

PILGRIMAGE TO LOURDES.

A CALIFORNIAN'S VISIT TO OUR LADY'S CELEBRATED SHRINE. San Francisco Monitor.

Our readers will call to mind an article published in the Monitor's columns recently in which was set forth the remarkable cure of Mr. T. Hallahan, long a resident of Oakland, who had been suffering for several years with spinal disease, and who, after making a novena to the Blessed Virgin, was almost completely restored to health. It was also stated that Mr. Hallahan in thanksgiving for his miraculous recovery had promised to undertake a pilgrimage to Lourdes. Since publishing that article Mr. Hallahan went to, and recently returned from Lourdes. Hearing of his return to his Oakland home, a Monitor representative visited him last week. He promptly expressed his willingness to grant an interview, and the following conversation ensued:

Monitor Rep.—You went to Lourdes in fulfillment of a promise made to the Blessed Virgin?

Mr. H.—Yes; I made a promise to visit Lourdes if I could only get to use my crutches. I did not expect to be entirely cured because I had not asked this altogether unexpected favor from the Blessed Virgin.

When did you start? I started on the 15th of January of the present year. No incident worthy of note occurred on the journey overland. Having crossed the Atlantic, I went to Liverpool, and thence by rail to London, where I improved a limited time by inspecting all places of historic note and interest. I afterwards went to Paris and from Paris to Bordeaux. From Bordeaux I went to Lourdes.

In Lourdes a very large place! Well, the resident population is about 5,000, but there is a floating population of fully 40,000. It is delightful to make a tour of the town. Everything seems so Catholic. On nearly every building there is a cross. I went to the Grotto almost immediately on arriving at Lourdes, where a number of people were prostrated at the entrance to the cave praying with arms outstretched. During my stay I met a Bishop from Texas, who had come for the benefit of his health, and to enjoy a short rest from the cares of his episcopal charge. I also met the Duke and Countess of Mecklinburg, and two distant relatives of St. Francis de Sales—one of whom—the Comte Eugene de Roussey de Sales—lives at present in the castle where St. Francis de Sales was born. The Comte is a very old man. He served Mass almost every morning in the crypt over the Grotto.

Is it a fact that the Duke of Mecklinburg has returned to the Catholic Church? Yes; he received instructions every morning from Father Dominick, and the latter informed me that he was about to become a Catholic as soon as certain of his affairs at home were adjusted. The personal appearance of the Duke is striking. He is fifty-six feet in height, wears a long military mustache, and has a wonderfully handsome countenance. I also met and dined with Michael Davitt and his estimable wife at the Hotel de Solitude.

Were you a witness of any remarkable cures while at Lourdes? Yes; I saw several. One young lady—a cripple—was being carted to the Grotto when the carriage broke down. Her father was lamenting the accident, when she interrupted him by asking to be placed in the water near the Grotto. She stayed there about twenty minutes when she gave a loud scream. All present thought her dead, and were astonished a moment later to see her stand erect in the water—completely cured of her ailment. Another young lady was cured of epileptic fits.

How are the miracles attested? The priests at Lourdes are very careful about verifying or endorsing a cure. When any one has recovered from his malady it is generally the rule to have a doctor to certify as to what was the nature, duration, symptoms and severity of the disease, and a notary public attests all the signatures. Six months or more are allowed to elapse, and, at the expiration of that time, the cure and the circumstances attending it are read by the priest from the altar.

How far from the Grotto do the relations of Bernadette reside? The surviving sister and brother of Bernadette live about a half-mile from the Grotto, where they keep a small variety store. The sister looks very much like Bernadette.

What relics did you secure? I have a small piece of the Grotto, a piece of the door of the house where Bernadette was born, and several other minor relics consisting of flowers and statuary. Where are the offerings to the Blessed Virgin kept? There is a room set apart for them in the Basilica near the Grotto. Some of the gifts must have cost incalculable sums of money. There is a cross three feet high, literally covered with diamonds and precious stones, and in it are worked the fifteen Divine Mysteries. The cross is the gift of the people of France through the Archbishop of Tarbes. There is another diamond cross, presented by Pope Pius IX, and a smaller cross which he wore during his lifetime, and which he willed to the Grotto of Lourdes. There are also several superb paintings by distinguished artists of France, Germany, Italy and Spain. A unique feature of the decorative ornaments of the Basilica are several lamps from Japan, China, Germany, Italy, England, Ireland and other countries; and the largest and most magnificent of these splendid specimens of mechanical ingenuity is the gift of the people of Ireland.

I suppose there are many curious offerings made? Yes, indeed. When I was there, five peasant girls arrived from Austria. They had walked all the way and endured many privations. When leaving they desired to make a suitable offering, but being very poor did not have anything. In this dilemma they cut off their long beautiful hair and deposited it in the crypt, thus giving to God their most valued gift.

Are there many priests officiating at the Grotto? About a dozen. Two of them—Fathers Dominick and Bureau—speak English. Father Dominick was formerly a missionary in Texas, and is the author of several works containing a history of his arduous labors among the Indians. He returned

to France some four years ago and has been at Lourdes ever since. He is a gentle, pliant man, always anxious to aid those seeking his assistance.

Were there many people in Lourdes when you were there? I often saw 500 men, women and children praying with arms outstretched at the edge of the Gave or river opposite the Grotto; and sometimes a thousand may be seen similarly engaged. About eight miles from Lourdes there is another celebrated Shrine of the Blessed Virgin called Betharram, where our Blessed Mother appeared in 1626 and saved a girl from being drowned.

What is the cost of a pilgrimage to Lourdes? It may be undertaken for 500, although I paid several hundred dollars more. Are you completely restored to health since your return? Yes; I have not had any return of my complaint, have gained flesh, and, amongst my friends, my cure is looked upon as a miracle almost. I used to be skeptical on religious matters once, but I freely confess that a complete change in belief has taken place since I have learned by experience that our Blessed Mother is ready at all times to assist those who seek her aid in a state of grace and with trusting faith. It is with the hope that my experience will move some unfortunate to do as I did, that I have related the remarkable instance of my cure and my religious experiences at the Lourdes shrine of the Blessed Mother of God.

HELP FOR THE HELPLESS.

N. Y. Catholic Review.

The growing vigor of the Church in English speaking countries shows itself at the present moment in the eagerness of the warm-hearted to begin the work of instructing the neglected multitudes around us. The condition of many millions of intelligent people in our community is certainly pitiful enough to move any Christian heart. They are not precisely ignorant of religious matters, but they have no religion, and their knowledge of things pertaining to salvation is of the lowest order—lazy and extravagant. The pity of their condition is that they could know better and do better if they chose. They are going hell-wads with eyes wide open to catastrophe.

How to reach them is the question—how to break down the tradition which keeps them deaf to ordinary teaching. That tradition is one peculiar to the average American. He looks upon all creeds with impartial eye. They are all one to him. They solve none of life's riddles. His own opinion of things holds water as well as the minister's. He finds difficulties in the Bible, difficulties in skepticism, and doubts everywhere, and he concludes that no one knows anything about it. It is tough work to find a means of leading to the ground this wall of independent opinion. Preaching at the corners will not do in America. The people suspect it and the quacks and gossips have made it ridiculous. How are we going to send truth to these people?

The most hopeful sign among American non-Catholics is their mental activity. They are ever discussing problems. He would be a dull man indeed who was not interested in knowing whence he comes, and to what place he is going, and what answer might be made to the question of life and death beyond the grave. A thinking man must sooner or later settle for himself such problems. Americans do settle them. It would be hard to find a person of forty, outside the mountains, who had not decided for himself what the future had in store for him. Still, they are curious to know what answer others may have found to the riddle of life. This curiosity is an American trait. Our people are so used to novelties that they are ever on the lookout for the next new thing.

Think of this true and interesting fact: Some of sixteen work-boys in cities and villages, discerning the fore knowledge of God in its relation to man's free-will. Think of a common farm hand, rude and even bestial, arguing that since God made man He must also have made sin. These strong but untrained minds grasp great objections, are charmed by them, but cannot answer them. You can hear their discussions everywhere, and you cannot but admire their conclusion. They get no help from the newspapers, from books or from men in settling their doubts. They do not read books, their fellows are like themselves, and trained minds have no time to stop and instruct the little ones. They will not go to church. They despise ministers, but they admire the Catholic priest.

Here is a clue to the problem of helping them. There is even now a tradition among the poor credulous ones that the Catholic priest never deserts his poor, though poverty debas and plagues decimate them, and there is a tradition among the average reading and thinking American citizens that the priest is surely an educated man. A skeptic said to me, "The Catholic Church seems to respect its mission, for it exacts ten years of study and preparation for its priests." Here is a beginning of good. How are we going to use the good opportunity? Priests must preach the gospel to very creature, but when a priest has done his duty by the faithful, as we are now constituted, his time is gone. He cannot look after the other sheep of the fold, but he could assist and direct those who did.

The non-Catholics want to know, their nature forces the inquiry, if there can be a God with sin in the world and damnation in eternity. They want to know if man is worth the care which Christians say God bestows upon him. They want to know how the difficulties which Mr. Ingenoll has raised about the Bible may be brushed away. They need to be convinced of the justice as well as the mercy of God, of the fitness of confession, of the naturalness of the Real Presence. They feel already the insincerity of sectarianism, and the force of an ancient Christianity. No time need be wasted on Protestantism. It speaks against itself to the pure-hearted rich and poor. How shall we help these people who desire the truth?

The strongest possible aid can come, it is with him or in his presence the religious problem is discussed. If he were the master of Cardinal Gibbons' "Faith of Our Fathers," and some small pamphlets on the Bible, and the proofs of God's existence and attributes, he would be the

most powerful of missionaries. If he backed by brief pamphlets on the problems of the spiritual life, his power would be doubled, and with his priest to direct and encourage, his success would be cheering. It is the only way now of working among the poor. For those more comfortably situated and better informed, there are other methods, but the helpless thousands look to their Catholic brethren for assistance. We doubt if they will get any very soon, but it is still within our power to do great things in their behalf.

BRAVE CHILDREN.

THE HISTORY OF TWO LITTLE COREAN CHILDREN MARTYRS TO THE FAITH.

In the annals of the Propagation of Faith we read many interesting histories of the conversion of pagans. Not only are the ignorant brought to a knowledge of the truth, but the violent and learned opponents of it come under its power. We will give a history taken from the May number of the annals of the present year. The Rev. Father Robert, missionary in Corea, where the persecution has been very severe, here met with a literate, distinguished alike for his knowledge of Chinese literature and his avowed hatred of the Christian name. He had even addressed a petition to the king praying that the neophytes might be executed. He had fine qualities of mind and body, and by his talent he obtained the rank of Syenthal. He married a pagan woman and had a daughter; and after her death he married a young widow, not knowing that she was a Christian. She gave him a son and daughter. During the absence of her husband she used to come privately to Father Robert, to receive the sacraments. Not being able on account of Korean custom to go about, or even to enter a neighborly house, she stated that unknown to her husband she had instructed his daughters, and that they were prepared for baptism, but that it would be impossible to bring them out of the house to the priest. Their faith had already been tried, she added, for her husband having learned that she was a Christian, and not satisfied with this, had instructed the two children, sixteen and eighteen years of age,—began to beat her. One day he addressed the two girls; he told them that they had adopted a perverse doctrine, and one which the king had forbidden under pain of death.

"Take the advice of a father who loves you and only thinks of your happiness, and promise me to abandon these superstitions."

The children refusing to obey, he began to threaten them, and that same evening he took out a sword, and calling the two girls, commanded them in a terrible voice to lie down on a log of wood placed there, for that he was going to put an end to the same. He had no family should be destroyed. He had no sooner pronounced the words when his own daughter placing her head on the block cried out:

"Strike if you can, father; it matters not from whom I receive martyrdom, my own father or the executioner; I shall go to heaven all the same."

Overwhelmed with surprise at such courage the unhappy man drew back. From that time he ceased to torment the girls, but he continued to beat his wife, and to force her to superstitious acts, which she could not avoid but at the risk of expiring under his blows. All this she related with tears. She could not have the sacraments because of her superstitious practices. Father Robert recommended her to pray to the Blessed Virgin for her assistance, and also to marry the girls to Christian husbands as soon as possible. In this she speedily succeeded, and her husband knew nothing of it till it was done. Then his wrath was again poured forth on the poor woman who was again beaten and reduced to a miserable state. He talked of the marriage as a diabolical deed, and Father Robert did not see the poor woman again till the next year, and found that she had again been obliged to take part in the usual superstitious practices to avoid being put to death by her husband. He told her then when again commanded to share in his superstitious acts she was to tell him that the father had forbidden her, and he advised her rather to brave him than to force herself to do sinful acts. At the eighth month—a period at which the Koreans make great sacrifices to their ancestors, Son Syenthal, as usual, ordered his wife to prepare everything useful for the sacrifice. She refused to obey, stating that the Father had commanded her to have no part in such doings. She was devoted to her husband, and as he had no fault to find with her but this one, he could not part from her but began to ask her a few questions.

"Where is this father?" he asked. "I should like to see him. Perhaps he would like to take my wife away from me."

"Not in the least," she replied. "The father is a man who lives in a state of perfect celibacy."

His curiosity became excited by her answers to his questions, and last he revealed that who must let him see this Father, this European, who gave such order to the wife of a noble, and had advised her to marry his two girls to devils of Christians. He would see him if he were to travel a thousand miles for it. She, of course, was too happy to procure him this pleasure, and he seemed so absorbed by the thought of the meeting, that he took no part in the superstitious practices himself, nor did he oblige his wife to do so. But the Father's next visit would not take place for a year. At this time Son Syenthal paid his first visit to his son in law, and learned something of the Christian religion from his parents. He afterwards conversed with other Christians, and argued with them, but he thought himself master of the field, for no one was able to refute the doctrine of Confucius.

"I will see the European," he said. "I will soon send him to the right about. Is he as great a man as Confucius, the like of whom has never been on earth?"

When the father arrived at the village next year the Christians were uneasy, for they thought the intended interview would be followed by a persecution; the great man had arrived two days before, and was at home in the cathedral's

house who was the father of his son-in-law. Father Robert refused to see him, sending word that a missionary admitted none to his presence except those who had promised to become Christians. Then he sent him some cakes and cup of rice-wine; at this he was surprised, and asked to be allowed to thank the Father but he again was told that the Bishop's rules did not allow him to receive him though he wished with all his heart to do so.

The father then sent his servant with a Chinese book. The messenger began by saying that, as custom forbade his master to see him, he would be glad to converse with him on the subject of religion. Proud of an invitation so much to his taste, Son Syenthal entered into a conversation of an hour's length on the rash and insubordinate course of McGary, who rushed into the ford, carrying with him the excited and shouting hunter-soldiers. How Boone endeavored to retrieve the error, and how Trigg and Todd and scores of others, the best men of the country, fell, has often been told. It was the last great Indian battle on Kentucky soil. Girty retired with numbers of scalps to the Scioto towns, and for weeks there was savage revel and joy throughout the tribes.

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As the light opened, and the little garrison of forty men held out stoutly against such odds, two brave fellows, Bell and Tomlinson, mounted their horses to carry the news to other stations and bring up help. The gate was suddenly swung open, and they dashed at topmost speed in the very face of the Indian ranks, and were through and beyond and into the cover of the waving corn that hid them from the aim of their astonished foe. Soon Todd and the men from Lexington came hurrying up, and the news went on to Boone, and from him to Trigg at Harrodsburg, and still further on to Logan. Never had there been such a general uprising. The word flew from settlement to settlement that every fighting man was needed. The response was instant and unanimous. The little garrison meanwhile was sorely pressed, but activity and courage availed them. The women moulded bullets and cut "patching," and cared for the wounded and dying as they fell. The very children caught the inspiration of their parents' courage, and ran from place to place with gourds full of water to extinguish the flames that the fire arrows lighted. An Indian, destined to be the slayer of the renowned Tecumseh, and to become Senator and Vice-President of the republic, slept peacefully in his cradle in care of a little sister, whose fidelity to that tender duty still left her time to carry ammunition to the men.

It was indeed a gallant fight. The arrival of Boone and Todd caused Girty to draw off his force and retreat toward the Ohio; and then followed the pursuit that ended in the battle of the Blue Licks and the death of so many of Kentucky's best men.

The pursuers felt sure of a victory over the repulsed Indians, and insisted upon a rapid march and a fight. The men of Boone and Todd were given up of Todd were overborne by the doctrines of Confucius of which he believed the Christian to be entirely ignorant. Very soon his argument was broken down, for the messenger was strong upon doctrine. Son Syenthal demanded proofs of his opponent's statement. Some Chinese books were given to him, and he read and re-read them all night, raising objections which were at once explained away. But it was not till the morning of the next day that he soon gave up the ghost, and departed ever joyful.

"I was wrong," he said. "My wife knew it before me, and I have behaved very badly in ill-treating her for having believed the truth. I, too, will be a Christian."

"Blessed be Jesus!" said Father Robert. "Bring me the man. Let me speak to him."

He came; the doctrines of the Church were again explained to him. He promised to study the Catholicism and prayers, asked pardon for all the misery he had caused his wife, and departed ever joyful.

Is not this the evident finger of God?

At the Beginning or the End.

There are some twenty Plan of Campaign estates, the rents of which at the November sale were collected by the League trustees; since then no rent what ever has been collected on these holdings, nor will any rent be paid except at the bayonet's point, until the reduction has been made which Mr. Balfour himself would award if his master were referred to him for arbitration. There are seven or eight large estates, the Clergians among others, where the battle will go on without a moment's pause. The calculation is that £20,000 a year will be sufficient to keep the campaign to all eternity, and the Irish leaders are convinced that five times that amount could be obtained without difficulty as soon as the funds are really needed. The Government of course can do all the best men in Ireland into goal, beginning with the Archbishop of Dublin, but as there would not be wanting Irishmen who know how to die should the occasion come, so there are not wanting thousands who are ready to suffer imprisonment in the good cause. They can break down the Government machinery by mere numbers, and every one of them will be regarded for the rest of his life as a patriot who has deserved well of his country. The men of Kilmalsham are already half canonized in Ireland, and they will not lack for successors. It will be a long and dogged fight, but the Irish peasants will not yield, and the more resolutely he stands up against his oppressor the better will English Liberals be pleased, and the more chance will there be of our being able to give these brave and determined men the right of self-government.

An Apt Illustration.

A saintly priest was once walking with a little boy—they came across four shrubs. The good man said to his youthful companion:

"Pull up the least one." He obeyed with ease.

"Now the next." He obeyed, but it did not come so easily.

"And the third." It took all his strength to move its roots, but he succeeded.

"Now the fourth." In vain the lad put forth all his strength. He only made the leaves tremble, he could not move the roots. They had me strongly into the earth, and no effort could dislodge them.

Then the wise old man said to the ardent youth:

"This, my son, is just what happens among our passions. When they are young and weak one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the Almighty hand of the Creator alone can pluck them out.

For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

Criticism.

A lady in Brookville states—I was induced to try Nasa Balm for a long standing cold in my head, and was pronounced Catarrh. The Balm gave immediate relief and permanently cured me. It was so pleasant and agreeable to use that I at first thought it "no good." I now use it with my children for colds and snuffles of the nasal passages.

HEART OF JESUS.

THE ROAD TO THE HEART OF JESUS IS THROUGH THAT OF MARY.

We come to the heart of Jesus through the heart of Mary. The words of the angel Gabriel, "Hail, full of grace," tell us how great favor Mary found with God. Her heart was filled with the love of God.

We locate the fountain source of love in the heart because the heart is the clock-work of our lives. We say there is no success in any undertaking unless the heart is in it; and, therefore, all our appeals are made to the hearts of God and man.