan. A manuscript copy of the year of the professor Stewart, of Trinity College, to the person who furnished to publication in the Buffale Commercial Admirisher.]

Like a damask rose you see.
Or like a blossom on a tree.
Or like the dainty flowers in May.
Or like the morning to the day.
Or like the sun, or like the shade.
Or like the sun, or like the shade.
Or like the gourd which Jonash made:
Even anch is man whose thread is spun.
Brawn out and out, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like the grass that's newly sprung. Or like the tale that's new begun,

lake to the bubble in the brook,
Or in a glass much like a look,
Or ilke the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like a thought, or like a dream,
Or like hegdiding of the stream;
Even such is man, who flyes by breath,
Is here, now there, in life and death.
The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone.
The waters glide, man's life is done.

Like an arrow from a bow,
Or like a swill course of water flow.
Or like the time 'twirt flood and abb.
Or like the spider's tender web.
Or like a race, or like a goal,
Or like the dealing of a dol;
Even such is man, whose brittle state
always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon reut,
The tares soon run, the goal soon woon
The dole soon dealt, man's life soon
done.

Like to the lightning from the sky.

Or like a post that quick doth hie,

or like a quaver in a song,

or like a lourney three days long,

Or like snow when summer's come,

or like a pear, or like a plum;

Ives such is man, who heaps up sorrow,

Lives but this day, and dies to morrow.

The lightning's past, the post must go.

The song is short, the journey so,

The pear doth roi, the plum doth fell,

The snow dissolves, and so must all.

# MTERVIEW WITH THE ARCH-BISHOP OF CASHEL.

A special correspondent of the Daily Telegraph, writing from Thurles on Sun-

day, says: I determined to visit Thurles, in Tipperary county, and to speak with its Arch-bishop, the moral keystene of the land agitation in Ireland. I found Thurles a comparatively small, but tolerably clean town, not far from the Devil's Bit Mount-ains, on the high road to the famous Rock ains, on the high road to the famons Rock of Cashel, where once upon a time Corman MacCullinan, "at once King and Archbishop of Cashel," reigned and ministered, and composed his celebrated psalter, and wrote a history of his native land in his native language. All through the night of Friday a tremendous storm of wind vapule the pressure of the night of Friday a tremendous storm of wind rushed through the openings of the hills, and tore across the desolate boggy land, driving the pelting rain between the crevices of the loose windowsashes of the room where I tried, but failed, to sleep. Next morning I looked down upon the town of Cashel, with its thatched houses, small shops and extensive oblong market-place, full of little Kerry cows, and sturdy drovers in coats and knee breeches, and market women with their red and blue cloaks over their heads, and barrows full of spleudid cabbages—excellent potatoes at 4lb. for 3d.—butter and all kinds of estables in what seemed like profusion. Thurles is a poor town, depending upon local agriculture, and its people are steped to the lips in the doctrines of the Land League. These simple peasants and small farmers are not lawless, but extremely poor and deeply religious. Such as have holdings on the bog found it extremely difficult to eke out a scanty living by bringing in donkey-leads of turning for sole in the territory. leads of turnips for sale in the town Out of such miserable and poor surroundings rises the Catholic College of St. Patrick, divided into headquarters of teaching for code-distingly and lay pupils, besides here the ing for ecclesiastical and lay pupils, besides barracks and a parish church. There are several convents, some fine ruiss, and a magnificent Catholic chapel of Byzantine architecture, built as a cost of £60,000, a truly noble and florid eath edral, de-orated with rare inlaid marble, stained class never in laid marble, stained class never in laid marble, stained glass memorial windows and alters in verde antique, agate, and other costly stones. Hither come the poor people, clothed almost in rage, from the country round to kneel and pray, and among the rich surroundings of the dimly highted cathedral to forget their earthly troubles

but plain stuccoed house—adjoins the cathedral. Dr. Croke received me most courteously, and entered into the spirit of my inquires with the greatest frankness. His Grace appears to be over middle age; he is a fairly tail, powerfully built man, and has a strong and highly intelligent countenance, illumined with a pair of clear, keen grey eyes, surmounted by large dark eyebrows—a typical ecclesiastic of manifestly dominant mind. Although he had been confined to his room with a severe attack of scintica for a week and more, he was good enough to rise from his bed for the purpose of affording me an in-terview. Seeing him thus in his robes and gold chain and silver-embroidered slippers, and wearing a valuable emerald on the second finger of the right hand, and his red silk biretta upon his brow, I was sorry that I might not give his picture in lines as well as in words. Cordially shak ing bands, the Archbishop desired be seated, and we at once proceeded to dis-cuss the Land Act and the land agitation in relation to the proclaimed League. He told me that the manifesto of the League, which led to its suppression, had filled him with horror and astonishment. It was as if a hand grenade had been thrown into the room, and had he not been so thoroughly well. oughly well acquainted with the signa-

in the promise of happiness hereafter.

The palace of Thurles—a substantial

I eague (and he was acquainted with most of them) could induce him to approve or or them) could induce him to approve or countenance the spirit of thei latest man-ifesto.

He thought the League had done its

work, and must pass away, but the net-work of communication which it had es work of communication which it had es-tablished might prove useful in another way. Meanwhile, the necessity no longer existed for a public organization. "I am sure," said he, "that the people will fol-low my lead and the lead of the bishops and priests of Ireland, and we shall not encourage them to acts of illegality. The will not defy the law, but they will evade Mr. Gladstone made a mistake in saying that the Government had to deal with an organized agitation, not with the peo-ple of Ireland; it was the people of Ire-land—the poor people—who were heart and soul pledged to the cause, and no statesman who believed that fact would be on safe ground." For his own part, he had no doubt but that the people would remain quiet, and abstain from public meetings. Their priests would advise them to do so. This was not a religious agitation, and it was his habit to look at mundane affairs from a humane standpoint. Hundreds of letters had come to him from the bishops and clergy and laity fina from the bishops and ciergy and laity of Iteland approving of the course he had lately adopted. Fair rent was one thing, but "No rent" was another, and to the latter doctrine he could not and would not subscribe. To him it was a marvel how sensible men could have issued such a manifesto. It was altogether unwise, unfair and illadvised. Did he believe, I a-ked, that the suppression of the Land League would lead to the establishment and formation of secret societies! "I and formation of secret societies, think not," he answered; "what has to be done may be effected in the light of day." done may be effected in the light of day. There were many opportunities when priests and people could meet together and advise on a just, a legal, and a prudent course. The leaders had been w ried that the priests of Ireland would not counterance illegality. Thus, from the countenance illegality. Thus, from the moment of the publication of the mani-festo, the sacerdotal class fell away, and the power of the Le gue tumbled like a house of cards. Though ill in b d, almost as it seemed within the jaws of death, he had deemed it right to rouse death, he had deemed it right to rouse himself and write the letter which he was glad to think had made such a favourable glad to think had made such a favourable impression on the public mind. The signatories of the League manifesto could not be surprised at the course which he had adopted, for they knew from his own mouth that he would not phold the doctrine of "No rent." It afforded him genuine gratification to find heat he had been prescribed to the first heat he had been the contract of the course which he had been been contracted to the contract of the course which he had been been contracted to the course of the c uine gratification to find that the bishops and clergy of Kildare and Leighlin "deeply impressed with the responsibility which the sacred office of the priesthood which the sacred office of the priesthoon imposes on them especially at this time, take occasion to acknowledge the great service to his religion and country rendered by his Grace the Most Reverend Dr. Croke, Archbishop of Cashel and also declare their assent and adhesion the actional and also declare their assent and adhesion. the sentiments expressed by his Grace in his letter of Thursday last." Dr. Croke pointed out to me the passage in the newspaper from which I have transcribed hewspaper from which I have transcribed the exact words of the resolution possed at Bagnaistown on Friday, and likewise showed me several similar resolutions from other parts of the country. Speak milk, and a superb climate, and to clothes every man had a rug, which wa as much as he required." "If," said ! "New Zealand be such a delightful place." climate, and for that country should be recommended to the poor of Ireland as a favourable field of sinigration. Why are they not persuaded to go there in large bodies?"
This suggestion induced a conversation somewhat wide of the mark, but tending comewhat wide of the mark, but tending to explain that extraordinary phenomenon, the earthbunger of the Irish peasantry. In the opinion of the Archbishop, the present difficulty had been brought about by the eagerness to purchase land in Ireland some ten years. since. Land had been bought at a price far beyond its real value. It had been let at rents which the tenants could not afford to pay, and hence both landlords and tenants were put to straits to make both ends meet. And in support of his contention he noted several illusof his contention he noted several illustrations which had come under his personal observation. Without pretending to be exhaustively acquainted with the provisions of the Land Act, Dr. Croke could not bein feeling that it was in some respects an imperfect measure. Not to have included losseholders was a mistake of the first importance; these persons were as much entitled to relief, and required it quite as much, as non-lease holders. The people would pay a fair rent but no The people would pay a fair rent but no more and he was decidedly in favour of giving the Land Commission Court an im-

# LEGEND OF THE ROSE.

When God formed the Garden of Eden When God formed the Garden of Edan [so runs the legend], and blessed all things therein. He strewed sweet flowers over the beauteous landscape, and these flowers, assembling in council, acknowledged the rose to be their queen by right of her exquisits beauty. White as the failing snow, pure as the ocean pearl, fair and lovely as the spotless cloud sailing through the blue depths of heaven was she, the "queen of flowers." Her home was near the fatal tree on which grew the "forbidden of flowers." Her home was near the fatal tree on which grew the "forbidden fruit," and as Eve, our erring Mother, approached it, the pure lily rose dropped her head, and blushed for shame and grief that God's trusted children should so ain against Him. That crimson flush of shame remained upon the sorrowing rose until the Saviour had descended from His heavanly home, until he had recon-His beavenly home, until he had reconciled God to sinning man by the sacrifice of Himself. Then the rose proudly lifted her head, glowing with joy and purity.
Yet not every rose regained its pristine
glory, for it was decreed that although forgiven, man should not lose the memory of oughly well acquainted with the signatures, he would have believed that they had "sold the pass." Mr. Dillon, M. P. for Tipperary, was a great friend of his, and had stayed at the palace on a visit after he was released from gaol, but no personal friendship to any leader of the

## THE TRUE ITALIANS.

Non Catholic Account of the Great Italian Pilgrimage of Reparation The Pope in St. Peter's A Striking Address.

From the Roman Correspondent of the London Times. To-day, Sunday, October 16th, the bas-To-day, Sunday, October 16th, the basilica of St. Peter's was closed to the public and great curtains driwn within the iron gates of the vestibule on the occasion of the solemn reception by Leo XIII. of the members of the Italian pilgrimage, organized, as distinctly stated, in reparation of the sacrileges committed on the night of the 13th of July, and of the insults and calumnies levelled daily against the Papacy at the public meetings held in the principal cities in Italy. The pilgrims, who come from all parts of the grims, who come from all parts of the perinsula, led by the Patriarch of Venice and accompanied by twenty-two bishops, extered by the bronze gates of the Vatican, and thence turning at the foot of the chapel of the Sacrament to that of SS. Simon and Jude at the end of the south transept, where the Pontifical throne had been erected, and grounded arms with the usual clatter. Shortly afterwards the Patriarch of Venice, with the twenty two pilgrim bishops, escorted by the Swiss Guards in full uniform with their halberds, went down in procession to their places. Then passed all the members of the College of Cardinals at present in Rome, walking two and two, attended by their train bearers and gentlemen and escorted by Swiss Guards, and at 12 precisely EO XIII. DESCENDED FROM THE VATICAN As he was borne aloft into the Basilica, the

Pontifical Court surrounding him, and the noble guards in full uniform preceding and following, the St. Peter's choir burst forth, but their voices were immediately drowned by the ringing cheers of the thousands assembled, repeated and repeated until he reached the throne, while the myriads of handkerchiefs waved aloft segment to cover the control of the cover the cove as a powerful stimulus for you eemed to cover the crowd with a float. seemed to cover the crowd with a hoating white veil. A solomn hush then followed. The Patriarch of Venice, in full robes, advanced to the foot of the throne and read the address, touching ground with his knee each time he mentioned of the struggle, in which the final victory will, without doubt, rest with the Church." the Pope's name, and on his concluding Leo XIII. rose and replied to the fol-

owing effect : "If, amid the cares and bitterness which annoy our paternal souls there can be for us any mement of soft and secret con-solation, you, beloved children, bring it to us to-day with your extraordinary numbers in the proofs you give us in word and deed of your common obedience and leve. While every effort is made to weaken or extinguish the obedience of the Italian people to the Church of Jesus Christ and their affection for the visible Christ and their affection for the visible Head which governs her, you, who have come here from all prits of Italy, represent her to us as she truly is, for the greater part perfoundly Catholic and faithfully devoted to the Roman Pontiff.

For while with calumnious accusations it is cried out still louder that the suprement service metrics and from the other, blessing its cried out still louder that the suprement service metrics and from time to the common state of the people with outstretched arms and its cried out still louder that the suprement service metrics and from time to the common state of the people with outstretched arms and its cried out still louder that the suprement service metrics and from time to the common state of the people with outstretched arms and the people with outstretched arms are people with outstretched arms and the people with outstretched arms and the people with outstretched arms are people with outstretched arms and the people with outstretched arms are people with outstretched arms and the people with outstretched arms and the people with outstretched arms are people with outstretched arms and the people with outstretched arms are people with outstretched a For while with calumnious accusations it is cried out still louder that the supreme

THEIR GROORED DESIONS.

Lastly, also, they have deliberated that in the coming year a more solemn congress is to gather together representatives of the sects of the whole world; and that there may be no doubt as to the meaning thereof, they have said they will hold this assembly in Rome, in the centre of Cathaliciam itself almost in cyan phallegas to assettedy in home, in the centre of Cau-olicism itself, almost in open challenge to the Church, and with the intention of assaulting the very foundation-stone of the Christian edifice. Meanwhile, to keep this batred always alive in men's minds, and to prepare fresh forces for this impious war, it has, in public meetings recently beld in Rome and other cities of Italy, been said and proclaimed, without mystery or recerve, that the Papacy is to be abolished and suppressed for ever, and against it also as a religious institution the most atrocious abuse, the most unworthy most atrocious abuse, the most unworthy contumely and reproaches are hurled. At the same time also new popular associations are formed with the open purpose of fighting to the death against wratever is Catholic and Papal in Rome. The specious promises and protestations made in the beginning and spread abroad to design the simulation that the Catholic and Papal in the specious promises and protestations made in the beginning and spread abroad to design the simulation that the Catholic and Papal in the specious promises and protestations made in the beginning and spread abroad to design the simulation of the same that the catholic and protestations are the same and the same are the same as the same are the same and the same are the same a ceive the simple that the Catholic religion should be safe and intect in Italy, the person of the Roman Pontiff surrounded with son of the Koman Pondin surrounded with security and respect, and the exercise of bis spiritual power free and independent, were in a short space of time openly be-lied by facts, and ended in the most declared hostility against the Church and her Head. Well aware then, beloved children, of the audacious purposes of the sects, we feel the necessity and duty of declaring to you and all Italian Catholics the serious druggists.

THEIR CROOKED DESIGNS.

dangers impending. Let none deceive themselves, but let all be convinced that the intent is to tear you from the most tender mother, the Church, and withdraw you from the easy yoke of (hrist to give you into the power of those who are pre-paring calamity and ruin for your country. Against such enemies you must watch continually to clude their snares, and jealously guard at what cost soever the pre-cious treasure of faith with which Divine goodness has made you rich. You have just now declared yourselves ready to suffer all things for this most noble end.

Act, therefore, in concord, and UNITE YOURSELVES IN RELIGIOUS ASSOCIA-Establish an understanding with each other in Catholic clubs and congresses; draw yourselves close in obedience and respect to your pastors, and, before all, to the chief pastor, the Roman Pontiff. And as in his liberty and independence, not pretended, but really full and manifest, is principally reposed the weal of the whole Church and the Catholic world, thus it is church and the Catholic world, thus it is can, and thence turning at the foot of the Scala Regia into the vestibule of St. Peter's, passed into the Basilica. The Diplomatic Body, members of the Roman nobility, members of the Roman nobility, members of the societies of Catholic interests, and deputations from the Roman Parishes, and others to whom tickets had been granted, went in through the sacristy. By half past eleven some 20,000 persons had assembled in the Basilica, and the southern transept was crammed to suffication. The Palatine guard, numbering 200 men, marched in, formed an aisle extending transversely across the nave of the Pasilica from the chapel of the Sacrament to that of SS. and noble task. All I that in times of such peril not one may remain inert and idle. I et none of you yield to the force of events and time, habituating yourselves to culpable indifference, to a state of things which neither we nor any of our successors can ever accept. Remember always that the supreme pastor of your souls is in the midst of enemies, in whom the power of rage and hatred can reach an extreme, such as Rome beheld with horror on that for ever ill-omened night when she was accompanying with pious duty to the grave the remains of our ven-erated predecessor. Remember that the person and divine authority of the Pon-tiff is day by day thrown in the mud by the work of an unbidled press, which casts at him outrages and insults by the handful. Remember that there are in Italy and Rome who demand and threaten the occupation of our Apostolic Palace itself, to force us either into still harder imprisonment or into exile. Let these sad considerations, beloved children, serve

THE GRAVITY OF THE POPE'S WORDS and the earnestness with which he deliv-ered them made a profound impression on all who were near enough to hear him corcluding, as he did, with arms raised aloft to heaven, imploring help. To de scribe the enthusiastic cheers re-echoing sharply through the dome and the waving of handkerchiefs as the Pope sat down after imparting the apostolic benediction for the first time within St. Peter's and as he was carried back to the Vatican, is simply impossible. In vain the Camerieri Segreti and the prelates raised their hands enjoining silence, and perhaps after all they were not displeased at being dis-For while with calumnious accusations it is cried out still louder that the supreme Pontificate is the enemy of Italy's prosperity, you with free and noble accent proclaim, instead, that the pontificate is the first and purest glory of your native country, and that real and durable prosperity for her is only to be hoped for in the constant profession of the Catholic religion, sincere devotion to the Vicar of Christ, and in respect for his inviolable rights. Thus your bearing greatly encourages and consoles us, as we can see the Italian Catholices understand what is the most formidable danger for their country, what are the real intentions of inimical sects; and, in fact, these intentions now-a-days reveal themselves to all in the fullest evidence. The secks—always intent upon combating the Church of Christ, and, if it were possible, making Catholiciam disappear from all parts of the earth—increased now everywhere in number, power, and andacity, take special aim at Italy, where the Catholic faith has thrown such strong and deep roots, where for long centuries the Chief Pastor has bad his seat, whence are diffused over all Catholicism the epirit of Christ and the benefits of redemption. Well, then, in the different congresses which the associates of the sects have head this year in divers cities of Europe, Catholic Ffally has they have deliberated that in

### THE "CONVERTED CANON" KICKS AT METHODISM.

The Manchester Courier says Enrice di Carapello (known as the 'Cverted Canon'), the much talked verted Canon'), the much talked of neophyte, is already at longerheads with his new religious superiors. It is more than probable that that puritan propriety of Anglo continental dissent will be shocked by the independent attitude in private life of an ex canon, who in the first fervor of conversion cannot be previously to the second of shocked by the independent attitude in private life of an excanon, who in the inst ferror of conversion cannot be persuaded to deprive himself of the pleasures of comic opera and other frivoltities, but very far removed from the routine of the Episcopal Methodists. Campello is a frank, outspoken Italian, of captivating manners: and his approaching marriage proves that he never could have ended by the independent attitude in private life of an excanon, who in the enjoyment of cestatic biles, and idle and of no avail to pray for those who were inside the dead. But no! In answer to who is dead? a chubby lad said 'The King.' What King?' I said. Why, Garfield,' he replied. And then he added 'My father is in America, and supports the denial of transubstantiation and of captivating manners: and his approaching marriage proves that he never could have ended by the independent attitude in private life of an excanon, who in the enjoyment of cestatic biles, and idle and of no avail to pray for those who were irrevocably consigned to eternal condemnation. Another hersey of Protestantism also combined to drive from the minds of Protestant belief in Purgatory. We refer to the denial of transubstantiation and of captivating manners: and his approaching marriage proves that he never could have ended to develop the dead. But no! In answer to 'Who is dead?' a chubby lad said 'The King.' 'What King.' 'What King.' I said. 'Why, Garfield,' he replied. And then he added 'My father is in America, and supports me, my sisters, and brothers here with the condition of the dead. But no! In answer to 'Who is dead?' a chubby lad said 'The King.' 'What King.' of captivating manners: and his approaching marriage proves that he never could have ended his days in the stalls of the canon's chapel at St. Peter's. He proposes to visit England, and hopes, after having learnt our language, to exercise the ministry of dissent in Loudon. His pamph-

# "Throwing Physic to the dogs, I'll None

of it." We do not feel like blaming Macbeth for this expression of disgust. Even now-adays most of the catharties are great re-pulsive pills, enough to "turn one's stomach." Had Macbeth ever taken Dr. Pierce's "Purgative Pellets" he would not have uttered those words of contempt. By

## PRAYERS FOR THE DEAD.

The month of November is specially The month of November is specially dedicated to prayerful rememberance of the dead. The great feast of All Souls follows immediately upon the feast of All Saints. The Church having cheered on her militant children in their holy warfare, with visions of the everlasting joys of their brethien who have "fought the good fight" to its victorious end, reminds them of yet other brethren who claim their pious aid;—"prisoners of the King," who are satisfying debts to Divine Justice in the midst of torments immeasurably greater than terments immeasurably greater than

earth can ever know.

To pray for the dead is a duty of natural affection, for am mg them are our kinsfolk and friends; of gratitude, also, for among them are those who have wrought us good, either in the spiritual or temporal order. Shall we, while reaping the fruit of their wise counsels, or enjoy-ing the earthly treasures they have heaped up for us, forget ever to yield a prayer or an alms for the repose of their souls Again, some among us may owe repara-tion to the dead. Souls may be suffering

tion to the dead. Souls may be suffering for sins committed through our negligence, solicitation or evil example. Charity to the dead is, moreover, a duty as easily rendered as it is universally binding. The poorest in worldly goods can, if they will, give lavisly of the spiritual treasures which the Church places at our disposal for the relief and ransom of the suffering mixen d souls. For the the suffering, prison d souls. F same end, the sick and the disabled,

The Carbolic religion is a reasonable religion. Though it does not depend upon the erring reason of man either for the source and origin of its doctrines nor for their support and confirmation, yet, it accords with the purest and noblest instincts of humanity; and, just as reason is strengthened, elevated and enlightened by faith it. faith, it gains power to perceive the truth of those doctrines and embraces them. In nothing, perhaps, is this more clearly shown than in the doctrine of the Church respecting Purgatory. It is the embodiment of a truth that under shadowy or perverted and erroneous forms has been always with us the atigues and dangers eld to by all the religions that preceded Christianity. In every religion that existed previous to the advent of our Saviour evidences of this can be found. Their burial rites, their libations and sacrifices, their notions of bades, all furnish proofs of it. That belief in Purgatory proofs of it. That benef in Purgatory as a place and state of preparation for heaven existed among the Jews there is incontestable evidence; and the fact that our Saviour allowed this belief and the practice of praying for the dead to con-tinue among the Jews without a word of disapproval or rebuke recorded by His Evangelists, and that among all the references to the Jews in the writings there is not a word of censure of the belief and practice, is proof of the strongest kind that they had the approval of Him who is Himself the truth and whose Apostles were commissioned by Him to teach the truth.

Unintentionally and un consciously, too, the vagaries of Protestants bear witness the vagaries of Frotestants ocar witness in favor of this Catholic doctrine. The first "Reformers" did not intend or wish to reject the doctrine of Purgatory and of the efficacy of prayers for holy souls in Purgatory. But the logical consequences of the false ideas common to all their systems compelled it. It was tolerated there.

As we have already said, this was a logical necessity of their fundamental errors. Their doctrine of justification by "faith alone" did away with the merit "faith alone" did away with the merit and indeed the necessity of good works. Whatever, therefore, might be the life and actions of any one, their consequences as regards himself termin ted with his death, and he was judged and sentenced, according to Protestant notions, entirely by his faith or the absence of it. Every individual, therefore he are individual, therefore, by logical conse-quence of this false doctrine, must imme-diately and at once, on his death, enter into heaven or hell.

Thus the truth, declared in the Sacred Scriptures, taught uniformly by the Church, and confirmed by the highest reason of man, that God will exact an ac-Son of man, that God will exact an account of every thought, word and action, and "will render to every man according to his works," was defiantly set aside and practically denied. And with this, of course, the doctrine of purgatorial suffering and of the efficacy and merit of prayent will be tattitude in who in the cannot be uself of the and other Another hersey of Protestantism also

of our Divine Lord in the Encharist. With this disbelief, all belief passed away, as a

ing.

The consequences of this disbelief in Purgatory to Protestant theology are easily traced in the present prevailing disbelief in all future eternal punishment. Shrinking from the absurdity of sending sincere Christian men and women, but with thousands of inverfectives with the boded some calamity. All was ear told—admiration, aye, love for your leads to the constant of the good old style, but somewhat astonished that one of young ladies who happened to be in, not receive me with that hearty good and welcome peculiar to her class. He was a something—an absent-minder that boded some calamity. All was ear told—admiration, aye, love for your leads to the good old style, but somewhat astonished that one of young ladies who happened to be in, not receive me with that hearty good and welcome peculiar to her class. He was a something—an absent-minder that boded some calamity. All was ear told—admiration, aye, love for your leads to the constant of the good old style, but somewhat astonished that one of young ladies who happened to be in, not receive me with that hearty good and welcome peculiar to her class. He was a something—an absent-minder that boded some calamity. All was ear told—admiration, aye, love for your leads to the constant of the good old style, but somewhat astonished that the arty good and welcome peculiar to her class. He was a something—an absent-minder that boded some calamity. shellef in all future eternal punishment. Shrinking from the absurdity of sending sincere Christian men and women, but with thousands of imperfections clinging to them and tainting them, immediately and unpurged to heaven—an absurdity and unpurged to heaven—an absurdity and unpurged to heaven—an absurdity

alike condemned by the Sacred Scriptures, by the teaching of the Church and by sound reason—they yet cannot consign them to hell. Their only way out of this them to hell. Their only way out of this difficulty is to plunge into a deeper one. Accordingly, in every Protestant sect real belief in hell has practically censed to exist, and all kinds of theories and speculations, some of them such as would make heathens blush for shame, and which all set aside the eternal and unvarying justice of God, and every man's ownsense of jus-tice have taken their place. Restorationism, Universalism in all its varying phases, Annihilationism, and doubt of the immortality of the soul, of a real resurrection of the body and a real future existence, all are entertained widely among Protestants, though the show of belief in future eterliscourses, more as a matter of habit ever, toas as a part of their real belief by numbers of their preachers and still greater numbers of the hearers.—Phila-

## A REMARKABLE CURE.

## A Young Lady Cured After a Year of Suffering.

Hallfax Recorder, 'Nov. 5th.

About 12 months ago or over, a young lady, (Miss Lily Smith), who was studying at the Convent of the Sacred Heart, while engaged in amusement with some companions, slipped and sprained one of her ancies. It did not pain a great deal and she said nothing about it till the Sara the suffering, prison d sonls. For the same end, the sick and the disabled, even, can make acceptable offering of their infirmities. Nor does any work of Charity win us richer reward, both here and hereafter. Self-interest urges it. The more frequent and earnest our prayers and good works for the departed, the more surely can we have of like charitable remembrance when we in our turn have entered into the place of expiation. As we have measured unto others, so shall it be meted unto us again.—Buffalo Union.

PURGATORY.

The Carbolic religion is a reasonable religion. Though it does not depend upon the erring reason of man either for the source and origin of its doctrines nor for their support and confirmation, yet, it accords with the purest and noblest instincts of humanity; and, just as reason is strengthened, elevated and enlightened by came there and left very sny about appearing before her companions, using crutches,
and for some days succeeded in doing
what little walking was necessary with
the assistance of a stick, and occasionally
the arm of some of the young ladies, who were very attentive. On Sundays, sha would attend Mass, but was unable to kneel at her devotions. Some two weeks before her cure she grew worse. The mother Superioress suggested a novena-or 9 days' prayer—which was commenced on a Sunday evening, but without the young lady receiving any benefit. The Sisters were told by the Mother Su-perioress that it would be necessary to hold another novena, when prayers even more earnest than before should be offered, more earnest than before should be offered, and for 9 days the subject was paramount in the devotions of the Sisters. The latter nevena was commenced on Tuesday, the 25th. On the Sunday following the young sufferer was in intense pain, but would not give into it. On Monday should a same a latter than the subject to the subject tof the subject to the subject to the subject to the subject to the walked around, although suffering severely, but in the afternoon her strength failed, and she begged to be taken to bed. Two of her young companions went into sit with her. A Sister passed through the room shortly after, when the young lady

The Sister said she would get some cement of Knock, and in a few minutes returned with it. This was about five o'clock in the afternoon. The cement was mixed with water, and, at the suggestion Purgatory. But the logical consequences of the false ideas common to all their systems compelled it. It was tolerated therefore in some of their liturgical and catechetical writing, but the logical force of their fundamental errors soon drove it out of practical existence in all the Protestant sects, and made heaven or hell, in their belief, the only and immediate alternative after death.

As we have already said, this was a logical measurement of the sound and the suggestion of the Sister, rubbed on the affected parts, and a portion swallowed by the young lady, her companions kneeling beside her and praying. In a few minutes the pain grew intense, and subsided with a sensation that could not be described, when the belief, the only and immediate alternative after death.

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# THE KING IS DEAD!

An Irish priest, writing to The Pilot from Granard, Co. Longford, Ireland, tells the following instance of sorrow in Ireland for the death of President Gar-

"I visited a cottage the other day, and remarked on the door-posts some

fined to one house. Garfield is a house-hold word in every cabin and mansion. matter of course, in the possibility of applying to the souls in Purgatory the Holy Sacrifice of the Mass, and thus, had there been room on other grounds in the Protestant religion for belief in Purgatory, the holy souls there would have been left in bopeless, endless suffering. here, and sorrow's emblem gushes into every eye. I visited some time since a mansion of the good old style, but was somewhat astonished that one of the