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on your eyes grace of the n by devotion nost ranks of and beloved le, who have dhood,—you,

t? art-out who, but a short time ago, were arrayed against each other in mortal strife. You have been exchanging warm greetings on your way hither; you will sit together at the same feast before returning to your homes, thankful only that the storm of battle has spared you, and anxious to be ten times more neighborly, more brotherly than before.

The Irish Famine.

Give me three grains of corn, mother,—Only three grains of corn, mother,—I'll the coming of the morn. I am dying of hunger and cold, mother,—Dying of hunger and cold, and half the agony of such a death My lips have never told.

battle has spared you, and anxious to be ten times more neighborly, more brotherly than before.

"Just as you have all helped and labored to build up the ruins around ushere, because the venerable man who sleeps near this altar loved you all well, and was beloved by you, even so must we help to build up the ruins of our common country, and help to heal all her wounds, because she is the mother of usall."

How fondly Gaston D'Arcy clasped the hand placed in his, at the solemn moment when they gave each other all that true heart can give to true heart,—unbounded love and trust! He knew so well that her love meant life-long devotion to his infirmity; and there was, in his acceptance of her so much of gratitude mingled with his admiration of all her great and rare qualities of soul. But, in Lucy's love, there was the deep worship of all the varied excellence which she had known in Gaston from her childhood, and this worship is till more hallowed of late by her inhis admiration of all her great and rare qualities of soul. But, in Lucy's love, there was the deep worship of all the varied excellence which she had known in Gaston from her childhood, and this worship still more hallowed of late by her intimate knowledge of the magnanimity with which he accepted his sufferings and their consequent helplessness, and of his fervent yearning to devote his wedding life—her womanly industry and his own labor and wealth—to the happiness of all around them.

With a ghastly look in its sunken eye, And famine upon its brow. What has poor Ireland done, mother,—What has poor Ireland done, mother,—Perishing, one by one?

The great men and the high, for the suffering sons of Erin's isle,
Whether they live or die?

There is many a brave heart here, mother,
White only across the Channel, mother,—Te many that roll in gold;
There are rich and proud men there, mother, with a wondrous wealth to view,
And the bread they find to me and the high, for the suffering sons of Erin's isle,
Whether they live or die?

There is many a brave heart here, mother,
What has poor Ireland done, mother,—What has poor Ireland do

around them.

When the well-known tones of the consecration bell announced to the neighborod the most solemn part of the service, there was not one among the few cottagers compelled to remain at home on that morning who did not unite cordially with the worshipers inside and around the chapel, in beseeching all manner of bless-

chapel, in beseeching all manner of blessing on the wedded pair.

Louis D'Arcy repressed the regrets that would arise in his soul, as he knelt, happy and grateful, near the spot where his dear father reposed. He should have been supremely happy had his wife and his father been with him now, and had his sweet Rose graced his nuptials with her presence. That the spirits of his dear departed ones were near him, together with the dread and consoling Presence in which he beand consoling Presence in which he be-lieved, was to him a certainty; and that with the same Presence came to himself and his children, blessings besought by his angelic daughter far away, he doubted not. Nor did Gaston and Lucy doubt of

It was, then, a most blessed day for all who dwelt in Fairy Dell. The weather—
the glorious springtide of the South—had
put on its brightest and serenest looks.
The whole country around smiled indeed
like the Garden of God, and as if the
sounds of strife had never disturbed its peace or marred for a moment its loveli-

Long lines of tables extended beneath the trees, at which all who had come to the feast—and all were bidden—sat down to a bounteous repast. This time the guests were served by the veteran soldiers who had served on both sides in the late war, and who now, side by side, with a true brotherly spirit and military precision, kept the tables supplied with all the choice fare so abundantly provided by Mr. D'Arcy. Charles and Frank directed the labors of this zealous body of volunteers. true brotherly spirit and military precision, kept the tables supplied with all the choice fare so abundantly provided by Mr. D'Arcy. Charles and Frank directed the labors of this zealous body of volunteers. At night again there were fireworks and illuminations, and the fair bride led her husband forth to gladden with sight of him the crowd of innocent revelers. Sweeter far than all the fragrance of flower and tree and shrub with which the nightair was laden, was the grateful incense of their love, borne to him and his Lucy from their love, borne to him and his Lucy from the many known voices of those who had

the many known voices of those who had so long known and who loved so dearly both bridegroom and bride.

The next day the hospitalities were kept up in favor of all who had been absence perforce on the wedding-day. For the infirm or the very poor Lucy took care that abundant provision should be made, and conveyed to their own cottages in her name. Neither Gaston por be made, and conveyed to their own cot-tages in her name. Neither Gaston nor herself sacrificed to the senseless custom of wedding tours. There own sweet home was to them the sweetest of all earthly spots, and they believed in the duty and the felicity of making their de-pendents—of making the poor especially—sharers in their own happiness, and in their mest generous bounty.

their most generous bounty.

Lucy remained at home to make of her honeymoon a season of heartfelt enjoy-ment to her household, her acquaintance, and the needy far and near, a season made memorable to them by her practice of unlimited beneficence, coupled with the

most graceful hospitality.
So these two, leaning on each other, So these two, leaning on each other, devoted helpmates for a great life-work, began a new existence, as the nation beheld the opening of a new era. Louis D'Arcy lived long enough to see all his father's great qualities revived in his son, and to behold and admire in Lucy the sweet virtues and graces of Mary D'Arcy and her daughter Rose. Fairy Dell still continued to be the blessful haunt of good angels. good angels.

TRYING TO COERCE A PRIEST.

Can a priest be made to give a man a Catholic burial who died impenitent? Of course not, every Catholic will reply; but there is a notion in Germany that in the present day a priest may be made to do almost anything against his will. A case of this kind arose a little while ago at Kissingen, in Bayaria. There was a man of this kind arose a little while ago at Kissingen, in Bavaria. There was a man called perger, a Catholic by birth, but who had led the life of a heathen for years, and brought up his children as Protestants. When on his death-bed he sent for the priest, and asked to receive the Holy Sacrament. The priest, as in duty bound, refused to administer it unless Perger complied with the condition laid down by the Church. Perger declined, and, instead of doing penance, he sent for the Protestant minister, and declared his intention of becoming a Lutheran. Before he could of becoming a Lutheran. Before he could suit the action to the word he died, and his friends now asked that he should be buried according to the rites of the Catholic Church. This the priest, in his turn, refused to do, and the German infidel papers are now making a great fuss about it, and want to have that priest indicted for excess of duty. Even the existing adsurd laws do not bear out this view, for their is no law yet to compel a priest to give a Catholic burial to an infidel.

It is distant about four miles from Claremorris, which is favorably situated on the Great North Western Railway. All this, it is useful to state, for the sake of those who are now coming in numbers to visit at Knock, the scene of the various appartitions of the Blessed Virgin and of St. Joseph and the Redeemer, which has been seen by the natives of that unpretending Newsyth, The multipudes who on Nazareth. The multitudes who on Thursday last, and even on Monday last, have flocked to the chapel or Catholic church at Knock from the surrounding districts, are quite as numerous as those that formed the monster meetings which that formed the monster meetings which for the past nine months have been held in the counties of Mayo, Galway, and Sligo. As the people of the neighboring towns, and of districts and counties more remote, aye, and the Catholics of England and America, take a great interest in the events that have lately transpired, and reliable to recent green solve. which at present are spoken of by every-body in this country—Protestant as well as Catholic—relative to the supernatural apparitions seen at the chapel of Knock, it is right to tell the public all the well

apparitions seen at the chapel of Knock, it is right to tell the public all the well authenticated facts regarding the multitudes, the miracles, and the many and repeated manifestations that appear now to be seen each successive week. And first as to the multitudes. A vast gathering of people from all the border towns within a circuit of twenty miles assembled on Thursday week at this unpretending little village. Some of the pilgrim travelers started before day, guided by the light of the stars alone, and urged onward by the fervor of their own faith. Some were seen wending their way on foot, others on horseback, while whole families of peasants proceeded on their pilgrimage, journeying on the ordinary country vehicle known as a cart; the better class indulging in the luxury of side cars, or as they are known in Dublin by the name "outsiders;" not a few families from the different towns cut a dash by a tandern drive with the highest available vehicle in these parts, known by the unpretending and not agreeably dash by a tanden drive with the inglies available vehicle in these parts, known by the unpretending and not agreeably sounding name of "drag"—a "hansom" would be quite a novel vehicle in that district. The gathering on Thursday had certainly been enormous, exhibiting, at the same time, an agreeable diversity in the production of the crowd assemthe same time, an agreeable diversity in the mixed character of the crowd assem-bled. The variety of individual character was co-extensive with the greatness of the numbers that composed the gethering. There, one could behold

There, one could benoid

THE BLIND, THE LAME, THE CRIPPLED,
the deformed, the deaf, the paralytic, and that by no law of radiation from re-

epileptic—all seeking to be cured, like those whom the Redeemer found at the Pool near Jerusalem. Accounts without number have come to our ears, of cures effected before Christmas last, and, above all, since that period; and on last Thursday week it is stated that two remarkable miracles were performed on two persons who for years had, from the result of accidental cause, been unable to walk. The man found himself so greatly cured that he left his crutches and bounded home like the lame man cured before the golden gate of the temple of Jerusalem by St. Peter and John the Evangelist—walking and bounding along, and all the objective in the state of the prople, and the prople, and of the prople, and the prople and the prople and then rest on really reliable evitance on the proposing that some unusual appears and then retire again, or to go in and out through the gable.

"Supposing that some unusual appears and then retire again, or to go in and out through the gable and then retire again, or to go in and out through the prople and some or supposing that some unusual appears and see there, can they attributed to any natural causes?"

Is it possible that any malicious persons, affected light could the imaturally or artificially from the clouds.

Add to that the great fact, that at the dimense were seen there, can they attribut effected before Christmas last, and, effected before Christmas last, and, since that period; and on last Thursall, since that period; and on last day had been one dreat; of that day had been one dreat; of th

The building has no pretension to architectural elegance of any kind, nor to the internal beauty such as one would wish to witness in God's house. The plan of the building, if plan it can be called, is in the shape of the letter T, the long limb being about seventy feet and the cross limbs in breadth about fifty feet. The chancel and altar are grouped at the head where the arms project to the right and left. Standing at the altar and looking down the nave, one beholds at the end a loft or entrance that leads to a tower with belfry, both of which are of modern construction and date. The gold-colored pinnacle of this tower is the first part of the building that comes in view as one from a southerly direction approaches the village in which the church stands. To the rear of the chancel and attached to the the rear of the chancel and attached to the the rear of the chancel and attached to the gable of the altar a house less elevated than the walls of the church proper, has been erected; this additional building, which is entered by a door from the chancel, is known as the sacristy—a house in which the sacred ornaments of the church, and the sacred vessels, and every requisite for the altar, are kept in safety, by the priests or by their attendants. The gable of this sacristy, in a line parallel to the gable of the church, is the second stone erection between the chancel and the outside world, towards, or at the south-eastern gable. It is well, too, to point out the direction to which this plain wall faces. Its front looks straight into the approaching meridian sun at 11 o'clock, a.m.; its right wing points to the south-west; its left wing, or branch, to the east by north. This is the gable hard by which the first miraculous apparition was beheld on the evening and night of the 21st August last. It is thus seen that church, and the sacred vessels, and every 21st August last. It is thus seen that there are two gables between the altar of the church and the gable fronting the south-east, and that consequently, if lights appeared in the church, the reflection from them could never beam on the outside at the foot of the wall of the second gable; above all, direct light could be second gable; above all direct light second gable; above all, direct light could never convey by any laws of optics, images, when radiating from a centre, and not passing through any other translucent medium, from which the rays of light might, at a certain fixed and measured distance, carry the image of the object or pellucid picture.

THE TIME AT WHICH THE APPARITION AP-PEARED was some twenty minutes after sunset, so

while giving thanks to God and blessing God's holy name. Thursday and Monday are the days now set apart for visiting this place. This conclusion has been arrived at because the Blessed Mother of Our Lord appeared first on a Thursday, and again on the first day of the New Year—a Thursday; and on Mondays not a few miracles have been performed on devotees who came to manifest their devotion for our Blessed Lady. The fame of the miracles, and the story of the various apparitions too, have gone abroad and have created an immense amount of conjecture and discussion amongst the people relative to

THE NATURAL AND SUPERNATURAL WORLD. The children of the faith see nothing wonderful at all in these manifestations. It is to them something that they expected, or if they did not actually expect their coming at this time and place, they see nothing incongruous in the fact that they have occurred. The spiritual world is to them like a land with which they are familiar from the knowledge which thein holy faith supplies, pretty much, as they are not put out of sorts with anything

and the story of an all the story of an interest of the part of the faith see nothing the part of the faith see in the part of the part of the faith see in the part of the improvement of the condition of the small farmers living on Irish soil. The cycs of all in England, and of friends and foot to the cause of the people at home and abroad, have been turned to the West of Ireland. It is there a flame of political and social excitement has been flamed and social excitement has been flamed which is spreading at present all over the entire land, embracing, and the loves us as He loved them, and social excitement has been flamed which is spreading at present all over the entire land, embracing, as most at the four provinces. The present moment present excitation of a my statistic of a

really startled by the brightness of the light which he saw. Many cures have been worked through the intercession of the Blessed Virgin Mary, and by the application of the cement taken from the chapel wall. We have heard from the mouth of most trustworthy witnesses an account of nearly a dozen cures of which the narrators themselves were eye-witnesses. In addition to what we have already written regarding the visions seen at the chapel of Knock, two remarkable miracles witnessed by hundreds of persons, were performed yesterday—namely, sight restored to two young girls, one of whom had, on the testimony of her mother, not seen from her birth. She had been several times with physicians in Dublin, but all to no purpose. Yesterday in the presence of hundreds, she received the use of sight, having visited three times the spot where having visited three times the spot where the Blessed Virgin Mary is said to have appeared, and after praying three times in honor of the Mother of God." Even since these words just quoted have been written, other miracles, as we have stated in the first part of this article, have come under the testimony, and compliance of in the first part of this article, have come under the testimony and cognizance of numbers who have frequented the hallowed spot; and, on last Monday (20th), the roads leading to Knock were fairly supplied with more than the ordinary gathering of wayfarers. On good authority we have learned that by order of

HIS GRACE THE ARCHBISHOP OF TUAM, the depositions of the several witnesses.

the depositions of the several witnesses have been taken by a commission of learned priests and dignitaries deputed for that purpose; and they hav reported officially that the testimony of Jl, taken as a whole, is trustworthy and sathfactory. as a whole, is trustworthy and sathfactory. From fifteen to twenty witnesses have attested to the truth of the facts negrated in these columns. And as we close this article we hear a Mr. Ansbro, who 'ives near Crossboyne, and who for the last year has lost his eyesight, received the ue of sight on Monday after visiting the spot where the Blessed Virgin Mary appeared. where the Blessed Virgin Mary appeared. where the Blessed Virgin Mary appeared.
There were about four thousand people at
Knock yesterday, and we have learned,
as we go to press, that four cures have been
effected—one of an evil, two of blindness

and one of deafness. TESTIMONY OF AN EYE-WITNESS.

(From the Dublin Weekly News, Jan. 31).

It is now some months since I first heard of them, but at that time I was asked to regard the information as private. I was told that the appearances were certainly remarkable and unusual; that they seemed to be incapable of explanation on any known physical theory; that a close investigation of the evidence regarding them had been ordered by his Grace the Archbishop of Tuam: that no decision had yet

bishop of Tuam; that no decision had yet been come to concerning them; and that in this stage of the affair the desire of the clergy was that no widespread publicity should be given to the reported occur-

should be given to the reported occurrights, in the midst of which the Blessed Virgin, accompanied by St. Joseph and St. John the Evangelist, appeared. Thursday, the 21st of Angust last, the eve of the octave day of THE ASSUMPTION OF THE BLESSED VIRGIN Was accompanied by a blinding drizzle of rain, which continued till the next day. As some persons were hurriedly going along the road which leads by the chapel, at about 7.30, they perceived the wall beautifully illuminated by a white flickering light, through which could be perceived brilliant stars twinkling as on a fine frosty night. The first person who saw it passed on, but others soon came and remained, and these saw covering a large portion of the gable end of the sacristy an altar, and to its Gospel side the figures.

Since then this state of the case has been very much altered. The reports of the apparitions at Knock have spread and the little church has become a place of pilgrimage to husands. Every day of the week, from an early hour to late at night, people of various classes and conditions are praying along the people went on an early hour to late at night, people of various classes and conditions are praying along the road which leads by the chapel, at about 7.30, they perceived the wall beautifully illuminated by a white flickering light, through which could be perceived brilliant stars twinkling as on a fine frosty night. The first person who saw it passed on, but others soon came and remained, and these saw covering a large portion of the gable end of the sacristy an altar, and to its Gospel side the figures.

Since then this state of the case has been vesy much altered. The reports of the apparitions at Knock have spread and the little church has become a place of pilgrimage to has become a place of pilgrimage to the week, from an early hour to late at night, people of various classes and conditions are praying within the precincts of the sacred building or performing penitential exercises outside it; on Mondays and Thursdays—the subscipations o

derived from the statements of eye-witnesses have been given by some of the
Western newspapers, and out of the stage
of privacy the affairs has passed altogether.
Desirous of learning all I could of the
facts of the case and of placing information before the readers of the Weekly
News, I resolved to visit the scene and
converse with some of the witnesses. I
proceeded from Dublin by the Midland
Railway to the town of Claremorris, from Railway to the town of Claremorris, from hence the little church, or, "chapel," as it is more popularly called, of Knock, is some four or five miles distant. At Claramorris my first call was on the worthy parish priest, the Very Rev. Ulick Canon Bourke, the well known Irish scholar and litterateur, who was one of the clergymen appointed by his Grace of Tuam to take down the depositions of witnesses to the apparitions, and generally Railway to the town of Claremorris, from scholar and litterateur, who was one of the clergymen appointed by his Grace of Tuam to take down the depositions of witnesses to the apparitions, and generally to investigate the evidence relating thereto. His reverence kindly gave me every

on.

Patrick Hill is a frank, irtelligent little boy of about thirteen years. He answers the questions put to him readily and with animation. The following is the chief portion of the conversation which passed between kin and were etween him and me:— Well, Pat, you live in Claremorris, don't

Ves. sir.

How came you to see the vision?

How came you to see the vision?
My aunt lives at Knock, sir, and I go there sometimes; on this night a man ran into my aunt's house and called us to come up to the chapel to see a miraculous sight that was there. The man's name was Dominick Byrne.

Then you went out; did anyone else go out with you?

Yes, sir, another man of the same name, Dominick Byrne, John Durkan, a servant boy, and a little boy named John Curry, about six years old.

yout six years old.

Were there any persons there before

Oh, yes, sir; there were people coming

Oh, yes, sir; there were people coming and going.
Well, Pat, what did you see?
Here the little boy proceeded to describe the vision, giving substantially the account of it which we publisded in our last number. He said he and the other persons who were with him saw a large space of soft white light on the gable of the church, the rest of the gable being quite dark at the time. In the midst of this light, which was not exactly in the centre, but towards the left hand side of the gable (as he stood facing it), he saw three figures; towards the left hand side of the gable (as he stood facing it), he saw three figures; to his left, in a bending attitude, with hands class—I was a figure of St. Joseph; in the middle a regard of the Virgin, her eyes raised, her hands sized to about the level of her shoulders, and heir palms turned outwards; to his (the witness's) right, a figure of a bishop, which the people said was St. John, holding in his left hand an open book, which he appeared to be reading, his right hand elevated the thumb placed on the third and fourth fingers, the first and second standing etca. Farther on to his (the witness's) right up Farther on to his (the witness's) right appeared an altar with a lamb on it as e-"What are we to think of those apparitions reported to have been seen at a place called Knock, in the county Mayo?"

"Do the accounts which have been seen at a place like stars; they were not steady; they stood near them or far from them, and a cross the they remained, not for a minute or two, but for hours, seen not by two persons the stars; they were not steady; they are not steady; they

bounds the chapel field; we rested our elbows on it and looked at the visions, and the little boy that was with me (Curry) asked me to lift him up to see the beautiful things that were on the gable of the church. Part of the time we were in the church. Part of the time we we field and quite near to the gable,

Did the figures appear quite distinct

Could you have touched them?

Yes, sir; and an old woman that was there tried to put her hands round the

Virgin's feet.
Did you see the Virgin's feet?
Yes, sir, from the ankles down. She wore a white dress that reached to her ankles.

How high from the ground were the

How high from the glound were the feet of the figures?

About a foot and a half.
How long did you remain there?
More than an hour. People were coming and going all the time. They all aw the vision

What were you talking about while you

by no means picturesque tract of country.
The makers of those old roads seem never to have thought of such a thing as looking for any approach to a level. Any hills that lay in their way they "went for" in a most courageous style; to shirk them by slight deviations to the right or to the left. was a thing they scorned to do. A little cutting of the heights and a little filling of the hollows would have made those roads much easier to travel, but no such enjoying feet was attempted in those days: much easier to travel, but no such en-gineering feat was attempted in those days; the road makers merely skimmed the surface of the ground. This was certainly the most economical fashion in which our highways could have been constructed,

the space for which is made by an interior wall, or gable as we may say, standing between the outer gable and the altar. Thus between the interior of the church inside is about 60 feet; the width across the transepts is about 54.

Coming now to the exterior of the church, we see that the steeple or bell-tower is of comparatively recent erection; it has been added on to the old building, and given it outer an architectural amearand given it quite an architectural appear-

ance.
While we viewed the place about a score While we viewed the place about a score of persons, young and old, were at their devotions within the church; ten or twelve, including some well dressed women, were outside praying before the scene of the apparation; two or three, bareheaded in the cold winter wind, were walking round the church, praying as they went, some one having told them that three "rounds" of this sort ought to be performed; and one poor cripple performing those penitential circuits, toiled his way painfully along on hands and knees. I had resolved before reaching the place at all to look closely at all its surroundings and see what opportunity they might afford to ill-disposed persons for the playing of "practical jokes" on the simple villagers with lights of one sorter another. A glance at the place sufficed to prove that A glance at the place sufficed to prove that no facilities for any such performances existed. Turning my back towards the gable and looking on the bare country before me, devoid of house, or shrub, or tree, the ground sloping away from where I stood and then rising to an upland which the ground stoping away from where the stood and then rising to an upland which gave a boundary line against the sky, I felt that any suggestion of trickery with spectacular apparatus could not stand for a moment. But another consideration disposes of every idea of that kind still more effectually. If the lights and other appearances on the wall had been thrown there from a distance, then when the spectators stood close by the wall their bodies would have intercepted the reflection; the lights and pictures would be thrown on the backs of the crowd, and would disappear from the gable. But nothing of this kind occurred. On the gable were the lights, whether the people stood near them or far from them, and there they remained, not for a minute of

n have risked daughter, for ne so worth**y** of Protestants and Urion men f brotherhood ristian feeling re, around th ve board, and

Here are ties of love.