

Written for the Catholic Mirror. To a Related Mate. (FOUNDED IN THE ROAD TO St. DE SALLES DECEMBER 3, 1889)

Where did you come from, sweet little one, reddening close to the chin? ... With a new face white as a wildfowl's nose. Why thy brown eyes, why thy hair all gone? ... Have you forgotten the path to take? ... I had thought at first when I saw you there, I had found the winter's first snowflake. ... Your face is so wistful, so cold, and white, ... O-have you seen through the darkness night? ... 'The winter eats up little daisies' you say? ... Each wet, snowy foot-head is tucked away. ... And long, long 'er that winter they fall asleep. ... But come; I will hide thee safe, dear little one. ... McMURROUGH'S HEIR DEAD.

A PROPHECY THAT WAS STARTLINGLY VERIFIED.

From the Carlow Nationalist. By the death of Arthur MacMurrough Kavanagh a striking personality is removed from Irish political life and the falling scene of Irish landlordism has lost one of its devoted champions. ... The death of Arthur MacMurrough Kavanagh a striking personality is removed from Irish political life and the falling scene of Irish landlordism has lost one of its devoted champions. ... The death of Arthur MacMurrough Kavanagh a striking personality is removed from Irish political life and the falling scene of Irish landlordism has lost one of its devoted champions.

with the English forces of the Pale and their Irish allies. Since the apostasy of the family from the Catholic faith the Kavanaghs have been estranged from the people whose forefathers gallantly fought for the preservation of their faith. Tom Kavanagh, father of the subject of this notice, and his brother Wat, nearly one hundred years ago, began to think that the discipline of the Catholic Church was too strict and exacting, and that they would find pastors less vigilant and more tolerant in the Protestant fold. They therefore resolved to renounce the "errors of Popery."

"The Sunday of their public apostasy was a day of triumph for the sects of the Smutty type, who on that day crowded in great numbers into the little town of Borris. Thoughtful men, however, took quite a different view of the Kavanagh's defection from the faith of their fathers. This opinion was voiced by a Protestant gentleman named Bagenal who knew thoroughly well why it was that the Kavanaghs deserted the Catholic Church. Outside in the streets of the town the day were of course the subject of conversation amongst the gentlemen assembled on the occasion.

"Well," said Mr. Bagenal, "the Kavanaghs are damned fools. They entered that Church to day the first Catholics of the Kingdom, and they have left it the last Protestants." Some years after Wat, the elder brother, died in a hotel in Dublin on his return home from England. Father Walsh, the then parish priest of Borris, happened to be in the same hotel at the time. Kavanagh sent for him, returned to the religion of his youth, received at his hands the last sacraments, and expired with all the signs of sincere repentance. To the younger brother, succeeded to the family estate, and in the manner of his life made it manifest that he threw off the restraints of the Catholic Church and became a renegade.

After some years of a dissolute life he married a lady of the house of Ormonde, by whom he had a numerous family, who, with their mother, died, with one or two exceptions, at an early age. After some time he again married Lady Harriet Le Poer Trench, of the Clancarty family. This woman will be long remembered in Borris on account of her proselytizing efforts and her rabid hatred of the Catholic religion. Lady Harriet was endowed with a high degree of intelligence, which she was able to direct to her own ends, and she was distinguished for her elegant and unassuming conversation. She devoted all her energies to the seduction of the poor of the surrounding districts from the faith for which their fathers had sacrificed all the world holds dear. She got the seeping system into full swing. The hungry were bribed with beef, bread and broth. The naked were bought with blankets, trousers and brogues. Some miserable creatures, impelled by hunger and the prospect of deep distress, went over for a while but she shortly returned. The illustrious "J. K. L." was then Bishop of Kildare and he came to Borris to visit a saint who was known to be a convert to the Catholic faith. All the surrounding parishes got notice of the day of his visit, and tens of thousands assembled to hear the voice of their great bishop. The Church of Borris, though spacious, could contain but a fraction of the immense congregation. So His Lordship was forced to address the assembled people in the open air. Our hero was easily imagined the powerful and soothing eloquence with which "J. K. L." annihilated the vile apostasy and his seeping concert. There are some still alive who were present on that memorable day. He uttered a prophecy which was verified so soon by the startling event that all who heard it were amazed and many were terrified. "My good people," said the Bishop, "some thing will happen at Borris House at no distant day that will make the ears of all who hear it tingle."

In some months afterwards the lately deceased head of Borris House was born. He came into the world a strong, vigorous infant, but was mere trunk without legs or arms. The news spread like wild fire. Everyone asked everyone else, "Oh, did you hear the news?" "Did you hear about Kavanagh's child?" "Don't you remember what the Bishop said?" They all did remember. They raised their hands and eyes towards Heaven and said, "Glory be to God," and the trumpet body was for years known as "Doctor Doyle's child."

There used to be various stories current about other progeny of Tom Kavanagh's marriage with Lady Harriet, that ostentatious little credit outside the nursery circle. However, Tom Kavanagh for years before his death was an object of commiseration to all who saw him. He had, strange to say, completely lost the use of his legs and arms, and eventually was reduced to a state of complete imbecility. "Dr. Doyle's child" had two brothers and a sister older than himself. One of the brothers died suddenly in France. The eldest son the morning of his intended wedding day was found burnt almost to a cinder in his own bedroom. There are exclamations of the phenomenon of the late Mr. Kavanagh's birth. In Borris House before the apostasy of the brothers there was a beautiful little chapel fitted up in the richest style. It was simply locked and left untouched during Tom's first marriage. Lady Harriet, however, could not tolerate the "abomination of Popery" under her roof, and she resolved to have it demolished. Amongst other ornaments in the chapel was a fine crucifix in ivory, a chief deure of Roman sculpture. In making such crucifixes the arms and legs are carved separately and then attached to the body. Lady Harriet, in her burning hatred for everything Catholic, should superintend the desecration of the sanctuary. The workmen, likely not advertising to the great weight of the ivory, let the crucifix slip from their hands. It fell with such force on the floor, at Lady Harriet's feet, that the legs and arms fell off. She was greatly startled at seeing the truncated figure. Some months after "Dr. Doyle's child" was born. He grew up a child of considerable capacity, carefully cultured, and of amazing audacity, as evidenced from his career. He did not content himself with home life, but traveled all over the world, and, as we have said, took a prominent part in the public affairs of the country. He was a J. P. of Carlow and Kilkenny. He was Lord

Lieutenant of County Carlow, and a member of the Privy Council. He had property in Carlow, Wexford and Kilkenny. He represented Wexford in Parliament from 1866 to 1868, and Carlow from 1869 to 1880. He married in 1855 Frances Mary, only surviving child of the Rev. Joseph Forde, Leathley, and leaves issue three sons and three daughters. The memorable election of 1880, when Mr. Kavanagh and Mr. Henry Bruden were defeated by Mr. E. Dwyer Gray and Mr. M'Farlane, was a remarkable uprising of the people against Tory misrepresentation. Mr. Kavanagh, it is said, never recovered the shock of this defeat. He is succeeded in his estates by his eldest son, Mr. Walter Kavanagh.

CATHOLIC PRESS, Ave Maria. A will in which the poor are not remembered is a bad will. So says Cardinal Manning. ... The Rev. Hugh B. Chapman, an Anglican clergyman, best known to us for his goodness to Father Damien, said something the other day which may sully persons who imagine they have a special vocation to go to Molokai and nurse the lepers there, would do well to heed. (By the way, we may as well state here what we know as to the fact—that Father Damien's illness to look is well cured for at present.) Mr. Chapman said well that any one who desired might make a Molokai for himself or herself by attempting to cure the moral leprosy that exists in our midst.

For the first time since the reign of Henry as a member and sheriff of London has visited a Catholic church in state. Alderman and Sheriff Knill attended High Mass in St. Mary's, Moorfields, on Christmas Day, accompanied by his chaplain, Father DeLaney, and with all the medical accompaniments that continue to give a certain picturesque quality to public observances. The London Daily Telegraph, in describing the incident at considerable length, remarks: "It is a favorite church of the late Cardinal Wiseman, who, possibly, would have been a little surprised had he lived to see to-day's function." After Mass Mr. Knill visited the Providence Night Refuge, which provides food and lodging for over two thousand homeless men and women without distinction of creed, and gave a liberal donation to the institution.

The London Weekly Register recently contained an account of the conversion of Colonel Troy. This gentleman served in the Confederate army, and in one of the battles of the war he was shot and left on the field for dead. A Federal soldier, finding that he still breathed, carried him to the hospital, where he was cared for by the Sisters of Charity and converted. His family are now Catholics. At his home in Florida he has a chapel served by an invalid priest, Colonel Troy lives during most of the year at Birmingham, Alabama.

Patrick Donahoe, of Boston, has sold during the past year 19,534 drafts on Ireland, amounting to \$276,778.73. This is about \$4,000 more than he sold last year. When it is considered that Mr. Donahoe is only one of the numerous bankers in this country who are in the habit of remitting large sums to Ireland, it will be seen that the aggregate amount sent to the Emerald Isle is a large sum. A pleasant thought that a large proportion of this money goes into the pockets of the landlords to save friends and relatives from eviction. No more striking comment could be made on the importance of Home Ruls for Ireland. What a happy thing it would be if all this money could be used for the comfort of parents, relatives and friends.

St. Louis Watchman. Dr. Howard Crosby, the great light of Free Presbyterianism in New York, said of the Westminster Confession of Faith at a recent meeting of the New York Presbytery: "I find one part of our confession of faith diametrically opposed to the word of God. I find that one part pernicious to the Church and its holiest interests. I would be willing to allow a minor part to remain contrary to my own view but when I see one contrary to the word of God and pernicious, my soul must revolt against it. I read in the Bible of God's willingness that all shall be saved and that He gave His Son for all. Anything that conflicts with this doctrine is an insult to God. The words 'passed by' are not a proof of God's neglect of the one passed, but of a man neglecting to avail himself of grace. The persistently wicked are doomed to eternal dishonor. I am in favor of revision; it will not bring about revolution. Revision is now the watchword of Free Presbyterianism from Maine to California."

Buffalo Union. It is not always that the secular press of the country speak thus justly of the Church as does the representative Brooklyn Eagle. It says: "The Catholic Church in America is saturated with the American spirit. The members of its communion rank their fealty to our institutions next to their fealty to God."

The Rev. Dr. Marvin R. Vincent, one of the Free Presbyterian lights, spoke thus the other day in the revision discussion: "When a Church so largely condemns its standards it is time to scrutinize closely both the Church and the standards. I think in this case we will find the fault lies with the standards and not with the Church. The confession is not adapted to the conditions of our times. Why should the formulas of our faith remain rigid in the dead hands of Calvin?" And this is the Church that for upwards of three hundred years has claimed to teach the pure and unaltered doctrines of Jesus Christ—the same yesterday, to-day and forever!

A LITTLE STORY OF GOOD OLD ARCHBISHOP FOLDING. A LAST CONFESSION. Many years ago Dr. Polding, Archbishop Sydney, summoned on some errand of charity, had to travel into the interior and unfrequented parts of the colony. Falling ill by the way, he was tended by an old lady who, on his restoration to health and strength, exacted from him a promise that, wherever he might be at the time, he would come, if summoned, to attend her in her last hour. A long series of winters and summers rolled away, but one autumn night, when the chilly blasts were tearing the leaves from the forest trees and exposing their rugged branches to view, a summons came to him to go to the deathbed of his benefactress. Leaving everything without a moment's hesitation he started to redeem his promise. Over mountains and morass on he went, when a violent storm was blowing. When at last, fast and weary, he reached the appointed spot, he found the place deserted. Whilst, nothing daunted, the Archbishop pondered what was to be done, his attention was attracted by the steady thud of a woodman's axe in the distance. Turning his steps in the direction whence the sound proceeded, he soon came upon a sturdy Irishman felling timber, and learned from him that the old lady, fearing that he would not be in time, had set out, ill and dying as she was, to seek spiritual comfort and assistance, though whether she had gone the man could not tell. Feeling it would be useless to go in search of her, the Archbishop set down his axe and returned, including dressing the wood cutter's said: "Well, my good man, I don't intend to come here for nothing, so kneel down and I'll hear your confession." At first the Irishman objected, alleging his want of preparation, but a few words from the Archbishop drew him to his knees; penitent and sorrowful he made his confession, and received absolution for all his sins. It was arranged that he should go to Commanure during the week, and so they parted. The Archbishop set out on his return, but had not gone many steps before he heard a crash behind him, and hastening back found his penitent dead, crushed beneath the trunk of a fallen tree. The tender Frenchman meant long miles away, on a journey beset with dangers and difficulties, to unlock the gates of heaven to a poor man about to be called suddenly to appear before his Judge.

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