

distressed," she says, "at seeing a paragraph with a most exaggerated account of my visit to Knock. Such reports, from whatever source they emanate, do incalculable harm, as they throw discredit on real miracles. The facts are simply as follows:—I obtained permission to visit Knock and went there, accompanied by the chaplain of the Kenmare convent. I neither asked for, wished for, nor expected a miraculous cure; in fact, I may say truly, the idea never crossed my mind. For the last four years I have been unable to kneel down for one instant, even to receive Holy Communion, from acute rheumatism. On approaching the place where the Blessed Mother of God is said to have appeared I knelt instinctively, and on rising in a few moments I found I was perfectly cured of this long-standing malady. How far this may be termed a miraculous cure I leave it to ecclesiastical authority to decide. Probably, however, it is only one of these cures for which the recipient may indeed, thank God, but which could not be accepted by ecclesiastical authority for the confirmation of a devotion. I was not carried into the church, and the rest of the statement is equally absurd; but I have recovered my health in a manner which, in ordinary language, might be called miraculous. I have been for nine years entirely unable for the least physical exertion, and though by no means unable to move about for a very few hours in the day, I have not been able for the least exertion beyond that. Since my visit to Knock I seem scarcely able to feel fatigue of any kind, no matter what labor I have to endure. I hope shortly to publish an account of my visit to Knock, which has confirmed me not a little in the hope I have always had that the Mother of God has indeed visited Ireland. May I take this opportunity of asking, may I will say imploring, those who may read this letter to pray with the whole fervor of their souls that God's will may soon be fully manifest. The Church has not yet spoken in the matter. All it speaks we may not do more than hope and pray. But since the devotion has not been forbidden, we may both hope and pray, and surely there can scarcely be a subject more worthy of our prayers. For the same reason I would beg of those who report supposed miraculous favors to be most careful in writing, lest harm come of exaggeration—at the same time it is a supreme duty to have any cures which appear miraculous fully and truthfully reported."—*Catholic Review*.

The jubilee celebration of the Seminary of our Lady of Angels, Niagara Falls, would not have been complete had not its founder, now the venerable and reverend Archbishop of Toronto, been present to recount the moving history of its foundation, of which he was so great a part. How wonderfully heaven shapes our ends, rough hew them as we, or as others, will. From Texas to Niagara, surely, was as the Archbishop says, an almost impossible span, yet the Lazarist with a vocation to build a seminary and convents and monasteries at Niagara, is gradually transplanted from the Empire State of the South to its great compeer in the North, and finally even to a new temporal allegiance, all however, aiding in the design of Providence accepted by the missionary. For the simple but most interesting history of the early struggle of the college, *tanta molis erat condere gentem Romanam*, we refer the reader to the Archbishop's address, published on another page. That it was truly a work of faith and duty and was correspondingly blessed is evident. After telling of the "mad" purchase of two farms by penniless missionaries

with a view to the future, rather than to their actual bank account, he explains, how they proposed to pay for them. "Now a stronger effort must be made, more earnest prayers must be offered up to God to secure and perfect His own work, for it never came into their heads for one moment that they were tempting Him by what the world would call their mad purchases, for they were convinced that God had chosen this spot, the most famous on this continent, that His name might be glorified, and the gospel truth go forth from a place which exhibits such grandeur in the temporal order. Masses and prayers for the souls in purgatory were the usual devotions of the day, and earnestly was this duty performed both by priests and students. Beads and visits to the Blessed Sacrament were added, and became, as it were, the lightning rods that attracted the mercy of heaven. Souls released from purgatory are powerful intercessors before the throne of God."—*Catholic Review*.

The following admissions of Protestant writers are invaluable.—

There is nothing between skepticism and the Catholic Church.—*Monseigneur D. Conway*.

The moral, intellectual, and educational state of the lower orders in England is the lowest in the scale I have ever witnessed—quite on a par with the savage, and sometimes even below it.—*Dr. Shaw*.

We have a great human sink in every great town reeking out crime, disease, and disloyalty; there are thousands in England in a far worse plight than the serfs in Russia, the slaves in Africa, and the negroes in America.—*McGregor*.

In Edinburgh, in two or three generations, Protestant Christianity will be substantially put down. Drunkenness, infidelity, and Sabbath-breaking are all on the increase.—*Mr. Gall*.

Everybody knows what bitterness of hate prevails among Protestants; they forget their temporary brotherhood, and fall into the bad practice of assailing their neighbors.—*Mr. Frothingham*.

If there is any positive Christian truth, the Roman Church is the only witness.—*Westminster Review*.

The Catholic Church is the only safeguard of liberty in Russia against the encroachment of the State.—*Lamp*.

The number of Protestant theological students in Germany is diminishing so rapidly that it is found difficult to fill the vacancies among the Protestant clergy.—*Cologne Gazette*.

The Protestants soon learned to despise the great edict of Nantes by which their liberties were secured... they were not content to exercise their own religion, unless they could also trouble the religion of others... the Catholics in France (the enormous majority) displayed a spirit of forbearance and a Christian charity to which the Protestants could make no pretense... if the Protestants had carried the day, the loss to France would have been immense, perhaps irreparable; they would have revived those religious persecutions which they had already attempted to end, and would have put a stop to the acquisition of all real knowledge.—*Buckle "Hist. of Civ."*

They are very bad Christians, but excellent Protestants.—*Hugh Miller*.

The Prussians are morally slaves of enslaved minds. In 1834 the king, who had invented a religion of his own, with the object of fusing Calvinists and Lutherans, commanded all his Protestant subjects to adopt it. Troops were quartered on the peasants, and thousands