

**An account of a miracle wrought by Prince de Hohenlohe (priest of the Catholic Church) the 10th of June, 1823, on Miss Maria Lalor ... who had been dumb for six years and five months / [James Warren Doyle].**

### **Contributors**

Doyle, James Warren, 1786-1834.  
Lalor, Maria.  
Catholic Church.

### **Publication/Creation**

Manchester : J.A. Robinson, 1823.

### **Persistent URL**

<https://wellcomecollection.org/works/m3ubtdtq>

### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

20872/P

59682

AN ACCOUNT  
OF A  
**MIRACLE**

WROUGHT BY  
**PRINCE DE HOHENLOHE,**

(PRIEST OF THE CATHOLIC CHURCH,)

*The 10th. of June, 1823,*

On Miss MARIA LALOR, of Rosskilton, who had been  
Dumb for Six years and five months.



Communicated in a Letter to the Clergy and People of the United Diocess  
of Kildare and Leighlin,

*By the Right Rev. Dr. JAMES DOYLE, O. S. A.*



**Manchester :**

PRINTED AND PUBLISHED BY J. A. ROBINSON,  
SOLD BY W. E. ANDREWS, LONDON : AND ALL OTHER  
BOOKSELLERS.

1823

AN ACCOUNT

OF A

WELLBORN

WELLBORN

WELLBORN

(PRINTED BY THE WELLS)



WELLBORN

WELLBORN

WELLBORN

WELLBORN

WELLBORN

## MIRACLE, &c.



*To our well-beloved the Catholic Clergy, and People of the United Diocess of Kildare and Leighlin, Health and Benediction.*

WE announce to you, dearest Brethren, with great joy, a splendid miracle, which the Almighty God hath wrought even in our own days, and at the present time, and in the midst of ourselves. We announce it to you with a heart filled with gratitude to heaven, that you may unite with us in thanksgivings to "the Father of mercies, and God of all consolation, who consoles us in every tribulation," and who has even consoled us by restoring miraculously, Miss MARIA LALOR to the perfect use of speech, of which, for six years and five months she had been totally deprived! Our gracious God "who causeth death and giveth life, who leadeth to hell, and bringeth back therefrom," has been graciously pleased to have regard to the prayers and the faith of his Servants; and, looking to the sacrifices of our Altars, and to the Merits of the Blood which speaketh from them better than the blood of Abel, to loose by his own presence, and his own power, a tongue whose functions had been so long suspended. But we hasten, dearly Beloved to impart to you, as it is the duty and the privilege of our office to do (Trid. ses. 25. decr. 2.) the particulars of this prodigious cure.

When, in last February, we had been engaged according to the custom derived from our Fathers, in preaching a part of the Lent at Mountrath, we were waited on by MR. JAMES LALOR, of Rosskelton, who stated to us, that his Daughter, then about eighteen years of age, had, for the last six years, been deprived of the use of speech, in consequence of a severe and protracted illness, which at that period, had affected her---that he had recourse in vain to every Medical and Surgical aid within his reach, and had now no hopes of her Cure, unless from the Mercy and Goodness of God. That having heard of the Miracles lately wrought through the Prayers and Intercession of the Prince DE HOHENLOHE, he expected, that if his Highness could be engaged to implore Heaven on behalf of his Child, that she might be restored to the use of Speech---that, assured of our disposition to serve him, he applied to us, entreating we would state the matter to the Prince, and request the Intercession of his Highness.—MR. LALOR was accompanied by the Clergyman who usually attended his Family, and who added some particulars noticed in our Letter, marked in the Appendix No. 1, and which, in compliance with MR. LALOR's wish, we wrote in a few days after to the Prince.

On the first day in the present month, we received the Letters from Bamberg, marked Nos. 2 and 3, and immediately wrote (No. 4) to the very Rev. N. O'CONNOR, Rector of the Parish of Maryborough, our Rural Dean, in that District, and in whose vicinity MR. LALOR resides. The Letter of this Rev. Clergyman, marked No. 5, gives a detailed account of the Miracle as it occurred, and exhibits a prodigy, only different in kind, but not inferior in magnitude, to the raising of the dead to life. He, who at the gate of Naim, put his hand to the bier, raised the Widow's Son to life, and gave him to his mother, here spoke to the heart of a faithful Servant, loosed the tongue which infirmity had paralysed, and re-

stored a happy Daughter to the embraces of her Parents. We ourselves have participated in their joy, on conversing as we have lately done with this favoured Child of Heaven.

Exult, then, dearly beloved Brethren, and rejoice that the ALMIGHTY GOD has thus visited you his people, reanimating your faith, enlivening your hope, and exalting your charity, consoling your sorrows, relieving your distress, and healing your infirmities, preparing in your sight a table against all who afflict you, and urging you, by these manifestations of his power and goodness to rely upon his Providence, "whereas he has care of you."

Signs and wonders are not necessary at all times, nor in all places; yet they have never ceased in the Church of GOD, because *he* is always in the midst of his People, and must fulfil his promise to them, "that whatever they ask the Father, in his name will be done for them;" but in our times it is meet that signs and wonders should, in some degree, revive, because error has pervaded the earth, and the very foundations of the Faith have been assailed. Hence it is just that the LORD should arise to judge, as it were, his own cause. Therefore it is, that ourselves have beheld him, "reining with a strong hand, and an outstretched arm, and with anger poured out," on one day chaining a Persecutor to a rock, on another dissolving the league of Infidels, or by prodigies compelling his very enemies to exclaim, "surely the finger of GOD is here."

At this time, and in this place, it is worthy of his Providence that the light of his countenance should be shed upon his faithful People. We have long experienced the truth of his prediction to those who were to walk in his footsteps, and carry after them their Cross, namely, "that the World would rejoice, but that they would be sad;" and the present period has added sorrow to our sorrow, and pressure to our distress. Our Religion is traduced---our rights are withheld---our good name is maligned---

our best actions are misrepresented—crimes are imputed to us, against which our very nature revolts—our friends are silenced, and our enemies insult us, and glory in our humiliation. It is meet therefore, and just, that *he*, for whose name and faith we suffer, should cast upon us a look of compassion, lest we faint in the way, or be overcome by temptation—that *he* should comfort his people, and renew to them, by visible signs, an assurance that he watches over them—that a hair of their head will not perish, and that, possessing their souls in patience, they may expect his return “to wipe away every tear from their cheek, and fill them with that joy which no one can take away from them.”

To these and such like sentiments we desire, dearest Brethren in CHRIST, that you turn your attention, and having your hearts elated at this late event, that you renew your confidence in the LORD, so that “denying impiety and worldly desires, you “may live soberly, piously, and justly in this world, “expecting the blessed hope, and the coming of “the glory of the great God, the Saviour JESUS “CHRIST, who will reform the body of our humi- “lity, making it like in figure to the body of his “own brightness.”

Above all, we beseech you that you do not belie your pure Faith by your evil deeds, nor glory in your name and your profession, to the prejudice of those who are not gifted like yourselves. If miracles belong to you, because you are of “the Household of the Faith,” do not assume any pre-eminence over those less fortunate of your Brethren, who have left their father’s house, and gone into a strange country to dissipate his goods. Our God, the Father of all, only sighs for their return, that he may meet them at their approach, clothe them from his wardrobe, and feast them at his table. You are his own children, and all his goods are yours, “if by works, you make your calling sure;” but

you should pray unceasingly, that the son who had been lost should return, that he who had died should be restored to life.

Before we conclude this our brief Address, Dearly Beloved, we shall avail ourselves of the occasion it affords us to renew our admonitions to our good People of the Diocese of Kildare, from whom we have but just returned, that remembering our charges to them they may continue to exhibit, as they did, during our late visitation of their several Parishes, those sentiments of Christian piety, of patience,—those habits of industry, of a willing obedience to the Law, of which we daily and hourly, whilst amongst them, received or witnessed the most convincing proofs.

We speak not to those few incorrigible Sinners, who, in defiance of the Laws of God, and of the Country, and regardless of our advice, continue to expose our good name to disgrace, our Religion to obloquy, and the peaceable inhabitants of their own Country to Terror and Taxation; but, we speak to you, our Dearly Beloved, who compose almost the entire population of this ancient, and privileged, and always respectable Diocess, and we implore of you, that you continue to cherish peace, and patience, and to bear with injuries rather than inflict them. We have heard, and we know that calumnies are poured out as from a full viol against you; but, let us hope, Dearly Beloved, that they are not wilful—that they want the malice of design!

In times when the minds of men are deeply anxious and strongly agitated, they cannot divest themselves of friendship and hatred, of fear and love; and when these passions prevail, they impart their own colours to the subjects of deliberation, and sway the subject of the most enlightened men: we ourselves have our fears which are groundless, and our antipathies which are ill-founded; we are often a prey to false alarms,

and impute to others thoughts which, perhaps, they never once conceived---yet, we overlook our own mistakes---we pardon our own errors, and why not, Dearest Brethren, mete to others as we would measure to ourselves? is it not a rule of equity to do so? is it not the Law of the Gospel? Time will restore the dominion of truth---*facts* will disprove the strongest and the foulest imputations---patience will soften down the anger of our opponents---and charity will sweeten even the bitterness of their gall. They will yet blush at the injuries they have done us, and finding no justification for themselves in your reproaches, they may yet relent, nay, they may forgive, and be numbered amongst your friends; but the storm of passion must be first allayed. Who has ever been converted till he ceased to hate? Who has ever repaired an injury whilst he was upbraided with injustice? Recall to your minds, Dearest Brethren, the situation of those whose proceedings you complain of, and see whether that "Charity which thinketh not evil," may not excuse their errors, and palliate their faults! Have they not imbibed with their mothers' milk prejudices which nothing but education, of which many of them are destitute, and a free intercourse of Catholics could remove? The nurse told them you were a Nation of Idolators, their Pastors pointed you out to them as followers of Anti-Christ, their books of instruction represented you as the Enemies of God, the Laws proclaimed to them that you were disaffected, and the Courts of Justice not unfrequently announced it in judgment. When the Laws and the Prophets were thus perverted to condemn you---when from the pulpit as in the nursery, you were denounced as heathens and publicans---when the titles of property, the pride of conquest and of ancestry, the laws of the Empire, the maxims of the wise, the conduct of all those placed in authority, proclaimed you as impious or disaffected, how could you be estima-

ted as ordinary men? How could you be considered as Religious Christians and Faithful Subjects? And if to these be added any infringement on the privileges of those who, from time immemorial, have been your masters---if men enslaved by the Law were at once to be elevated to the Rank of Citizens by a new and a too perfect kind of social compact, could the Laws themselves endure it? Could the Master be seated with the Servant, or the Bondsman with the Heir? And if these things have been, and still are, Dearest Brethren, marvel not if the frame of society be disturbed, and if agitators be produced by every new occurrence to excite old prejudices, and inflame every angry passion.

But, you will ask me, are we then to suffer in silence and not vindicate our good name? Far from it Brethren---you should uphold, by every lawful means, your own character, and promote your own interests. These interests are the interests of truth and justice, and they must advance. The ways of their progress are obvious, and nothing can retard them but your own imprudence.

You have increased in property, in numbers, and in strength; these give you a moral weight which carries you forward with an accelerated motion. Education has arrived to a state of excellence amongst those of you who are blessed with the means of obtaining it, and is united with a pure and sound morality. These will illuminate, and enliven, and direct the movement of our Body, that we may act in concert, dissipate prejudice, make our merits manifest, and attach to our cause the virtuous and the intelligent of every creed and class.---The progress of our Religion, which is such as to excite even our own surprise, will, of itself, make known our principles and refute every calumny---the piety and zeal of your Priesthood, the appearance of your places of

worship, the multitudes who frequent them, their pious demeanour, their strict integrity, their faithful attachment to the ever uniform creed of the Saints—these, of themselves, will have, as they daily have, an insensible, but yet a powerful effect; but when aided by the exertions of your friends, and the violence of your enemies, joined to your own willing obedience to the law, were a balance to be found, they would compel them to exclaim, “how lovely are the tabernacles of Jacob, and the tents of Israel!” these are the lawful and efficient means of mitigating the evils you now endure, and a few of the grounds of your future hope. These will plead for you in a language which will speak to the understanding of the wise, to the interests of legislators, and to the hearts of men. Supported on these pillars let your cause rest, and the errors and the tricks of State prejudice, selfishness, and odious privilege, will yield to its power, or seek its alliance. But do not, dearest Brethren, justify intolerance by your imprudence; do not verify the imputations of calumny, by deviating from your usual course; do not paralyze your own energies by dissensions, and enable your opponents to rivet your chains anew. A momentary cloud has overcast the legislature; a bad spirit has breathed on their counsels. Some of those who lead in the Senate have adopted a false maxim, others have unwisely exalted an unholy league over the King’s subjects, and placed it perhaps too near the throne. These men will regret having cast away principle, or acted on a bad one, and the collective wisdom of the Nation will yet, penetrate this cloud which overhangs it, and by a new effort of its power and its justice, secure the Throne, and fill with gladness the hearts of the people.

Our great interest for your welfare, Dearest Brethren, in these appalling times, has dictated these sentiments, and we deserve to be heard by

you with attention. We are no hireling "who feed ourselves, and leave the flock to starve," we can "call you to witness, that we have not desired the silver, nor the gold, nor the clothes of any one of you."---We have at an early period of our life rejected the favours of the great, and fled even from the smiles of a Court, that we might, in our native land, from which we had become an exile to procure an education, laboured in the most humble department of the Sacred Ministry; and since we have been amongst you, "we have not made our life more precious than our soul, provided we could finish our course, and the ministry of the word which has been transmitted to us from the LORD JESUS." We do not glory in these things, but we offer them as arguments of the purity of our intentions, and the sincerity of our love for you, inviting you by our example, as well as by our words to suffer patiently for the sake of Christ, and to remain in allegiance to your King, as we ourselves have done, when imprisonment in a foreign Country, and all manner of distress, as well as the most alluring prospects, tempted our fidelity.---We conclude Dearest Brethren, charging you in the words of St. Peter, that "ye be all of one mind, having compassion "one for another, being lovers of the brotherhood; "merciful, modest, humble; not rendering evil for "evil, or railing for railing, but contrariwise, blessing; for unto this are you called that you may "inherit a blessing; for he that will love life and "see good days, let him refrain his tongue from "evil, and his lips that they speak no guile; "let him decline from evil and do good, let him "seek after peace and follow it; because the eyes "of the Lord are upon the just, and his ears "unto their prayers; but the countenance of the "Lord is against them that do evil things; and "who is he that can hurt you if you be zealous

*"of good; but if also you suffer any thing for  
justice sake, blessed are ye!!"*

We wish you the peace of God Dearest Brethren, which surpasseth all understanding.

JAMES DOYLE, &c. &c

Old Derrig, Carlow, June 22, 1823.

## TRANSLATION OF THE ORIGINAL LETTERS:

(No. 1.)

*"Carlow, March 6, 1823."*

"MOST SERENE AND VERY REVEREND PRINCE,

"The report of the wonderful works which, through the prayers of your Highness, GOD hath wrought in the midst of his people, has reached even to us in Ireland, and especially of that, by which the arm of a certain Nun in England, afflicted with some miserable disease, had been instantly and miraculously cured, at the time when the most holy sacrifice of the Mass was offered to GOD for her by your Highness.

"Whilst they, therefore, offer thanks to the Father of all Mercies, who, in these lamentable times, has raised up your Highness, by whom to give signs of salvation and new proofs of the Faith, both to the true believers, and to those who are without; we also presume to implore your prayers and charity on behalf of a young Female of our Diocess, whose Father earnestly requested of us, that we would commend her to your prayers, that she might be cured by GOD.

"But that your Most Serene Highness may be fully acquainted with what regards this young Female, we have thought fit to make it known to your Highness the following statement communicated to us by her Father, a respectable pious Catholic.

"The daughter of this man, named Maria Lalor, was brought up piously to about her eleventh year, and educated as became a person of that age, was after a long illness, which she bore patiently, deprived of the use of speech, so as from that period she could not utter a single word. Nothing, indeed, which could be

hoped from Medical aid, had been left untried, during the six years which have since elapsed, that her tongue might again resume its functions; but every effort has proved vain, for neither has she yet articulated any sound, nor is she expected ever to do so, unless that God "who maketh the tongues of the little ones eloquent," will be induced, through the prayers of your Highness, to vouchsafe that her tongue be restored to its former powers.

"It may not be irrevelant to state to your Highness, that her organs of sense continue perfect, and that she strictly adheres to that piety of life which she has observed from her most tender age. She makes, at the usual times, her Sacramental confession, by signs, or writing to a Priest, who has testified the same to us; she hears and receives with reverence his admonitions and advice; in a word, she so conducts herself in all things, as to appear to us, short-sighted and unworthy as we, indeed, are, to deserve, that your most Serene Highness would intercede with God for her.

"Whilst stating these things, I press with reverence the hands of your Highness, and earnestly recommend to your prayers myself, an humble sinner, with the Flock committed to my care.—And remain, of your most Serene and very Reverend Highness, the most obedient, and most humble servant in CHRIST.

"Br. JAMES DOYLE, O, S. A.

"Bishop of Kildare and Leighlin."

*"To his most Serene and Very Highness  
the Prince De Hohenlohe at Bamberg."*

---

(No. 2.)

"MY LORD,

"I hasten to forward to your Lordship's Address the enclosed Letter from the Prince De Hohenlohe.

"I hope my Lord, that the Good God will vouchsafe to grant to the Prayers of the Prince, and of the good M. Michael, the Petition of those infirm Persons who will unite in prayer with them.

"I beg your Lordship's blessing, and that you accept the assurance of the profound respect with which

"I have the honour to be, My Lord,

"Your Lordship's most humble servant,

"F. SAGETEEN BROCK, Notary.'

"Lossduinen, near the Haigue in Holland.

(No. 3.)

*"To Miss Lalor, and all those who will spiritually unite in prayer.*

"On the 10th of June, at nine o'clock, I will agreeably to your request, offer my prayers for your recovery—Unite with them at the same time, after having confessed and received the Holy Communion, your own, together with that evangelic fervour, that full and entire confidence which we owe to our Redeemer JESUS CHRIST. Excite in the recesses of your heart the divine virtues of true contrition, of an unbounded confidence that you will be heard, and an immovable resolution of leading an exemplary life for the purpose of preserving yourself in a state of grace.

"Accept the assurance of my consideration.

*"Hultenheim, the 9th. of May, 1823.  
near Bamberg."*

"His Most Serene Highness recommends some devotion in honor of the Most Holy Name of Jesus and of St John Nepomescene, Martin Michael, a truly religious man, united in friendship with the Prince and with me, will join his prayers to those of his Highness. To avoid the expence of postage, I shall send this letter by Holland. This instant we have received an account from Verdelain, Diocess of Bordeaux, in France, stating with the utmost joy, that a young female, deprived of the use of speech for five years, had been restored to it in the Church, on the day and hour appointed, namely, the 14th of March—'May God grant increase and preservation.'

"On the part of his Most Serene Highness the Prince,

"JAS. FOSTER, Parish Priest.

*"To the Most Reverend, &c. &c. James Doyle,  
O. S. A. Bishop of Kildare and Leighlin, in  
Ireland, at Carlow."*

(No. 4.)

*"Old Dereg. Carlow, June 1, 1823.**"VERY REVEREND DEAR SIR.*

"When in Mountrath, I wrote at the request of Mr. Lalor, of Rosskelton, to the Prince De Hohenlone, soliciting his Highness's prayers, that, through their efficacy with ALMIGHTY GOD, Mr. Lalor's Daughter might be restored to the use of speech, of which she has, for some years been deprived. On this day I heard in reply; and it is desired, that Miss Lalor's pious friends do join her in a devotion in honor of the most Holy Name of JESUS, and in honor of St. John Nepomuscene, for nine days preceding the tenth of June, on which day she is to confess, and receive the Holy Communion at Mass, to be celebrated at the hour of nine o'clock, exulting in her soul, the holy virtues of true repentance, with an unbounded confidence in GOD, through the merits of our Blessed REDEEMER, as well as a firm resolution of spending her life in obedience to his commands, and in a holy conformity to his Divine will, all joined to a lively faith, and a disinterested love of the LORD.

"I write to you, that you may have the goodness to communicate the foregoing to Mr. Lalor, and his Daughter, that they and their friends may, on the days mentioned, or on such of them as will not have elapsed unite their prayers, with those of the Prince add his friends, for the purpose of obtaining the mercy of GOD for her who is the object of our present solicitude.

Your friends here will co-operate with you, and without publishing the matter too much, you can insure the prayers of many holy souls, and you know how "they do violence to Heaven."

"The Prince's Secretary mentions, that he had, at the moment he was writing, received an account of a cure, entirely similar to that which we hope for, performed in a village of the Diocess of Bordeaux, through the prayers of his Highness, and of those united with him.

"Your's most faithfully and affectionately in Christ,

"J. DOYLE.

*"To the Very Rev. N. O'Connor, Maryborough.*

"P. S.—As the meridian of Bamberg differs from that of Maryborough, by an hour and about twelve minutes, you can direct the Mass to be celebrated for Miss Lalor at a little before eight o'clock on the 10th of June."

---

(No. 5.)

"MY LORD,           *"Maryborough, June 11, 1823.*

"In compliance with your request, I send you a statement of the facts relative to Miss Lalor, which I have heard from others, and witnessed myself.

"I am now in the House where she was first deprived of her speech. She is at present in the eighteenth year of her age; and as she is connected with most of the respectable Catholic families in this country, and has had frequent intercourse with them, her privation of speech during six years and five months, is established beyond contradiction. Her hearing and understanding remained unimpaired, and she carried a tablet and pencil to write what she could not communicate by signs.

"Medical aid was tried by Doctor Ferris, of Athy, and Surgeon Smith, of Mountrath, but without effect. The latter Gentleman (as a similar case never occurred in the course of his practice) resolved to have it submitted to the most eminent Physicians in Dublin, eight of whom were consulted by him, and the result was, that no hopes could be entertained of her recovery. This decision was imparted by Doctor Smith to her Father, apart from Mrs. and Miss Lalor; all which circumstances the Doctor recollected on the 14th. inst. when he saw Miss Lalor, heard her speak, and declared the cure to be miraculous.

"You, my Lord, are already aware, that according to your directions, written to me on the 1st. of June, I waited on Mr. Lalor, and communicated to him and to his family, all that you desired. They observed it with every exactness; and on the morning of the 10th. instant, having heard Miss Lalor's confession by signs, and disposed her for receiving the Holy Communion, I read to her again from your Lordship's letters, the

directions of the Prince, namely, that she would excite within her a sincere repentance, a firm resolution of obeying God's commands, a lively faith, and unbounded confidence in his mercy, an entire conformity to his holy will, and a disinterested love of him.

"I had previously requested the Clergy of this district to offer up for Miss Lalor the holy sacrifice of the Mass, at twelve minutes before eight o'clock in the morning of the 10th., keeping the matter a secret from most others, as you had recommended; however as it transpired somewhat, a considerable number collected in the Chapel, when my two Coadjutors, with myself, began Mass at the hour appointed. I offered the holy Sacrifice in the name of the Church. I besought the LORD to overlook my own unworthiness, and regard only JESUS CHRIST the Great High Priest and Victim, who offers himself in the Mass to his ETERNAL FATHER, for the living and the dead. I implored the Mother of God, of all the Angels and Saints, and particularly of St. John Nepomuscene. I administered the Sacrament to the young Lady, at the usual time, when instantly she heard, as it were, a voice distinctly saying to her, "*Mary you are well*"—when she exclaimed, "*O Lord, am I!*" and overwhelmed with devotion, fell prostrate on her face. She continued in this posture for a considerable time, whilst I hastened to conclude Mass; but was interrupted in my thanksgiving immediately after by the Mother of the Child pressing her to speak.

"When at length she was satisfied in pouring out her soul to the LORD, she took her Mother by the hand, and said to her, "dear Mother" upon which Mrs. Lalor called the Clerk, and sent for me, as I had retired to avoid the interruption, and on coming to to where the young Lady was, I found her speaking in an agreeable, clear, and distinct voice, such as neither she nor her Mother could recognize as her own.

"As she returned home in the afternoon, the doors and windows in the streets through which she passed were crowded with persons, gazing with wonder at this monument of the power and goodness of ALMIGHTY GOD.

"Thus, my Lord, in obedience to your commands, I have given you a simple statement of facts, without

adding to, or distorting what I have seen and heard the truth of which, their very notoriety places beyond all doubt, and which numberless Witnesses, as well as myself, could attest by the most solemn appeal to Heaven. I cannot forbear remarking to your Lordship, how our LORD confirms now the doctrine of his Church, and his own presence upon our altars, by the same miracles to which he referred the disciples of John, saying, "Go tell John the Dumb speaks," &c. as a proof that he was the SON of GOD who came to save the world.

"I remain your Lordship's dutiful and affectionate  
Servant in CHRIST,

"N. O'CONNOR.

"To the Right Rev. Dr. Doyle,  
Old Derrig. Carlow."

*(From the Dublin Evening Post.)*

THE END.