on the shore,
By the next torn struggling seaward, without
hope for evermore:
I am as a sinner toiling onward to Redemption

By the rising sands environed—by the Simoon baffied still. How I love this nation ye know, gentle friends

THE PARTING FROM IRELAND.

O! Dread Lord of Earth and Beaven! hard and

sad is is to go.
From the land Hoved and cherished, into outward gloom and woe:
Was it for this, Guardian Angel, when to manly

years I came, Homeward as the light you led me—light that now is turned to flame!

am as a shipwrecked sailor, by one wave flung

who share my fate;
And you, too, herole comrades, loaded with the fetter's weight—
How I coveted all knowledge that might raise her name with men—
How I sought her secret beautics with an all insatiate ken.

God! it is a maddening prospect thus to see this storied land, Like some wretched culprit writhing, in a strong avenger's nand,
Cneeling, foaming weeping, shrieking, womanweak and woman-loud;
Better, better, Mother Ireland, we had laid you in
your shroud! avenger's hand.

If an end were made, and nobly, of this old centenial feud—

If, in arms outnumbered, beaten, less, O! Ireland, had I ruled; For the scattered sparks of valour might relight thy darkness yet, And the long chain of Resistance to the Future had been knit.

Now their eastle sits securely on its old accursed And their motley pirate standard taints the air of Ireland still;
And their titled paupers clothe them with the
labour of their hands,
And their Saxon greed is glutted from our plundered father's lands.

But our faith is all unshaken, though our present hope is gone: England's lease is not forever—Ireland's warrare town council; an immense opal gleamed on is not done.
God in Heaven, He is immortal—Justice is His sword and sign—
If earth will not be our ally, we have one who is Divine. the breast of his embroidered shirt; and his

Though my eyes no more may see thee, Island of my early love!
Other eyes shall see the Green Flag flying the tall hills above;
Though my ears no more may listen to thy rivers as they flow, Other ears shall hear a Prean closing thy long keen of woc. T. D. M'GEE.

THE APPARITIONS AT KNOCK

A VISIT TO THE SCENE

History of the Marvellous Appearances.

DEPOSITIONS OF THE WITNESSES.

MIRACULOUS

(From the Dublin Irishman.)

'Humbug. It must be found. What is the use of all this stuff with me? I want CLAREMORRIS, February 14. Whoever pays a visit to Knock, especially during this forbidding weather, will be clearly 'I tell you what it is. Captain,' said Mr. convinced that the alarmists who think this Levison, leaning over the back of a chair, and an age of infidelity are profoundly mistaken. speaking with callous composure; 'I tell you As regards Ireland, at least, the pessimists are what it is, me and my partner are very willin error. When reports of supernatural signs ing always to assist you; but we want to -before they were put to the test of inquiry know when the marriage is to come off, and Damn the marriage, said Captain Armine, verbial faith of the people must still be whole and untouched, and has not deteriorated under the influence of increased education. Look at these men and women, some of them in the silver age, others in golden youth, kneeling in deep mud, and praying with a fervour and' earnestness which will find in the stranger's memory no parallel but that intense appeal for mercy which goes up to heaven from the deck of a sinking ship. Bitter and violent is the wind, and cold is the beating rain, and depressing is the storm that howlsand whirls round the unassuming church, and then sweeps away over the dreary, desolate, unrerelieved landscape. What is all that pelting shower or that shivering blast to those devoted worshippers, who almost strictly abide by the counsel to seek first the Kingdom of God and His justice? Not the chilling air they feel, for their hearts are aglow with the fire of that love which is of faith; nor the drenching rain they dread, being indifferent to the comforts of the body, and glad to feel that they have sorrows to unite with those sufferings which culminated on Calvary. Nowhere in the wide world is there such fervent piety, and sincere devotion, such supreme self-denial. If scepticism exist it has not come down from the upper circle of high culture, and luxurious comfort, nor yet ventured far outside the philosopher's closet. Doubt is the spoiled child of fortune, the pet offspring of ease, the creation of the perplexed inquirer. The cheerless home of the humble repels it. If anyone imagines that incredulity is growing on Irish soil, let bim join the multitude, and journey to Knock, and there his fancy will disappear in presence of a spectacle, which is not strange in this land, yet it is surprising. Inside and outside the church, are people on their knees; or, having finished their supplications for healing grace, or for the removal of bodily infirmities, they are scraping mortar from the walls, picking out bits of stones, or tearing up the earth from the ground floor. If the intense belief in the miraculous power of the materials of the church should long continue, the building will be a complete wreck, and the floor a burrow. It would seem a futile precaution to have sheathed in timber the gable upon which

seen by the witnesses), each taking away something from the chapel floor or walls, the church of the visions will soon pass away. The village or hamlet of Knock consists of about a score of habitations; a few of them are good of their kind, the rest are the uncomfortable, damp-floor sheelings, which are unhappily so numerous in Ireland. The police barrack is a trimly-thatched, white-washed cottage, and the clergyman's dwelling is plain and unpretending. As the situation of the locality is very high, the highest in the county Mayo, as I have been informed, it is columns, are a sure cure for ague, biliousness fully exposed to the bitter blasts of winter. and kidney complaints. Those who use them All round, as far as the keenest eye could reach, the prospect is bleak, cheerless, and unpicturesque. With the exception of some few, and one will generally find them slow or apparition." "It is all a near." So, too, says fine sward where ancient scats once were fast, the inter more frequently than the incredulous Catholic; and, mind you,

the figures are said to have appeared, since a

stone or a piece of lime from any part of the

edifice suffices to satisfy the desire to possess

a relic of the favoured temple. When hun-

dreds of pilgrims are there on some days, and

thousands on Mondays and Thursdays (the

two days upon which the appearances were

flush of ten and swamp in the low-lying flats. upon the church, and that the brightness was With the bad roads, the absence of even a single publichouse, and not a solitary roof to the question, are shapes perceptible on a white shelter a wayfarer, a more uninviting inho: | wall in daylight? Some people will contend pitable hamlet cannot be conceived. Since that they are not; that the reflection of a Knock awoke and found itself famous, the figure in light requires a shade somewhere, dwellers therein are grievously troubled by the visitors, who, having no house for rest or refreshment, are obliged to trespass upon families whose apartments are limited to the severest demands of decency. When Mr. Hughes, the proprietor of the Commercial Hotel in Claremorris, has carried out his intention to erect a hotel near the Chapel, the residents as well as the strangers will be spared a great inconvenience.

The Chapel of Knock is a bare, plain building, without turret, or spire, or architectural adornment. Inside it is like most other churches that are built in remote districts. A few faded engravings hang upon the naked, whitewashed walls. The confession-boxes are of the rudest pattern, and the couple of railed enclosures would hardly invite a dainty devotee to kneel upon the loose deal boards within them. But you will see humbler churches in not poorer parishes. There are stained glass windows, and there is a good altar, which is spacious, and is well cared. Owing to the bad weather, and the daily-increasing throng of visitors, the mud is knee-deep in the chapel yard and on the road. But the people are heedless of every discomfort. Their faith in the virtue of prayer ontside or inside the sacred structure overcomes every circumstance of depression, and their belief in the alleged appearances is too firm to be disturbed by mire or storms, or damped by pitiless showers.

A fair investigation of the question whether the visions were supernatural and determined by the will of heaven, or were only physical phenomena, resulting from atmospheric combinations, requires the strictest impartiality on the part of enquirers. To arrive at a just conclusion, prejudice on the one hand, and superstition on the other, must be laid aside. I shall not attempt a solution of the query, because unless the Church take the allegations into consideration, and announce a decision, it is useless for individuals to affirm or deny any inference from the information of the witnesses. But something may be said with regard to the possibility of such occurrences. I venture to think that none but Atheists would contend that an apparition in spirit of any soul that once dwelt upon earth is an impossibility. While we believe in God, we must admit that anything to him, who created all things, is perfectly possible. Then, there is in the creed professed by Protestants, as well as by Catholics, an article of faith, which must bear upon the question of spiritual appearances; it is the communion of saints. This article of faith the Protestant reformers of the 16th century retained, though they rejected others which might seem more essential to salvation. If, therefore, the communion of saints is part of the common creed of Christians, who, in other respects, differ substantially, may we not assert the conclusion that the visit of a saint, on a mission from heaven, is not only possible, but probable, at any time, and in any place?

And the question of probability would appear to be settled in the affirmative by the appearances recorded in the Old and New Testaments. In the former there is an abundance of related apparitions. After the Crucifixion they were not so necessary, the Apostles having received plenary power to heal and raise from the dead. Consequently, direct and manifest intervention of Providence has not often been exercised under the new dispensation. Yet there are some iustances of communication; and the first took place immediately after the Ascension; "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly towards heaven, as he went up, -brought the afflicted from widely separated | behold two men stood by them in white apmen of Galliles stand ye looking up into heaven? This same Jesus, who was taken up from you into heaven, shall so come as you have seen him

going into beaven." The two men in white apparel were angels sent to assure the disciples that He shall so come in like manner as he had gone. After this there were many communications with the Apostles-when they were in prison, for instance; and with Philip, who was sent by an angel to teach and baptize the Ethiopian; and with those who were neither disciples nor Apostles, such as Cornelius, the devout man, who was commanded by an angel to send for Peter. It will be said that those days are long past, and the age of miracles was closed centuries ago. But it is written-"It is not for you to know the times or the seasons which the Father bath put in His own power.' Who will say that visible signs are not now required, or that they are impossible in any time or season?

Among divines of divers creeds there are not a few who not only believe, but publicly deliver their opinion that the end of the world is at hand. Holding a contrary view, and believing that our planet is young though it be as old as Geology states-need not prevent us from reminding those who think that the General Judgment is not far off of what will happen before the final consummation: "And it shall come to pass in the last days that your sons and daughters shall prophesy; and your young men shall see visions; and your old men shall dream dreams." Are these, then, the last days? Have not our young men seen visions at Knock?

The possibility of seeing visions must be granted by all who acknowledge the existtence of a Supreme Baing; and as a sparrow cannot fall to the ground unless by the will of the Father, how much more are we thought of, who are of more value than many spar-

Admitting the possibility of visions, we have only to inquire into the testimony upon which the alleged appearances on the wall of Knock Church are sustained. The number of witnesses are many-fully fifteen-and there appears to be little discrepancy in evidence. In declaring their conviction that there was no de-lusion, they are firm and unshaken. They saw figures marked in clear outline upon the gable. The first visit was made on the evening of the 21st of August last year, and the hour was about eight o'clock. The beholders say it was not dark, but rather bright, and lightsome—one of them states it was nearly as noon. Yet, if it were eight o'clock or close to it, there could not have been much light, particularly as it was raining, and the wind, as Miss Byrne remembers, was blowing from the south. On the 21st of August the sun set at ten minutes past seven o'clock. In our latitude the sun lingers long after sundown, but not so long late in August as it does in midsummer. At eight o'clock sharp there is not much light on the 21st August, but as the witnesses agree in stating that precise time. In remote districts clocks are

nearly equal to that of midday, there arises and that, consequently, is a flaw in the evidence. We shall not discuss this point, nor venture to pass judgment upon it. The witnesses persist in their affirmations and thus the case stands. Mr. Byrne, father to one of the young men who saw the visions, assured us that his son had his fingers on the eyes of the Virgin, and having removed them two dark spots remained for a brief space, and then resumed their former appearance. The others said nothing of this occurrence. It is stated by all the witnesses that the

shadows were distinctly recognisable in form and feature; and they identified them to be the Virgin, St. Joseph, and John the Evangelist. If anyone ask them (as we did) how they knew that it was John the Evangelist, St. Joseph, and the Mother of the Saviour whom they beheld upon the church cable, they will answer that they recognised the saints from the pictures in the chapel. It is true that those pictures may be very unlike what the saints were when they were in flesh, because there is no authentic portrait of any of them in existence. But the sceptic need not raise a discussion on this point. If the apparition of a messenger from heaven were necessary, and that the people visited should recognise who it was that came to them, we may reasonably suppose that the features ideally represented to the general eye would be assumed, since otherwise the visitor could not be identified. Whoever holds this opinion will find authority for it in the Scrip-One example will be sufficient to tures. cite:

"Then Jesus spoke to the Lord in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.

"And the sun and the moon stood stid, till the people revenged themselves upon their enemies. Is not this written in the book of the just. So the sun stood still in the midst of heaven, and hasted not to go down the

What happened on that occasion was, not that the sun stood still, but that the earth's daily revolution upon her own axes was suspended. But in that remote age of the world the people believed that the earth was stationary, and that the sun moved round it. Because that was the opinion of mankind in the days of Josue, the apparent arrest of the sun in his course could only be explained to the people in the manner related. To have told them what had actually occurred would have seemed absurd and impossible.

From this recorded event in the history of the Jews, it may be inferred that, if a saint were sent on a divine errand to this earth, and that the people should know the messenger whom God had presented to them, the appearance familiar to their minds would be the one assumed by the visitor, otherwise there could be no recognition. This conclusion is not irrational, and it may be advanced in reply to those who might dispute the point of identification.

In connection with the alleged appearances on the wall of Knock Chapel there is a more difficult question than either the possibility of such apparitions or the value of the testimony in proof of them. What was the object of the appearances? If they took place, and if they were ordered by Divine command, they must have some purpose. What can it

There should be something to communicate -some warning or lesson-some special intelligence to be imparted for the good of the people. In all recorded cases of the kind here was some communication made, and there was a definite object. When Israel saw God in a vision, he received the order to go down into Egypt, for (said the Lord) "I will Jacob's vision he was assured that he would get the land wherein he slept, and in his seed all the tribes of the earth should be blest. Abraham's hand was stayed by an angel when he was about to immolate his son upon the altar. On another occasion, as Abraham was sitting in the door of his tent, in the vale of Mambre, "there appeared to him three men standing near him; and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground.' The object of this visit was twofold-to announce that Sara his wife should bring forth a son; and that Sodom and Gomorrha should be destroyed. Soon after, Lot was warned by two angels to take his wife and daughters and quit the doomed city of Sodom. The appearance of the two men on the Mount of Olives, after the ascension, had also, as we have stated, a definite purpose. They were sent to tell the disciples that it was useless to stand there looking up to heaven, and that Jesus should come, "as you have seen Him going into heaven." Thus, in every instance related in Holy Writ, there was an order delivered, or a communication made, and every supernatural visit had a special end. Those who steadfastly bear witness to what they beheld on the walls of the chapelat Knock concur with one another in admitting that there was no word spoken, no sign made to signify anything. The shadows came, and remained, passed away, without communicating any message to the bystanders. In this essential character of the appearances they differ from alleged vision at Lourdes. There the Virgin showed herself (it is stated) to a child, and spoke the words-"I am the Immaculate Conception."

(From the Tuam Times.)

The village of Kneck has already become famous. Its name is now heard of not only in Ireland, in Eugland, in Scotland, but in America. Letters from the most distant districts in the far-off United States of the American Continent have been received, in which detailed questions have been put respecting the "apparitions and the miracles" at Knock. The events can well be grouped under two headings-namely, those respecting the apparitions seen August 21st last, the eve of the octave of the least of the Assumption of the Blessed Virgin Mary, and those that tell of the "miracles" that have been wrought since Christmas last. It is easy enough to deal with the question of the first apparition, because the proof regarding it rests on the evidence of the witnesses who assert and even swear that they beheld it. These are at least fifteen in number. How it could happen that fifteen persons of different ages and of different ways of thinking and of living, persons differing in age, in condition, in place and position, could all, without any apparent reason, conspire to say they all saw a certain thing which, in the opinion of those who do not credit their narration, they did not see, and that they were under that delusion, not one but all of them, that they saw it, some for one hour, some for an hour and a-halt, some for two hours, is a there was nearly as much brightness as at thing quite impossible to compre-noon, they may have been mistaken as to the hend. The non-Catholic affirms that precise time. In remote districts clocks are "there was no such thing as an few, and one will generally find them slow or apparition." "It is all a hoax." So, too, says praise of their curative qualities.—Portland occupied, the scene of undulating bog land is former. Accepting the corroborated assertions very few learned Catholics yet gave any

This is fair. It is natural that the people should doubt. It is even right that they should doubt, for every story that one hears ought not to be readily credited. And it al. ways happens that those who doubt longest, like St. Thomas the Apostle, are those who are, in matters of truth, the foremost supportere afterwards of that of which they are certain to be true. Well, then, in respect to the non-Catholic section of the community and of the Catholics who do not give credit to the story or narration of the first apparition, we would say-You must either believe that the apparition did de facia take place, account for its appearance as you will, or that fifteen quiet, rational people, and while awake deceived, or that they were rogues and cheats prepared well enough to combine. The reply given is-"I do not believe they saw the apparition." Very well. They were all deceived then, or they conspired without cause. If deceived there have been fifteen miracles, instead of one wrought, for it is a wonderful and, indeed, a miraculous thing to make a person seriously believe he saw what he did not see, and for to hold him for one hour, or two or longer. No rational being could by human possibility be so deceived, and, above in order that they might witness the sight all convinced rationally that the events that they were then enjoying. It was now occured which in point of fact (if he were about a quarter past eight o'clock, and begin-deceived), never had occurred. And then ning to be quite dark. The sun had set; it you must multiply their deception by fifteen, for that number of rational, sensible men and women declare that they beheld the apparition, not for a moment, not in a loose, transient way, but in a settled manner for hours, so that they had time to come and go, to think and examine, to see the hands, eyes, and the minutest outline of the beings who left of the Bishop and above the altar, a Lamb stood before them. They endured cold, and rain, and wet, while looking at the vision they declare they saw, but which the man who does not credit the story says they did not see. His alternative is far a greater miracle than that of the believer, for, in his case, it is simply an apparition, in the other it was tisteen apparitions deceiving each of the rational beings who stood on looking at what had, according to their theory, no reality. There was an additional miracle, for in matters of lying and deception, it is seldom or ever all can be at one in narrating the same erents. Witness the two Judges or Elders whom the Prophet Daniel examined. Each told a different story when examined separa- said rather it would be worth his while to go tely, and apart, simply because each of the to witness them. He appeared to make two were telling an untruth. Now, in the case of these fitteen witnesses it is amazing that all of them and each of them tell in substance the same event. They differ in minor and special results, as all men will, in giving an account of the same event, but they tell in substance and in integrity of detail the same story. No other conclusion can be come to regarding the first apparition then that it has actually occurred. We have already stated that if one real miracle out of the hundreds that have been tried by those who have visited the place is certain, it is quite enough. Hearsay miracles are as plenty as individuals. Some say they are real; others say, and many of them with truth, that they me shams, and exist only in the warm faith or in the imagination of enthusiasts. Uf ourselves we will say nothing on this head, but merely record here the annexed account which

his return to his home :-THE MIRACLES IN THE WEST.

we take from the Cork Examiner of the 9th-

Monday last. Last week Mrs. O'Brien and

her little son visited Knock. The following

gives testimony of what the mother of the

her son before he went to Knock and since

boy states to the citizens of Cork regarding

Yesterday, a letter was received from Mrs. O'Brien, of William-street, who a short time since, went to Knock with her son, a little boy aged ten years, who had been totaly blind. Hearing of the miraculous cures performed at the chapel of Knock, Mrs. O'Brien determined on taking her little boy with her there, all efforts at doing any good for him having premake a great nation of thee there." In viously failed. Mrs. O'Brien writes to her husband, the owner of a smack which trades between Limerick and Kilrush, to say that there is every probability of the child being at last blessed with sight. Having prayed before the portion of the chapel where the miraculous apparition was seen, the little fellow, it appeared, declared that he thought he could see candles burning on the altar. Since then the cataracts of both eyes show signs of crumbling off the pupils, and so there is every hope of a speedy and miraculous cure.

Miss O'Neil, of Dublin, whose leg was two nches shorter than the other, got its proper length, having prayed for a considerable time. She left, as a memento of her visit to Knock, a heautiful silk umbrella after her. Bridget Nerny, Strokestown, county Roscommon; her right eye was blind, can see with it, and also read. Maria Connolly was disabled for 15 years-her legs being quite powerless. She was carried into the chapel. She came out

with the use of them quite restored. It must finally be borne in mind that any thing that has been stated or written in the pages of the Tuam News, is only a matter of news, and has no other authority than that which facts of dally occurrence receive from the testimony of sensible individuals who have seen or felt the reality or the effects of what they testify. All that has been said or written has no positive sanction from the Church or from the Church rulers and Ecclesiastical guides; all that has been stated has only the same amount of authority that is usually given to any public event witnessed by many -but with this exception, that much greater care has been taken to be accurate and rigidly truthful in the accounts now given than if they were the ordinary events of the day. If they are supernatural, as they appear to be, there is much more to be said yet regarding them; if, after all, they are in one way unreal as some think, then very soon that want of reality must come to light. Meantime, till the Church speaks authoritatively on the subiect, one has fair grounds for believing the whole account of the apparition to be true, and that some one or two at least of the miracles are a reality.

WHAT THE EYE-WITNESSES SAY,

The deposition of Mary MacLaughlin (aged about 45 years), in the presence of the Very Rev. Archdeacon B. Cavanagh, P.P., of Rev. Jamas Canon Waldron, P. P., Ballyhaunis, and Rev. U. J. Canon Bourke, P. P., of Kilcolman, Claremorris, Co. Mayo, deputed by his Grace the Archbishop of Tuam to see into the truth of the vision said to have appeared at the Catholic Church of Knock on the evening of the 21st August, the Octave of the Assumption of the B. V. M., 1879.

DEPOSITION

"I, Mary MacLaughlin, live in Knock; I am housekeeper to the Rev. Archdeacor Cavanagh; I remember the evening of the 21st August; at the hour of seven or so, or a little later, while it was yet bright day, I passed from the Rev. the Archdescon's house on by the chapel towards the house of a Mrs. Byrne, widow. On passing by the chapel, and at a little distance from it, I saw a wonderful number of strange figures or appearances at the gable, one like the B. V. Mary, and one like St. Joseph, another a bishop; I saw an altar; I was wondering to see such an extraundiversified save by a crop of bulrush, or a | that the shadows of evening had not fallen | credit to the events that have been nucrated. | nothing, thinking that possibly the Arch. | actively engaged.

descon had been supplied with these beautiful tigures from Dublin or somewhere else, and that he had said nothing about them; I thought the whole thing strange; after looking at them I passed on to the house of Mrs. Byrne in the village; after reaching Widow Byrne's house I stayed there half an hour at least; I returned then homewards to the Archdeacon's house, accompanied by Miss Mary Byrne, and as we approached the chapel she cried out - Look at the beautiful figures. We gazed on them for a little, and then I told her to go for her mother, Widow Byrne, and her brother, and her sister, and her niece, who were still in the house which she and I had left; I romained looking at the sight before me until the mother, sister, and brother of Miss Mary Byrne came; at the time I was outside the ditch, which is over to the south of the schoolhouse, about thirty yards or more from the church; I leaned across the wall in order to see fully and at my leisure the whole scene. I remained now for the space of at least a quarter of an hour, perhaps longer; I told Miss Byrne then to go for her uncle, Bryan Byrne, and her aunt, Mrs. Bryan Byrne, or any of the neighbors whom she should see, ning to be quite dark. The sun had set: it was raining at the time. As a fact, the sun had not been seen that day by anyone in the West of Ireland. It was pouring rain at this time, and the rain had continued the whole evening. I beheld on this occasion not only three figures, but an altar, further on to the left of the image of the B. V. M., and to the about the size of that is three weeks old. Behind the Lamb appeared the Cross bearing the image of the Crucified. It was away a bit from the Lamb, while the latter stood in front from it, and not resting on the wood of the Cross. Around the Lamb a number of goldlike stars appeared in the form a halo. This altar was placed right under the window of the gable and more to the east of figures, all outside, of course, the church at Knock. I parted from the company or gathering at eight and a half o'clock; went to priest's house and told what I had beheld, and about the beautiful things that were to be seen at thogable end of the chapei; I asked him, or nothing of what I said; and consequently he did not go. Although it was pouring rain the wall had a bright, dry appearance, while the rest of the building appeared to be dark. I did not return to behold the visions again after that, remaining at my house. I saw the sight for fully an hour. Very Rev. B. Cavanagh heard the next day all about the apparition from the others who had beheld it; and then it came to his recollection that I had told him the previous evening to see it.

"(Signed),
"MARY MACLAUGHLIN." Testimony of Mary Byrne, aged about 28

years:—
"I live in the village of Knock, to the east side of the chapel; Mury MacLaughlin came on the evening of the 21st of August to my house about half-past seven o'clock; she remained some little time: I came back with her as she was returning homowards; it was either eight o'clock or a quarter to eight at the time; It was still bright; I had never heard from Miss MacLaugh in about the vision she had just seen before that; the first I learned of it was on coming at the time just named from my mother's house in company with Miss Mary MacLaughliu and at the distance of three hundred yards or so from the church, I beheld all at once, standing out from the gable, and rather to the west side of it, three ligures; which, on more attentive in out from the gable, and rather to the west side of it, three figuress which, on more attentive inspection, appeared to be that of the Blessed Virgin, of St. Joseph, and St. John. That of the Blessed Virgin was life-size; the others, apparently either not so big. or not so high as her figure; they stood a little distance out from the gable-wall, and, as well as I could Judge, a foot and a half or two feet from the ground. The Virgin stood erect with eyes raised to heaven, her hands elevated to the shoulders or a little higher, the paims inclined slightly towards the shoulders or bosom; she wore a large cloak of a white colour, hanging in full folds and somewhat loosely around the shoulders and fastened to the neck; she wore a crown on the headwhat loosely around the shoulders and fastoned to the neck; she wore a crown on the head—rather a large crown—and as it appeared to me somewhat brighter than the dressor robes worn by our Hessed Lady. In the figure of St. Joseph the head was slightly bent, and inclined towards the Blessed Virgin, as if paying her respect. It represented the saint as somewhat aged with greying whiskers and greyish hat. The third ilgure appeared to be that of St. John the Evangel.st. I do not know, only I thought so, except the fact that one time I saw a statue at the chapel of Lekanvey, near Westport, Co. Mayo, very nuch resembling the fligure which now stood/before me in the group with St. Joseph and our Blessed Lady, which I beheld on this occasion. He held the Book of Gospels or the Mass Book, open in his left hand, while he stood slightly inclined on the left side towards the altar that was over a little from him. I must remark that the statue which I had formerly seem at Leganysy chapel had no mitre on its head, while the figure I now heheld had onenot a high mitre, but a short, set kind of one. The figure before me on this present occasion of which I am speaking, had a book in the left hand, as I have stated, and the index finger and the middle finger of the right hand raised, as if he were speaking, and impressing some point foreitly on an audienc. It was this coincidence of figure and pose that made me surmise, for it is only an opinion, that the third figure was that of St. John, the beloved disciple of our Lord. But I am not in anyway sure what saint or character the figure represented. I said, as I now expressed, that it was St. John the Evangelist, and then all the others present said the same—said what I stated. The altar was under the window, which is the gable, and a little to the wost near the centre, or a little beyond it. Towards the altar Saint John—as I shall call the figure—was looking, while he stood at the Gospel side of the said after, with his right smillend on an angle outwardly, towards the like the al to the neck; she were a crown on the head

ASSISTING BISHOP FABRE. Immediate Action and the Result.

The prayer for pecuniary assistance which emanated from Mgr. Fabre to all the priests in his diocese has resulted in a most happy and appreciable response. In the different parishes committees are in process of active formation, and conjecturing from the zeal manifested in the good work, a large sum will in all probability be in readiness at an early period to alleviate the stringency of His Lordship's situation.

The first community to respond to the appeal was Ville Marie Convent, which nobly sustained the reputation its inmates have acquired for generosity. One hundred dol-lars was subscribed in a few hours and forwarded to His Lordship.

In Notre Dame de Grace active house to bouse canvass is in progress with happy results. The following is the Committee entrusted with the work:—Hon. E. Prudhomme, President; Mayor Decarle, 1st Vice-President; Jos. St. Germain, 2nd Vice-President ; L. Chaput, Treasurer ; H. Mills and B. Decarie, Assistant Treasurers.

For Cote des Neiges the Committee comprises S. Goyer, President; P. Claude, Mayor, ist Vice-President; P. McKenna, 2nd Vice-President; Hubert Lecompte, Treasurer; M. Hurtubise and A. Robert, Assistant Treasurers.

Organizations are being perfected in the city also, and in a few days collectors will be

rather staggered. 'There it is though,' said Mr. Levison, very quietly. 'You know, Captain, there is the

arrears on that 'ere annuity, three years next Michaelmas. I think it's Michaelmas; let me see.' So saying, Mr. Levison opened an escritoire, and brought forward an awfol looking volume, and, consulting the terrible index. turned to the fatal name of Armine. Yes! three years next Michaelmas, Captain.' 'Well, you will be paid,' said Ferdi nand. 'We hope so,' said Mr. Levison; 'but it is a long figure.'

murky gilding. The walls of this apartment were crowded with pictures, arranged, how-

ever, with little regard to taste, effect, or

style. A sprawling copy of Titian's Venus

flanked a somewhat prime peeress by Hopp-

mer; a landscape that amacked of Gains-

borough was the companion of a dauby moon

light, that must have figured in the last exhi-

bition; and insipid Roman matrons by Hamil-

ton, and stiff English heroes by Northcote,

contrasted with a vast quantity of second-

rate delineations of the orgies of Dutch boors

and portraits of favorite racers and fancy cogs.

The room was crowded with ugly furniture of

all kinds, very solid, and chiefly of mahog-any; among which were not less than three

escritoires, to say nothing of the huge horse-

hair sofas. A sideboard of Babylonian pro-

portions was crowned by three massive and

enormous silver salvers, and immense branch

candlesticks of the same precious metal, and

a china punch-bowl which might have suited

the dwarf in Brobdiguag. The floor was cov-

ered with a faded Turkey carpet. But amid

all this solid splendor there were certain in-

timations of feminine elegance in the veil of

finely cut pink paper which covered the

nakedness of the empty but highly-polished

fire-place, and in the hand-screens, which were

profusely ornamented with ribbon of the same

hue, and one of which afforded a most accur-

ate it not picturesque view of Margate, while

the other glowed with a huge wreath of cab-

Ferdinand was not long alone, and Mr. Levison, the proprietor of all this splendor en-

tered. He was a short, stout man, with a

grave but handsome countenance, a little

bald, but nevertheless with an elaborateness

of raiment which might better have become a

younger man. He wore a plum-colored

frock coat of the finest cloth; his green vel-

vet waistcoat was guarded by a gold chain,

which would have been the envy of a new

fingers were covored with very fine rings.

and he placed a chair for his guest.

hero in an easy voice. 'Any news?'

mense fortune.

rible.'

money is.'

moment.'

can to serve you.'

that's the truth.'

'Your servant, Captain,' said Mr. Levison,

· How are you, Levison?' responded our

Mr. Levison shrugged his shoulders, as he

murmured, 'Times is very bad, Captain.'
'Oh! I dare say,' said Ferdinand; I wish

they were as well with me as with you. By

love, Levison, you must be making an im-

Mr. Levison shook his head, as he groaned

'Fiddlededee! Come! I want you to as-

'Oh!' groaned Mr. Levison, 'You could not

come at a worse time; I don't know what

Of course. However, the fact is, money I

'What do you want, Captain?' slowly

Oh! I want rather a tolerable sum, and

'It is not the time, 'tis the money,' said Mr.

'Well, now you can do me a real service,

that, is the truth; but I only want it for a

Levison. 'You know me and my partner,

Captain, are always anxious to do what we

and by Jove, you shall never repeat it. To

One thousand five hundred pounds? exclaimed Mr. Levison. 'Tayn't in the country.'

must have; and so, old fellow, we are old

spoke Mr. Levison, with an expression of

friends, and you must get it.'

the point; I must have 1,500L.

1,5000%, and you must give it me.'

sist me a little, old fellow. No humbug be-

out, 'I work hard, Captain; but times is ter-

bage-roses and jonquils.

Well, but you get capital interest.'
Pish! said Mr. Levison; ten per cent!

Why! it is giving away the money. 'Why! that's the raw, Captain. With this here new bill annuities is nothing. Me and my partner don't do no annuities now. It's giving money away; and all this here money locked

up; and all to serve you.'
'Well; you will not help me,' said Ferdinand, rising.

Do you really want fifteen hundred? asked Mr. Levison.

'By Jove I do.' 'Well now, Captain, when is this marriage

to come off?" ' Have I not told you a thousand times, and Morris too, that my cousin is not to marry until one year has passed sincd my grandfather's death. It is barely a year. But of course, at this moment, of all others, I cannot

afford to be short.' · Very true, Captain; and we are the men to serve you, if we could. But we cannot, Never was such times for money; there is no seeing However, we will do what we can. Things is going very bad at Malta, and that's the truth. There's that young Catchimwhocan, we are in with him wery deep; and now he has left the Fusileers and got into Parliament, he don't care this for us. If be would only pay us,

you should have the money; so help me you But he won't pay you,' sald Ferdinand. 'What can you do?' 'Why, I have a friend,' said Mr. Levison, who I know has got three hundred pound at his bankers, and he might lend it us; but we

shall have to pay for it.' 'I suppose so,' said Ferdinand. 'Well, three hundred.'

'I have not got a shilling myself,' said Mr. Levison. Young Touchemup left us in the lurch yesterday for 750l.' so help me, and never gave us no notice. Now you are a gentleman, Captain; you never pity, but you always give us notice.'

Ferdinand could not help smiling at Mr. Levison's idea of a gentleman.

' Well, what else can you do?' Why, there is two hundred coming in tomorrow, said Mr. Levison; I can depend on

To be Continued.

Maine News. Hop Bitters, which are advertised in our say they cannot be too highly recommended. Those afflicted should give them a fair trial, and will become thereby enthusiastic in the