#### Written for the Record. Reverie.

At eve, as the sun sinks low in the west.
And its streamlets are kissing each hill,
'Tis sweet to recline 'neath a bright autum tree That is brooding in silence so still!

To watch the dark mantle of night fall down And wrap the cold shoulders of day! O golden hour in the autum of life Stay, linger with Hope's bright ray!

Stay, linger awhile in thy sapphire hues, And paint me a vision so bright, That the past and the future shall blend into

Like a day and a star-cheering night! O paint me those sweet lip'd hours long past When my heart puls'd free from all care! When the bright, bright flowers of a rosy

Where breathing the insense of prayer. Far back, far back, in the morning of life Glad memory beckons me on To a garden of hope bedash'd with dew, Where visions of infancy throng.

Ah, yes! I am treading once more the path, See, here are the lilacs in bloom, And the fancy I wove in a wreath one day To cover some nameless tomb.

O vision of Youth! O altar of Truth! O golden censer on high! I would that my soul might float like Thee In fragrant balm to the sky! T. O'HAGAN. Belleville, Ont.

### THE MIRACLES AT KNOCK. ANOTHER LETTER FROM THE NUN OF KEN-

(To the Editor of the Universe.) SIR,-The second cure of which I pron ised to give your readers 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. Barrett.

hanna Shea is now about 26 years of Johanna Shea is now about 26 years of age; for the last ten years she has been unable to leave her bed, or even to move across the floor, without the help of two persons, as her legs and feet were quite powerless. She was given up by the doctors some years since, and had no medical attendance, but lay a helpless cripple in her bed and was lifted out for one hour by two persons and put sitting up.

two persons and put sitting up.
In the month of June Mr. Michael
wens, 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 ex-pense. Mr. Owens then said he would get pense. Mr. Owens then said he would get them some of the cement, as his father lives at Knock. They accepted his offer most thankfully, and to his surprise when he went home he found letters with some cement, which had been sent to him quite unexpectedly.

In the meantime Johanna Shea's brother went to the priest to ask him to come and hear her confession, as she had been in the habit of receiving the Sacraments regularly and constantly in bed. Under the circumand constantly in bed. Under the chednistances the priest refused to go. But it is not easy to quench Irish faith. Johanna made the best preparation she could, and began a novena. The second day she called out to her brother, who was in the cabin, 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. While I live I shall never forget the

graphic description of the scene which her brother gave me. He is a noble specimen of an Irish peasant. Even as he spoke to me he threw himself on his knees and lift-ed his hands to Heaven to thank God again and again and the "Blessed, Blessed Mother of God," who had been so "thankful" (kind, good) to his poor sister, and told me how he fell on his hands and face in utter amazement of joy and thanksgiv-ing when he saw her walk alone.

My friend the policeman wrote to me that he saw her a few days ago walking about the fields, getting strong and cheer-

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I asked her brother how they had got through this terrible winter and spring, and he told me that they had been in great want, but he would not have cared only for this girl and their old, infirm for whom they sorely wanted the only luxury they ever had—a little drop of milk. I asked him why he did not come to us for help, when he must have known we had it to give; but he said: "Well, sister, and thank you all the same, but we have our bit of pride, and

we were not starving, and other poor crea-

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 Protestants on the subject of Knock has been most respectful—a most happy contrast to the way in which such manifestations of the power of God else-where have been received. As a proof of will add that a Protestant lady, the wife of a member of Parliament (not Irish), came here to see me lately, and told me she had known of so many cures that she was anxious to take one of her children

nation, fighting for their fatherland (loud applause). In our endeavours to arrive Another remarkable circumstance in connection with Knock is the movement of the eyes and hands of our Blessed Lady. I have the personal assurance of those whose word I cannot doubt on this point. I have a letter from the principal teacher of a school in Wales, in which she tells me that she remained for half an hour so close to the statue of our Lady at Knock that she could touch it, and that during all that

time the eyes continued to move.

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 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 other. A priest who was at Knock told me that, though he did not see any-thing 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

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.

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. Full not be ment in the Holy Book:

"Thou shalt love the Lord thy God with thy whole heart; and thy neighbor as thying love and faith, not because they are less they are for use of our native land?

"Suppose vou send them to the pentlentiary for ten years apiece." If ever they got a shilling, these men who hold restates by confiscation, it should be paid for the protection of your green flag, or hiding a little of the cross, you will obtain great advantages for the nation. Be determined. Full not they also right, but as you would give ransom money for a brother who had real was their right, for they have no equitable right, but as you would give ransom be the cross. It is written in the Holy Book:

"Throu shalt love the Lord thy God with thy whole heart; and thy neighbor as thy given us to do, and what grander fulfill ment is possible than to practise the love bought land or whose ancestors bought land or whose ancestors bought land are in all Ireland that he de so not live on and till. (Cheers.) Land for the people is not encounter in the thought and they are they god a shilling, these men who hold restates by confiscation, it should be paid for it by the states by confiscation, it should be paid fo 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. FRANCES CLARE. The Convent, Kenmare, co. Kerry, Feast of the Seven Dolours.

# WHAT THE IRISH IN ENGLAND CAN

### LECTURE BY MR. O'DONNELL. M. P.

Under the auspices of the Catholic Total Abstinence League of the Cross (Corpus Christi branch) a large and enthusiastic audience 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 Ireland. 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 in indispensable. How often has it happened that a foolish word said when 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 remedy. 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 infloud 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, will not have the power. The more important 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 there is many a man who, compelled to live by hard manual labor, cannot spend his time in acquiring a knowledge of the sciences. But he must learn his duty as citizen both to himself and to his follow men. It is on the rank and file that the political progress of a nation depends, and have a sober and selfespecting community 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 trained warriors. In the beginning of this century the French armies overran the fields 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 dewn again, making and unmaking Republics, expelling their Jesuits and re-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 savants and philosophers and their comprehensive system of education. They had made themselves a disciplined community. The two nations stood again face to face. The French, with

entry into Prussia's capital. Not so

at industrial and social success we may take many a hint from John Bull; for,

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—a MacMahon to

France, an O'Donnell to Spain, a Taaffe to

Austria, and other distinguished names

beyord count. At the present moment

sand Irishmen will know the reason why

on to your faith and your old traditions.

their own ends.

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 Barnacarrol, Kilmore, Crossboyne, Lagatample, Killeen, Boherduff, Kilcolman, Cloonconnor, Ballikay, Ballycowan, Augherylla, etc. were kav, Ballygowan, Aughervilla, etc., were 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 selely due to the Land League.

Mr. Redpath, on rising, was recieved with long and loud cheers, and cries of "A thou and welcomes, and long life to you!" and " Three cheers for the Stars and Stripes!" He began by saying that one of the sunnist 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 political action the West. He continued: A few Sundays since I made a wayside talk to the people of Leenane. 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 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 Irsh people could reassert their rights and take back nounced this argument in the House of Lords, and he ended his remarks by ad-

Now I don't like to be lectured by an inferior, and every king, queen, and lord in Europe is the inferior of every republi-can on this earth. (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
republic on (Laughter.) Now, my business Ireland is to explain to Americans why the Irish people are so poor, although they 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 robbed of it by a landlord, backed by British law. (Applause and cries of "That's ss is to expose the crimes of the Irish landlords, in order to vindicate the Irish people. So I came down here to Oranmore'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—(cries of "Indeed they did "and "True for you")—and to show them how this man Oranmore and his class have maligned the people of Ireland. The speaker then proceeded at some length to give details of what he described as Lord Oranmore's confiscation and transplanta-tions; 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 way-without tears rushing to my eyes have not done so much crying this time. I can't look on with a pulseless indifference when I see a race of noble women, the ence 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, instead of being dressed as they ought to be dressed, warmly 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. of God that such things should be. God olerates such things as he tolerates others, but it is blasphemy to say that God decrees one class of his creatures, and the meanest class, to live in riotous luxury, their natural valour and confidence, boasting of their intended promenade to Berlin, and proudly imagining that thay had but to beat their drums and make a triumphal 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. Germans; gravely and thoughtfully, with-out fear but without over-confidence, they went into the battle-field one compact

DOWN WITH THE RLASPHEMERS 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 like the tortoise who raced with the hare, slow, plodding John often gets in front of us when we depend too much on natural 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. Fent 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 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 thoubuilds houses and offices on it at his own expense. The tenant only furnishes the The old flag is bound to win, but social improvement must go hand in hand with political reform. There are many men whom you do not like, but who may do stock in trade to work it. Here the 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 listenyou a good turn, even if it is to help on Accept their aid, but hold ing in America to some talk about com-pensation to landlords. He asked me my

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 hence will tell you that by further that the Most Blessed Worker of God has come to her faithful Irish people, how will tell you that by further that the Most Blessed Mother of God has come to her faithful Irish people, how will tell you that by further that the Most Blessed Mother of God has come to her faithful Irish people, how

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 d es 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 should be discussed 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 vou believe that I am a friend of Ireland I shall tell you why. You should never allow any one but a friend even to discuss this question with you; for it is an insult to every Irishmen to assume, as all arguments against nationality assume, that Ireland has not the right of self-govern-ment, 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 before which all nations and legislatures bow—a power that as Irishmen you ought espe-

## THE SANGUINARY CLERGYMAN.

REV. MR. KANE HAS GOT HIMSELF INTO

The Protestant rector of Tullylist, Rev. Richard Rutledge Kane, who made the murderous speech lately, has been called on by his Bishop to retract, but has failed on by his bisnop 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 prosper-ously 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 incite to the murder of clergymen or layman -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 that has been called to my remarks. For one thing indeed, I wish to express my

RICHARD RUTLEDGE KANE." The London correspondent of the Dub-lin Freeman, writing, says: The Govern-ment 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 this purpose, and offered a prize of 10L for the best use of a gun, so that the innocent victims might with greater accuracy be shot in cold blood."

The bidshep programs to My Kangler. The bishop, referring to Mr. Kane's explanation that he has been misreported, oins in the public remark that the particular 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 deservedly, 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 is mine; I will repay." Mr. Kane has, course, replied, but his reply is not sati stantially 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 seen what the government will do in this 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 number of land directly or indirectly, the murder of land-lords 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 failing party which resort to immoral means for attaining its ends, and the failing party in this battle against Irish landlordism is undoubtedly that of the landlords.

DANGER! BEWARE! As you value your life, beware of opiates in diarrhea mix-tures. They quell pain, checking too tures. They quell pain, checking too suddenly, the result is inflammation. Dr. the movement of our Lady's eyes for two hours.

I see with great pain that an effort to discredit the miraculous occurrences at Knock is being made by a certain class, not the movement of our latin and your out raditions.

In manerica to some talk about compensation to landlords. He asked me my pensation to landlords ought to be made to pay back every shilling that they ever took for rent for landlords ought to be made to pay back every shilling that they ever took for rent for landlords ought to be made to pay back every shilling that they ever took for rent for landlords ought to be made to pay back every shilling that they ever took for rent for landlords ought to be made to pay back every shilling that they ever took for rent for landlords ought to be made to pay back every shilling that they ever took for rent for landlords ought to be made to pay back every shilling that they ever took for rent for landlords.

#### MIRACLES.

The Rev. Thomas Davis, preaching in SS. Anselm and Cecilia's, Luncoln'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

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 mir-aculous powers. Luther, with clumsy knavery, assured his dupes 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 Ca-tholic monk and another thing to obtain heaven's approval of the masquerade. Miracles are only found in the Church of God, because she is the true Church, and in ness 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 e existing state of religion, with absurd the existing state of rengion, 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 so many testimonies to the truth of our holy religion. If we would know how far we are to look for miracles we 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 Colombial Colombial Trish leaders—Daniel Colombial Trish leaders—Daniel Colombial Trish grant and to convince the Jews not only that He was from God, but that He was God Him—This could only be done by a display self. 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 blas-phemeth." That Christ knew their

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. was necessary to prove His power to for-give sin that He might prove His Divinity. Appeals to the reason or morality of tho men would not persuade them, therefore our Lord had to go to the supernatural to work miracles to convince them. If they would not believe His words they must, at least, believe the things which He did. We find still further reasons for these miracles. We are born Christians, we breather delivered as a possible preventive of mur-der, and I feel thankful for the attention in Christianity from our infancy, all around us in society inspires a belief in Christianity; but when our Lord came it was otherprofound regret—namely, for the annoyance and anxiety which the necessarily
bald report of my speech and the blatant
comments upon that report have caused
the Lord Bishop of the diocese. His Lordship has an undoubted right to the affectionate abeliance of aroung alaxyman in tionate obedience of every clergyman in his diocese, and not one of them is, I believe, more willing to render such obedience than yours faithfully,

RICHARD BUTLENON KANE? thought only of the restoration of the kingdom of Israel in its temporal glory.

They looked for a conqueror, and they only saw Him they called the Son of the Car-penter. They looked for a king, and one comes to them in the garb of humble comes to them in the garb of humble poverty. This disappointment, to their worldly ...inds, caused a repugnance and a prejudice against the Messiah which could not be overcome except by an appeal to the higher could gar of their second control of the country of higher order of things. So we are pre-pared to find miracles at the hands of those whom Christ sent to continue His work. He had promised that in His name they should work wonders. Consequently, we read without astonishment, of the miracles of St. Francis Xavier in the Indies or of St. Patrick among the Irish. But, the farther we travel from the time of Christ and the more Christianity is spread, the less reason do we find for miracles, though they still take place. Of course, such a stupendous work as the raising the dead to life or such a sweet consolation as the apparition of the Virgin Mother of God is additional proof of the truth of our religion; but the establishment of Christianity on; but the establishment of Christianity and the conversion of an idolatrous world to the Cross of Christ—does not this wondrous fact remove all doubt? The world has become Christian, and should so remain. In conclusion, Father Davis said: For ourin concusion, Pather Dayls state, For Outselves let us remember that though we give thanks and glory to God for every special revelation of His power; though, when the Church speaks, we readly acknowledge the hand of God in things that pass our understanding; though we know that miracles will continue to throw a lustre on the Church of God on earth, as long as earth exists, still let us remem-ber that a humble faith in God's word alone is the highest virtu . "Blessed are they who have not seen and yet have be lieved." The vast majority of us must be content to see God with the eyes of faith; to see Him in a dark manner now, that hereafter we may gaze for ever on His unveiled glory.—London Universe.

# 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 ail ments—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.

. 400 . Dr. Fowler's Extract of Wild Strawberry cures all forms of bowel complaints in infants or adults. The most safe, pleasant, perfect remedy known. Purely yege-table and free from opiates or poisonous drugs.

#### THE LORD'S DAY.

The most Rev. F. N. Blanchet has published the f-llowing circular to his flock.
The publication on Sunday last of announcement in the Standard that "tl Irish citizens of Portland proprose hold-ing a picnic at Williamette Grove on Sunday next the proceeds to a sist Father Macken, the newly appointed pastor of Oregon City," compels me to warn all the faithful—and especially the faithful sons

of St Patrick- regarding this contemplated desecration of the Lord's Day. Whoever originated this proposed pro-fanation of the Sunday must either not be a Catholic or else entirely ignorant of the duties of Catholics in the religious observance of the day sanctified to the service

What is the holding of a picnic on Sunday but a gross violation of the Com-mandment of God and of the precepts of mandment of God and of the precepts of the Church—in order to serve the devil? And then, to insult the religious convic-tions of Catholics by inviting them to participate in this scandal and sin—given under the auspices of the Apostolic Sons of St. Patrick; shame upon the men who could be guilty of this willful insult offered to Catholics in general and the religion of the Irish people, and which would degrade the children of the Apostle of Irenal in the attingue. land in the estimation of every citizen. Moreover, it is an additional insult to offer to assist a priest by profaning the Lord's Day. The wages of sin is death, and the sins committed at Sunday picnics bring death to many souls. The offer of any assistance, by such immoral means, is one of the greatest insults that can be offered to a minister of the Most High; therefore the priest of Oregon city refuses with horror and indignation the unclean offer-ing aforesaid, and the congregation at Oregon city is well able to support its priests without resorting to any un-hallowed and immoral means in order to assist him.

For these reasons, dearly beloved For these reasons, dearly beloved brethren of the laity, and dearly beloved children of God, of the Church, and of St. Patrick, there will be no picnic Sunday night. We forbid it on that Sunday and on every other Sunday and holy day of obligation during the year, because such picnics are occasions of sin, which bring curse upon their promoters and all who

participate therein.

Almighty God is a jealous God, and so jealous is He of the observance of His day that, in the old law, he caused to be stoned thoughts would not have convinced them that, in the old law, he caused to be stoned to death a man who had been discovered desecrating the day by gathering sticks on the Sabbath. (Numbers xv., 34–36.)

Hoping that this admonition, instruction and mandate of your old and beloved First Pastor will be carefully treas-ured, followed and obeyed by all the faithful, we impart to all, from the bottom

of our heart, our archiepiscopal blessing. + F. N. Blanchet, Archbishop of Oregon & Adm. of Idaho. Given at Portland, Oregon, this 1st day of September, in the year of our Lord

# LEO XIII. AND THE LITTLE GIRL.

Some time ago a wealthy Irishman from San Francisco was passing a few weeks at Rome. Every morning, accompanied by his wife and children, he went to hear Mass at St. Charles al Corso. His generosity to-wards the Holy Father was such as million-aires alone can show. Before the family left Rome, his Holiness was pleased to grant them a private audience which lasted a whole hour. The Vicar of Him who said: "Suffer little children to come unto Me," paid particular attention to the youngest child, who was three years old. He called her to him and said: "Now, little one, what would you like to receive from the Pope?"
"I would like ever so much to have your

"But if I give it to you, I won't have any myself." This objection had been foreseen, and the child replied: "Oh, yes, Holy Father, I will give you another," at the same time presenting a beautiful one. The Pope acknowledged himselfconquered, and yielded with good grace.
"Well, now," he added, since you have

made me a present, I must make you nave made me a present, I must make you one: come with me." And taking her by the hand, he led her into an adjoining apart-ment and placed in her hand a document, saying: Give this for me to your good

It was a Brief of a Chevalier of St. Sylvester.—Ave Maria. LETTER FROM THE ARCHBISHOP

# OF CASHEL.

ST. PAUL AND THE IRISH QUESTION. The following appeared in the Telegraph

of Tuesday. Sir,—In yesterday's issue of your paper you refer to me and say that I was "ready to put forth a mischievous letter, giving the sanction of Scripture to the theory that a landlord is only entitled to what a ten-

Am I, then, to understand it to be the teaching of the Daily Telegraph that, when a tenant has handed over to his landlord all that he can possible spare, after his reasonable support, he is still to be held indebted to him for something more?

There is not here question, let it be observed, as to what a tenant may think he can spare; for, as we all know, a tenant may easily persuade himself that he could spare little or nothing; but the question has reference to a tenant who honestly delivers up to the landlord all that he afford to give him, and I desire to know whether the Daily Telegraph really believes it to be a mischievous "theory" that such a one has, in so far thoroughly done his

duty?
Again, does the Daily Telegraph dissent from St. Paul, who, in his Epistle (2nd) to Timothy, clearly lays it down that the man who labors on the soil has a first claim to the fruits? And if St. Paul's teaching be correct, how can a "theory" founded on it to be mischievous?—I am, sir, your obe-

dient servant, T. W. CROKE, Archbishop of Cashel.

The Palace, Thurles, Sep. 19.

One act of charity is worth a century