

of physical sight seemed to develop into a striking example of intuition. I knew him to state clearly what shape inchoate policies would take, and time realized almost to a letter the forecast he had made. His knowledge of character is sufficiently demonstrated in his work, but it is only his intimate friends who were aware of the sharpness with which he struck off the likeness of a casual acquaintance, and the accuracy of his guess to what was really passing in a man's mind. You might deceive any one of the Fenian leaders, but you could not catch Kiekham dosing. Having somehow got the reputation of being soft, many came to impress him with their own opinions, or to gain his influence in a particular course of action, but if their method did not meet his fixed principles they went away convinced that they could as easily perform the miracle of moving mountains as to move him from what he considered a right direction. I have said that Kiekham was large-minded, and liberal in his view of men and things; he was also the most tolerant and generous of his party towards those who pursued different lines of action from his own, always provided that they were honest, and loved Ireland sincerely. Vanity and venality he, of course, denounced with all the fiery force of a concentrated intellect; but the proof of his desire to see work done for Ireland in any honorable way, was the fact that from '48 to '83—the active period of his life—he helped every movement in which there was an element of good for Ireland. His death was a great loss to his favorite party, for with him passed away the truest friend, the wisest counselor, the most sagacious and far-seeing supervisor of their work.

**MORE WONDERS OF LOURDES.**

THE FEAST OF THE ASSUMPTION—ALMOST LIKE RISING FROM THE DEAD—GRAPHIC FIGURES OF THE BLESSED MOTHER'S LOVE.

Lourdes, August 21.

One must frankly acknowledge that there are periods in life at Lourdes when it becomes impossible to chronicle even half of the interesting facts that come under observation; nor can any one person be eye-witness to all that transpires here. In the basilica, in the crypt, at the grotto, before and in the piscines, in the hospitals—everywhere is to be found some event worthy of admiration; hence we can offer our American readers but a very incomplete account of the events that have taken place between the Assumption and the date which this communication bears. We thought to have said a hasty word in our last of the feast that recalls the incomparable triumph of Mary, which the Church militant celebrates in union with the Church triumphant. The voices of angels and men seem to mingle in sweet harmony at Lourdes, where souls appear to be so closely drawn towards things celestial. The Assumption is, of all the feasts of the year, that which is here celebrated with the greatest splendor. It is, par excellence, the day of hope, the day to which so many afflicted look for relief; undoubtedly, it is the day on which the immaculate has ever chosen to bestow her greatest favors at the shrine nestled among the rocks of Massabielle. Therefore, it is not astonishing that this feast is one of joy for those who weep, and one of pomp for the Church.

Mother who never fails to hear those who call upon her with perseverance and faith, provided the grace asked for be conducive to the spiritual advantage of her client. Miss Blanche Brochard was blind and severely afflicted with a disease of the spine. Her physicians—all eminent men—declared her cure impossible to science, and Dr. Chateaubriand, above named, declared himself obliged in justice, to discontinue the treatment of a case which baffled human skill. One day, during the octave of the Assumption, at a time when comparative quiet reigned at Lourdes, there being no special pilgrimages, I knelt, by chance, side by side with the blind girl. The Holy Sacrifice of the Mass was being offered by the great protegee of Mary, Abbe de Musy. Immediately after the elevation of the Sacred Host a faint whisper was heard from the lips of the poor child. Blanche inclined towards her mother and said: "I am cured, mother, I see, I see!" The pious lady, not wishing to create a disturbance, nor to give distraction during the Holy Sacrifice, restrained her mother's heart-joy in silent thanksgiving, and refrained from yielding to those emotions of nature so pardonable under similar circumstances. Unconscious of the supernatural visitation that had taken place at my side, after the Holy Sacrifice I withdrew from the basilica and came again in contact with the mother and child. The former seized my hand, saying, as she did so, "Do you recognize our little blind friend of last year? She was cured during the good abbe's Mass, and you were at her side at the time."

If the mere recital of such facts moves the heart and fills the soul with sentiments of deepest gratitude and love for her who is the channel of these miraculous favors, who can tell the feelings of indescribable awe that possess those who are witnesses of the power of the Infinite working through the medium of His Immaculate Mother!

Great preparations are being made for the national pilgrimage which brings 900 sick. A phalanx of distinguished ladies and gentlemen, of the *Hospitales*, have already arrived. The most insensible heart cannot but be touched at the heroic services rendered by this confraternity to the poor invalids who come here in vast numbers to obtain relief. This great work was established by the Rev. Pere Picard, of the Order of the Assumption, who, notwithstanding his infirmity, still performs yearly, at Lourdes, the office of director of the national pilgrimage. Pere Picard is accompanied by twenty priests and thirty religious, Sisters of his order, who act as assistants. For two months every year Count de Cambelles du Luc, the esteemed president of the *Hospitales* of Notre Dame de Lourdes, may be seen devoting his time and labor to this great Christian work. Among others, whose admirable seal is worthy of imitation, we mention the names of Count de Fouy, the Marquis de Laurens-Castellet, Count du Parc de Pibrac, Baron de Saint-Macloir, and the good M. Bouin, of Nice. The various reunions of the members of the *Hospitales*, preparatory to the national pilgrimage, have already taken place, final orders have been given, and each member awaits the arrival of the sick, in order to enter upon the role assigned. In my next I hope to give some notes of interest with regard to the great national pilgrimage.

**CARDINAL MANNING AT WIGAN.**

WHO FORMED THE LEAGUE OF THE CROSS!

London Universe, Sept. 12.

On Monday evening his Eminence the Cardinal Archbishop paid his long-expected visit to Wigan, and the reception accorded him testified to the popularity which he enjoys not only among the Catholic population of the town, but the members of other Christian denominations. The Cardinal arrived from Liverpool about half-past five, and on his way to St. Joseph's Presbytery he had unmistakable tokens of the regard in which he is held by the profane displays of flags and banners along Wallgate and Caroline Street.

HIS SPEECH IN THE DRILL HALL.

His Eminence, who was vociferously cheered, the audience rising en masse, said he thanked them from his heart for the way in which they had given him welcome. He felt that for the year past he had been their debtor, and he had had the very unpleasant sensation of outrunning the constable (laughter); but he appealed to their rev. friend in the chair, who came to him last year when he was in Manchester, and he saw that his excuse was not mere words, but that he was in a condition which made it absolutely impossible for him to be in Wigan. He had, however, never forgotten his promise, and though both Father Chapman and Kirwan, with singular slyness, had tried to entangle him in another promise to come to Wigan hereafter, he could only say this, that nothing but the fear of making a promise which he could not keep hindered him making that promise then with all his heart (applause). Well, now he thought he could not do better than tell them what he saw the other day. They, he had no doubt, had read some account of it in the public newspapers, but those accounts could never have given to them the slightest impression of what was the beauty or what was the joy—the innocent joy—of some twenty thousand members of the League of the Cross at their great festival at the Crystal Palace. He saw on that day a most beautiful procession, he was bold to say that the procession of last year, in which Father Nugent assembled all his followers, with their banners, did not equal the magnificent procession of the twenty-six or twenty-seven branches of the League of the Cross with their beautiful, but with their splendid banners, with sacred emblems of the faith upon them, surrounding that great garden in the full sunshine, with their bands, young and old, on the day of that great festival. He said to himself those multitudes were gathered together there not for a political cause or even for a benefit society, but they had come there as members of a total abstinence society, as bearing witness to the blessings which they had brought down upon themselves and their homes, by having made that pledge and by having faithfully kept it. If it

was possible, something more beautiful, and, to his mind, something more touching occurred at the conclusion of that festival. There was, as he was assured, not less than 2000 Catholic children, members of the League of the Cross, singing in that great orchestra of the Crystal Palace, and singing most beautifully under never heard sweeter tones with all the infantile beauty of childlike voices, through music which had been chosen with great skill, and they had been trained to sing it with singular excellency. He said to himself there were 2000 children in whom he had this perfect confidence, that every one of them was in the practice of their religion living in constant communion, always present at the Holy Mass, living lives of prayer, and had never tasted, or if they had tasted, had renounced for ever all intoxicating drink. He hoped, and felt confident that Father Chapman and Father Kirwan would not rest satisfied until they had a great festival of the League of the Cross at Wigan, with all their banners and all their bands, and with a concert of children in the evening (applause). And now he really hardly knew what he had to say, and how he could make them hear at the end of the hall. Nevertheless he was their debtor, and they expected him to say something. Could he say anything that he had not said again and again in all those years past? Could he say anything which those enemies of his—the newspaper reporters, those recording angels, malignant angels to him, had not taken down, for they took down every word that he said, and what he said in one place he could not say in another without being found out? (laughter). Nevertheless he must submit to that humiliation, and he must say once more something that he had said again and again, and he felt it was due to them to refer to the reason why he should go about the country in the manner he did. What should he say? Well, he hardly knew what word he ought to use.

**A Brave Fireman.**

Baltimore Mirror.

Brave men who risk their lives for their fellows are always worthy of honor. At the convention of the National Association of Fire Engineers at Long Branch last week, ex-Chief Sexton, of St. Louis, told the following story:

"Phelim O'Toole," said he, "was an Irish sailor, who came into the St. Louis fire department while I was the chief. A better, braver, or harder worker I never had under me. It was only when he had a whisky on him that he was contrary, and then he was a regular Tartar. But, as a rule, he was as strong as an ox and as gentle as a child. He was promoted for bravery until he became foreman of Skinner's Truck. One bitter night in the winter of 1874 the Southern Hotel caught fire. It was an awful fire. When all but one corner had been consumed we were horror-stricken to find that Prof. Reiss, of Washington University, and his wife were in the sixth story. Phelim at once started up a ladder, taking a rope with him. He was 95 feet above the ground when he found that the ladder was 15 feet short.

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London, 7th June, 1895.

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ety rested the domestic life of the people, and no one dared to deny that drunkenness wrecked the domestic life and created untold miseries. He looked upon intoxicating drink as the most subtle, the most perilous, and the most bitter enemy which human love and home life could possibly have, and where it was there was always danger. They were told that it had formed the League of the Cross. He did nothing of the kind. It was Father Mathew who formed the League of the Cross (cheers). Some years ago

HE WAS WAITED UPON BY SOME OF HIS WORKING-MEN FRIENDS in London and asked to talk to them as to what they should do to form a Catholic total abstinence society for London. They met, and the first thing he said was, "If there is any one here who took the pledge from Father Mathew let him hold up his hand," and there were sixteen hands held up by men who had belonged to total abstinence societies. From that small beginning the League of the Cross had gradually gone on increasing in numbers, and at the present time they numbered more than 150 branches spreading over England, Wales, Scotland, and, he was happy to say, Ireland, where the League of the Cross was making great progress. As they loved their neighbour, they were bound to do something more than talk. They should set an example, and that example would be something more powerful than words. For the sake of those they loved they must set an example, and decline to take that which was unprofitable and was not wholesome, and to practice self-denial. They must love their neighbour. Their neighbours meant those who were bound together in the Christian name, and therefore he called upon all, whether they needed it or not, to deny themselves for the sake of others. He had to thank the good people of Wigan for the welcome they had given him, and though he came there with an overburdening feeling of the debtor that he was, he should go away with a feeling that he had paid the debt that evening (cheers).

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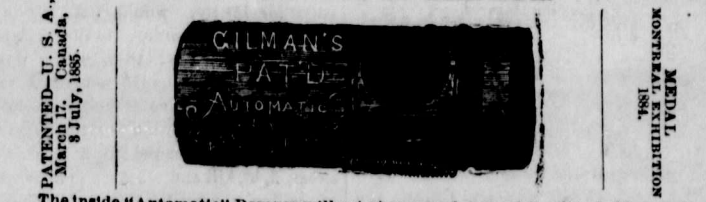
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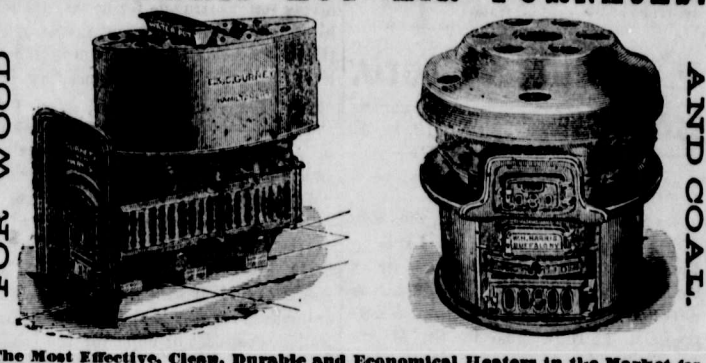
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