

Written for the Record.

Reverie.

At eve, as the sun sinks low in the west,
And its streamlets are kissing each hill,
The sweet to recumb beneath a bright autumn tree
That is brooding in silence so still!

THE MIRACLES AT KNOCK.

Another letter from the Nun of Kenmare.

(To the Editor of the Universe.)

Sir,—The second cure of which I promised to give you an account, and which can scarcely fail to be called miraculous, is that of a young girl living in the parish of Tuosist. This parish is the next parish to Kenmare. I have also personal knowledge of the facts of this case, and the account was first given to me by the parish priest, the Rev. P. Bourke.

In the month of June Mr. Michael Owens, a member of the Irish constabulary, who has given me full permission to use his name, visited her father when doing the agricultural returns. He was moved with compassion for the poor sickly girl, and asked why they did not take her to Knock. They replied they could not do so, as it would require two persons to go with her, and they were too poor to go to the expense.

While I live I shall never forget the graphic description of the scene which met my eye as I stepped out of the carriage to bring her clothes, that she was cured. The cure was as sudden as it was complete. She rose at once, clothed herself without help, and knelt down and said the rosary.

The cures worked by a visit to Knock and elsewhere by the cement are so well known that even Protestants are not without availing themselves of the assistance of the ever Blessed Mother of God. And I cannot but remark that the whole tone of Irish Protestantism on the subject of happy contrast to the way in which such manifestations of the power of God elsewhere have been received.

Now, it so happened that on the very same day a respectable farmer's wife who went from Kenmare to Knock, saw our Lady's eyes move, and she told me so on her return. She did not know the schoolmistress, nor had she ever heard of her existence. But here is a third witness, and it will be observed that none of them knew the other. A priest did not see anything himself, he had met a brother priest there, and this priest told him he had seen the movement of our Lady's eyes for two hours.

by Protestants, but, unhappily, by English Catholics. It is amazing what prejudice will do, even where there is the clearest evidence.

But the work of God will go on none the less for opposition. If it is, indeed, true that the Most Blessed Mother of God has come to her faithful Irish people, how happy will it be for them that they have received her with all the love of their hearts, and have left questions of science and a desire to please and to stand well with Protestants to those who desire the world's approbation. If, indeed, such a supernatural grace has been granted to us, well is it for those who receive it in adoring love and faith, not because they are less learned or less wise than others, but rather because they are more learned and more wise in the true science of the saints.

Let me add again, in case my former letter may not have been seen by some who will see this, that I have fulfilled my promise to all the subscribers to my fund, and that I have had Mass said for them at Knock, and a pilgrimage made there by a priest for them.

I have also now begun to burn a lamp day and night for all their intentions, and for all those who may yet join my efforts to help our faithful poor.—Yours, &c.,

SISTER M. FRANCIS CLARE, The Convent, Kenmare, Co. Kerry, Feast of the Seven Dolours.

WHAT THE IRISH IN ENGLAND CAN DO.

Lecture by Mr. O'Donnell, M. P.

Under the auspices of the Catholic Total Abstinence League of the Cross (Catholic branch) a large and enthusiastic assembly assembled in the schoolrooms, Macklin Street, Drury Lane, on Sunday evening, to hear a lecture on the above subject by Francis Hugh O'Donnell, Esq., M. P. for Dungarvan. The chair was taken by the Rev. Father A. Van Uytregt. After the opening remarks the lecturer said that there were more Catholic Irishmen in London than in the capital of Great Britain. They numbered upwards of four hundred thousand, and what a powerful body they would be if well organized! The most necessary thing for this organization was unity—freedom from dissensions; and to produce this result sobriety was indispensable. How often has it happened that a foolish word said to two Irishmen were taking a friendly glass together in a public house has led to a brawl, and that from a private quarrel a public dissension has ensued, and thus in a few minutes more mischief has been done than ten years of solid work would do.

What we Irishmen want in London is an institution where we can have our books, our classes, and our lectures—lectures on the literature of our country, showing what great things have been done by our race, and also on the literature of other countries, so that Irishmen may learn what has been done by foreign races. If such a centre of cultivation were in existence, what a change there would be ten years hence! We are living in a democratic age. It is no longer the King, nor the House of Lords, nor even the House of Commons which can really be said to govern the people. The people govern themselves. (loud cheers). Now, if you are not instructed, how can you direct your own course, far less direct and instruct others? You must be educated. Knowledge is daily becoming more and more a power, and if you have not the knowledge you will not last in the modern world. The most potent knowledge becomes, the more necessary it is that Irishmen should be, each one of them, educated in the duty of doing all that is possible for their country. If you have not a superior intelligence you cannot influence men. Now, we know that the Irishman is a sober, honest, and industrious man, but he cannot spend his time in acquiring a knowledge of the sciences. But he must learn his duty as a citizen both to himself and to his fellow men. It is on the rank and file that the political progress of a nation depends, and unless you have a sober and industrious rank and file the nation will sink low. It is hopeless to talk of political progress without social and domestic progress. We must be disciplined, or we shall only suffer the fate of a wild mob attempting to do battle with an army of trained warriors. In the beginning of the French Revolution the French were the victors of Germany, gaining victory after victory over the troops of the fatherland. Half a century later the two armies met again; but in the meantime the French had been putting up emperors and putting them down again, making and unmaking Kings, executing the nation's enemies, calling them, in short, pursuing a shifting policy. But the Germans, what had they been doing? Solid and steady, they had been making for themselves a European fame, through their sciences and philosophers and their comprehensive system of education. The result was that the French stood again face to face. The French, with their natural valour and confidence, boasting of their intended promenade to Berlin, and proudly imagining that they had but to beat their drums and make a triumphal entry into Prussia; and the Germans, who were not without over-confidence, they went into the battle-field one compact nation, fighting for their fatherland (loud applause). In our endeavours to arrive at industrial and social success we may take many a hint from John Bull; for, like this, certain who raced with the hare, slow, plodding John often gets in front of us when we depend too much on natural quickness of intellect. That Ireland can and will succeed is proved by the fact that she has given great men to nearly every nation in the world—MacMahon to France, O'Donnell to Spain, a Tait to Austria, and other distinguished names beyond count. At the present moment the work of progress is going on in Ireland, and the old land system will be for ever cast off, or three times three hundred thousand Irishmen will know the reason why. The old flag is bound to win, and the improvement must go hand in hand with political reform. There are many men whom you do not like, but who may do you a good turn, even if it is to help on their own ends. Accept their aid, but hold on to your faith and your old traditions. Though the men who are adding you differ from you as pole from pole, yet when they are good, and the time will come when you can do them a kind turn without

compromising your own opinions. I do not speak of accepting the help of those to whom the very name of religion is a by-word and a mockery, and whose social creed is a faint shadow of reality to them. Their aid is a curse. Once more, don't compromise country and creed. Turn a deaf ear to the false friend, who will tell you that by furling just a portion of your green flag, or hiding a little of the cross, you will obtain great advantages for the nation. Be determined. Furl not one inch of the flag—hide not an arm of the cross. It is written in the Holy Book: "Thou shalt love the Lord thy God with thy whole heart; and thy neighbor as thyself." Here is a duty to our neighbor given us to do, and what grander fulfillment is there than to practise the love of our native land?

JAMES REDPATH.

HOW HE DRESSES UP THE LANDLORDS.

A large meeting of the Claremorris branch of the Land League was held Sunday, September 13. The Rev. James Corbett, C.C., was called to the chair. Representatives from Barnacrol, Kilmoney, Crossbowline, Lagatamp, Killeen, Boherliff, Killohan, Clonmore, Ballykay, Ballygowan, Angerville, etc., were present.

The Rev. Mr. Corbett said that at the last sessions over two hundred processes of ejectment had been issued, but the Land League fought them in court and defeated the landlords. The consequence was that not a single eviction had taken place in the district, and not only that, but not a single seizure of property for rent had been made. That glorious triumph was solely due to the Land League. Mr. Redpath, on rising, was received with loud and long cheers, and cried "A thou and welcome, and long life to you!" and "Three cheers for the Stars and Stripes!" He began by saying that one of the sunniest memories of his life was a knowledge of the fact that his reports had been the means of sending money from America to the starving peasantry of the West. He continued: "A few Sundays since I made a wayside talk to the people of Leannee. I told them that after I went back to America, whenever I was asked whether it was the potato blight that had brought on the famine, I said, 'No, it was the landlord blight,' and that I showed them how these landlords who shouted out so fiercely against confiscation owed their property to titles founded on the foulest confiscation; and I told them that not in justice only, but in law, these titles were good only until the Irish people could reassert their rights and take back their lands. Every lawyer in Christendom knows that this is good law. Oramore denounced this argument in the House of Lords, and he ended his remarks by advising me

"TO ATTEND TO MY OWN AFFAIRS"

Now I don't like to be lectured by an inferior, and every king, queen, and lord in Europe is the inferior of every republican in this country. (Cheers.) No man is entitled to any respect who lives on the toil of others and renders no service to society. But as a "cat may look at a king," so even a lower creature—an English lord—may give good advice to an American republican. (Laughter.) Now, my business is to attend to my own affairs. Why the Irish people are so poor, although they are one of the most industrious and frugal and virtuous races on the face of the globe. I say that the chief reason is because under the English monarchy just as fast as the Irish toiler makes money he is made to lose it. (Cheers.) No man in British law can ever be said to be "that's so." My business is to expose the crimes of the Irish landlords, in order to vindicate the Irish people. So I came down here to Oramore's estate to tell the people of America why they were called on to feed his tenants all last winter. And spring, which they did cry of "India, the did," and "True for you,"—and to show them how this man Oramore and his class have maltreated the people of Ireland. The speaker then proceeded at some length to give details of what he described as Lord Oramore's conduct and transactions, and he then described what he had seen in Mayo last winter, and went on: "Some of these scenes moved me so profoundly last winter that I could not see them or speak of them, or even think of them, in America—three thousand miles away—without tears rushing to my eyes. I have not done so much crying this time. I can't look on with a useless indifference when I see a race of noble women, the wives of hard-working men, the mothers of splendid boys and of comely girls, trudging along without bonnets, without shoes, and thinly clad in all weathers, dressed, wretchedly, and in good attire, all the time, and in purple and fine linen on Sunday and holiday. It is not the will of God that such things should be. God tolerates such things as he tolerates others, but it is blasphemy to say that God tolerates one class of his creatures, and the meanest class, to live in riotous luxury, while the true nobles, the class that works, go naked and live in foul cabins and sleep beneath dirty rags, and live on potatoes and Indian meal all the year round.

DOWN WITH THE KILSPINNERS WHO SAY SO!

Well, but I have been asked: What is the remedy? I say that Ireland never will be as prosperous as the character and industry of her people entitles her to be until the land is owned by the tillers of the land—(cheers)—until there is not a man in all Ireland has the right to levy a tax unless he is a member of Parliament. (Cheers.) Rent in the West of Ireland is a system of taxation by the hereditary and irresponsible task-masters. Rent in England and elsewhere for the most part is simply an interest on honest investments. If a landlord in England has a farm to let he improves it, he fences it, he drains it, he builds houses and offices on it at his own expense. The tenant only furnishes the stock in trade to work it. Here the tenant gets a bog that would not raise enough to feed a snipe, and he improves it himself at his own expense, and just as fast as he improves it up goes his rent. One day Michael Davitt was listening in America to some talk about compensation to landlords. He asked me my opinion. "Well," I said, "the landlords ought to be made to pay back every shilling that they ever took for rent for

two hundred years, unless they and their ancestors bought the land, and then they ought to be sent to work at hard labor for life to make up the balance due if they had not enough to pay the whole of it," but as a compromise measure I suggested: "Suppose you send them to the penitentiary for ten years apiece." If ever they got a shilling, these men who hold estates by confiscation, it should be paid not as their right, for they have no equitable right, but as you would give ransom money for your brother who had.

FALLEN INTO THE HANDS OF BANDITS. Lords who bought land or whose ancestors bought land should be paid for it by the state, but no man should be allowed to hold an acre in all Ireland that he does not live on and till. (Cheers.) Land for the people is not enough—you ought never to cease to insist that Ireland must be ruled by the Irish. After you have got the land and an Irish Parliament, then, if the people of Ireland demand nationality, a separate nationality, they have the right and it is their duty to work for it. (Cheers.) But this last right to assume, as all arguments apart from the other right of Home Rule and of the land for the people. I cannot understand how any Irishman would be satisfied even with the land for the people and Home Rule. If I were an Irishman I should never cease to work for the independence of Ireland. But it ever seems to me that you will never achieve independence except by the sword, and if you believe that I am a friend of Ireland I shall tell you why. You should never allow any one but a friend ever to discuss this question with you; for it is an insult to every Irishman to assume, as all arguments against nationality assume, that Ireland has not the right of self-government, in the sense of independence, and that she could not govern herself as well as Switzerland, or France, or Belgium, or other nations. (Cheers.) As for England, she never has governed herself—a small class has ruled her people always. But first let me say there is a power beyond which all nations and legislatures bow—a power that as Irishmen you ought especially to respect, for it was first called into political action by an Irishman and the greatest of all Irish leaders—Daniel O'Connell.

THE SANGUINARY CLERGYMAN.

REV. MR. KANE HAS GOT HIMSELF INTO TROUBLE.

The Protestant rector of Tullyist, Rev. Richard Rutledge Kane, who made the murderous speech lately, has been called on by his Bishop to retract, but has failed to do so in a satisfactory way. He said: "I say nothing at all upon the question at issue between landlord and tenant. If the latter has his land on bad terms, I sincerely hope he may be able to get good terms, so as to be able to live happily and prosperously in the land of his birth and of his love. My speech was not for the landlord and against the tenant. It was not to hinder the number of clergymen or laymen—God forbid. However men differ from me in religion or in politics, I can feel kindly towards them all, as I am sure my own neighbors, both Roman Catholic and Protestant, can testify. The speech was delivered as a possible preventive of murder, and I feel thankful for the attention that has been called to my remarks. For one thing indeed, I wish to express my profound regret—namely, for the annoyance and anxiety which the necessarily ill-considered nature of my speech and the blatant comment upon that report have caused in the minds of the laity and the clergy. The whole matter has been called to my attention. For one thing indeed, I wish to express my profound regret—namely, for the annoyance and anxiety which the necessarily ill-considered nature of my speech and the blatant comment upon that report have caused in the minds of the laity and the clergy. The whole matter has been called to my attention. For one thing indeed, I wish to express my profound regret—namely, for the annoyance and anxiety which the necessarily ill-considered nature of my speech and the blatant comment upon that report have caused in the minds of the laity and the clergy. The whole matter has been called to my attention.

REMARKS BY REV. MR. KANE.

The London correspondent of the Dublin Freeman, writing, says: The Government have decided to take action in reference to the speech of the Rev. Mr. Kane, Mr. A. M. Sullivan having placed in the hands of the Chief Secretary documents relating to his outrageous address. The Protestant Bishop of Down and Connor, Dr. Knox, in his letter to Mr. Kane, has spoken emphatically. He has told Mr. Kane that he "incited to murder innocent persons, called on the people to form themselves into a society to be armed and drilled for the purpose, and offered a prize of £100 for the loss of a gun, so that the innocent victims might with greater accuracy be shot in cold blood." The Bishop, referring to Mr. Kane's explanation that he has been misreported, joins in the public remark that the particulars in which he has been misreported has not been stated, and goes on to intimate that he does not believe that he has been misreported. "Your speech," he wrote, "is too dreadful to be a fabrication." He advises him to explain it or to withdraw it; "otherwise, steps will most likely, and most deservingly, be taken by the government to punish the author of such inflammatory language, exciting the lowest passions." The Bishop, in conclusion, reminds Mr. Kane that withdrawal is due to his character as a Christian minister who ought to remember the text: "Vengeance is mine; I will repay." Mr. Kane has, of course, replied, but his reply is not satisfactory from any point of view. It is substantially that he spoke, or pretended to speak, of a possible state of things which had not yet arrived. This explanation is simply that of a coward. The statement is manifestly untrue. It remains to be seen what the government will do in this matter, and its decision is of some consequence. There is not the slightest exaggeration in saying that, if Rev. Mr. Kane is not prosecuted, no member of the Land League is liable to that fate. During the whole course of the land agitation no tenant advocate has counselled or suggested, directly or indirectly, the murder of landlords or of any other persons; nor is any member of the Land League likely to give such counsel or suggestion in the future. The truth is that it is always the falling party which resort to immorality means for attaining its ends, and the falling party in this battle against Irish landlordism is undoubtedly that of the landlords.

YOU CAN BE HAPPY

If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well and happy, and save great expense. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—believe it. See "Proverbs" in another column.

DR. FOWLER'S EXTRACT OF WILD STRAWBERRY cures all forms of bowel complaints in infants or adults. The most safe, pleasant, perfectly known. Purely vegetable and free from opiates or poisonous drugs.

MIRACLES.

The Rev. Thomas Davis, preaching in SS. Anselm and Cecilia's, Luco's Inn Fields at High Mass, on Sunday, took occasion to refer to the recently-reported apparitions at Llanthony Abbey, the residence of the so-called "Father" Ignatius. The rev. preacher took his text from the Gospel of the day—

But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of the palsy) Arise, take up thy bed and go into thy house. Miracles, said the rev. preacher, were the certificates of Christianity, bearing testimony to the truth of the Christian religion as distinguished from all others. No false creed had ever yet really laid claim to miracles, assured his duties that he had asked God not to grant him any miracles; and on this point, certainly, the apostate's prayer was heard, for Erasmus said the Reformers had not miraculous power enough to heal a lame donkey. One starts, therefore, to find a so-called Protestant monk publishing to the world the account of a miraculous apparition, supposed to have taken place at what he calls his monastery. The poor man has to learn that it is one thing to put on the habit of a Catholic monk and another thing to obtain heaven's approval of the man-made, miracles are only found in the Church of God, because she is the true Church, and in none other, because God cannot bear witness to a lie. However, at the present time, the public may be said to give a large share of attention to miracles and apparitions. It is not unnatural that, in the existing state of religion, with absurd doctrines on one side and horrible atheism on the other, the children of the faith should turn gladly to any spot which, really or seemingly, has been made the scene of miraculous apparitions. Such we regard as many testimonies to the truth of our holy religion. If we would know how far we are to look for miracles we must first consider the primary reason for miracles, and for this purpose the Gospel of to-day gives us an example. Our Lord had to convince the Jews not only that He was from God, but that He was God Himself. This could only be done by a display of supernatural power. This was done when they brought Him the man sick of the palsy. Our Lord's first solicitude was for the soul, not the body of the man, and He said to him, "Thy sins are forgiven thee," whereat the scribes cried out, "He blasphemeth." That Christ knew their thoughts would not have convinced them of His Divinity. Their prophets had done great things. Therefore, appealing to their senses, our Lord made one miracle bear witness to the truth of the other. He infused new and vigorous life into the withered limbs of this man, in proof of His power to restore life to the soul dead in sin. It was necessary to prove His power to forgive sin that He might prove His Divinity. Appeals to the reason or morality of those who are in society inspire belief in Christianity, but when our Lord came it was otherwise. The whole world was against Him. Nor had He to deal with a nominal infidelity, like much of that which we see, but with sincere unbelief. The mass of new and vigorous life into the withered limbs of this man, in proof of His power to restore life to the soul dead in sin. It was necessary to prove His power to forgive sin that He might prove His Divinity. Appeals to the reason or morality of those who are in society inspire belief in Christianity, but when our Lord came it was otherwise. The whole world was against Him. Nor had He to deal with a nominal infidelity, like much of that which we see, but with sincere unbelief. The mass of new and vigorous life into the withered limbs of this man, in proof of His power to restore life to the soul dead in sin. It was necessary to prove His power to forgive sin that He might prove His Divinity. Appeals to the reason or morality of those who are in society inspire belief in Christianity, but when our Lord came it was otherwise. The whole world was against Him. 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