

Man's Mortality

From following poem is justly considered a poetical gem of the highest order. The original was found in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid, about the year 600 and was an elaborate and grandly conceived work of kings, chieftains, and bards, held in the famous Hall of Tara. The translation is by Dr. Donovan, a manuscript copy of the poem was sent by Professor Stewart, of Trinity College, to the person who furnished for publication in the "Irish Commercial Advertiser."

Like a blossom on a tree,  
Or like the dainty flowers in May,  
Or like the morning in the day,  
Or like the sun, or like the shade,  
Or like the dove, or like the dove,  
Even such is man whose thread is spun,  
Drawn out and cut, and so is he,  
The rose withers, the blossom blancheth,  
The flower fades, the morning hasteth,  
The sun sets, the shadow passes,  
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,  
Or like the tale that's newly begun,  
Or like the bird that's newly sung,  
Or like the pearl dew in May,  
Or like the hour, or like a span,  
Or like the singing of the swain,  
Even such is man who lives by breath,  
Here, now, the morning in the day,  
The grass withers, the tale is told,  
The bird is flown, the dew is dead,  
The hour is short, the span is done,  
The swain's near death, man's life is done.

Like to the bubble in the brook,  
Or in a glass, or in a water flow,  
Or like the writing in the sand,  
Or like a thought, or like a dream,  
Or like the dealing of the doom,  
Or like the man, who lives by breath,  
Or like the man, who lives by breath,  
The arrow shot, the flood soon spent,  
The rose soon faded, the dew soon wet,  
The race soon done, man's life soon done.

Like to the lightning from the sky,  
Or like a quaver in a song,  
Or like a lightning in a storm,  
Or like a year, or like a span,  
Or like the man, who lives by breath,  
Or like the man, who lives by breath,  
The lightning past, the post must go,  
The song is short, the storm soon o'er,  
The year soon done, the span soon o'er,  
The post must go, the man soon o'er.

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I league (and he was acquainted with most of them) could induce him to approve or countenance the spirit of their latest manifesto.

He thought the League had done its work, and must pass away, but the network of communication which it had established 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 follow my lead and the lead of the bishops and priests of Ireland, and we shall not encourage them to acts of illegality. They will not defy the law, but they will evade it. Mr. Gladstone made a mistake in saying that the Government had to deal with an organized agitation, not with the people of Ireland; it was the people of Ireland—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 of Ireland 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 ill-considered. Did he believe, I asked, that the suppression of the Land League would lead to the establishment of a formation of secret societies? "I think not," he answered, "what has to be 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 warned that the priests of Ireland would not countenance illegality. Thus, from the moment of the publication of the manifesto, the sacerdotal class fell away, and the power of the League tumbled in like a house of cards. Though ill in bed, almost as it seemed within the jaws of death, he had deemed it right to rouse himself and write the letter which was glad to think had made such a favourable impression on the public mind. The signatures 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 that the bishops and clergy of Kildare and Leighlin, "deeply impressed with the responsibility which the sacerdotal office of the priesthood 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 to the sentiments expressed by his Grace in his letter of Thursday last." Dr. Croke pointed out to me the passage in his newspaper from which I have transcribed the exact words of the resolution passed at Paganstown on Friday, and likewise showed me several similar resolutions from other parts of the country. Speaking of the condition of the peasantry of Ireland, the Archbishop described it as truly deplorable. He had himself travelled in many countries, but had not seen anything so pitiable. Twelve years ago he was sent to New Zealand as a missionary of the Catholic propaganda, and he could truly say that the Maoris were better off than the poor Irish. Maoris had plenty to eat and drink, good milk and butter, and a superb climate, and all these things were as much as he required. "If," said I, "New Zealand be such a delightful place, that country should be recommended to the poor of Ireland as a favourable field of emigration. Why are they not persuaded to go there in large bodies?" This suggestion induced a conversation somewhat wide of the mark, but tending to explain that extraordinary phenomenon, the emigration 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, and the consequent rise in the value of the land. 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 this view 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 help feeling that it was in some respects an imperfect measure. Not to have included leaseholders was a mistake of the first importance; these persons were as much entitled to relief, and required it quite as much, as not lease holders. The people would pay a fair rent but no more and he was decidedly in favour of giving the Land Commission Court an impartial trial.

THE TRUE ITALIANS.  
A 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 basilica of St. Peter's was closed to the public and a great curtain drawn 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 sacrifices committed on the night of the 13th of July, and of the insults and calumnies levelled against the Pope at the public meetings held in the principal cities in Italy. The pilgrims, who come from all parts of the peninsula, led by the Patriarch of Venice and accompanied by twenty-two bishops, entered by the bronze gates of the Vatican 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 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 30,000 persons had assembled in the Basilica, and the southern transept was crammed to suffocation. The Pope, in full pontifical vestments, accompanied by the Swiss Guards, numbering 200 men, marched in formed an aisle extending transversely across the nave of the Basilica from the chapel of the Sacrament to that of St. Simon and Jude at the end of the south transept, where the Pontifical throne had been erected, and grounded the Pope's usual chair. 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, the sacerdotal class, all in full vestments, walking two and two, attended by their usual clerics. 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, the sacerdotal class, all in full vestments, walking two and two, attended by their usual clerics. 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.

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PRAYERS FOR THE DEAD.

The month of November is specially dedicated to prayerful remembrance 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 brethren who have "fought the good fight," to the victorious end, reminds them of yet other brethren who claim their piety and "prisoners of the King," who are suffering debts to Divine Justice in the midst of torments immeasurably greater than earth can ever know.

To pray for the dead is a duty of natural affection, for an ag them are our kindred 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 counsel, or enjoying the earthly treasures they have heaped up for us, forget ever to yield a prayer or an alms for the repose of their souls? Alas, some among us may owe reparation to the dead. Some may be suffering for sins committed through our negligence, solicitation or evil example. Clarity 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 lavishly of the spiritual riches which the Church places at our disposal for the relief and ransom of the suffering, prisoned souls. For the same end, the sick and the disabled, even, can make acceptable offerings 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 Catholic religion is a reasonable religion. Though it does not depend upon the error 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 the faculty of the mind which enlightens and guides, it gains power to perceive the truth of those doctrines and enhances 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 held by the religions that preceded Christianity. In every religion that existed previous to the advent of our Saviour evidence of this can be found. Their burial rites, their libations and sacrifices, their notions of hades, all furnish proofs of it. That belief in Purgatory as a place and state of preparation for the final judgment of the Jews, there is incontestable evidence in the fact that our Saviour allowed this belief and the practice of praying for the dead to continue 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 Apostolic writings, there is not a word of censure of the belief and practice, looking for 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 unconsciously, too, the vagaries of Protestantism bear witness to the truth of the Catholic doctrine. The first "Reformers" did not enter into the rejection of the doctrine of Purgatory and the efficacy of prayers for holy souls in Purgatory. But the logical consequences of the false ideas common to all the systems compelled it. It was tolerated therefore in some of their liturgical and other practices, and 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 necessity of their fundamental errors. Their doctrine of justification by "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 terminated 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, by logical consequence of this false doctrine, must immediately 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, was written out of the Bible, and "will render to every man according to his works," was definitely set aside and practically denied. And with this, of course, the doctrine of purgatorial suffering and of the efficacy and merit of prayers for the dead. For, as a matter of course, if those who died went immediately to heaven or to hell, it were absurdly and silly to pray for those who were already in the enjoyment of ecstatic bliss, and idle and of no avail to pray for those who were irrevocably consigned to eternal condemnation.

Another heresy of Protestantism also bears witness to the truth of the Catholic doctrine. The denial of transubstantiation and consequent disbelief in the Real Presence of our Divine Lord in the Eucharist. With this belief, all belief passed away, as a matter of course, in the possibility of applying to the souls in Purgatory the Holy Sacrifice of the Mass, and thus, the doctrine of purgatorial suffering and of the efficacy of prayers for the dead, was written out of the Bible, and "will render to every man according to his works," was definitely set aside and practically denied. And with this, of course, the doctrine of purgatorial suffering and of the efficacy and merit of prayers for the dead. For, as a matter of course, if those who died went immediately to heaven or to hell, it were absurdly and silly to pray for those who were already in the enjoyment of ecstatic bliss, and idle and of no avail to pray for those who were irrevocably consigned to eternal condemnation.

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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 difficulty is to plunge into a deeper one. Accordingly, in every Protestant sect belief in hell has practically ceased 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 conscience of his own guilt, 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 eternal punishment is still kept up in public discourses, more as a matter of habit, however, than as a part of their real belief by numbers of their preachers and still greater numbers of the hearers.—Philadelphia Standard.

A REMARKABLE CURE.  
A Young Lady Cured After a Year of Suffering.

Half a year ago, Nov. 4th, about 12 months ago, or there, 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 ankles. It did not pain a great deal and she said nothing about it till the Sunday following, when it became very painful. Then she told her mother. A doctor was called in and despite his efforts the pain became worse, the inflammation worked upward and rendering the limb almost useless. She suffered severely for some time, and a second physician was called in who treated her very skillfully, and after some months of pain, she so far recovered as to be able to go out in the garden or on the sidewalk for a short time during the warm weather of summer, wearing special appliances on the injured limb. During the summer she gained considerable physical strength, but as the season advanced seemed to be fretful and nervous, and the doctor acquiesced in her removal to the Convent, where she could enjoy the companionship of the younger persons. She came there and felt very shy 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, she would attend Mass, but was unable to kneel at her devotions. Some two weeks before her cure she grew worse. The mother Superior 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 Superior that it would be necessary to hold another novena, when she would be more earnest than before should be offered, and for 9 days the subject was paramount in the devotions of the Sisters. The latter novena was commenced on Tuesday, the 25th. On the Sunday following the young lady was in intense pain, but would not give up. On Monday she 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 the room shortly after, when the young lady said: "Oh, Sister, I wish you could get something to make my leg better!" The Sister said she would get some ointment of Kneec, and in a few minutes returned with it. This was about five o'clock in the afternoon. The ointment was mixed with water, and, at 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 young lady said, in a cheerful voice, that she was better—quite well; and one of her companions pressed the parts without causing pain. She then removed the crutches, and supported with which her limbs had been increased, and got up. The Sister hastened to call the Mother Superior, who arrived and found the lame able to walk, but kneeling in prayer by her bedside. The young lady's mother was sent for and the doctor. At first he did not think it was right to have removed the crutches, but when the young lady started on her feet, which for a year previously she had been unable to move, and remarked, "she took a few steps," "an cured," he did not object. Since that day she has received the Sacrament in the Chapel, kneeling with the rest, and is growing stronger. No pain and but a little strange ache arises from the fact that it is strange and awkward to use the member so long inactive.

THE KING IS DEAD!  
An Irish priest, writing to The Pilot from Grand, Co. Longford, Ireland, tells the following instance of sorrow in Ireland for the death of President Garfield.

"I visited a cottage, the other day, and remarked on the floor-boards some mourning trappings, and expected to find inside the dead. But not 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 me, my sisters, and brothers here with him; and Mary and I are sorry for the King.'"

Touching as this was, it was not confined to one house. Garfield is a household name in every cabin and mansion. But one scene is deeply felt here, when poor Mollie and her father had the last and interview. Mention but her name 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 young ladies who happened to be in, did not receive me with that hearty good will and welcome peculiar to her class. Here was a something—an absent-mindedness that boded some calamity. All was easily all-abandoned, says, low for your late President; but I don't see she but Miss Mollie Garfield to her bosom, there would be tear for tear."

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